The Holy Quran

All · Full chronology

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96. Al-'Alaq — The Clot العلق

Revelation order #1 · c. 610 CE · Makkah · 19 verses · early Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ	Proclaim! (or read!) in the name of thy Lord and Cherisher, Who created	Read: In the name of thy Lord Who createth	Read in the name of thy Lord who creates -	Read in the Name of your Lord who created	c. 610 CE No direct report
2	خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ	Created man, out of a (mere) clot of congealed blood	Createth man from a clot	Creates man from a clot	created man from a clinging mass	c. 610 CE No direct report
3		Proclaim! And thy Lord is Most Bountiful,	Read: And thy Lord is the Most Bounteous	Read and thy Lord is most Generous	Read, and your Lord is the most generous	c. 610 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
4	لَّذِى عَلَّمَ بِ ٱلْقَلَمِ	He Who taught (the use of) the pen,	Who teacheth by the pen	Who taught by the pen	who taught by the pen	c. 610 CE No direct report
5	عَلَّمَ ٱلْإِنسَٰنَ مَا لَمْ يَعْلَمْ	Taught man that which he knew not	Teacheth man that which he knew not	Taught man what he knew not	taught man what he did not know	c. 610 CE No direct report
6	كَلَّآ إِنَّ ٱلْإِنسَٰنَ لَيَطْغَىٰٓ	Nay, but man doth transgress all bounds	Nay, but verily man is rebelliou	Nay, man is surely inordinate	Indeed man becomes rebelliou	c. 610 CE 1 note
7		In that he looketh upon himself as self-sufficient	That he thinketh himself independent	Because he looks upon himself as self-sufficient	when he considers himself without need	c. 610 CE 1 note
8		Verily, to thy Lord is the return (of all)	Lo! unto thy Lord is the return	Surely to thy Lord is the return	Indeed to your Lord is the return	c. 610 CE 1 note
9	أَرَءَيْتَ ٱلَّذِى يَنْهَىٰ	Seest thou one who forbids	Hast thou seen him who dissuadet	Hast thou seen him who forbid	Tell me, he who forbid	c. 610 CE 1 note
10	عَبْدًا إِذَا صَلَّىٰٓ	A votary when he (turns) to pray	A slave when he prayeth	A servant when he prays	a servant when he prays	c. 610 CE 1 note
11		Seest thou if he is on (the road of) Guidance?	Hast thou seen if he relieth on the guidance (of Allah	Seest thou is he is on the right way	tell me, should he be on [true] guidance	c. 610 CE 1 note
12	أَوْ أَمَرَ بِ ٱلتَّقْوَىٰٓ	Or enjoins Righteousness	Or enjoineth piety	Or enjoins observance of duty	or bid [others] to Godwariness	c. 610 CE 1 note
13	أَرَءَيْتَ إِن كَذَّبَ وَتَوَلَّىٰٓ	Seest thou if he denies (Truth) and turns away	Hast thou seen if he denieth (Allah's guidance) and is froward	Seest thou if he denies and turns away	tell me, should he call him a liar and turn awa	c. 610 CE 1 note
14	أَلَمْ يَعْلَم بِأَنَّ ٱللَّهَ يَرَىٰ	Knoweth he not that God doth see	Is he then unaware that Allah seeth	Knows he not that Allah sees	—does he not know that Allah sees	c. 610 CE 1 note
15	كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعًۢا بِ ٱلنَّاصِيَةِ	Let him beware! If he desist not, We will drag him by the forelock,	Nay, but if he cease not We will seize him by the forelock	Nay, if he desist not, We will seize him by the forelock -	No indeed! If he does not stop, We shall seize him by the forelock	c. 610 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
16	نَاصِيَةٍ كَٰذِبَةٍ خَاطِئَةٍ	A lying, sinful forelock	The lying, sinful forelock	A lying, sinful forelock	a lying, sinful forelock	c. 610 CE 1 note
17	فَلْيَدْعُ نَادِيَهُ	Then, let him call (for help) to his council (of comrades)	Then let him call upon his henchmen	Then let him summon his council	Then let him call out his gang	c. 610 CE 1 note
18		We will call on the angels of punishment (to deal with him)	We will call the guards of hell	We will summon the braves of the army	We [too] shall call the keepers of hell	c. 610 CE 1 note
19		Day, heed him not: But bow down in adoration, and bring thyself the closer (to God)	Nay, Obey not thou him. But prostrate thyself, and draw near (unto Allah)	Nay! Obey him not, but prostrate thyself, and draw nigh (to Allah)	No indeed! Do not obey him, but prostrate and draw near [to Allah]	c. 610 CE 1 note

Direct context · Ayah 6 · c. 610 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ أَبُو جَهْلٍ: هَلْ يُعَفِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَظْهُرِكُمْ، قَالَ: فَقِيلَ: نَعَمْ، فَقَالَ: وَاللَّاتِ وَالْعُزَّى لَئِنْ رَأَيْتُهُ يَفْعَلُ ذَلِكَ لأَطَأَنَّ عَلَى رَقَبَتِهِ، أَوْ لأُعَفِّرَنَّ وَجْهَهُ فِي التُّرَابِ، قَالَ: فَأَتَى رَسُولَ اللهِ وَهُوَ يُصَلِّيَ، زَعَمَ لِيَطَأَ عَلَى رَقَبَتِهِ، قَالَ: فَمَا فَجِئَهُمْ مِنْهُ إِلَّا وَهُوَ يَنْكُصُ عَلَى عَقِبَيْهِ، وَيَتَّقِي بِيَدَيْهِ، قَالَ: فَقِيلَ لَهُ: مَا لَكَ؟ فَقَالَ: إِنَّ بَيْنِي وَبَيْنَهُ لَخَنْدَقاً مِنْ نَارٍ وَهَوْلًا وَأَجْنِحَةً. فَقَالَ رَسُولُ اللهِ : « لَوْ دَنَا مِنِّي لَاخْتَطَفَتْهُ الْمَلَائِكَةُ عُضُوا عُضْوا …». قَالَ: فَأَنْزَلَ اللهُ عز و جل - لَا نَدْرِي فِي حَدِيثِ أَبِي هِرَيْرَةَ أَوْ شَيْءٌ بَلَغَهُ -: { كَـلَّآ إِنَّ ٱلْإِنسَٰنَ لَيَطْ

Islamic: Asbāb al-nuzūl on Qurʾān 96:6

APA: Asbāb al-nuzūl tradition (n.d.). (96:6).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ أَبُو جَهْلٍ: هَلْ يُعَفِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَظْهُرِكُمْ، قَالَ: فَقِيلَ: نَعَمْ، فَقَالَ: وَاللَّاتِ وَالْعُزَّى لَئِنْ رَأَيْتُهُ يَفْعَلُ ذَلِكَ لأَطَأَنَّ عَلَى رَقَبَتِهِ، أَوْ لأُعَفِّرَنَّ وَجْهَهُ فِي التُّرَابِ، قَالَ: فَأَتَى رَسُولَ اللهِ وَهُوَ يُصَلِّيَ، زَعَمَ لِيَطَأَ عَلَى رَقَبَتِهِ، قَالَ: فَمَا فَجِئَهُمْ مِنْهُ إِلَّا وَهُوَ يَنْكُصُ عَلَى عَقِبَيْهِ، وَيَتَّقِي بِيَدَيْهِ، قَالَ: فَقِيلَ لَهُ: مَا لَكَ؟ فَقَالَ: إِنَّ بَيْنِي وَبَيْنَهُ لَخَنْدَقاً مِنْ نَارٍ وَهَوْلًا وَأَجْنِحَةً. فَقَالَ رَسُولُ اللهِ : « لَوْ دَنَا مِنِّي لَاخْتَطَفَتْهُ الْمَلَائِكَةُ عُضُوا عُضْوا …». قَالَ: فَأَنْزَلَ اللهُ عز و جل - لَا نَدْرِي فِي حَدِيثِ أَبِي هِرَيْرَةَ أَوْ شَيْءٌ بَلَغَهُ -: { كَـلَّآ إِنَّ ٱلْإِنسَٰنَ لَيَطْ

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: كَانَ النَّبِيُّ يُصَلِّي، فَجَاءَ أَبُو جَهْلٍ، فَقَالَ: أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ فَانْصَرَفَ النَّبِيُّ فَزَبَرَهُ، فَقَالَ أَبُو جَهْلٍ: إِنَّكَ لَتَعْلَمُ مَا بِهَا نَادٍ أَكْثَرُ مِنِّي، فَأَنْزَلَ اللهُ { فَلْيَدْعُ نَادِيَهُ ١٧ ١٨ }. فَقَالَ ابْنُ عَبَّاسٍ: فَوَاللهِ لَوْ دَعَا نَادِيَهُ لَأَخَذْتُهُ زَبَانِيَةُ اللهِ. واللفظ للترمذي: ٣٣٤٩.

Direct context · Ayah 7 · c. 610 CE

Asbab al-Nuzul dataset · ungraded

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Islamic: Asbāb al-nuzūl on Qurʾān 96:7

APA: Asbāb al-nuzūl tradition (n.d.). (96:7).

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ابْنُ عَبَّاسٍ: فَوَاللهِ لَوْ دَعَا نَادِيَهُ لَأَخَذْتُهُ زَبَانِيَةُ اللهِ. واللفظ للترمذي: ٣٣٤٩.

Direct context · Ayah 8 · c. 610 CE

Asbab al-Nuzul dataset · ungraded

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ابْنُ عَبَّاسٍ: فَوَاللهِ لَوْ دَعَا نَادِيَهُ لَأَخَذْتُهُ زَبَانِيَةُ اللهِ. واللفظ للترمذي: ٣٣٤٩.

Islamic: Asbāb al-nuzūl on Qurʾān 96:8

APA: Asbāb al-nuzūl tradition (n.d.). (96:8).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ أَبُو جَهْلٍ: هَلْ يُعَفِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَظْهُرِكُمْ، قَالَ: فَقِيلَ: نَعَمْ، فَقَالَ: وَاللَّاتِ وَالْعُزَّى لَئِنْ رَأَيْتُهُ يَفْعَلُ ذَلِكَ لَأَطَأَنَّ عَلَى رَقَبَتِهِ، أَوْ لَأُعَفِّرَنَّ وَجْهَهُ فِي التُّرَابِ، قَالَ: فَأَتَى رَسُولَ اللهِ وَهُوَ يُصَلِّيَ، زَعَمَ لِيَطَأَ عَلَى رَقَبَتِهِ، قَالَ: فَمَا فَجِئَهُمْ مِنْهُ إِلَّا وَهُوَ يَنْكُصُ عَلَى عَقِبَيْهِ، وَبَتَّقِي بِيَدَيْهِ، قَالَ: فَقِيلَ لَهُ: مَا لَكَ؟ فَقَالَ: إِنَّ بَيْنِي وَبَيْنَهُ لَخَنْدَقاً مِنْ نَارٍ وَهُوْلًا وَأَجْنِحَةً. فَقَالَ رَسُولُ اللهِ : « لَوْ دَنَا مِنِّي لَاخْتَطَفَتْهُ الْمَلَائِكَةُ عُضُوا عُضْوا...». قَالَ: فَأَنْزَلَ اللهُ عز و جل - لَا نَدْرِي فِي حَدِيثِ أَبِي هِرَيْرَةَ أَوْ شَيْءٌ بَلَغَهُ -: { كَـلَّآ إِنَّ ٱلْإِنسَٰنَ لَيَطْ

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: كَانَ النَّبِيُّ يُصَلِّي، فَجَاءَ أَبُو جَهْلٍ، فَقَالَ: أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ فَانْصَرَفَ النَّبِيُّ فَزَبَرَهُ، فَقَالَ أَبُو جَهْلٍ: إِنَّكَ لَتَعْلَمُ مَا بِهَا نَادٍ أَكْثَرُ مِنِّي، فَأَنْزَلَ اللهُ { فَلْيَدْعُ نَادِيَهُ ١٧ ١٨ }. فَقَالَ
ابْنُ عَبَّاسٍ: فَوَاللهِ لَوْ دَعَا نَادِيَهُ لَأَخَذْتُهُ زَبَانِيَةُ اللهِ. واللفظ للترمذي: ٣٣٤٩.

Direct context · Ayah 9 · c. 610 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ أَبُو جَهْلٍ: هَلْ يُعَفِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَظْهُرِكُمْ، قَالَ: فَقِيلَ: نَعَمْ، فَقَالَ: وَاللَّاتِ وَالْعُزَّى لَئِنْ رَأَيْتُهُ يَفْعَلُ ذَلِكَ لَأَطَأَنَّ عَلَى رَقَبَتِهِ، أَوْ لَأُعَفِّرَنَّ وَجْهَهُ فِي التُّرَابِ، قَالَ: فَأَتَى رَسُولَ اللهِ وَهُوَ يُصَلِّيَ، زَعَمَ لِيَطَأَ عَلَى رَقَبَتِهِ، قَالَ: فَمَا فَجِئَهُمْ مِنْهُ إِلَّا وَهُوَ يَنْكُصُ عَلَى عَقِبَيْهِ، وَبَتَّقِي بِيَدَيْهِ، قَالَ: فَقِيلَ لَهُ: مَا لَكَ؟ فَقَالَ: إِنَّ بَيْنِي وَبَيْنَهُ لَخَنْدَقاً مِنْ نَارٍ وَهُوْلًا وَأَجْنِحَةً. فَقَالَ رَسُولُ اللهِ : « لَوْ دَنَا مِنِّي لَاخْتَطَفَتْهُ الْمَلَائِكَةُ عُضُوا عُضْوا...». قَالَ: فَأَنْزَلَ اللهُ عز و جل - لَا نَدْرِي فِي حَدِيثِ أَبِي هِرَيْرَةَ أَوْ شَيْءٌ بَلَغَهُ -: { كَـلَّآ إِنَّ ٱلْإِنسَٰنَ لَيَطْ

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: كَانَ النَّبِيُّ يُصَلِّي، فَجَاءَ أَبُو جَهْلٍ، فَقَالَ: أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ فَانْصَرَفَ النَّبِيُّ فَزَبَرَهُ، فَقَالَ أَبُو جَهْلٍ: إِنَّكَ لَتَعْلَمُ مَا بِهَا نَادٍ أَكْثَرُ مِنِّي، فَأَنْزَلَ اللهُ { فَلْيَدْعُ نَادِيَهُ ١٧ ١٨ }. فَقَالَ
ابْنُ عَبَّاسٍ: فَوَاللهِ لَوْ دَعَا نَادِيَهُ لَأَخَذْتُهُ زَبَانِيَةُ اللهِ. واللفظ للترمذي: ٣٣٤٩.

Islamic: Asbāb al-nuzūl on Qurʾān 96:9

APA: Asbāb al-nuzūl tradition (n.d.). (96:9).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ أَبُو جَهْلٍ: هَلْ يُعَفِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَظْهُرِكُمْ، قَالَ: فَقِيلَ: نَعَمْ، فَقَالَ: وَاللَّاتِ وَالْعُزَّى لَئِنْ رَأَيْتُهُ يَفْعَلُ ذَلِكَ لَأَطَأَنَّ عَلَى رَقَبَتِهِ، أَوْ لَأُعَفِّرَنَّ وَجْهَهُ فِي التُّرَابِ، قَالَ: فَأَتَى رَسُولَ اللهِ وَهُوَ يُصَلِّيَ، زَعَمَ لِيَطَأَ عَلَى رَقَبَتِهِ، قَالَ: فَمَا فَجِئَهُمْ مِنْهُ إِلَّا وَهُوَ يَنْكُصُ عَلَى عَقِبَيْهِ، وَبَتَّقِي بِيَدَيْهِ، قَالَ: فَقِيلَ لَهُ: مَا لَكَ؟ فَقَالَ: إِنَّ بَيْنِي وَبَيْنَهُ لَخَنْدَقاً مِنْ نَارٍ وَهُوْلًا وَأَجْنِحَةً. فَقَالَ رَسُولُ اللهِ : « لَوْ دَنَا مِنِّي لَاخْتَطَفَتْهُ الْمَلَائِكَةُ عُضُوا عُضْوا...». قَالَ: فَأَنْزَلَ اللهُ عز و جل - لَا نَدْرِي فِي حَدِيثِ أَبِي هِرَيْرَةَ أَوْ شَيْءٌ بَلَغَهُ -: { كَـلَّآ إِنَّ ٱلْإِنسَٰنَ لَيَطْ

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: كَانَ النَّبِيُّ يُصَلِّي، فَجَاءَ أَبُو جَهْلٍ، فَقَالَ: أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ فَانْصَرَفَ النَّبِيُّ فَزَبَرَهُ، فَقَالَ أَبُو جَهْلٍ: إِنَّكَ لَتَعْلَمُ مَا بِهَا نَادٍ أَكْثَرُ مِنِّي، فَأَنْزَلَ اللهُ { فَلْيَدْعُ نَادِيَهُ ١٧ ١٨ }. فَقَالَ
ابْنُ عَبَّاسٍ: فَوَاللهِ لَوْ دَعَا نَادِيَهُ لَأَخَذْتُهُ زَبَانِيَةُ اللهِ. واللفظ للترمذي: ٣٣٤٩.

Direct context · Ayah 10 · c. 610 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ أَبُو جَهْلٍ: هَلْ يُعَفِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَظْهُرِكُمْ، قَالَ: فَقِيلَ: نَعَمْ، فَقَالَ: وَاللَّاتِ وَالْعُزَّى لَئِنْ رَأَيْتُهُ يَفْعَلُ ذَلِكَ لأَطَأَنَّ عَلَى رَقَبَتِهِ، أَوْ لأُعَفِّرَنَّ وَجْهَهُ فِي التُّرَابِ، قَالَ: فَأَتَى رَسُولَ اللهِ وَهُوَ يُصَلِّي، زَعَمَ لِيَطَأَ عَلَى رَقَبَتِهِ، قَالَ: فَمَا فَجِئَهُمْ مِنْهُ إِلَّا وَهُوَ يَنْكُصُ عَلَى عَقِبَيْهِ، وَيَتَّقِي بِيَدَيْهِ، قَالَ: فَقِيلَ لَهُ: مَا لَكَ؟ فَقَالَ: إِنَّ بَيْنِي وَبَيْنَهُ لَخَنْدَقاً مِنْ نَارٍ وَهَوْلًا وَأَجْنِحَةً. فَقَالَ رَسُولُ اللهِ : « لَوْ دَنَا مِنِّي لَاخْتَطَفَتْهُ الْمَلَائِكَةُ عُضُوا عُضْوا ...». قَالَ: فَأَنْزَلَ اللهُ عز و جل - لَا نَدْرِي فِي حَدِيثِ أَبِي هِرَيْرَةَ أَوْ شَيْءٌ بَلَغَهُ -: { كَـلَّآ إِنَّ ٱلْإِنسَٰنَ لَيَطْ

Islamic: Asbāb al-nuzūl on Qurʾān 96:10

APA: Asbāb al-nuzūl tradition (n.d.). (96:10).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ أَبُو جَهْلٍ: هَلْ يُعَفِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَظْهُرِكُمْ، قَالَ: فَقِيلَ: نَعَمْ، فَقَالَ: وَاللَّاتِ وَالْعُزَّى لَئِنْ رَأَيْتُهُ يَفْعَلُ ذَلِكَ لأَطَأَنَّ عَلَى رَقَبَتِهِ، أَوْ لأُعَفِّرَنَّ وَجْهَهُ فِي التُّرَابِ، قَالَ: فَأَتَى رَسُولَ اللهِ وَهُوَ يُصَلِّي، زَعَمَ لِيَطَأَ عَلَى رَقَبَتِهِ، قَالَ: فَمَا فَجِئَهُمْ مِنْهُ إِلَّا وَهُوَ يَنْكُصُ عَلَى عَقِبَيْهِ، وَيَتَّقِي بِيَدَيْهِ، قَالَ: فَقِيلَ لَهُ: مَا لَكَ؟ فَقَالَ: إِنَّ بَيْنِي وَبَيْنَهُ لَخَنْدَقاً مِنْ نَارٍ وَهَوْلًا وَأَجْنِحَةً. فَقَالَ رَسُولُ اللهِ : « لَوْ دَنَا مِنِّي لَاخْتَطَفَتْهُ الْمَلَائِكَةُ عُضُوا عُضْوا ...». قَالَ: فَأَنْزَلَ اللهُ عز و جل - لَا نَدْرِي فِي حَدِيثِ أَبِي هِرَيْرَةَ أَوْ شَيْءٌ بَلَغَهُ -: { كَـلَّآ إِنَّ ٱلْإِنسَٰنَ لَيَطْ

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: كَانَ النَّبِيُّ يُصَلِّي، فَجَاءَ أَبُو جَهْلٍ، فَقَالَ: أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ فَانْصَرَفَ النَّبِيُّ فَزَبَرَهُ، فَقَالَ أَبُو جَهْلٍ: إِنَّكَ لَتَعْلَمُ مَا بِهَا نَادٍ أَكْثَرُ مِنِّي، فَأَنْزَلَ اللهُ { فَلْيَدْعُ نَادِيَهُ ١٧ ١٨ }. فَقَالَ ابْنُ عَبَّاسٍ: فَوَاللهِ لَوْ دَعَا نَادِيَهُ لَأَخَذْتُهُ زَبَانِيَةُ اللهِ. واللفظ للترمذي: ٣٣٤٩.

Direct context · Ayah 11 · c. 610 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ أَبُو جَهْلٍ: هَلْ يُعَفِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَظْهُرِكُمْ، قَالَ: فَقِيلَ: نَعَمْ، فَقَالَ: وَاللَّاتِ وَالْعُزَّى لَئِنْ رَأَيْتُهُ يَفْعَلُ ذَلِكَ لأَطَأَنَّ عَلَى رَقَبَتِهِ، أَوْ لأُعَفِّرَنَّ وَجْهَهُ فِي التُّرَابِ، قَالَ: فَأَتَى رَسُولَ اللهِ وَهُوَ يُصَلِّي، زَعَمَ لِيَطَأَ عَلَى رَقَبَتِهِ، قَالَ: فَمَا فَجِئَهُمْ مِنْهُ إِلَّا وَهُوَ يَنْكُصُ عَلَى عَقِبَيْهِ، وَيَتَّقِي بِيَدَيْهِ، قَالَ: فَقِيلَ لَهُ: مَا لَكَ؟ فَقَالَ: إِنَّ بَيْنِي وَبَيْنَهُ لَخَنْدَقاً مِنْ نَارٍ وَهَوْلًا وَأَجْنِحَةً. فَقَالَ رَسُولُ اللهِ : « لَوْ دَنَا مِنِّي لَاخْتَطَفَتْهُ الْمَلَائِكَةُ عُضُوا عُضْوا ...». قَالَ: فَأَنْزَلَ اللهُ عز و جل - لَا نَدْرِي فِي حَدِيثِ أَبِي هِرَيْرَةَ أَوْ شَيْءٌ بَلَغَهُ -: { كَـلَّآ إِنَّ ٱلْإِنسَٰنَ لَيَطْ

Islamic: Asbāb al-nuzūl on Qurʾān 96:11

APA: Asbāb al-nuzūl tradition (n.d.). (96:11).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ أَبُو جَهْلٍ: هَلْ يُعَفِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَظْهُرِكُمْ، قَالَ: فَقِيلَ: نَعَمْ، فَقَالَ: وَاللَّاتِ وَالْعُزَّى لَئِنْ رَأَيْتُهُ يَفْعَلُ ذَلِكَ لأَطَأَنَّ عَلَى رَقَبَتِهِ، أَوْ لأُعَفِّرَنَّ وَجْهَهُ فِي التُّرَابِ، قَالَ: فَأَتَى رَسُولَ اللهِ وَهُوَ يُصَلِّي، زَعَمَ لِيَطَأَ عَلَى رَقَبَتِهِ، قَالَ: فَمَا فَجِئَهُمْ مِنْهُ إِلَّا وَهُوَ يَنْكُصُ عَلَى عَقِبَيْهِ، وَيَتَّقِي بِيَدَيْهِ، قَالَ: فَقِيلَ لَهُ: مَا لَكَ؟ فَقَالَ: إِنَّ بَيْنِي وَبَيْنَهُ لَخَنْدَقاً مِنْ نَارٍ وَهَوْلًا وَأَجْنِحَةً. فَقَالَ رَسُولُ اللهِ : « لَوْ دَنَا مِنِّي لَاخْتَطَفَتْهُ الْمَلَائِكَةُ عُضُوا عُضْوا ...». قَالَ: فَأَنْزَلَ اللهُ عز و جل - لَا نَدْرِي فِي حَدِيثِ أَبِي هِرَيْرَةَ أَوْ شَيْءٌ بَلَغَهُ -: { كَـلَّآ إِنَّ ٱلْإِنسَٰنَ لَيَطْ

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: كَانَ النَّبِيُّ يُصَلِّي، فَجَاءَ أَبُو جَهْلٍ، فَقَالَ: أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ فَانْصَرَفَ النَّبِيُّ فَزَبَرَهُ، فَقَالَ أَبُو جَهْلٍ: إِنَّكَ لَتَعْلَمُ مَا بِهَا نَادٍ أَكْثَرُ مِنِّي، فَأَنْزَلَ اللهُ { فَلْيَدْعُ نَادِيَهُ ١٧ ١٨ }. فَقَالَ ابْنُ عَبَّاسٍ: فَوَاللهِ لَوْ دَعَا نَادِيَهُ لَأَخَذْتُهُ زَبَانِيَةُ اللهِ. واللفظ للترمذي: ٣٣٤٩.

Direct context · Ayah 12 · c. 610 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ أَبُو جَهْلٍ: هَلْ يُعَفِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَظْهُرِكُمْ، قَالَ: فَقِيلَ: نَعَمْ، فَقَالَ: وَاللَّاتِ وَالْعُزَّى لَئِنْ رَأَيْتُهُ يَفْعَلُ ذَلِكَ لأَطَأَنَّ عَلَى رَقَبَتِهِ، أَوْ لأُعَفِّرَنَّ وَجْهَهُ فِي التُّرَابِ، قَالَ: فَأَتَى رَسُولَ اللهِ وَهُوَ يُصَلِّي، زَعَمَ لِيَطَأَ عَلَى رَقَبَتِهِ، قَالَ: فَمَا فَجِئَهُمْ مِنْهُ إِلَّا وَهُوَ يَنْكُصُ عَلَى عَقِبَيْهِ، وَيَتَّقِي بِيَدَيْهِ، قَالَ: فَقِيلَ لَهُ: مَا لَكَ؟ فَقَالَ: إِنَّ بَيْنِي وَبَيْنَهُ لَخَنْدَقاً مِنْ نَارٍ وَهَوْلًا وَأَجْنِحَةً. فَقَالَ رَسُولُ اللهِ : « لَوْ دَنَا مِنِّي لَاخْتَطَفَتْهُ الْمَلَائِكَةُ عُضُوا عُضْوا ...». قَالَ: فَأَنْزَلَ اللهُ عز و جل - لَا نَدْرِي فِي حَدِيثِ أَبِي هِرَيْرَةَ أَوْ شَيْءٌ بَلَغَهُ -: { كَـلَّآ إِنَّ ٱلْإِنسَٰنَ لَيَطْ

Islamic: Asbāb al-nuzūl on Qurʾān 96:12

APA: Asbāb al-nuzūl tradition (n.d.). (96:12).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ أَبُو جَهْلٍ: هَلْ يُعَفِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَظْهُرِكُمْ، قَالَ: فَقِيلَ: نَعَمْ، فَقَالَ: وَاللَّاتِ وَالْعُزَّى لَئِنْ رَأَيْتُهُ يَفْعَلُ ذَلِكَ لأَطَأَنَّ عَلَى رَقَبَتِهِ، أَوْ لأُعَفِّرَنَّ وَجْهَهُ فِي التُّرَابِ، قَالَ: فَأَتَى رَسُولَ اللهِ وَهُوَ يُصَلِّي، زَعَمَ لِيَطَأَ عَلَى رَقَبَتِهِ، قَالَ: فَمَا فَجِئَهُمْ مِنْهُ إِلَّا وَهُوَ يَنْكُصُ عَلَى عَقِبَيْهِ،

وَبَتَّقِي بِيَدَيْهِ، قَالَ: فَقِيلَ لَهُ: مَا لَكَ؟ فَقَالَ: إِنَّ بَيْنِي وَبَيْنَهُ لَخَنْدَقاً مِنْ نَارٍ وَهُوْلًا وَأَجْنِحَةً. فَقَالَ رَسُولُ اللهِ : « لَوْ دَنَا مِنِّي لَاخْتَطَفَتْهُ الْمَلَائِكَةُ عُضُوا عُضْوا...». قَالَ: فَأَنْزَلَ اللهُ عز و جل - لَا نَدْرِي فِي حَدِيثِ أَبِي هِرَيْرَةَ أَوْ شَيْءٌ بَلَغَهُ -: { كَـلَّآ إِنَّ ٱلْإِنسَٰنَ لَيَطْ

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: كَانَ النَّبِيُّ يُصَلِّي، فَجَاءَ أَبُو جَهْلٍ، فَقَالَ: أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ فَانْصَرَفَ النَّبِيُّ فَزَبَرَهُ، فَقَالَ أَبُو جَهْلٍ: إِنَّكَ لَتَعْلَمُ مَا بِهَا نَادٍ أَكْثَرُ مِنِّي، فَأَنْزَلَ اللهُ { فَلْيَدْعُ نَادِيَهُ ١٧ ١٨ }. فَقَالَ
ابْنُ عَبَّاسٍ: فَوَاللهِ لَوْ دَعَا نَادِيَهُ لَأَخَذْتُهُ زَبَانِيَةُ اللهِ. واللفظ للترمذي: ٣٣٤٩.

Direct context · Ayah 13 · c. 610 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ أَبُو جَهْلٍ: هَلْ يُعَفِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَظْهُرِكُمْ، قَالَ: فَقِيلَ: نَعَمْ، فَقَالَ: وَاللَّاتِ وَالْعُزَّى لَئِنْ رَأَيْتُهُ يَفْعَلُ ذَلِكَ لَأَطَأَنَّ عَلَى رَقَبَتِهِ، أَوْ لَأُعَفِّرَنَّ وَجْهَهُ فِي التُّرَابِ، قَالَ: فَأَتَى رَسُولَ اللهِ وَهُوَ يُصَلِّيَ، زَعَمَ لِيَطَأَ عَلَى رَقَبَتِهِ، قَالَ: فَمَا فَجِئَهُمْ مِنْهُ إِلَّا وَهُوَ يَنْكُصُ عَلَى عَقِبَيْهِ، وَبَتَّقِي بِيَدَيْهِ، قَالَ: فَقِيلَ لَهُ: مَا لَكَ؟ فَقَالَ: إِنَّ بَيْنِي وَبَيْنَهُ لَخَنْدَقاً مِنْ نَارٍ وَهُوْلًا وَأَجْنِحَةً. فَقَالَ رَسُولُ اللهِ : « لَوْ دَنَا مِنِّي لَاخْتَطَفَتْهُ الْمَلَائِكَةُ عُضُوا عُضْوا...». قَالَ: فَأَنْزَلَ اللهُ عز و جل - لَا نَدْرِي فِي حَدِيثِ أَبِي هِرَيْرَةَ أَوْ شَيْءٌ بَلَغَهُ -: { كَـلَّآ إِنَّ ٱلْإِنسَٰنَ لَيَطْ

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: كَانَ النَّبِيُّ يُصَلِّي، فَجَاءَ أَبُو جَهْلٍ، فَقَالَ: أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ فَانْصَرَفَ النَّبِيُّ فَزَبَرَهُ، فَقَالَ أَبُو جَهْلٍ: إِنَّكَ لَتَعْلَمُ مَا بِهَا نَادٍ أَكْثَرُ مِنِّي، فَأَنْزَلَ اللهُ { فَلْيَدْعُ نَادِيَهُ ١٧ ١٨ }. فَقَالَ
ابْنُ عَبَّاسٍ: فَوَاللهِ لَوْ دَعَا نَادِيَهُ لَأَخَذْتُهُ زَبَانِيَةُ اللهِ. واللفظ للترمذي: ٣٣٤٩.

Islamic: Asbāb al-nuzūl on Qurʾān 96:13

APA: Asbāb al-nuzūl tradition (n.d.). (96:13).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ أَبُو جَهْلٍ: هَلْ يُعَفِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَظْهُرِكُمْ، قَالَ: فَقِيلَ: نَعَمْ، فَقَالَ: وَاللَّاتِ وَالْعُزَّى لَئِنْ رَأَيْتُهُ يَفْعَلُ ذَلِكَ لَأَطَأَنَّ عَلَى رَقَبَتِهِ، أَوْ لَأُعَفِّرَنَّ وَجْهَهُ فِي التُّرَابِ، قَالَ: فَأَتَى رَسُولَ اللهِ وَهُوَ يُصَلِّيَ، زَعَمَ لِيَطَأَ عَلَى رَقَبَتِهِ، قَالَ: فَمَا فَجِئَهُمْ مِنْهُ إِلَّا وَهُوَ يَنْكُصُ عَلَى عَقِبَيْهِ، وَبَتَّقِي بِيَدَيْهِ، قَالَ: فَقِيلَ لَهُ: مَا لَكَ؟ فَقَالَ: إِنَّ بَيْنِي وَبَيْنَهُ لَخَنْدَقاً مِنْ نَارٍ وَهُوْلًا وَأَجْنِحَةً. فَقَالَ رَسُولُ اللهِ : « لَوْ دَنَا مِنِّي لَاخْتَطَفَتْهُ الْمَلَائِكَةُ عُضُوا عُضْوا...». قَالَ: فَأَنْزَلَ اللهُ عز و جل - لَا نَدْرِي فِي حَدِيثِ أَبِي هِرَيْرَةَ أَوْ شَيْءٌ بَلَغَهُ -: { كَـلَّآ إِنَّ ٱلْإِنسَٰنَ لَيَطْ

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: كَانَ النَّبِيُّ يُصَلِّي، فَجَاءَ أَبُو جَهْلٍ، فَقَالَ: أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ فَانْصَرَفَ النَّبِيُّ فَزَبَرَهُ، فَقَالَ أَبُو جَهْلٍ: إِنَّكَ لَتَعْلَمُ مَا بِهَا نَادٍ أَكْثَرُ مِنِّي، فَأَنْزَلَ اللهُ { فَلْيَدْعُ نَادِيَهُ ١٧ ١٨ }. فَقَالَ
ابْنُ عَبَّاسٍ: فَوَاللهِ لَوْ دَعَا نَادِيَهُ لَأَخَذْتُهُ زَبَانِيَةُ اللهِ. واللفظ للترمذي: ٣٣٤٩.

Direct context · Ayah 14 · c. 610 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ أَبُو جَهْلٍ: هَلْ يُعَفِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَظْهُرِكُمْ، قَالَ: فَقِيلَ: نَعَمْ، فَقَالَ: وَاللَّاتِ وَالْعُزَّى لَئِنْ رَأَيْتُهُ يَفْعَلُ ذَلِكَ لَأَطَأَنَّ عَلَى رَقَبَتِهِ، أَوْ لَأُعَفِّرَنَّ وَجْهَهُ فِي التُّرَابِ، قَالَ: فَأَتَى رَسُولَ اللهِ وَهُوَ يُصَلِّيَ، زَعَمَ لِيَطَأَ عَلَى رَقَبَتِهِ، قَالَ: فَمَا فَجِئَهُمْ مِنْهُ إِلَّا وَهُوَ يَنْكُصُ عَلَى عَقِبَيْهِ، وَبَتَّقِي بِيَدَيْهِ، قَالَ: فَقِيلَ لَهُ: مَا لَكَ؟ فَقَالَ: إِنَّ بَيْنِي وَبَيْنَهُ لَخَنْدَقاً مِنْ نَارٍ وَهُوْلًا وَأَجْنِحَةً. فَقَالَ رَسُولُ اللهِ : « لَوْ دَنَا مِنِّي لَاخْتَطَفَتْهُ الْمَلَائِكَةُ عُضُوا عُضْوا...». قَالَ: فَأَنْزَلَ اللهُ عز و جل - لَا نَدْرِي فِي حَدِيثِ أَبِي هِرَيْرَةَ أَوْ شَيْءٌ بَلَغَهُ -: { كَـلَّآ إِنَّ ٱلْإِنسَٰنَ لَيَطْ

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: كَانَ النَّبِيُّ يُصَلِّي، فَجَاءَ أَبُو جَهْلٍ، فَقَالَ: أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ فَانْصَرَفَ النَّبِيُّ فَزَبَرَهُ، فَقَالَ أَبُو جَهْلٍ: إِنَّكَ لَتَعْلَمُ مَا بِهَا نَادٍ أَكْثَرُ مِنِّي، فَأَنْزَلَ اللهُ { فَلْيَدْعُ نَادِيَهُ ١٧ ١٨ }. فَقَالَ
ابْنُ عَبَّاسٍ: فَوَاللهِ لَوْ دَعَا نَادِيَهُ لَأَخَذْتُهُ زَبَانِيَةُ اللهِ. واللفظ للترمذي: ٣٣٤٩.

Islamic: Asbāb al-nuzūl on Qurʾān 96:14

APA: Asbāb al-nuzūl tradition (n.d.). (96:14).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ أَبُو جَهْلٍ: هَلْ يُعَفِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَظْهُرِكُمْ، قَالَ: فَقِيلَ: نَعَمْ، فَقَالَ: وَاللَّاتِ وَالْعُزَّى لَئِنْ رَأَيْتُهُ يَفْعَلُ ذَلِكَ لَأَطَأَنَّ عَلَى رَقَبَتِهِ، أَوْ لَأُعَفِّرَنَّ وَجْهَهُ فِي التُّرَابِ، قَالَ: فَأَتَى رَسُولَ اللهِ وَهُوَ يُصَلِّيَ، زَعَمَ لِيَطَأَ عَلَى رَقَبَتِهِ، قَالَ: فَمَا فَجِئَهُمْ مِنْهُ إِلَّا وَهُوَ يَنْكُصُ عَلَى عَقِبَيْهِ، وَبَتَّقِي بِيَدَيْهِ، قَالَ: فَقِيلَ لَهُ: مَا لَكَ؟ فَقَالَ: إِنَّ بَيْنِي وَبَيْنَهُ لَخَنْدَقاً مِنْ نَارٍ وَهُوْلًا وَأَجْنِحَةً. فَقَالَ رَسُولُ اللهِ : « لَوْ دَنَا مِنِّي لَاخْتَطَفَتْهُ الْمَلَائِكَةُ عُضُوا عُضْوا...». قَالَ: فَأَنْزَلَ اللهُ عز و جل - لَا نَدْرِي فِي حَدِيثِ أَبِي هِرَيْرَةَ أَوْ شَيْءٌ بَلَغَهُ -: { كَـلَّآ إِنَّ ٱلْإِنسَٰنَ لَيَطْ

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: كَانَ النَّبِيُّ يُصَلِّي، فَجَاءَ أَبُو جَهْلٍ، فَقَالَ: أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ فَانْصَرَفَ النَّبِيُّ فَزَبَرَهُ، فَقَالَ أَبُو جَهْلٍ: إِنَّكَ لَتَعْلَمُ مَا بِهَا نَادٍ أَكْثَرُ مِنِّي، فَأَنْزَلَ اللهُ { فَلْيَدْعُ نَادِيَهُ ١٧ ١٨ }. فَقَالَ
ابْنُ عَبَّاسٍ: فَوَاللهِ لَوْ دَعَا نَادِيَهُ لَأَخَذْتُهُ زَبَانِيَةُ اللهِ. واللفظ للترمذي: ٣٣٤٩.

Direct context · Ayah 15 · c. 610 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ أَبُو جَهْلٍ: هَلْ يُعَفِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَظْهُرِكُمْ، قَالَ: فَقِيلَ: نَعَمْ، فَقَالَ: وَاللَّاتِ وَالْعُزَّى لَئِنْ رَأَيْتُهُ يَفْعَلُ ذَلِكَ لأَطَأَنَّ عَلَى رَقَبَتِهِ، أَوْ لأُعَفِّرَنَّ وَجْهَهُ فِي التُّرَابِ، قَالَ: فَأَتَى رَسُولَ اللهِ وَهُوَ يُصَلِّي، زَعَمَ لِيَطَأَ عَلَى رَقَبَتِهِ، قَالَ: فَمَا فَجِئَهُمْ مِنْهُ إِلَّا وَهُوَ يَنْكُصُ عَلَى عَقِبَيْهِ، وَيَتَّقِي بِيَدَيْهِ، قَالَ: فَقِيلَ لَهُ: مَا لَكَ؟ فَقَالَ: إِنَّ بَيْنِي وَبَيْنَهُ لَخَنْدَقاً مِنْ نَارٍ وَهَوْلًا وَأَجْنِحَةً. فَقَالَ رَسُولُ اللهِ : « لَوْ دَنَا مِنِّي لَاخْتَطَفَتْهُ الْمَلَائِكَةُ عُضُوا عُضْوا ...». قَالَ: فَأَنْزَلَ اللهُ عز و جل - لَا نَدْرِي فِي حَدِيثِ أَبِي هِرَيْرَةَ أَوْ شَيْءٌ بَلَغَهُ -: { كَـلَّآ إِنَّ ٱلْإِنسَٰنَ لَيَطْ

Islamic: Asbāb al-nuzūl on Qurʾān 96:15

APA: Asbāb al-nuzūl tradition (n.d.). (96:15).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ أَبُو جَهْلٍ: هَلْ يُعَفِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَظْهُرِكُمْ، قَالَ: فَقِيلَ: نَعَمْ، فَقَالَ: وَاللَّاتِ وَالْعُزَّى لَئِنْ رَأَيْتُهُ يَفْعَلُ ذَلِكَ لأَطَأَنَّ عَلَى رَقَبَتِهِ، أَوْ لأُعَفِّرَنَّ وَجْهَهُ فِي التُّرَابِ، قَالَ: فَأَتَى رَسُولَ اللهِ وَهُوَ يُصَلِّي، زَعَمَ لِيَطَأَ عَلَى رَقَبَتِهِ، قَالَ: فَمَا فَجِئَهُمْ مِنْهُ إِلَّا وَهُوَ يَنْكُصُ عَلَى عَقِبَيْهِ، وَيَتَّقِي بِيَدَيْهِ، قَالَ: فَقِيلَ لَهُ: مَا لَكَ؟ فَقَالَ: إِنَّ بَيْنِي وَبَيْنَهُ لَخَنْدَقاً مِنْ نَارٍ وَهَوْلًا وَأَجْنِحَةً. فَقَالَ رَسُولُ اللهِ : « لَوْ دَنَا مِنِّي لَاخْتَطَفَتْهُ الْمَلَائِكَةُ عُضُوا عُضْوا ...». قَالَ: فَأَنْزَلَ اللهُ عز و جل - لَا نَدْرِي فِي حَدِيثِ أَبِي هِرَيْرَةَ أَوْ شَيْءٌ بَلَغَهُ -: { كَـلَّآ إِنَّ ٱلْإِنسَٰنَ لَيَطْ

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: كَانَ النَّبِيُّ يُصَلِّي، فَجَاءَ أَبُو جَهْلٍ، فَقَالَ: أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ فَانْصَرَفَ النَّبِيُّ فَزَبَرَهُ، فَقَالَ أَبُو جَهْلٍ: إِنَّكَ لَتَعْلَمُ مَا بِهَا نَادٍ أَكْثَرُ مِنِّي، فَأَنْزَلَ اللهُ { فَلْيَدْعُ نَادِيَهُ ١٧ ١٨ }. فَقَالَ ابْنُ عَبَّاسٍ: فَوَاللهِ لَوْ دَعَا نَادِيَهُ لَأَخَذْتُهُ زَبَانِيَةُ اللهِ. واللفظ للترمذي: ٣٣٤٩.

Direct context · Ayah 16 · c. 610 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ أَبُو جَهْلٍ: هَلْ يُعَفِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَظْهُرِكُمْ، قَالَ: فَقِيلَ: نَعَمْ، فَقَالَ: وَاللَّاتِ وَالْعُزَّى لَئِنْ رَأَيْتُهُ يَفْعَلُ ذَلِكَ لأَطَأَنَّ عَلَى رَقَبَتِهِ، أَوْ لأُعَفِّرَنَّ وَجْهَهُ فِي التُّرَابِ، قَالَ: فَأَتَى رَسُولَ اللهِ وَهُوَ يُصَلِّي، زَعَمَ لِيَطَأَ عَلَى رَقَبَتِهِ، قَالَ: فَمَا فَجِئَهُمْ مِنْهُ إِلَّا وَهُوَ يَنْكُصُ عَلَى عَقِبَيْهِ، وَيَتَّقِي بِيَدَيْهِ، قَالَ: فَقِيلَ لَهُ: مَا لَكَ؟ فَقَالَ: إِنَّ بَيْنِي وَبَيْنَهُ لَخَنْدَقاً مِنْ نَارٍ وَهَوْلًا وَأَجْنِحَةً. فَقَالَ رَسُولُ اللهِ : « لَوْ دَنَا مِنِّي لَاخْتَطَفَتْهُ الْمَلَائِكَةُ عُضُوا عُضْوا ...». قَالَ: فَأَنْزَلَ اللهُ عز و جل - لَا نَدْرِي فِي حَدِيثِ أَبِي هِرَيْرَةَ أَوْ شَيْءٌ بَلَغَهُ -: { كَـلَّآ إِنَّ ٱلْإِنسَٰنَ لَيَطْ

Islamic: Asbāb al-nuzūl on Qurʾān 96:16

APA: Asbāb al-nuzūl tradition (n.d.). (96:16).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ أَبُو جَهْلٍ: هَلْ يُعَفِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَظْهُرِكُمْ، قَالَ: فَقِيلَ: نَعَمْ، فَقَالَ: وَاللَّاتِ وَالْعُزَّى لَئِنْ رَأَيْتُهُ يَفْعَلُ ذَلِكَ لأَطَأَنَّ عَلَى رَقَبَتِهِ، أَوْ لأُعَفِّرَنَّ وَجْهَهُ فِي التُّرَابِ، قَالَ: فَأَتَى رَسُولَ اللهِ وَهُوَ يُصَلِّي، زَعَمَ لِيَطَأَ عَلَى رَقَبَتِهِ، قَالَ: فَمَا فَجِئَهُمْ مِنْهُ إِلَّا وَهُوَ يَنْكُصُ عَلَى عَقِبَيْهِ، وَيَتَّقِي بِيَدَيْهِ، قَالَ: فَقِيلَ لَهُ: مَا لَكَ؟ فَقَالَ: إِنَّ بَيْنِي وَبَيْنَهُ لَخَنْدَقاً مِنْ نَارٍ وَهَوْلًا وَأَجْنِحَةً. فَقَالَ رَسُولُ اللهِ : « لَوْ دَنَا مِنِّي لَاخْتَطَفَتْهُ الْمَلَائِكَةُ عُضُوا عُضْوا ...». قَالَ: فَأَنْزَلَ اللهُ عز و جل - لَا نَدْرِي فِي حَدِيثِ أَبِي هِرَيْرَةَ أَوْ شَيْءٌ بَلَغَهُ -: { كَـلَّآ إِنَّ ٱلْإِنسَٰنَ لَيَطْ

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: كَانَ النَّبِيُّ يُصَلِّي، فَجَاءَ أَبُو جَهْلٍ، فَقَالَ: أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ فَانْصَرَفَ النَّبِيُّ فَزَبَرَهُ، فَقَالَ أَبُو جَهْلٍ: إِنَّكَ لَتَعْلَمُ مَا بِهَا نَادٍ أَكْثَرُ مِنِّي، فَأَنْزَلَ اللهُ { فَلْيَدْعُ نَادِيَهُ ١٧ ١٨ }. فَقَالَ ابْنُ عَبَّاسٍ: فَوَاللهِ لَوْ دَعَا نَادِيَهُ لَأَخَذْتُهُ زَبَانِيَةُ اللهِ. واللفظ للترمذي: ٣٣٤٩.

Direct context · Ayah 17 · c. 610 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ أَبُو جَهْلٍ: هَلْ يُعَفِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَظْهُرِكُمْ، قَالَ: فَقِيلَ: نَعَمْ، فَقَالَ: وَاللَّاتِ وَالْعُزَّى لَئِنْ رَأَيْتُهُ يَفْعَلُ ذَلِكَ لأَطَأَنَّ عَلَى رَقَبَتِهِ، أَوْ لأُعَفِّرَنَّ وَجْهَهُ فِي التُّرَابِ، قَالَ: فَأَتَى رَسُولَ اللهِ وَهُوَ يُصَلِّي، زَعَمَ لِيَطَأَ عَلَى رَقَبَتِهِ، قَالَ: فَمَا فَجِئَهُمْ مِنْهُ إِلَّا وَهُوَ يَنْكُصُ عَلَى عَقِبَيْهِ، وَيَتَّقِي بِيَدَيْهِ، قَالَ: فَقِيلَ لَهُ: مَا لَكَ؟ فَقَالَ: إِنَّ بَيْنِي وَبَيْنَهُ لَخَنْدَقاً مِنْ نَارٍ وَهَوْلًا وَأَجْنِحَةً. فَقَالَ رَسُولُ اللهِ : « لَوْ دَنَا مِنِّي لَاخْتَطَفَتْهُ الْمَلَائِكَةُ عُضُوا عُضْوا ...». قَالَ: فَأَنْزَلَ اللهُ عز و جل - لَا نَدْرِي فِي حَدِيثِ أَبِي هِرَيْرَةَ أَوْ شَيْءٌ بَلَغَهُ -: { كَـلَّآ إِنَّ ٱلْإِنسَٰنَ لَيَطْ

Islamic: Asbāb al-nuzūl on Qurʾān 96:17

APA: Asbāb al-nuzūl tradition (n.d.). (96:17).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ أَبُو جَهْلٍ: هَلْ يُعَفِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَظْهُرِكُمْ، قَالَ: فَقِيلَ: نَعَمْ، فَقَالَ: وَاللَّاتِ وَالْعُزَّى لَئِنْ رَأَيْتُهُ يَفْعَلُ ذَلِكَ لأَطَأَنَّ عَلَى رَقَبَتِهِ، أَوْ لأُعَفِّرَنَّ وَجْهَهُ فِي التُّرَابِ، قَالَ: فَأَتَى رَسُولَ اللهِ وَهُوَ يُصَلِّي، زَعَمَ لِيَطَأَ عَلَى رَقَبَتِهِ، قَالَ: فَمَا فَجِئَهُمْ مِنْهُ إِلَّا وَهُوَ يَنْكُصُ عَلَى عَقِبَيْهِ،

وَبَتَّقِي بِيَدَيْهِ، قَالَ: فَقِيلَ لَهُ: مَا لَكَ؟ فَقَالَ: إِنَّ بَيْنِي وَبَيْنَهُ لَخَنْدَقاً مِنْ نَارٍ وَهُوْلًا وَأَجْنِحَةً. فَقَالَ رَسُولُ اللهِ : « لَوْ دَنَا مِنِّي لَاخْتَطَفَتْهُ الْمَلَائِكَةُ عُضُوا عُضْوا...». قَالَ: فَأَنْزَلَ اللهُ عز و جل - لَا نَدْرِي فِي حَدِيثِ أَبِي هِرَيْرَةَ أَوْ شَيْءٌ بَلَغَهُ -: { كَـلَّآ إِنَّ ٱلْإِنسَٰنَ لَيَطْ

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: كَانَ النَّبِيُّ يُصَلِّي، فَجَاءَ أَبُو جَهْلٍ، فَقَالَ: أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ فَانْصَرَفَ النَّبِيُّ فَزَبَرَهُ، فَقَالَ أَبُو جَهْلٍ: إِنَّكَ لَتَعْلَمُ مَا بِهَا نَادٍ أَكْثَرُ مِنِّي، فَأَنْزَلَ اللهُ { فَلْيَدْعُ نَادِيَهُ ١٧ ١٨ }. فَقَالَ
ابْنُ عَبَّاسٍ: فَوَاللهِ لَوْ دَعَا نَادِيَهُ لَأَخَذْتُهُ زَبَانِيَةُ اللهِ. واللفظ للترمذي: ٣٣٤٩.

Direct context · Ayah 18 · c. 610 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ أَبُو جَهْلٍ: هَلْ يُعَفِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَظْهُرِكُمْ، قَالَ: فَقِيلَ: نَعَمْ، فَقَالَ: وَاللَّاتِ وَالْعُزَّى لَئِنْ رَأَيْتُهُ يَفْعَلُ ذَلِكَ لَأَطَأَنَّ عَلَى رَقَبَتِهِ، أَوْ لَأُعَفِّرَنَّ وَجْهَهُ فِي التُّرَابِ، قَالَ: فَأَتَى رَسُولَ اللهِ وَهُوَ يُصَلِّيَ، زَعَمَ لِيَطَأَ عَلَى رَقَبَتِهِ، قَالَ: فَمَا فَجِئَهُمْ مِنْهُ إِلَّا وَهُوَ يَنْكُصُ عَلَى عَقِبَيْهِ، وَيَتَّقِي بِيَدَيْهِ، قَالَ: فَقِيلَ لَهُ: مَا لَكَ؟ فَقَالَ: إِنَّ بَيْنِي وَبَيْنَهُ لَخَنْدَقاً مِنْ نَارٍ وَهُوْلًا وَأَجْنِحَةً. فَقَالَ رَسُولُ اللهِ : « لَوْ دَنَا مِنِّي لَاخْتَطَفَتْهُ الْمَلَائِكَةُ عُضُوا عُضْوا...». قَالَ: فَأَنْزَلَ اللهُ عز و جل - لَا نَدْرِي فِي حَدِيثِ أَبِي هِرَيْرَةَ أَوْ شَيْءٌ بَلَغَهُ -: { كَـلَّآ إِنَّ ٱلْإِنسَٰنَ لَيَطْ

Islamic: Asbāb al-nuzūl on Qurʾān 96:18

APA: Asbāb al-nuzūl tradition (n.d.). (96:18).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ أَبُو جَهْلٍ: هَلْ يُعَفِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَظْهُرِكُمْ، قَالَ: فَقِيلَ: نَعَمْ، فَقَالَ: وَاللَّاتِ وَالْعُزَّى لَئِنْ رَأَيْتُهُ يَفْعَلُ ذَلِكَ لَأَطَأَنَّ عَلَى رَقَبَتِهِ، أَوْ لَأُعَفِّرَنَّ وَجْهَهُ فِي التُّرَابِ، قَالَ: فَأَتَى رَسُولَ اللهِ وَهُوَ يُصَلِّيَ، زَعَمَ لِيَطَأَ عَلَى رَقَبَتِهِ، قَالَ: فَمَا فَجِئَهُمْ مِنْهُ إِلَّا وَهُوَ يَنْكُصُ عَلَى عَقِبَيْهِ، وَيَتَّقِي بِيَدَيْهِ، قَالَ: فَقِيلَ لَهُ: مَا لَكَ؟ فَقَالَ: إِنَّ بَيْنِي وَبَيْنَهُ لَخَنْدَقاً مِنْ نَارٍ وَهُوْلًا وَأَجْنِحَةً. فَقَالَ رَسُولُ اللهِ : « لَوْ دَنَا مِنِّي لَاخْتَطَفَتْهُ الْمَلَائِكَةُ عُضُوا عُضْوا...». قَالَ: فَأَنْزَلَ اللهُ عز و جل - لَا نَدْرِي فِي حَدِيثِ أَبِي هِرَيْرَةَ أَوْ شَيْءٌ بَلَغَهُ -: { كَـلَّآ إِنَّ ٱلْإِنسَٰنَ لَيَطْ

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: كَانَ النَّبِيُّ يُصَلِّي، فَجَاءَ أَبُو جَهْلٍ، فَقَالَ: أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ فَانْصَرَفَ النَّبِيُّ فَزَبَرَهُ، فَقَالَ أَبُو جَهْلٍ: إِنَّكَ لَتَعْلَمُ مَا بِهَا نَادٍ أَكْثَرُ مِنِّي، فَأَنْزَلَ اللهُ { فَلْيَدْعُ نَادِيَهُ ١٧ ١٨ }. فَقَالَ
ابْنُ عَبَّاسٍ: فَوَاللهِ لَوْ دَعَا نَادِيَهُ لَأَخَذْتُهُ زَبَانِيَةُ اللهِ. واللفظ للترمذي: ٣٣٤٩.

Direct context · Ayah 19 · c. 610 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ أَبُو جَهْلٍ: هَلْ يُعَفِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَظْهُرِكُمْ، قَالَ: فَقِيلَ: نَعَمْ، فَقَالَ: وَاللَّاتِ وَالْعُزَّى لَئِنْ رَأَيْتُهُ يَفْعَلُ ذَلِكَ لَأَطَأَنَّ عَلَى رَقَبَتِهِ، أَوْ لَأُعَفِّرَنَّ وَجْهَهُ فِي التُّرَابِ، قَالَ: فَأَتَى رَسُولَ اللهِ وَهُوَ يُصَلِّيَ، زَعَمَ لِيَطَأَ عَلَى رَقَبَتِهِ، قَالَ: فَمَا فَجِئَهُمْ مِنْهُ إِلَّا وَهُوَ يَنْكُصُ عَلَى عَقِبَيْهِ، وَيَتَّقِي بِيَدَيْهِ، قَالَ: فَقِيلَ لَهُ: مَا لَكَ؟ فَقَالَ: إِنَّ بَيْنِي وَبَيْنَهُ لَخَنْدَقاً مِنْ نَارٍ وَهُوْلًا وَأَجْنِحَةً. فَقَالَ رَسُولُ اللهِ : « لَوْ دَنَا مِنِّي لَاخْتَطَفَتْهُ الْمَلَائِكَةُ عُضُوا عُضْوا...». قَالَ: فَأَنْزَلَ اللهُ عز و جل - لَا نَدْرِي فِي حَدِيثِ أَبِي هِرَيْرَةَ أَوْ شَيْءٌ بَلَغَهُ -: { كَـلَّآ إِنَّ ٱلْإِنسَٰنَ لَيَطْ

Islamic: Asbāb al-nuzūl on Qurʾān 96:19

APA: Asbāb al-nuzūl tradition (n.d.). (96:19).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ أَبُو جَهْلٍ: هَلْ يُعَفِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَظْهُرِكُمْ، قَالَ: فَقِيلَ: نَعَمْ، فَقَالَ: وَاللَّاتِ وَالْعُزَّى لَئِنْ رَأَيْتُهُ يَفْعَلُ ذَلِكَ لَأَطَأَنَّ عَلَى رَقَبَتِهِ، أَوْ لَأُعَفِّرَنَّ وَجْهَهُ فِي التُّرَابِ، قَالَ: فَأَتَى رَسُولَ اللهِ وَهُوَ يُصَلِّيَ، زَعَمَ لِيَطَأَ عَلَى رَقَبَتِهِ، قَالَ: فَمَا فَجِئَهُمْ مِنْهُ إِلَّا وَهُوَ يَنْكُصُ عَلَى عَقِبَيْهِ، وَيَتَّقِي بِيَدَيْهِ، قَالَ: فَقِيلَ لَهُ: مَا لَكَ؟ فَقَالَ: إِنَّ بَيْنِي وَبَيْنَهُ لَخَنْدَقاً مِنْ نَارٍ وَهُوْلًا وَأَجْنِحَةً. فَقَالَ رَسُولُ اللهِ : « لَوْ دَنَا مِنِّي لَاخْتَطَفَتْهُ الْمَلَائِكَةُ عُضُوا عُضْوا...». قَالَ: فَأَنْزَلَ اللهُ عز و جل - لَا نَدْرِي فِي حَدِيثِ أَبِي هِرَيْرَةَ أَوْ شَيْءٌ بَلَغَهُ -: { كَـلَّآ إِنَّ ٱلْإِنسَٰنَ لَيَطْ

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: كَانَ النَّبِيُّ يُصَلِّي، فَجَاءَ أَبُو جَهْلٍ، فَقَالَ: أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ فَانْصَرَفَ النَّبِيُّ فَزَبَرَهُ، فَقَالَ أَبُو جَهْلٍ: إِنَّكَ لَتَعْلَمُ مَا بِهَا نَادٍ أَكْثَرُ مِنِّي، فَأَنْزَلَ اللهُ { فَلْيَدْعُ نَادِيَهُ ١٧ ١٨ }. فَقَالَ
ابْنُ عَبَّاسٍ: فَوَاللهِ لَوْ دَعَا نَادِيَهُ لَأَخَذْتُهُ زَبَانِيَةُ اللهِ. واللفظ للترمذي: ٣٣٤٩.

68. Al-Qalam — The Pen القلم

Revelation order #2 · c. 610 CE · Makkah · 52 verses · early Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ نٓ وَ ٱلْقَلَمِ وَمَا يَسْطُرُونَ	Nun. By the Pen and the (Record) which (men) write,	Nun. By the pen and that which they write (therewith)	(By) the inkstand and the pen and that which they write	Nun. By the Pen and what they write	c. 610 CE No direct report
2	مَآ أَنتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُو	Thou art not, by the Grace of thy Lord, mad or possessed	Thou art not, for thy Lord's favour unto thee, a madman	By the grace of thy Lord thou art not mad	you are not, by your Lord’s blessing, crazy	c. 610 CE No direct report
3	وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُو	Nay, verily for thee is a Reward unfailing	And lo! thine verily will be a reward unfailing	And surely thine is a reward never to be cut off	and yours indeed will be an everlasting reward	c. 610 CE No direct report
4	وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ	And thou (standest) on an exalted standard of character	And lo! thou art of a tremendous nature	And surely thou hast sublime morals	and indeed you possess a great character	c. 610 CE No direct report
5	فَسَتُبْصِرُ وَيُبْصِرُونَ	Soon wilt thou see, and they will see	And thou wilt see and they will se	So thou wilt see, and they (too) will see	You will see and they will see	c. 610 CE No direct report
6		Which of you is afflicted with madness	Which of you is the demented	Which of you is mad	which one of you is crazy	c. 610 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
7	إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ وَهُوَ أَعْلَمُ بِ لْمُهْتَدِينَ	Verily it is thy Lord that knoweth best, which (among men) hath strayed from His Path: and He knoweth best those who receive (true) Guidance	Lo! thy Lord is Best Aware of him who strayeth from His way, and He is Best Aware of those who walk aright	Surely thy Lord knows best who is erring from His way, and He knows best those who go aright	Indeed your Lord knows best those who stray from His way, and He knows best those who are guided	c. 610 CE No direct report
8		So hearken not to those who deny (the Truth)	Therefor obey not thou the rejecter	So obey not the rejectors	So do not obey the deniers	c. 610 CE No direct report
9	وَدُّو لَوْ تُدْهِنُ فَيُدْهِنُونَ	Their desire is that thou shouldst be pliant: so would they be pliant	Who would have had thee compromise, that they may compromise	They wish that thou shouldst be pliant, so they (too) would be pliant	who are eager that you should be pliable, so that they may be pliable [towards you]	c. 610 CE No direct report
10	مَّهِينٍ وَلَا تُطِعْ كُلَّ حَلَّا	Heed not the type of despicable men,- ready with oaths	Neither obey thou each feeble oath-monger	And obey not any mean swearer	And do not obey any vile swearer	c. 610 CE No direct report
11	بِنَمِيمٍ مَّشَّآ هَمَّا	A slanderer, going about with calumnies	Detracter, spreader abroad of slanders	Defamer, going about with slander	scandal-monger, talebearer	c. 610 CE No direct report
12	لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ مَّنَّا	(Habitually) hindering (all) good, transgressing beyond bounds, deep in sin	Hinderer of the good, transgressor, malefacto	Hinderer of good, outstepping the limits, sinful	hinderer of all good, sinful transgressor	c. 610 CE No direct report
13	بَعْدَ ذَٰلِكَ زَنِيمٍ عُتُلٍّ	Violent (and cruel),- with all that, base-born,	Greedy therewithal, intrusive	Ignoble, besides all that, notoriously mischievous -	callous and, on top of that, baseborn	c. 610 CE No direct report
14	وَبَنِينَ أَن كَانَ ذَا مَا	Because he possesses wealth and (numerous) sons	It is because he is possessed of wealth and childre	Because he possess wealth and sons	—[only] because he has wealth and children	c. 610 CE No direct report
15		When to him are rehearsed Our Signs, "Tales of the ancients", he cries	That, when Our revelations are recited unto him, he saith: Mere	When Our messages are recited to him, he	When Our signs are recited to him, he says, ‘Myths of the ancients!’	c. 610 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			fables of the men of old	says: Stories of those of yore		direct report
16		Soon shall We brand (the beast) on the snout	We shall brand him on the nose	We shall brand him on the snout	Soon We shall brand him on the snout	c. 610 CE No direct report
17	إِنَّا بَلَوْنَٰهُمْ كَمَا بَلَوْنَآ أَصْحَٰبَ لْجَنَّةِ إِذْ أَقْسَمُو لَيَصْرِمُنَّهَا مُصْبِحِينَ	Verily We have tried them as We tried the People of the Garden, when they resolved to gather the fruits of the (garden) in the morning	Lo! We have tried them as We tried the owners of the garden when they vowed that they would pluck its fruit next morning	We shall try them as We tried the owners of the garden, when they swore to pluck its fruits in the morning	Indeed we have tested them just as We tested the People of the Garden when they vowed they would gather its fruit at dawn	c. 610 CE No direct report
18	وَلَا يَسْتَثْنُونَ	But made no reservation, ("If it be God's Will")	And made no exception (for the Will of Allah)	And would not set aside a portion (for the poor)	and they did not make any exception	c. 610 CE No direct report
19	فَطَافَ عَلَيْهَا طَآئِفٌ مِّن رَّبِّكَ وَهُمْ نَآئِمُونَ	Then there came on the (garden) a visitation from thy Lord, (which swept away) all around, while they were asleep	Then a visitation from thy Lord came upon it while they slep	But a visitation from thy Lord came on it, while they slept	Then a visitation from your Lord visited it while they were asleep	c. 610 CE No direct report
20	فَأَصْبَحَتْ كَ لصَّرِيمِ	So the (garden) became, by the morning, like a dark and desolate spot, (whose fruit had been gathered)	And in the morning it was as if plucked	So it became as black, barren land -	So by the dawn it was like a harvested field	c. 610 CE No direct report
21	فَتَنَادَوْ مُصْبِحِينَ	As the morning broke, they called out, one to another,	And they cried out one unto another in the morning	Then they called out one to another in the morning	At dawn they called out to one another	c. 610 CE No direct report
22	أَنِ غْدُو عَلَىٰ حَرْثِكُمْ إِن كُنتُمْ صَٰرِمِينَ	"Go ye to your tilth (betimes) in the morning, if ye would gather the fruits."	Saying: Run unto your field if ye would pluck (the fruit)	Saying: Go early to your tilth, if you would pluck (the fruit)	‘Get off early to your field if you have to gather [the fruits].&rsquo	c. 610 CE No direct report
23	فَ نطَلَقُو وَهُمْ يَتَخَٰفَتُونَ	So they departed, conversing in secret low tones, (saying)	So they went off, saying one unto another in low tones	So they went, while they said one to another in low tones	So off they went, murmuring to one another	c. 610 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
24	أَن لَّا يَدْخُلَنَّهَا ٱلْيَوْمَ عَلَيْكُم مِّسْكِينٌ	"Let not a single indigent person break in upon you into the (garden) this day."	No needy man shall enter it to-day against you	No poor man shall enter it to-day to you -	‘Today no needy man shall come to you in it.’	c. 610 CE No direct report
25	وَغَدَوْا عَلَىٰ حَرْدٍ قَٰدِرِينَ	And they opened the morning, strong in an (unjust) resolve	They went betimes, strong in (this) purpose	And in the morning they went, having the power to prevent	They set out early morning, [considering themselves] able to grudge	c. 610 CE No direct report
26	فَلَمَّا رَأَوْهَا قَالُوٓا إِنَّا لَضَآلُّونَ	But when they saw the (garden), they said: "We have surely lost our way	But when they saw it, they said: Lo! we are in error	But when they saw it, they said: Surely we are in error	But when they saw it, they said, ‘We have indeed lost our way!’	c. 610 CE No direct report
27	بَلْ نَحْنُ مَحْرُومُونَ	"Indeed we are shut out (of the fruits of our labour)!"	Nay, but we are desolate	Nay, we are made to suffer privation	‘No, we are deprived!’	c. 610 CE No direct report
28	قَالَ أَوْسَطُهُمْ أَلَمْ أَقُل لَّكُمْ لَوْلَا تُسَبِّحُونَ	Said one of them, more just (than the rest): "Did I not say to you, 'Why not glorify (God)?'"	The best among them said: Said I not unto you: Why glorify ye not (Allah)	The best of them said: Said I not to you, Why do you not glorify (Allah)	The most moderate among them said, ‘Did I not tell you, ‘‘Why do you not glorify [Allah]? ’’ ’	c. 610 CE No direct report
29	قَالُوا سُبْحَٰنَ رَبِّنَآ إِنَّا كُنَّا ظَٰلِمِينَ	They said: "Glory to our Lord! Verily we have been doing wrong!"	They said: Glorified be our Lord! Lo! we have been wrong-doers	They said: Glory be to our Lord! surely we were unjust	They said, ‘Immaculate is our Lord! We have indeed been wrongdoers!’	c. 610 CE No direct report
30	فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَٰوَمُونَ	Then they turned, one against another, in reproach	Then some of them drew near unto others, self-reproaching	Then some of them advanced against others, blaming each other	Then they turned to one another, blaming each other	c. 610 CE No direct report
31	قَالُوا يَٰوَيْلَنَآ إِنَّا كُنَّا طَٰغِينَ	They said: "Alas for us! We have indeed transgressed	They said: Alas for us! In truth we were outrageous	Said they: O woe to us! Surely we were inordinate -	They said, ‘Woe to us! Indeed we have been rebellious	c. 610 CE No direct report
32	عَسَىٰ رَبُّنَآ أَن يُبْدِلَنَا خَيْرًا مِّنْهَآ إِنَّآ إِلَىٰ رَبِّنَا رَٰغِبُونَ	"It may be that our Lord will give us in exchange a better (garden) than this: for we do turn to	It may be that our Lord will give us better than this in place thereof. Lo!	Maybe, our Lord will give us instead one better than it -- surely to	Maybe our Lord will give us a better one in its place. Indeed we turn earnestly to our Lord.’	c. 610 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		Him (in repentance)!"	we beseech our Lord	our Lord we make petition		
33	كَذَٰلِكَ ٱلْعَذَابُ وَلَعَذَابُ ٱلْءَاخِرَةِ أَكْبَرُ لَوْ كَانُو يَعْلَمُونَ	Such is the Punishment (in this life); but greater is the Punishment in the Hereafter,- if only they knew	Such was the punishment. And verily the punishment of the Hereafter is greater if they did but know	Such is the chastisement. And certainly the chastisement of the Hereafter is greater, did they but know	Such was the punishment; and the punishment of the Hereafter is surely greater, had they known	c. 610 CE No direct report
34		Verily, for the Righteous, are Gardens of Delight, in the Presence of their Lord	Lo! for those who keep from evil are gardens of bliss with their Lord	Surely the dutiful have with their Lord Gardens of bliss	Indeed for the Godwary there will be gardens of bliss near their Lord	c. 610 CE No direct report
35	أَفَنَجْعَلُ ٱلْمُسْلِمِينَ كَ ٱلْمُجْرِمِينَ	Shall We then treat the People of Faith like the People of Sin	Shall We then treat those who have surrendered as We treat the guilty	Shall We then make those who submit as the guilty	Shall We, then, treat those who submit [to Us] as [We treat] the guilty	c. 610 CE No direct report
36	مَا لَكُمْ كَيْفَ تَحْكُمُونَ	What is the matter with you? How judge ye	What aileth you? How foolishly ye judge	What is the matter with you? How do you judge	What is the matter with you? How do you judge	c. 610 CE No direct report
37	أَمْ لَكُمْ كِتَٰبٌ فِيهِ تَدْرُسُونَ	Or have ye a book through which ye learn	Or have ye a scripture wherein ye lear	Or have you a book wherein you rea	Do you possess a scripture in which you rea	c. 610 CE No direct report
38	إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ	That ye shall have, through it whatever ye choose	That ye shall indeed have all that ye choose	That you shall surely have therein what you choose	that you shall indeed have in it whatever you would like	c. 610 CE No direct report
39	أَمْ لَكُمْ أَيْمَٰنٌ عَلَيْنَا بَٰلِغَةٌ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ	Or have ye Covenants with Us to oath, reaching to the Day of Judgment, (providing) that ye shall have whatever ye shall demand	Or have ye a covenant on oath from Us that reacheth to the Day of Judgment, that yours shall be all that ye ordain	Or have you covenants from us on oath, extending to the day of Resurrection, that yours is surely what you judge	Do you have a pledge binding on Us until the Day of Resurrection, that you shall indeed have whatever you decide	c. 610 CE No direct report
40	سَلْهُمْ أَيُّهُم بِذَٰلِكَ زَعِيمٌ	Ask thou of them, which of them will stand surety for that	Ask them (O Muhammad) which of them will vouch for that	Ask them which of them will vouch for that	Ask them, which of them will aver [any of] that	c. 610 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
41	أَمْ لَهُمْ شُرَكَآءُ فَلْيَأْتُو بِشُرَكَآئِهِمْ إِن كَانُو صَٰدِقِينَ	Or have they some "Partners" (in Godhead)? Then let them produce their "partners", if they are truthful	Or have they other gods? Then let them bring their other gods if they are truthfu	Or have they associate-gods? Then let them bring their associates, if they are truthful	Do they have any partners [they ascribe to Allah]? Then let them produce their partners, if they are truthful	c. 610 CE No direct report
42	يَوْمَ يُكْشَفُ عَن سَا وَيُدْعَوْنَ إِلَى لسُّجُودِ فَلَا يَسْتَطِيعُونَ	The Day that the shin shall be laid bare, and they shall be summoned to bow in adoration, but they shall not be able,	On the day when it befalleth in earnest, and they are ordered to prostrate themselves but are not able	On the day when thee is a severe affliction, and they are called upon to prostrate themselves, but they are not able -	The day when the catastrophe occurs, and they are summoned to prostrate themselves, they will not be able [to do it]	c. 610 CE No direct report
43	خُشِعَةً أَبْصَٰرُهُمْ تَرْهَقُهُمْ ذِلَّ وَقَدْ كَانُو يُدْعَوْنَ إِلَى لسُّجُودِ وَهُمْ سَٰلِمُونَ	Their eyes will be cast down,- ignominy will cover them; seeing that they had been summoned aforetime to bow in adoration, while they were whole, (and had refused)	With eyes downcast, abasement stupefying them. And they had been summoned to prostrate themselves while they were yet unhurt	Their looks cast down, abasement will cover them. And they were indeed called upon to prostrate themselves, while yet they were safe	With a humbled look [in their eyes], they will be overcast by abasement. Certainly they were summoned to prostrate themselves while they were yet sound	c. 610 CE No direct report
44	فَذَرْنِى وَمَن يُكَذِّبُ بِهَٰذَا لْحَدِيثِ سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ	Then leave Me alone with such as reject this Message: by degrees shall We punish them from directions they perceive not	Leave Me (to deal) with those who give the lie to this pronouncement. We shall lead them on by steps from whence they know not	So leave Me alone with him who rejects this announcement. We shall overtake them by degrees, from whence they know not	So leave Me with those who deny this discourse. We will draw them imperceptibly [into ruin], whence they do not know	c. 610 CE No direct report
45	وَأُمْلِى لَهُمْ إِنَّ كَيْدِى مَتِينٌ	A (long) respite will I grant them: truly powerful is My Plan	Yet I bear with them, for lo! My scheme is firm	And I bear with them, surely My plan is firm	I will grant them respite, for My devising is indeed sure	c. 610 CE No direct report
46	أَمْ تَسْـَٔلُهُمْ أَجْ ا فَهُم مِّن مَّغْرَ مُّثْقَلُونَ	Or is it that thou dost ask them for a reward, so that they are burdened with a load of debt?	Or dost thou (Muhammad) ask a fee from them so that they are heavily taxed	Or dost thou ask from them a reward, so that they are burdened with debt	Do you ask them for a reward, so that they are weighed down with debt	c. 610 CE No direct report
47	أَمْ عِندَهُمُ لْغَيْبُ فَهُمْ يَكْتُبُونَ	Or that the Unseen is in their hands, so that they can write it down	Or is the Unseen theirs that they can write (thereof)	Or is the unseen with them so that	Do they possess [access to] the Unseen so that they write it down	c. 610 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
				they write (it) down		direct report
48	فَٱصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُن كَصَاحِبِ ٱلْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ	So wait with patience for the Command of thy Lord, and be not like the Companion of the Fish,- when he cried out in agony	But wait thou for thy Lord's decree, and be not like him of the fish, who cried out in despair	So wait patiently for the judgment of thy Lord, and be not like the Companion of the fish, when he cried while he was in distress	So submit patiently to the judgement of your Lord, and do not be like the Man of the Fish who called out as he choked with grief	c. 610 CE No direct report
49	لَّوْلَآ أَن تَدَٰرَكَهُۥ نِعْمَةٌ مِّن رَّبِّهِۦ لَنُبِذَ بِٱلْعَرَآءِ وَهُوَ مَذْمُومٌ	Had not Grace from his Lord reached him, he would indeed have been cast off on the naked shore, in disgrace	Had it not been that favour from his Lord had reached him he surely had been cast into the wilderness while he was reprobate	Had not favour from his Lord reached him, he would certainly have been cast down on naked ground, while he was blamed	Had it not been for a blessing that came to his rescue from his Lord, he would surely have been cast on a bare shore while he were blameworthy	c. 610 CE No direct report
50		Thus did his Lord choose him and make him of the Company of the Righteous	But his Lord chose him and placed him among the righteous	Then his Lord chose him, and He made him of the righteous	So his Lord chose him and made him one of the righteous	c. 610 CE No direct report
51	وَإِن يَكَادُ ٱلَّذِينَ كَفَرُوا۟ لَيُزْلِقُونَكَ بِأَبْصَٰرِهِمْ لَمَّا سَمِعُوا۟ ٱلذِّكْرَ وَيَقُولُونَ إِنَّهُۥ لَمَجْنُونٌ	And the Unbelievers would almost trip thee up with their eyes when they hear the Message; and they say: "Surely he is possessed!"	And lo! those who disbelieve would fain disconcert thee with their eyes when they hear the Reminder, and they say: Lo! he is indeed mad	And those who disbelieve would almost smite thee with their eyes when they hear the Reminder, and they say: Surely he is mad	Indeed the faithless almost devour you with their eyes when they hear the Reminder, and they say, ‘He is indeed crazy.’	c. 610 CE No direct report
52	وَمَا هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ	But it is nothing less than a Message to all the worlds	When it is naught else than a Reminder to creation	And it is naught but a Reminder for the nations	Yet it is just a reminder for all the nations	c. 610 CE No direct report

73. Al-Muzzammil — The Enshrouded One المزمل

Revelation order #3 · c. 610 CE · Makkah · 20 verses · early Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1		O thou folded in garments	O thou wrapped up in thy raiment	O thou covering thyself up	O you wrapped up in your mantle	c. 610 CE No direct report
2	قُمِ لَّيْلَ إِلَّا قَلِيلًا	Stand (to prayer) by night, but not all night,	Keep vigil the night long, save a little	Rise to pray by night except a little	Stand vigil through the night, except a little	c. 610 CE No direct report
3	نِّصْفَهُ أَوِ نقُصْ مِنْهُ قَلِيلًا	Half of it,- or a little less	A half thereof, or abate a little thereo	Half of it, or lessen it a little	a half, or reduce a little from tha	c. 610 CE No direct report
4	أَوْ زِدْ عَلَيْهِ وَرَتِّلِ لْقُرْءَانَ تَرْتِيلًا	Or a little more; and recite the Qur'an in slow, measured rhythmic tones	Or add (a little) thereto - and chant the Qur'an in measure	Or add to it, and recite the Qur’an in a leisurely manner	or add to it, and recite the Qur’a n in a measured tone	c. 610 CE No direct report
5	إِنَّا سَنُلْقِى عَلَيْكَ قَوْ ا ثَقِيلًا	Soon shall We send down to thee a weighty Message	For we shall charge thee with a word of weight	Surely We shall charge thee with a weighty word	Indeed soon We shall cast on you a weighty word	c. 610 CE No direct report
6	إِنَّ نَاشِئَةَ لَّيْلِ هِىَ أَشَدُّ وَطْ ا وَأَقْوَمُ قِيلًا	Truly the rising by night is most potent for governing (the soul), and most suitable for (framing) the Word (of Prayer and Praise)	Lo! the vigil of the night is (a time) when impression is more keen and speech more certain	The rising by night is surely the firmest way to tread and most effective in speech	Indeed the watch of the night is firmer in tread and more upright in respect to speech	c. 610 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
7	إِنَّ لَكَ فِى لنَّهَارِ سَبْ ا طَوِيلًا	True, there is for thee by day prolonged occupation with ordinary duties	Lo! thou hast by day a chain of business	Truly thou hast by day prolonged occupation	for indeed during the day you have drawn-out engagements	c. 610 CE No direct report
8	وَ ذْكُرِ سْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا	But keep in remembrance the name of thy Lord and devote thyself to Him whole-heartedly	So remember the name of thy Lord and devote thyself with a complete devotion	And remember the name of thy Lord and devote thyself to Him with (complete) devotion	So celebrate the Name of your Lord and dedicate yourself to Him with total dedication	c. 610 CE No direct report
9	رَّبُّ لْمَشْرِقِ وَ لْمَغْرِبِ لَآ إِلَٰهَ إِلَّا هُوَ فَ تَّخِذْهُ وَكِيلًا	(He is) Lord of the East and the West: there is no god but He: take Him therefore for (thy) Disposer of Affairs	Lord of the East and the West; there is no Allah save Him; so choose thou Him alone for thy defender	The Lord of the East and the West -- there is no God but He -- so take Him for Protector	Lord of the east and the west, there is no god except Him, so take Him for your trustee	c. 610 CE No direct report
10	وَ صْبِرْ عَلَىٰ مَا يَقُولُونَ وَ هْجُرْهُمْ هَجْ ا جَمِيلًا	And have patience with what they say, and leave them with noble (dignity)	And bear with patience what they utter, and part from them with a fair leave-taking	And bear patiently what they say and forsake them with a becoming withdrawal	and be patient over what they say, and keep away from them in a graceful manner	c. 610 CE No direct report
11	وَذَرْنِى وَ لْمُكَذِّبِينَ أُ لِى لنَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا	And leave Me (alone to deal with) those in possession of the good things of life, who (yet) deny the Truth; and bear with them for a little while	Leave Me to deal with the deniers, lords of ease and comfort (in this life); and do thou respite them awhile	And leave Me and the deniers, possessors of plenty, and respite them a little	Leave Me [to deal] with the deniers, the opulent, and give them a little respite	c. 610 CE No direct report
12	إِنَّ لَدَيْنَآ أَنكَا ا وَجَحِيمًا ا	With Us are Fetters (to bind them), and a Fire (to burn them)	Lo! with Us are heavy fetters and a raging fire	Surely with Us are heavy fetters and a flaming Fire	Indeed with Us are heavy fetters and a fierce fire	c. 610 CE No direct report
13	وَطَعَامًا ا ذَا غُصَّ ةٍ وَعَذَابًا أَلِيمًا ا	And a Food that chokes, and a Penalty Grievous	And food which choketh (the partaker), and a painful doo	And food that chokes and a painful chastisement	and a food that chokes [those who gulp it], and a painful punishment [prepared for]	c. 610 CE No direct report
14	يَوْمَ تَرْجُفُ لْأَرْضُ وَ لْجِبَالُ وَكَانَتِ لْجِبَالُ كَثِيبًا ا مَّهِيلًا	One Day the earth and the mountains will be in violent commotion. And the mountains will be as a heap of sand poured out and flowing down	On the day when the earth and the hills rock, and the hills become a heap of running sand	On the day when the earth and the mountains quake and the mountains become (as) heaps of sand let loose	the day when the earth and the mountains will quake, and the mountains will be like dunes of shifting sand	c. 610 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
15	إِنَّآ أَرْسَلْنَآ إِلَيْكُمْ رَسُو ا شَٰهِدًا عَلَيْكُمْ كَمَآ أَرْسَلْنَآ إِلَىٰ فِرْعَوْنَ رَسُو ا	We have sent to you, (O men!) an apostle, to be a witness concerning you, even as We sent an apostle to Pharaoh	Lo! We have sent unto you a messenger as witness against you, even as We sent unto Pharaoh a messenger	Surely We have sent to you a Messenger, a witness against you, as We sent a messenger to Pharaoh	Indeed We have sent to you an apostle, to be a witness to you, just as We sent an apostle to Pharaoh	c. 610 CE No direct report
16	فَعَصَىٰ فِرْعَوْنُ لرَّسُولَ فَأَخَذْنَٰهُ أَخْ ا وَبِيـ ا	But Pharaoh disobeyed the apostle; so We seized him with a heavy Punishment	But Pharaoh rebelled against the messenger, whereupon We seized him with no gentle grip	But Pharaoh disobeyed the messenger, so We seized him with a violent grip	But Pharaoh disobeyed the apostle; so We seized him with a terrible seizing	c. 610 CE No direct report
17	فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْ ا يَجْعَلُ لْوِلْدَٰنَ شِيبًا	Then how shall ye, if ye deny (God), guard yourselves against a Day that will make children hoary-headed?	Then how, if ye disbelieve, will ye protect yourselves upon the day which will turn children grey	How, then, if you disbelieve, will you guard yourselves on the day which will make children grey-headed	So, if you disbelieve, how will you avoid the day which will make children white-headed	c. 610 CE No direct report
18	لسَّمَآءُ مُنفَطِ بِهِۦ كَانَ وَعْدُهُۥ مَفْعُولًا	Whereon the sky will be cleft asunder? His Promise needs must be accomplished	The very heaven being then rent asunder. His promise is to be fulfilled	The heaven being rent asunder thereby. His promise is ever fulfilled	and wherein the sky will be rent apart? His promise is bound to be fulfilled	c. 610 CE No direct report
19	إِنَّ هَٰذِهِۦ تَذْكِرَ فَمَن شَآءَ تَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلًا	Verily this is an Admonition: therefore, whoso will, let him take a (straight) path to his Lord	Lo! This is a Reminder. Let him who will, then, choose a way unto his Lord	Surely this is a Reminder; so let him who will, take a way to his Lord	This is indeed a reminder. So let anyone who wishes take the way toward his Lord	c. 610 CE No direct report
20	إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثَيِ لَّيْلِ وَنِصْفَهُۥ وَثُلُثَهُۥ وَطَآئِفَ مِّنَ لَّذِينَ مَعَكَ وَ للَّهُ يُقَدِّرُ لَّيْلَ وَ لنَّهَارَ عَلِمَ أَن لَّن تُحْصُوهُ فَتَابَ عَلَيْكُمْ فَ قْرَءُو مَا تَيَسَّرَ مِنَ لْقُرْءَانِ عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ وَءَاخَرُونَ يَضْرِبُونَ فِى لْأَرْضِ يَبْتَغُونَ مِن فَضْلِ للَّهِ وَءَاخَرُونَ يُقَٰتِلُونَ فِى سَبِيلِ للَّهِ فَ قْرَءُو مَا تَيَسَّرَ مِنْهُ وَأَقِيمُو لصَّلَوٰةَ وَءَاتُو	Thy Lord doth know that thou standest forth (to prayer) nigh two-thirds of the night, or half the night, or a third of the night, and so doth a party of those with thee. But God doth appoint night and day in due measure He knoweth that ye are unable to keep count thereof. So He hath turned to you (in mercy): read ye, therefore, of the Qur'an as much as may be easy for you.	Lo! thy Lord knoweth how thou keepest vigil sometimes nearly two-thirds of the night, or (sometimes) half or a third thereof, as do a party of those with thee. Allah measureth the night and the day. He knoweth that ye count it not, and turneth unto you in mercy. Recite, then, of the Qur'an that which is easy for	Thy Lord knows indeed that thou passest in prayer nearly two-thirds of the night, and (sometimes) half of it, and (sometimes) a third of it, as do a party of those with thee. And Allah measures the night and the day. He knows that (all of) you are not able to do it, so He has turned to you (mercifully); so read of the Qur’an that which is easy for you. He knows that there	Indeed your Lord knows that you stand vigil nearly two thirds of the night —or [at times] a half or a third of it— along with a group of those who are with you. Allah measures the night and the day. He knows that you cannot calculate it [exactly], and so He was lenient toward you. So recite as much of the Qur’a n as is feasible. He knows that some of you will be sick, while others will travel in the land seeking Allah’s grace,	c. 610 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	لِلَّهَ لزَّكَوٰةَ وَأَقْرِضُو قَرْضًا حَسَ ا وَمَا تُقَدِّمُو لِأَنفُسِكُم مِّنْ خَيْ تَجِدُوهُ عِندَ للَّهِ هُوَ خَيْ ا وَأَعْظَمَ أَجْ ا وَ سْتَغْفِرُو للَّهَ إِنَّ للَّهَ غَفُو رَّحِي	He knoweth that there may be (some) among you in ill-health; others travelling through the land, seeking of God's bounty ; yet others fighting in God's Cause, read ye, therefore, as much of the Qur'an as may be easy (for you); and establish regular Prayer and give regular Charity; and loan to God a Beautiful Loan. And whatever good ye send forth for your souls ye shall f ind it in God's Presence,- yea, better and greater, in Reward and seek ye the Grace of God: for God is Oft-Forgiving, Most Merciful	you. He knoweth that there are sick folk among you, while others travel in the land in search of Allah's bounty, and others (still) are fighting for the cause of Allah. So recite of it that which is easy (for you), and establish worship and pay the poor-due, and (so) lend unto Allah a goodly loan. Whatsoever good ye send before you for your souls, ye will find it with Allah, better and greater in the recompense. And seek forgiveness of Allah. Lo! Allah is Forgiving, Merciful	are sick among you, and others who travel in the land seeking of Allah’s bounty, and others who fight in Allah’s way. So read as much of it as is easy (for you), and keep up prayer and pay the poor-rate and offer to Allah a goodly fight. And whatever of good you send on beforehand for yourselves, you will find it with Allah -- that is best and greatest in reward. And ask forgiveness of Allah. Surely Allah is Forgiving, Merciful	and yet others will fight in the way of Allah. So recite as much of it as is feasible, and maintain the prayer and pay the zaka t and lend Allah a good loan. Whatever good you send ahead for your souls you will find it with Allah [in a form] that is better and greater with respect to reward. And plead to Allah for forgiveness; indeed Allah is all-forgiving, all-merciful	

74. Al-Muddaththir — The Cloaked One المدثر

Revelation order #4 · c. 611 CE · Makkah · 56 verses · early Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1		O thou wrapped up (in the mantle)	O thou enveloped in thy cloak	O thou who wrappest thyself up	O you wrapped up in your mantle	c. 611 CE No direct report
2	قُمْ فَأَنذِرْ	Arise and deliver thy warning	Arise and warn	Arise and warn	Rise up and warn	c. 611 CE No direct report
3	وَرَبَّكَ فَكَبِّرْ	And thy Lord do thou magnify	Thy Lord magnify	And thy Lord do magnify	Magnify your Lord	c. 611 CE No direct report
4	وَثِيَابَكَ فَطَهِّرْ	And thy garments keep free from stain	Thy raiment purify	And thy garments do purify	and purify your cloak	c. 611 CE No direct report
5	وَ لرُّجْزَ فَ هْجُرْ	And all abomination shun	Pollution shun	And uncleanness do shun	and keep away from all impurity	c. 611 CE No direct report
6	وَلَا تَمْنُن تَسْتَكْثِرُ	Nor expect, in giving, any increase (for thyself)	And show not favour, seeking wordly gain	And do no favour seeking gain	Do not grant a favour seeking a greater gain	c. 611 CE No direct report
7	وَلِرَبِّكَ فَ صْبِرْ	But, for thy Lord's (Cause), be patient and constant	For the sake of thy Lord, be patient	And for the sake of thy Lord, be patient	and be patient for the sake of your Lord	c. 611 CE No direct report
8		Finally, when the Trumpet is sounded	For when the trumpet shall sound	For when the trumpet is sounded	When the Trumpet will be sounded	c. 611 CE No direct report
9	فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ	That will be- that Day - a Day of Distress,	Surely that day will be a day of anguish	That will be -- that day -- difficult day	that day will be a day of hardship	c. 611 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						No direct report
10	عَلَى ٱلْكَٰفِرِينَ غَيْرُ يَسِيرٍ	Far from easy for those without Faith	Not of ease, for disbelievers	For the disbelievers, anything but easy	not at all easy for the faithless	c. 611 CE No direct report
11	ذَرْنِى وَمَنْ خَلَقْتُ وَحِيدًا	Leave Me alone, (to deal) with the (creature) whom I created (bare and) alone!	Leave Me (to deal) with him whom I created lonely	Leave Me alone with him whom I created	Leave Me [to deal] with him whom I created alone	c. 611 CE 1 note
12	وَجَعَلْتُ لَهُۥ مَالًا مَّمْدُودًا	To whom I granted resources in abundance	And then bestowed upon him ample means	And gave him vast riches	and then furnished him with extensive means	c. 611 CE No direct report
13	وَبَنِينَ شُهُودًا	And sons to be by his side!	And sons abiding in his presenc	And sons dwelling in his presence	and [gave him] sons to be at his side	c. 611 CE No direct report
14	وَمَهَّدتُّ لَهُۥ تَمْهِيدًا	To whom I made (life) smooth and comfortable	And made (life) smooth for him	And made matters easy for him	and facilitated [all matters] for him	c. 611 CE No direct report
15	ثُمَّ يَطْمَعُ أَنْ أَزِيدَ	Yet is he greedy-that I should add (yet more);	Yet he desireth that I should give more	And yet he desires that I should give more	Still he is eager that I should give him more	c. 611 CE No direct report
16	كَلَّآ إِنَّهُۥ كَانَ لِـَٔايَٰتِنَا عَنِيدًا	By no means! For to Our Signs he has been refractory	Nay! For lo! he hath been stubborn to Our revelations	By no means! Surely he is inimical to Our messages	No indeed! He is an obstinate opponent of Our signs	c. 611 CE No direct report
17	سَأُرْهِقُهُۥ صَعُودًا	Soon will I visit him with a mount of calamities	On him I shall impose a fearful doom	I will make a distressing punishment overtake him	Soon I will overwhelm him with hardship	c. 611 CE No direct report
18	إِنَّهُۥ فَكَّرَ وَقَدَّرَ	For he thought and he plotted;	For lo! he did consider; then he planned	Surely he reflected and determined	Indeed he reflected and decided	c. 611 CE No

#		Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
							direct report
19		فَقُتِلَ كَيْفَ قَدَّرَ	And woe to him! How he plotted!	(Self-)destroyed is he, how he planned	But may he be destroyed how he determined	Perish he, how he decided	c. 611 CE No direct report
20		ثُمَّ قُتِلَ كَيْفَ قَدَّرَ	Yea, Woe to him; How he plotted!	Again (self-)destroyed is he, how he planned!	Again, may he be destroyed how he determined	Again, perish he, how he decided	c. 611 CE No direct report
21		ثُمَّ نَظَرَ	Then he looked round	Then looked he	Then he looked	Then he looked	c. 611 CE No direct report
22		ثُمَّ عَبَسَ وَبَسَرَ	Then he frowned and he scowled	Then frowned he and showed displeasure	Then frowned and scowled	then he frowned and scowled	c. 611 CE No direct report
23		ثُمَّ أَدْبَرَ وَ سْتَكْبَرَ	Then he turned back and was haughty	Then turned he away in prid	Then turned back and was big with pride	Then he went away disdainfully	c. 611 CE No direct report
24	يُؤْثَرُ	فَقَالَ إِنْ هَٰذَآ إِلَّا سِحْ	Then said he: "This is nothing but magic, derived from of old	And said: This is naught else than magic from of old	Then said: This is naught but magic from an old	saying, ‘It is nothing but magic handed down	c. 611 CE No direct report
25			"This is nothing but the word of a mortal!"	This is naught else than speech of mortal man	This is naught but the word of a mortal	It is nothing but the speech of a human being.’	c. 611 CE No direct report
26		سَأُصْلِيهِ سَقَرَ	Soon will I cast him into Hell-Fire	Him shall I fling unto the burning	I will cast him into hell	Soon I shall cast him into Saqar	c. 611 CE No direct report
27		وَمَآ أَدْرَىٰكَ مَا سَقَرُ	And what will explain to thee what Hell-Fire is	- Ah, what will convey unto thee what that burning is!	And what will make thee realize what hell is	And what will show you what is Saqar	c. 611 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
28	لَا تُبْقِى وَلَا تَذَرُ	Naught doth it permit to endure, and naught doth it leave alone!	It leaveth naught; it spareth naugh	It leaves naught, and spares naught	It neither spares nor leaves [anything]	c. 611 CE No direct report
29	لَوَّاحَةٌ لِّلْبَشَرِ	Darkening and changing the colour of man	It shrivelleth the man	It scorches the mortal	It burns the skin	c. 611 CE No direct report
30	عَلَيْهَا تِسْعَةَ عَشَرَ	Over it are Nineteen	Above it are nineteen	Over it are nineteen	There are nineteen [keepers] over it	c. 611 CE No direct report
31	وَمَا جَعَلْنَآ أَصْحَٰبَ ٱلنَّارِ إِلَّا مَلَٰٓئِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا۟ لِيَسْتَيْقِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ وَيَزْدَادَ ٱلَّذِينَ ءَامَنُوٓا۟ إِيمَٰنًا وَلَا يَرْتَابَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ وَٱلْمُؤْمِنُونَ وَلِيَقُولَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ وَٱلْكَٰفِرُونَ مَاذَآ أَرَادَ ٱللَّهُ بِهَٰذَا مَثَلًا كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِىَ إِلَّا ذِكْرَىٰ لِلْبَشَرِ	And We have set none but angels as Guardians of the Fire; and We have fixed their number only as a trial for Unbelievers,- in order that the People of the Book may arrive at certainty, and the Believers may increase in Faith,- and that no doub ts may be left for the People of the Book and the Believers, and that those in whose hearts is a disease and the Unbelievers may say, "What symbol doth God intend by this ?" Thus doth God leave to stray whom He pleaseth, and guide whom He pleaseth: an d none can know the forces of thy Lord, except He and this is	We have appointed only angels to be wardens of the Fire, and their number have We made to be a stumbling-block for those who disbelieve; that those to whom the Scripture hath been given may have certainty, and that believers may increase in faith; and that those to whom the Scripture hath been given and believers may not doubt; and that those in whose hearts there is disease, and disbelievers, may say: What meaneth Allah by this similitude? Thus Allah sendeth astray whom He will, and whom He will He guideth. None knoweth the hosts of thy Lord save Him. This is naught else than a Reminder unto mortals	And We have made none but angels wardens of the Fire, and We have not made their number but as a trial for those who disbelieve, that those who have been given the Book may be certain and those who believe may increase in faith, and those who have been given the Book and the believers may not doubt; and that those in whose hearts is a disease and the disbelievers may say: What does Allah mean by this parable? Thus Allah leaves in error whom He pleases, and guides whom He pleases. And none knows the hosts of thy Lord	We have assigned only angels as keepers of the Fire, and We have made their number merely a stumbling block for the faithless, and that those given the Book may be reassured, and the faithful may increase in [their] faith, and that those given the Book may not doubt and the faithful [as well], and that those in whose hearts is a sickness may say, and the faithless [along with them], ‘What did Allah mean by this description?’ Thus does Allah lead astray whomever He wishes, and guides whomever He wishes. No one knows the hosts of your Lord except Him, and it is just an admonition for all humans	c. 611 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		no other than a warning to mankind		but He. And this is naught but a Reminder to mortals		
32	كَلَّا وَ لْقَمَرِ	Nay, verily: By the Moon	Nay, by the Moo	Nay, by the moon	No indeed! By the Moon	c. 611 CE No direct report
33	وَ لَّيْلِ إِذْ أَدْبَرَ	And by the Night as it retreateth	And the night when it withdrawet	And the night when it departs	By the night when it recedes	c. 611 CE No direct report
34	وَ لصُّبْحِ إِذَآ أَسْفَرَ	And by the Dawn as it shineth forth,	And the dawn when it shineth forth	And the dawn when it shines! -	By the dawn when it brightens	c. 611 CE No direct report
35		This is but one of the mighty (portents)	Lo! this is one of the greatest (portents	Surely it is one of the gravest (misfortunes)	Indeed it is one of the greatest [signs&#93	c. 611 CE No direct report
36	نَذِيرا لِّلْبَشَرِ	A warning to mankind,	As a warning unto men	A warning to mortals	—a warner to all humans	c. 611 CE No direct report
37	لِمَن شَآءَ مِنكُمْ أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ	To any of you that chooses to press forward, or to follow behind;	Unto him of you who will advance or hang back	To him among you who will go forward or will remain behind	[alike] for those of you who like to advance ahead and those who would linger behind	c. 611 CE No direct report
38	كُلُّ نَفْ بِمَا كَسَبَتْ رَهِينَةٌ	Every soul will be (held) in pledge for its deeds	Every soul is a pledge for its own deeds	Every soul is held in pledge for what it earns	Every soul is hostage to what it has earned	c. 611 CE No direct report
39		Except the Companions of the Right Hand	Save those who will stand on the right hand	Except the people of the right hand	except the People of the Right Hand	c. 611 CE No direct report
40	فِى جَنَّ يَتَسَآءَلُونَ	(They will be) in Gardens (of Delight):	In gardens they will ask one anothe	In Gardens, they ask one another	[They will be] in gardens, questionin	c. 611 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		they will question each other				direct report
41		And (ask) of the Sinners	Concerning the guilty	About the guilty	concerning the guilty	c. 611 CE No direct report
42	مَا سَلَكَكُمْ فِى سَقَرَ	"What led you into Hell Fire?"	What hath brought you to this burning	What has brought you into hell	‘What drew you into Hell?’	c. 611 CE No direct report
43		They will say: "We were not of those who prayed	They will answer: We were not of those who praye	They will say: We were not of those who prayed	They will answer, ‘We were not among those who prayed	c. 611 CE No direct report
44		"Nor were we of those who fed the indigent	Nor did we feed the wretched	Nor did we feed the poor	Nor did we feed the poor	c. 611 CE No direct report
45		"But we used to talk vanities with vain talkers	We used to wade (in vain dispute) with (all) waders	And we indulged in vain talk with vain talkers	We used to gossip along with the gossipers	c. 611 CE No direct report
46		"And we used to deny the Day of Judgment	And we used to deny the Day of Judgment	And we called the day of Judgment a lie	and we used to deny the Day of Retribution	c. 611 CE No direct report
47		"Until there came to us (the Hour) that is certain."	Till the Inevitable came unto us	Till the inevitable overtook us	until death came to us.’	c. 611 CE No direct report
48		Then will no intercession of (any) intercessors profit them	The mediation of no mediators will avail them then	So the intercession of intercessors will not avail them	So the intercession of the intercessors will not avail them	c. 611 CE No direct report
49	فَمَا لَهُمْ عَنِ لتَّذْكِرَةِ مُعْرِضِينَ	Then what is the matter with them that they turn away from admonition?	Why now turn they away from the Admonishment	What is then the matter with them, that they turn away from the Reminder	What is the matter with them that they evade the Reminde	c. 611 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
50	كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ	As if they were affrighted asses	As they were frightened asse	As if they were frightened asses	as if they were terrified asse	c. 611 CE No direct report
51	فَرَّتْ مِن قَسْوَرَةٍ	Fleeing from a lion	Fleeing from a lion	Fleeing from a lion	fleeing from a lion	c. 611 CE No direct report
52	بَلْ يُرِيدُ كُلُّ ٱمْرِئٍ مِّنْهُمْ أَن يُؤْتَىٰ صُحُفًا مُّنَشَّرَةً	Forsooth, each one of them wants to be given scrolls (of revelation) spread out	Nay, but everyone of them desireth that he should be given open pages (from Allah)	Nay, every one of them desires that he should be given pages spread out -	Rather everyone of them desires to be given unrolled scriptures [from Allah]	c. 611 CE No direct report
53		By no means! But they fear not the Hereafter	Nay, verily. They fear not the Hereafter	By no means! But they fear not the hereafter	No indeed! Rather they do not fear the Hereafter	c. 611 CE No direct report
54	كَلَّآ إِنَّهُۥ تَذْكِرَةٌ	Nay, this surely is an admonition	Nay, verily. Lo! this is an Admonishment	Nay, it is surely a Reminder	No indeed! It is indeed a reminder	c. 611 CE No direct report
55	فَمَن شَآءَ ذَكَرَهُۥ	Let any who will, keep it in remembrance	So whosoever will may heed	So whoever pleases may mind it	So let anyone who wishes remember it	c. 611 CE No direct report
56		But none will keep it in remembrance except as God wills: He is the Lord of Righteousness, and the Lord of Forgiveness	And they will not heed unless Allah willeth (it). He is the fount of fear. He is the fount of Mercy	And they will not mind unless Allah please. He is Worthy that duty should be kept to Him and Worthy to forgive	And they will not remember unless Allah wishes. He is worthy of [your] being wary [of Him] and He is worthy to forgive	c. 611 CE No direct report

Direct context · Ayah 11 · c. 611 CE

Asbab al-Nuzul dataset · ungraded

عن ابن عباس رضي الله عنهما: أن الوليد بن المغيرة جاء إلى النبي فقرأ عليه القرآن، فكأنه رق له فبلغ ذلك أبا جهل، فقال له: أي عم إن قومك يريدون أن يجمعوا لك مالاً ليعطوكه، فإنك أتيت محمداً تتعرض لما قبله، قال: قد علمت قريش أني من أكثرها مالاً، قال: فقل فيه قولاً يبلغ قومك أنك منكر له وكاره. قال: وماذ أقول؟ فوالله ما فيكم رجل أعلم بالأشعار مني، ولا أعلم برجزها ولا بقصيدها مني، والله ما يشبه الذي يقوله شيئاً من هذا، والله إن لقوله الذي يقوله حلاوة، وإن عليه لطلاوة، وإنه لمثمر أعلاه، مغدق أسفله، وإنه ليعلو وما يعلى، قال: والله لا يرضى عنك قومك حتى تقول فيه. قال: فدعني حتى أفكر فيه، فقال: هذا سحر يؤثر، يأثره عن غيره، فنزلت: { ذَرْنِى وَمَنْ خَلَقْتُ وَحِيدًا ١١ }.

Islamic: Asbāb al-nuzūl on Qurʾān 74:11

APA: Asbāb al-nuzūl tradition (n.d.). (74:11).

1. Al-Fatihah — The Opener الفاتحة

Revelation order #5 · c. 611 CE · Makkah · 7 verses · early Makkah

Comparative reading note

Compressed devotional speech. Yusuf Ali tends to expand the moral atmosphere, Pickthall stays spare and liturgical, Maulana Muhammad Ali reads with theological precision, and Ali Quli Qara'i keeps a phrase-by-phrase Twelver register.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1		In the name of God, Most Gracious, Most Merciful	In the name of Allah, the Beneficent, the Merciful	In the name of Allah, the Beneficent, the Merciful	In the Name of Allah, the All-beneficent, the All-merciful	c. 611 CE No direct report
2		Praise be to God, the Cherisher and Sustainer of the world	Praise be to Allah, Lord of the Worlds	Praise be to Allah, the Lord of the worlds	All praise belongs to Allah, Lord of all the worlds	c. 611 CE No direct report
3		Most Gracious, Most Merciful	The Beneficent, the Merciful	The Beneficent, the Merciful	the All-beneficent, the All-merciful	c. 611 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
4		Master of the Day of Judgment	Master of the Day of Judgment	Master of the day of Requital	Master of the Day of Retribution	c. 611 CE No direct report
5	إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ	Thee do we worship, and Thine aid we seek	Thee (alone) we worship; Thee (alone) we ask for help	Thee do we serve and Thee do we beseech for help	You [alone] do we worship, and to You [alone] do we turn for help	c. 611 CE No direct report
6		Show us the straight way	Show us the straight path	Guide us on the right path	Guide us on the straight path	c. 611 CE No direct report
7		The way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray	The path of those whom Thou hast favoured; Not the (path) of those who earn Thine anger nor of those who go astray	The path of those upon whom Thou has bestowed favours, Not those upon whom wrath is brought down, nor those who go astray	the path of those whom You have blessed —such as have not incurred Your wrath, nor are astray	c. 611 CE No direct report

111. Al-Masad — The Palm Fiber المسد

Revelation order #6 · c. 611 CE · Makkah · 5 verses · early Makkah

Comparative reading note

Compressed devotional speech. Yusuf Ali tends to expand the moral atmosphere, Pickthall stays spare and liturgical, Maulana Muhammad Ali reads with theological precision, and Ali Quli Qara'i keeps a phrase-by-phrase Twelver register.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ	Perish the hands of the Father of Flame! Perish he	The power of Abu Lahab will perish, and he will perish	Abu Lahab’s hands will perish and he will perish	Perish the hands of Abu Lahab, and perish he	c. 611 CE 1 note
2	مَآ أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ	No profit to him from all his wealth, and all his gains	His wealth and gains will not exempt him	His wealth and that which he earns will not avail him	Neither his wealth availed him, nor what he had earned	c. 611 CE 1 note
3	سَيَصْلَىٰ نَا ا ذَاتَ لَهَبٍ	Burnt soon will he be in a Fire of Blazing Flame	He will be plunged in flaming Fire	He will burn in fire giving rise to flames -	Soon he will enter the blazing fire	c. 611 CE 1 note
4		His wife shall carry the (crackling) wood - As fuel!	And his wife, the wood-carrier	And his wife -- the bearer of slander	and his wife [too], the firewood carrier	c. 611 CE 1 note
5	فِى جِيدِهَا حَبْ مِّن مَّسَدٍ	A twisted rope of palm-leaf fibre round her (own) neck	Will have upon her neck a halter of palm-fibre	Upon her neck a halter of twisted rope	with a rope of palm fibre around her neck	c. 611 CE 1 note

Direct context · Ayah 1 · c. 611 CE

Asbab al-Nuzul dataset · ungraded

} : :
٢١٤ } صَعِدَ النَّبِيُّ عَلَى الصَّفَا، فَجَعَلَ يُنَادِي: « يَا بَنِي فِهْرٍ، يَا بَنِي عَدِيٍّ »، لِبُطُونِ قُرَيْشٍ، حَتَّى اجْتَمَعُوا، فَجَعَلَ الرَّجُلُ
إِذَا لَمْ يَسْتَطِعْ أَنْ يَخْرُجَ أَرْسَلَ رَسُولًا لِيَنْظُرَ مَا هُوَ، فَجَاءَ أَبُو لَهَبٍ وَقُرَيْشٌ، فَقَالَ: « أَرَأَيْتَكُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا بِالْوَادِي تُرِيدُ أَنْ تُغِيرَ عَلَيْكُمْ أَكُنْتُمْ
مُصَدِّقِيَّ » قَالُوا: نَعَمْ، مَا جَرَّبْنَا عَلَيْكَ إِلَّا صِدْقاً، قَالَ: « فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ». فَقَالَ أَبُو لَهَبٍ: تَبًّا لَكَ سَائِرَ الْيَوْمِ، أَلِهَذَا جَمَعْتَنَا، فَنَزَلَتْ: {
تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ ١ مَآ أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ٢ …

Islamic: Asbāb al-nuzūl on Qurʾān 111:1

APA: Asbāb al-nuzūl tradition (n.d.). (111:1).

} : :
٢١٤ } صَعِدَ النَّبِيُّ عَلَى الصَّفَا، فَجَعَلَ يُنَادِي: « يَا بَنِي فِهْرٍ، يَا بَنِي عَدِيٍّ »، لِبُطُونِ قُرَيْشٍ، حَتَّى اجْتَمَعُوا، فَجَعَلَ الرَّجُلُ
إِذَا لَمْ يَسْتَطِعْ أَنْ يَخْرُجَ أَرْسَلَ رَسُولًا لِيَنْظُرَ مَا هُوَ، فَجَاءَ أَبُو لَهَبٍ وَقُرَيْشٌ، فَقَالَ: « أَرَأَيْتَكُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا بِالْوَادِي تُرِيدُ أَنْ تُغِيرَ عَلَيْكُمْ أَكُنْتُمْ
مُصَدِّقِيَّ » قَالُوا: نَعَمْ، مَا جَرَّبْنَا عَلَيْكَ إِلَّا صِدْقاً، قَالَ: « فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ». فَقَالَ أَبُو لَهَبٍ: تَبًّا لَكَ سَائِرَ الْيَوْمِ، أَلِهَذَا جَمَعْتَنَا، فَنَزَلَتْ: {
تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ ١ مَآ أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ٢ …

} : :
٢١٤ }، وَرَهْطَكَ مِنْهُمْ الْمُخْلَصِينَ، خَرَجَ رَسُولُ اللهِ حَتَّى صَعِدَ الصَّفَا، فَهَتَفَ: « يَا صَبَاحَاهْ! »،
فَقَالُوا: مَنْ هَذَا الَّذِي يَهْتِفُ، قَالُوا: مُحَمَّدٌ، فَاجْتَمَعُوا إِلَيْهِ، فَقَالَ: « يَا بَنِي فُلَانٍ، يَا بَنِي فُلَانٍ، يَا بَنِي فُلَانٍ، يَا بَنِي عَبْدِ مَنَافٍ، يَا بَنِي عَبْدِ الْمُطَّلِبِ » فَاجْتَمَعُوا
إِلَيْهِ، فَقَالَ: « أَرَأَيْتَكُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا تَخْرُجُ بِسَفْحِ هَذَا الْجَبَلِ أَكُنْتُمْ مُصَدِّقِيَّ؟ » قَالُوا: مَا جَرَّبْنَا عَلَيْكَ كَذِباً، قَالَ: « فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ
شَدِيدٍ ». قَالَ: فَقَالَ أَبُو لَهَبٍ: تَبًّا، لَكَ أَمَا جَمَعْتَنَا إِلَّا لِهَذَا، ثُمَّ قَامَ، فَنَزَلَتْ…

Direct context · Ayah 2 · c. 611 CE

Asbab al-Nuzul dataset · ungraded

} : :
٢١٤ } صَعِدَ النَّبِيُّ عَلَى الصَّفَا، فَجَعَلَ يُنَادِي: « يَا بَنِي فِهْرٍ، يَا بَنِي عَدِيٍّ »، لِبُطُونِ قُرَيْشٍ، حَتَّى اجْتَمَعُوا، فَجَعَلَ الرَّجُلُ

إِذَا لَمْ يَسْتَطِعْ أَنْ يَخْرُجَ أَرْسَلَ رَسُولًا لِيَنْظُرَ مَا هُوَ، فَجَاءَ أَبُو لَهَبٍ وَقُرَيْشٌ، فَقَالَ: « أَرَأَيْتُكُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا بِالْوَادِي تُرِيدُ أَنْ تُغِيرَ عَلَيْكُمْ أَكُنْتُمْ مُصَدِّقِيَّ » قَالُوا: نَعَمْ، مَا جَرَّبْنَا عَلَيْكَ إِلَّا صِدْقاً، قَالَ: « فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ». فَقَالَ أَبُو لَهَبٍ: تَبًّا لَكَ سَائِرَ الْيَوْمِ، أَلِهَذَا جَمَعْتَنَا، فَنَزَلَتْ: { ... تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ ١ مَآ أَغْنَىٰ عَنْهُ مَالُهُۥ وَمَا كَسَبَ ٢

Islamic: Asbāb al-nuzūl on Qurʾān 111:2

APA: Asbāb al-nuzūl tradition (n.d.). (111:2).

: : {
٢١٤ } صَعِدَ النَّبِيُّ عَلَى الصَّفَا، فَجَعَلَ يُنَادِي: « يَا بَنِي فِهْرٍ، يَا بَنِي عَدِيٍّ »، لِبُطُونِ قُرَيْشٍ، حَتَّى اجْتَمَعُوا، فَجَعَلَ الرَّجُلُ
إِذَا لَمْ يَسْتَطِعْ أَنْ يَخْرُجَ أَرْسَلَ رَسُولًا لِيَنْظُرَ مَا هُوَ، فَجَاءَ أَبُو لَهَبٍ وَقُرَيْشٌ، فَقَالَ: « أَرَأَيْتُكُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا بِالْوَادِي تُرِيدُ أَنْ تُغِيرَ عَلَيْكُمْ أَكُنْتُمْ مُصَدِّقِيَّ » قَالُوا: نَعَمْ، مَا جَرَّبْنَا عَلَيْكَ إِلَّا صِدْقاً، قَالَ: « فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ». فَقَالَ أَبُو لَهَبٍ: تَبًّا لَكَ سَائِرَ الْيَوْمِ، أَلِهَذَا جَمَعْتَنَا، فَنَزَلَتْ: { ... تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ ١ مَآ أَغْنَىٰ عَنْهُ مَالُهُۥ وَمَا كَسَبَ ٢

: : {
٢١٤ }، وَرَهْطَكَ مِنْهُمُ الْمُخْلَصِينَ، خَرَجَ رَسُولُ اللهِ حَتَّى صَعِدَ الصَّفَا، فَهَتَفَ: « يَا صَبَاحَاهْ! »،
فَقَالُوا: مَنْ هَذَا الَّذِي يَهْتِفُ، قَالُوا: مُحَمَّدٌ، فَاجْتَمَعُوا إِلَيْهِ، فَقَالَ: « يَا بَنِي فُلَانٍ، يَا بَنِي فُلَانٍ، يَا بَنِي فُلَانٍ، يَا بَنِي عَبْدِ مَنَافٍ، يَا بَنِي عَبْدِ الْمُطَّلِبِ » فَاجْتَمَعُوا
إِلَيْهِ، فَقَالَ: « أَرَأَيْتَكُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا تَخْرُجُ بِسَفْحِ هَذَا الْجَبَلِ أَكُنْتُمْ مُصَدِّقِيَّ؟ » قَالُوا: مَا جَرَّبْنَا عَلَيْكَ كَذِباً، قَالَ: « فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ
شَدِيدٍ ». قَالَ: فَقَالَ أَبُو لَهَبٍ: تَبًّا، لَكَ أَمَا جَمَعْتَنَا إِلَّا لِهَذَا، ثُمَّ قَامَ، فَنَزَلَتْ...

Direct context · Ayah 3 · c. 611 CE

Asbab al-Nuzul dataset · ungraded

: : {
٢١٤ } صَعِدَ النَّبِيُّ عَلَى الصَّفَا، فَجَعَلَ يُنَادِي: « يَا بَنِي فِهْرٍ، يَا بَنِي عَدِيٍّ »، لِبُطُونِ قُرَيْشٍ، حَتَّى اجْتَمَعُوا، فَجَعَلَ الرَّجُلُ
إِذَا لَمْ يَسْتَطِعْ أَنْ يَخْرُجَ أَرْسَلَ رَسُولًا لِيَنْظُرَ مَا هُوَ، فَجَاءَ أَبُو لَهَبٍ وَقُرَيْشٌ، فَقَالَ: « أَرَأَيْتُكُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا بِالْوَادِي تُرِيدُ أَنْ تُغِيرَ عَلَيْكُمْ أَكُنْتُمْ مُصَدِّقِيَّ » قَالُوا: نَعَمْ، مَا جَرَّبْنَا عَلَيْكَ إِلَّا صِدْقاً، قَالَ: « فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ». فَقَالَ أَبُو لَهَبٍ: تَبًّا لَكَ سَائِرَ الْيَوْمِ، أَلِهَذَا جَمَعْتَنَا، فَنَزَلَتْ: { ... تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ ١ مَآ أَغْنَىٰ عَنْهُ مَالُهُۥ وَمَا كَسَبَ ٢

Islamic: Asbāb al-nuzūl on Qurʾān 111:3

APA: Asbāb al-nuzūl tradition (n.d.). (111:3).

: : {
٢١٤ } صَعِدَ النَّبِيُّ عَلَى الصَّفَا، فَجَعَلَ يُنَادِي: « يَا بَنِي فِهْرٍ، يَا بَنِي عَدِيٍّ »، لِبُطُونِ قُرَيْشٍ، حَتَّى اجْتَمَعُوا، فَجَعَلَ الرَّجُلُ
إِذَا لَمْ يَسْتَطِعْ أَنْ يَخْرُجَ أَرْسَلَ رَسُولًا لِيَنْظُرَ مَا هُوَ، فَجَاءَ أَبُو لَهَبٍ وَقُرَيْشٌ، فَقَالَ: « أَرَأَيْتُكُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا بِالْوَادِي تُرِيدُ أَنْ تُغِيرَ عَلَيْكُمْ أَكُنْتُمْ مُصَدِّقِيَّ » قَالُوا: نَعَمْ، مَا جَرَّبْنَا عَلَيْكَ إِلَّا صِدْقاً، قَالَ: « فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ». فَقَالَ أَبُو لَهَبٍ: تَبًّا لَكَ سَائِرَ الْيَوْمِ، أَلِهَذَا جَمَعْتَنَا، فَنَزَلَتْ: { ... تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ ١ مَآ أَغْنَىٰ عَنْهُ مَالُهُۥ وَمَا كَسَبَ ٢

: : {
٢١٤ }، وَرَهْطَكَ مِنْهُمُ الْمُخْلَصِينَ، خَرَجَ رَسُولُ اللهِ حَتَّى صَعِدَ الصَّفَا، فَهَتَفَ: « يَا صَبَاحَاهْ! »،
فَقَالُوا: مَنْ هَذَا الَّذِي يَهْتِفُ، قَالُوا: مُحَمَّدٌ، فَاجْتَمَعُوا إِلَيْهِ، فَقَالَ: « يَا بَنِي فُلَانٍ، يَا بَنِي فُلَانٍ، يَا بَنِي فُلَانٍ، يَا بَنِي عَبْدِ مَنَافٍ، يَا بَنِي عَبْدِ الْمُطَّلِبِ » فَاجْتَمَعُوا
إِلَيْهِ، فَقَالَ: « أَرَأَيْتَكُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا تَخْرُجُ بِسَفْحِ هَذَا الْجَبَلِ أَكُنْتُمْ مُصَدِّقِيَّ؟ » قَالُوا: مَا جَرَّبْنَا عَلَيْكَ كَذِباً، قَالَ: « فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ
شَدِيدٍ ». قَالَ: فَقَالَ أَبُو لَهَبٍ: تَبًّا، لَكَ أَمَا جَمَعْتَنَا إِلَّا لِهَذَا، ثُمَّ قَامَ، فَنَزَلَتْ...

Direct context · Ayah 4 · c. 611 CE

Asbab al-Nuzul dataset · ungraded

: : {
٢١٤ } صَعِدَ النَّبِيُّ عَلَى الصَّفَا، فَجَعَلَ يُنَادِي: « يَا بَنِي فِهْرٍ، يَا بَنِي عَدِيٍّ »، لِبُطُونِ قُرَيْشٍ، حَتَّى اجْتَمَعُوا، فَجَعَلَ الرَّجُلُ
إِذَا لَمْ يَسْتَطِعْ أَنْ يَخْرُجَ أَرْسَلَ رَسُولًا لِيَنْظُرَ مَا هُوَ، فَجَاءَ أَبُو لَهَبٍ وَقُرَيْشٌ، فَقَالَ: « أَرَأَيْتُكُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا بِالْوَادِي تُرِيدُ أَنْ تُغِيرَ عَلَيْكُمْ أَكُنْتُمْ مُصَدِّقِيَّ » قَالُوا: نَعَمْ، مَا جَرَّبْنَا عَلَيْكَ إِلَّا صِدْقاً، قَالَ: « فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ». فَقَالَ أَبُو لَهَبٍ: تَبًّا لَكَ سَائِرَ الْيَوْمِ، أَلِهَذَا جَمَعْتَنَا، فَنَزَلَتْ: { ... تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ ١ مَآ أَغْنَىٰ عَنْهُ مَالُهُۥ وَمَا كَسَبَ ٢

Islamic: Asbāb al-nuzūl on Qurʾān 111:4

APA: Asbāb al-nuzūl tradition (n.d.). (111:4).

} : :
٢١٤ } صَعِدَ النَّبِيُّ عَلَى الصَّفَا، فَجَعَلَ يُنَادِي: « يَا بَنِي فِهْرٍ، يَا بَنِي عَدِيٍّ »، لِبُطُونِ قُرَيْشٍ، حَتَّى اجْتَمَعُوا، فَجَعَلَ الرَّجُلُ
إِذَا لَمْ يَسْتَطِعْ أَنْ يَخْرُجَ أَرْسَلَ رَسُولًا لِيَنْظُرَ مَا هُوَ، فَجَاءَ أَبُو لَهَبٍ وَقُرَيْشٌ، فَقَالَ: « أَرَأَيْتَكُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا بِالْوَادِي تُرِيدُ أَنْ تُغِيرَ عَلَيْكُمْ أَكُنْتُمْ
مُصَدِّقَيَّ » قَالُوا: نَعَمْ، مَا جَرَّبْنَا عَلَيْكَ إِلَّا صِدْقاً، قَالَ: « فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ». فَقَالَ أَبُو لَهَبٍ: تَبًّا لَكَ سَائِرَ الْيَوْمِ، أَلِهَذَا جَمَعْتَنَا، فَنَزَلَتْ: {
تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ ١ مَآ أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ٢ …

} : :
٢١٤ }، وَرَهْطَكَ مِنْهُمْ الْمُخْلَصِينَ، خَرَجَ رَسُولُ اللهِ حَتَّى صَعِدَ الصَّفَا، فَهَتَفَ: « يَا صَبَاحَاهْ! »،
فَقَالُوا: مَنْ هَذَا الَّذِي يَهْتِفُ، قَالُوا: مُحَمَّدٌ، فَاجْتَمَعُوا إِلَيْهِ، فَقَالَ: « يَا بَنِي فُلَانٍ، يَا بَنِي فُلَانٍ، يَا بَنِي فُلَانٍ، يَا بَنِي عَبْدِ مَنَافٍ، يَا بَنِي عَبْدِ الْمُطَّلِبِ » فَاجْتَمَعُوا
إِلَيْهِ، فَقَالَ: « أَرَأَيْتَكُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا تَخْرُجُ بِسَفْحِ هَذَا الْجَبَلِ أَكُنْتُمْ مُصَدِّقِيَّ؟ » قَالُوا: مَا جَرَّبْنَا عَلَيْكَ كَذَباً، قَالَ: « فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ
شَدِيدٍ ». قَالَ: فَقَالَ أَبُو لَهَبٍ: تَبًّا، لَكَ أَمَا جَمَعْتَنَا إِلَّا لِهَذَا، ثُمَّ قَامَ، فَنَزَلَتْ…

Direct context · Ayah 5 · c. 611 CE

Asbab al-Nuzul dataset · ungraded

} : :
٢١٤ } صَعِدَ النَّبِيُّ عَلَى الصَّفَا، فَجَعَلَ يُنَادِي: « يَا بَنِي فِهْرٍ، يَا بَنِي عَدِيٍّ »، لِبُطُونِ قُرَيْشٍ، حَتَّى اجْتَمَعُوا، فَجَعَلَ الرَّجُلُ
إِذَا لَمْ يَسْتَطِعْ أَنْ يَخْرُجَ أَرْسَلَ رَسُولًا لِيَنْظُرَ مَا هُوَ، فَجَاءَ أَبُو لَهَبٍ وَقُرَيْشٌ، فَقَالَ: « أَرَأَيْتَكُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا بِالْوَادِي تُرِيدُ أَنْ تُغِيرَ عَلَيْكُمْ أَكُنْتُمْ
مُصَدِّقَيَّ » قَالُوا: نَعَمْ، مَا جَرَّبْنَا عَلَيْكَ إِلَّا صِدْقاً، قَالَ: « فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ». فَقَالَ أَبُو لَهَبٍ: تَبًّا لَكَ سَائِرَ الْيَوْمِ، أَلِهَذَا جَمَعْتَنَا، فَنَزَلَتْ: {
تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ ١ مَآ أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ٢ …

Islamic: Asbāb al-nuzūl on Qurʾān 111:5

APA: Asbāb al-nuzūl tradition (n.d.). (111:5).

} : :
٢١٤ } صَعِدَ النَّبِيُّ عَلَى الصَّفَا، فَجَعَلَ يُنَادِي: « يَا بَنِي فِهْرٍ، يَا بَنِي عَدِيٍّ »، لِبُطُونِ قُرَيْشٍ، حَتَّى اجْتَمَعُوا، فَجَعَلَ الرَّجُلُ
إِذَا لَمْ يَسْتَطِعْ أَنْ يَخْرُجَ أَرْسَلَ رَسُولًا لِيَنْظُرَ مَا هُوَ، فَجَاءَ أَبُو لَهَبٍ وَقُرَيْشٌ، فَقَالَ: « أَرَأَيْتَكُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا بِالْوَادِي تُرِيدُ أَنْ تُغِيرَ عَلَيْكُمْ أَكُنْتُمْ
مُصَدِّقَيَّ » قَالُوا: نَعَمْ، مَا جَرَّبْنَا عَلَيْكَ إِلَّا صِدْقاً، قَالَ: « فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ». فَقَالَ أَبُو لَهَبٍ: تَبًّا لَكَ سَائِرَ الْيَوْمِ، أَلِهَذَا جَمَعْتَنَا، فَنَزَلَتْ: {
تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ ١ مَآ أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ٢ …

} : :
٢١٤ }، وَرَهْطَكَ مِنْهُمْ الْمُخْلَصِينَ، خَرَجَ رَسُولُ اللهِ حَتَّى صَعِدَ الصَّفَا، فَهَتَفَ: « يَا صَبَاحَاهْ! »،
فَقَالُوا: مَنْ هَذَا الَّذِي يَهْتِفُ، قَالُوا: مُحَمَّدٌ، فَاجْتَمَعُوا إِلَيْهِ، فَقَالَ: « يَا بَنِي فُلَانٍ، يَا بَنِي فُلَانٍ، يَا بَنِي فُلَانٍ، يَا بَنِي عَبْدِ مَنَافٍ، يَا بَنِي عَبْدِ الْمُطَّلِبِ » فَاجْتَمَعُوا
إِلَيْهِ، فَقَالَ: « أَرَأَيْتَكُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا تَخْرُجُ بِسَفْحِ هَذَا الْجَبَلِ أَكُنْتُمْ مُصَدِّقِيَّ؟ » قَالُوا: مَا جَرَّبْنَا عَلَيْكَ كَذَباً، قَالَ: « فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ
شَدِيدٍ ». قَالَ: فَقَالَ أَبُو لَهَبٍ: تَبًّا، لَكَ أَمَا جَمَعْتَنَا إِلَّا لِهَذَا، ثُمَّ قَامَ، فَنَزَلَتْ…

81. At-Takwir — The Overthrowing التكوير

Revelation order #7 · c. 611 CE · Makkah · 29 verses · early Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ للَّهِ لرَّحْمَٰنِ لرَّحِيمِ إِذَا لشَّمْسُ كُوِّرَتْ	When the sun (with its spacious light) is folded up	When the sun is overthrown	When the sun is folded up	When the sun is wound up	c. 611 CE No direct report
2		When the stars fall, losing their lustre	And when the stars fall	And when the stars are dust-coloured	when the stars scatter	c. 611 CE No direct report
3	وَإِذَا لْجِبَالُ سُيِّرَتْ	When the mountains vanish (like a mirage)	And when the hills are moved	And when the mountains are made to pass away	when the mountains are set moving	c. 611 CE No direct report
4	وَإِذَا لْعِشَارُ عُطِّلَتْ	When the she-camels, ten months with young, are left untended	And when the camels big with young are abandoned	And when the camels are abandoned	when the pregnant camels are neglected	c. 611 CE No direct report
5	وَإِذَا لْوُحُوشُ حُشِرَتْ	When the wild beasts are herded together (in the human habitations)	And when the wild beasts are herded together	And when the wild animals are gathered together	when the wild beasts are mustered	c. 611 CE No direct report
6	وَإِذَا لْبِحَارُ سُجِّرَتْ	When the oceans boil over with a swell	And when the seas rise	And when the cities are made to swell	when the seas are set afire	c. 611 CE No direct report
7	وَإِذَا لنُّفُوسُ زُوِّجَتْ	When the souls are sorted out, (being joined, like with like)	And when souls are reunited	And when men are united	when the souls are assorted	c. 611 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
8	وَإِذَا ٱلْمَوْءُۥدَةُ سُئِلَتْ	When the female (infant), buried alive, is questioned	And when the girl-child that was buried alive is aske	And when the one buried alive is aske	when the girl buried-alive will be aske	c. 611 CE No direct report
9	بِأَىِّ ذَنۢبٍ قُتِلَتْ	For what crime she was killed	For what sin she was slain	For what sin she was killed	for what sin she was killed	c. 611 CE No direct report
10	وَإِذَا ٱلصُّحُفُ نُشِرَتْ	When the scrolls are laid open	And when the pages are laid open	And when the books are spread	When the records [of deeds] are unfolded	c. 611 CE No direct report
11	وَإِذَا ٱلسَّمَآءُ كُشِطَتْ	When the world on High is unveiled	And when the sky is torn away	And when the heaven has its covering removed	when the sky is stripped off	c. 611 CE No direct report
12	وَإِذَا ٱلْجَحِيمُ سُعِّرَتْ	When the Blazing Fire is kindled to fierce heat	And when hell is lighted	And when hell is kindled	when hell is set ablaze	c. 611 CE No direct report
13	وَإِذَا ٱلْجَنَّةُ أُزْلِفَتْ	And when the Garden is brought near;	And when the Garden is brought nigh	And when the Garden is brought nigh -	when paradise is brought near	c. 611 CE No direct report
14	عَلِمَتْ نَفْسٌ مَّآ أَحْضَرَتْ	(Then) shall each soul know what it has put forward	(Then) every soul will know what it hath made ready	Every soul will know what it has prepared	then a soul shall know what it has readied [for itself]	c. 611 CE No direct report
15	فَلَآ أُقْسِمُ بِٱلْخُنَّسِ	So verily I call to witness the planets - that recede	Oh, but I call to witness the planets	Nay, I call to witness the stars	So I swear by the stars that return	c. 611 CE No direct report
16		Go straight, or hide	The stars which rise and set	Running their course, (and) setting	the planets that hide	c. 611 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
17	وَ لَّيْلِ إِذَا عَسْعَسَ	And the Night as it dissipates	And the close of night	And the night when it departs	by the night as it approaches	c. 611 CE No direct report
18	وَ لصُّبْحِ إِذَا تَنَفَّسَ	And the Dawn as it breathes away the darkness;	And the breath of mornin	And the morning when it brightens	by the dawn as it breathes	c. 611 CE No direct report
19	إِنَّهُ لَقَوْلُ رَسُو كَرِيـ	Verily this is the word of a most honourable Messenger	That this is in truth the word of an honoured messenger	Surely it is the word of a bountiful Messenger	it is indeed the speech of a noble apostle	c. 611 CE No direct report
20	ذِى قُوَّةٍ عِندَ ذِى لْعَرْشِ مَكِيـ	Endued with Power, with rank before the Lord of the Throne	Mighty, established in the presence of the Lord of the Throne	The possessor of strength, established in the presence of the Lord of the Throne	powerful and eminent with the Lord of the Throne	c. 611 CE No direct report
21	مُّطَا ثَمَّ أَمِيـ	With authority there, (and) faithful to his trust	(One) to be obeyed, and trustworthy	One (to be) obeyed, and faithful	one who is heard and trustworthy as well	c. 611 CE No direct report
22	وَمَا صَاحِبُكُم بِمَجْنُو	And (O people!) your companion is not one possessed	And your comrade is not mad	And your companion is not mad	Your companion is not crazy	c. 611 CE No direct report
23		And without doubt he saw him in the clear horizon	Surely he beheld Him on the clear horizon	And truly he saw himself on the clear horizon	certainly he saw him on the manifest horizon	c. 611 CE No direct report
24	وَمَا هُوَ عَلَى لْغَيْبِ بِضَنِيـ	Neither doth he withhold grudgingly a knowledge of the Unseen	And he is not avid of the Unseen	Nor is he niggardly of the unseen	and he is not miserly concerning the Unseen	c. 611 CE No direct report
25	وَمَا هُوَ بِقَوْلِ شَيْطَـ رَّجِيـ	Nor is it the word of an evil spirit accursed	Nor is this the utterance of a devil worthy to be stoned	Nor is it the word of an accursed devil -	And it is not the speech of an outcast Satan	c. 611 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
26	فَأَيْنَ تَذْهَبُونَ	When whither go ye	Whither then go ye	Whither then are you going	So where are you going	c. 611 CE No direct report
27	إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعٰلَمِينَ	Verily this is no less than a Message to (all) the Worlds	This is naught else than a reminder unto creation	It is naught but a Reminder for the nations	It is just a reminder for all the nations	c. 611 CE No direct report
28	لِمَن شَآءَ مِنكُمْ أَن يَسْتَقِيمَ	(With profit) to whoever among you wills to go straight	Unto whomsoever of you willeth to walk straight	For him among you who will go straight	for those of you who wish to be steadfast	c. 611 CE No direct report
29		But ye shall not will except as God wills,- the Cherisher of the Worlds	And ye will not, unless (it be) that Allah willeth, the Lord of Creation	And you will not, except Allah please, the Lord of the worlds	but you do not wish unless it is wished by Allah, the Lord of all the worlds	c. 611 CE No direct report

87. Al-A'la — The Most High الأعلى

Revelation order #8 · c. 611 CE · Makkah · 19 verses · early Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1		Glorify the name of thy Guardian-Lord Most High	Praise the name of thy Lord the Most High	Glorify the name of thy Lord, the Most High	Celebrate the Name of your Lord, the Most Exalted	c. 611 CE No direct report
2	لَّذِى خَلَقَ فَسَوَّىٰ	Who hath created, and further, given order and proportion	Who createth, then disposeth	Who creates, then makes complete	who created and proportioned	c. 611 CE No direct report
3	وَ لَّذِى قَدَّرَ فَهَدَىٰ	Who hath ordained laws. And granted guidance	Who measureth, then guideth	And Who measures, then guides	who determined and guided	c. 611 CE No direct report
4		And Who bringeth out the (green and luscious) pasture	Who bringeth forth the pasturage	And Who brings forth herbage	who brought forth the pasture	c. 611 CE No direct report
5	فَجَعَلَهُ غُثَآءً أَحْوَىٰ	And then doth make it (but) swarthy stubble	Then turneth it to russet stubble	Then makes it dried up, dust-coloured	then turned it into a black scum	c. 611 CE No direct report
6	سَنُقْرِئُكَ فَلَا تَنسَىٰٓ	By degrees shall We teach thee to declare (the Message), so thou shalt not forget	We shall make thee read (O Muhammad) so that thou shalt not forge	We shall make thee recite so thou shalt not forget -	We shall have you recite [the Qur’a n], then you will not forget [any of it]	c. 611 CE No direct report
7	إِلَّا مَا شَآءَ ٱللَّهُ إِنَّهُۥ يَعْلَمُ ٱلْجَهْرَ وَمَا يَخْفَىٰ	Except as God wills: For He knoweth what is manifest and what is hidden	Save that which Allah willeth. Lo! He knoweth the disclosed and that which still is hidden	Except what Allah please. Surely He knows the manifest, and what is hidden	except what Allah may wish. Indeed He knows the overt and what is hidden	c. 611 CE No direct report
8	وَنُيَسِّرُكَ لِلْيُسْرَىٰ	And We will make it easy for thee (to follow) the simple (Path)	And We shall ease thy way unto the state of ease	And We shall make thy way smooth to a state of ease	We shall smooth your way to [preach] the easiest [canon]	c. 611 CE No direct report
9		Therefore give admonition in case the	Therefor remind (men), for of use is the reminder	So remind, reminding indeed profits	So admonish, for admonition is indeed beneficial	c. 611 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		admonition profits (the hearer)				direct report
10	سَيَذَّكَّرُ مَن يَخْشَىٰ	The admonition will be received by those who fear (God)	He will heed who feareth	He who fears will mind	he who fears will take admonition	c. 611 CE No direct report
11		But it will be avoided by those most unfortunate ones	But the most hapless will flout it	And the most unfortunate one will avoid it	and the most wretched will shun i	c. 611 CE No direct report
12		Who will enter the Great Fire	He who will be flung to the great Fir	Who will burn int he great Fire	—he who will enter the Great Fire	c. 611 CE No direct report
13	ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ	In which they will then neither die nor live	Wherein he will neither die nor live	Then therein he will neither live nor die	then neither live in it, nor die	c. 611 CE No direct report
14	قَدْ أَفْلَحَ مَن تَزَكَّىٰ	But those will prosper who purify themselves	He is successful who groweth	He indeed is successful who purifies himself	Felicitous is he who purifies himself	c. 611 CE No direct report
15	وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ	And glorify the name of their Guardian-Lord, and (lift their hearts) in prayer	And remembereth the name of his Lord, so prayeth	And remembers the name of his Lord, then prays	celebrates the Name of his Lord, and prays	c. 611 CE No direct report
16		Day (behold), ye prefer the life of this world	But ye prefer the life of the worl	But, you prefer the life of this world	Rather you prefer the life of this world	c. 611 CE No direct report
17	وَالْءَاخِرَةُ خَيْرٌ وَأَبْقَىٰ	But the Hereafter is better and more enduring	Although the Hereafter is better and more lasting	While the Hereafter is better and more lasting	while the Hereafter is better and more lasting	c. 611 CE No direct report
18		And this is in the Books of the earliest (Revelation),	Lo! This is in the former scrolls	Surely this is in the earlier scripture	This is indeed in the former scriptures	c. 611 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
19	صُحُفِ إِبْرٰهِيمَ وَمُوسَىٰ	The Books of Abraham and Moses	The Books of Abraham and Moses	The scriptures of Abraham and Moses	the scriptures of Abraham and Moses	c. 611 CE No direct report

92. Al-Layl — The Night الليل

Revelation order #9 · c. 612 CE · Makkah · 21 verses · early Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ وَ اللَّيْلِ إِذَا يَغْشَىٰ	By the Night as it conceals (the light)	By the night enshroudin	By the night when it draws a veil	By the night when it envelops	c. 612 CE No direct report
2	وَ النَّهَارِ إِذَا تَجَلَّىٰ	By the Day as it appears in glory	And the day resplenden	And the day when it shines	by the day when it brightens	c. 612 CE No direct report
3	وَمَا خَلَقَ الذَّكَرَ وَ الْأُنثَىٰ	By (the mystery of) the creation of male and female;	And Him Who hath created male and female	And the creating of the male and the female! -	by Him who created the male and the female	c. 612 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
4	إِنَّ سَعْيَكُمْ لَشَتَّىٰ	Verily, (the ends) ye strive for are diverse	Lo! your effort is dispersed (toward divers ends)	Your striving is surely (for) diverse (ends)	your endeavours are indeed unlike	c. 612 CE No direct report
5	فَأَمَّا مَنْ أَعْطَىٰ وَ ٱتَّقَىٰ	So he who gives (in charity) and fears (God)	As for him who giveth and is dutiful (toward Allah	Then as for him who gives and keeps his duty	As for him who gives and is Godwar	c. 612 CE No direct report
6	وَصَدَّقَ بِ ٱلْحُسْنَىٰ	And (in all sincerity) testifies to the best,	And believeth in goodness	And accepts what is good -	and confirms the best promise	c. 612 CE No direct report
7	فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ	We will indeed make smooth for him the path to Bliss	Surely We will ease his way unto the state of ease	We facilitate for him (the way to) ease	We shall surely ease him into facility	c. 612 CE No direct report
8	وَأَمَّا مَ بَخِلَ وَ ٱسْتَغْنَىٰ	But he who is a greedy miser and thinks himself self-sufficient	But as for him who hoardeth and deemeth himself independent	And as for him who is niggardly and considers himself self-sufficient	But as for him who is stingy and self-complacent	c. 612 CE No direct report
9	وَكَذَّبَ بِ ٱلْحُسْنَىٰ	And gives the lie to the best,	And disbelieveth in goodness	And rejects what is good -	and denies the best promise	c. 612 CE No direct report
10	فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ	We will indeed make smooth for him the path to Misery	Surely We will ease his way unto adversity	We facilitate for him (the way to) distress	We shall surely ease him into hardship	c. 612 CE No direct report
11	وَمَا يُغْنِى عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ	Nor will his wealth profit him when he falls headlong (into the Pit)	His riches will not save him when he perisheth	And his wealth will not avail him when he perishes	His wealth shall not avail him when he perishes	c. 612 CE No direct report
12	إِنَّ عَلَيْنَا لَلْهُدَىٰ	Verily We take upon Ourselves to guide	Lo! Ours it is (to give) the guidanc	Surely Ours is it to show the way	Indeed with Us rests guidance	c. 612 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
13	وَإِنَّ لَنَا لَلْءَاخِرَةَ وَ لْأُولَىٰ	And verily unto Us (belong) the End and the Beginning	And lo! unto Us belong the latter portion and the former	And surely Ours is the Hereafter and the former	and indeed to Us belong the world and the Hereafter	c. 612 CE No direct report
14	فَأَنذَرْتُكُمْ نَا ا تَلَظَّىٰ	Therefore do I warn you of a Fire blazing fiercely	Therefor have I warned you of the flaming Fir	So I warn you of the Fire that flames	So I warn you of a blazing fire	c. 612 CE No direct report
15		None shall reach it but those most unfortunate one	Which only the most wretched must endure	None will enter it but the most unfortunate	which none shall enter except the most wretche	c. 612 CE No direct report
16	لَّذِى كَذَّبَ وَتَوَلَّىٰ	Who give the lie to Truth and turn their backs	He who denieth and turneth away	Who rejects (the truth) and turns (his) back	—he who denies and turns back	c. 612 CE No direct report
17		But those most devoted to God shall be removed far from it,	Far removed from it will be the righteou	And away from it shall be kept the most faithful to duty	The Godwary shall be spared i	c. 612 CE No direct report
18	لَّذِى يُؤْتِى مَالَهُۥ يَتَزَكَّىٰ	Those who spend their wealth for increase in self-purification	Who giveth his wealth that he may grow (in goodness)	Who gives his wealth, purifying himself	—he who gives his wealth to purify himsel	c. 612 CE 1 note
19	وَمَا لِأَحَدٍ عِندَهُۥ مِن نِّعْمَةٍ تُجْزَىٰٓ	And have in their minds no favour from anyone for which a reward is expected in return	And none hath with him any favour for reward	And none has with him any boon for a reward	and does not expect any reward from anyone	c. 612 CE No direct report
20		But only the desire to seek for the Countenance of their Lord Most High	Except as seeking (to fulfil) the purpose of his Lord Most High	Except the seeking of the pleasure of his Lord, the Most High	but seeks only the pleasure of his Lord, the Most Exalted	c. 612 CE No direct report
21	وَلَسَوْفَ يَرْضَىٰ	And soon will they attain (complete) satisfaction	He verily will be content	And he will soon be well-pleased	and, surely, soon he will be well-pleased	c. 612 CE No direct report

Direct context · Ayah 18 · c. 612 CE

Asbab al-Nuzul dataset · ungraded

عن عبد الله بن الزبير رضي الله عنهما قال: قال أبو قحافة لأبي بكر: أراك تعتق رقاباً ضعافاً، فلو أنك إذ فعلت، أعتقت رجالاً جلداً يمنعونك ويقومون دونك، فقال أبو بكر: يا أبت إني إنما أريد ما أريد، فنزلت هذه الآية فيه: { فَأَمَّا مَنْ أَعْطَىٰ وَ ٱتَّقَىٰ ٥ وَصَدَّقَ بِ ٱلْحُسْنَىٰ ٦ فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ ٧ } إلى قوله عز و جل: { وَمَا لِأَحَدٍ عِندَهُ مِن نِّعْمَةٍ تُجْزَىٰٓ ١٩ } ولسوف يرضي { ٢٠ .

Islamic: Asbāb al-nuzūl on Qurʾān 92:18

APA: Asbāb al-nuzūl tradition (n.d.). (92:18).

89. Al-Fajr — The Dawn الفجر

Revelation order #10 · c. 612 CE · Makkah · 30 verses · early Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ وَ ٱلْفَجْرِ	By the break of Da	By the Daw	By the daybreak	By the Dawn	c. 612 CE No direct report
2	وَلَيَالٍ عَشْ	By the Nights twice five	And ten nights	And the ten nights	by the ten nights	c. 612 CE No direct report
3	وَ ٱلشَّفْعِ وَ ٱلْوَتْرِ	By the even and odd (contrasted)	And the Even and the Odd	And the even and the odd	by the Even and the Odd	c. 612 CE No direct report
4	وَ ٱلَّيْلِ إِذَا يَسْرِ	And by the Night when it passeth	And the night when it departeth	And the night when it departs	by the night when it departs	c. 612 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		away;				No direct report
5	هَلْ فِى ذَٰلِكَ قَسَ ٌ لِّذِى حِجْرٍ	Is there (not) in these an adjuration (or evidence) for those who understand	There surely is an oath for thinking man	Truly in this is an oath for men of understanding	Is there an oath in that for one possessing intellect	c. 612 CE No direct report
6	أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ	Seest thou not how thy Lord dealt with the 'Ad (people),	Dost thou not consider how thy Lord dealt with (the tribe of) A'ad	Hast thou not considered how thy Lord dealt with ‘Ad	Have you not regarded how your Lord dealt with [the people of] ‘a€d	c. 612 CE No direct report
7		Of the (city of) Iram, with lofty pillars	With many-columned Iram	(Of) Iram, having lofty buildings	[and] Iram, [the city] of the pillars	c. 612 CE No direct report
8		The like of which were not produced in (all) the land	The like of which was not created in the lands	The like of which were not created in the land	the like of which was not created among cities	c. 612 CE No direct report
9	وَثَمُودَ لَّذِينَ جَابُو لصَّخْرَ بِ لْوَادِ	And with the Thamud (people), who cut out (huge) rocks in the valley?	And with (the tribe of) Thamud, who clove the rocks in the valley	And (with) Thamud, who hewed out rocks in the valley	and [the people of] Thamud, who hollowed out the rocks in the valley	c. 612 CE No direct report
10		And with Pharaoh, lord of stakes	And with Pharaoh, firm of might	And (with) Pharaoh, the lord of hosts	and Pharaoh, the impaler	c. 612 CE No direct report
11		(All) these transgressed beyond bounds in the lands	Who (all) were rebellious (to Allah) in these lands	Who exceeded limits in the cities	—those who rebelled [against Allah] in their citie	c. 612 CE No direct report
12		And heaped therein mischief (on mischief)	And multiplied iniquity therein	And made great mischief therein	and caused much corruption in them	c. 612 CE No direct report
13	فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ	Therefore did thy Lord pour on them a	Therefore thy Lord poured on them the	So thy Lord poured on them a portion of chastisement	so your Lord poured on them lashes of punishment	c. 612 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		scourge of diverse chastisements	disaster of His punishment			direct report
14	إِنَّ رَبَّكَ لَبِ ٱلْمِرْصَادِ	For thy Lord is (as a Guardian) on a watch-tower	Lo! thy Lord is ever watchful	Surely thy Lord is Watchful	Indeed your Lord is in ambush	c. 612 CE No direct report
15	فَأَمَّا ٱلْإِنسَٰنُ إِذَا مَا ٱبْتَلَىٰهُ رَبُّهُۥ فَأَكْرَمَهُۥ وَنَعَّمَهُۥ فَيَقُولُ رَبِّىٓ أَكْرَمَنِ	Now, as for man, when his Lord trieth him, giving him honour and gifts, then saith he, (puffed up), "My Lord hath honoured me."	As for man, whenever his Lord trieth him by honouring him, and is gracious unto him, he saith: My Lord honoureth me	As for man, when his Lord tries him, then gives him honour and favours him, he says: My Lord honours me	As for man, whenever his Lord tests him and grants him honour and blesses him, he says, ‘My Lord has honoured me.’	c. 612 CE No direct report
16	وَأَمَّآ إِذَا مَا ٱبْتَلَىٰهُ فَقَدَرَ عَلَيْهِ رِزْقَهُۥ فَيَقُولُ رَبِّىٓ أَهَٰنَنِ	But when He trieth him, restricting his subsistence for him, then saith he (in despair), "My Lord hath humiliated me!"	But whenever He trieth him by straitening his means of life, he saith: My Lord despiseth me	But when He tries him, then straitens to him his subsistence, he says: My Lord has disgraced me	But when He tests him and tightens for him his provision, he says, ‘My Lord has humiliated me.’	c. 612 CE No direct report
17		Nay, nay! but ye honour not the orphans	Nay, but ye (for your part) honour not the orpha	Nay, but you honour not the orphan	No indeed! Rather you do not honour the orphan	c. 612 CE No direct report
18		Nor do ye encourage one another to feed the poor!	And urge not on the feeding of the poor	Nor do you urge one another to feed the poor	and do not urge the feeding of the needy	c. 612 CE No direct report
19	وَتَأْكُلُونَ ٱلتُّرَاثَ أَكْلًا لَّمًّا	And ye devour inheritance - all with greed	And ye devour heritages with devouring greed	And you devour heritage, devouring all	and you eat the inheritance rapaciously	c. 612 CE No direct report
20	وَتُحِبُّونَ ٱلْمَالَ حُبًّا جَمًّا	And ye love wealth with inordinate love	And love wealth with abounding love	And you love wealth with exceeding love	and you love wealth with much fondness	c. 612 CE No direct report
21	كَلَّآ إِذَا دُكَّتِ ٱلْأَرْضُ دَكًّا دَكًّا	Nay! When the earth is pounded to powder	Nay, but when the earth is ground to atoms, grinding, grinding	Nay, when the earth is made to crumble to pieces	No indeed! When the earth is levelled to a plain	c. 612 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
22	وَجَآءَ رَبُّكَ وَ ٱلْمَلَكُ صَ ا صَ ا	And thy Lord cometh, and His angels, rank upon rank	And thy Lord shall come with angels, rank on rank	And thy Lord comes with the angels, ranks on ranks	and your Lord and the angels arrive in ranks	c. 612 CE No direct report
23		And Hell, that Day, is brought (face to face),- on that Day will man remember, but how will that remembrance profit him	And hell is brought near that day; on that day man will remember, but how will the remembrance (then avail him)	And hell is made to appear that day. On that day man will be mindful, and of what use will being mindful be then	the day when hell is brought [near], on that day man will take admonition but what will the admonition avail him	c. 612 CE No direct report
24	يَقُولُ يٰلَيْتَنِى قَدَّمْتُ لِحَيَاتِى	He will say: "Ah! Would that I had sent forth (good deeds) for (this) my (Future) Life!"	He will say: Ah, would that I had sent before me (some provision) for my life	He will say: O would that I had sent before for (this) my life	He will say, ‘Alas, had I sent ahead for my life!’	c. 612 CE No direct report
25	فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهُ أَحَ	For, that Day, His Chastisement will be such as none (else) can inflict	None punisheth as He will punish on that day	But none can punish as He will punish on that day	On that day none shall punish as He punishes	c. 612 CE No direct report
26	وَلَا يُوثِقُ وَثَاقَهُ أَحَ	And His bonds will be such as none (other) can bind	None bindeth as He then will bind	And none can bind as He will bind on that day	and none shall bind as He binds	c. 612 CE No direct report
27		(To the righteous soul will be said:) "O (thou) soul, in (complete) rest and satisfaction	But ah! thou soul at peace	O soul that art at rest	‘O soul at peace	c. 612 CE No direct report
28	رْجِعِىٓ إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً	"Come back thou to thy Lord,- well pleased (thyself), and well-pleasing unto Him	Return unto thy Lord, content in His good pleasure	Return to thy Lord, well-pleased, well-pleasing	Return to your Lord, pleased, pleasing	c. 612 CE No direct report
29	وَ دْخُلِى فِى عِبٰدِى	"Enter thou, then, among My devotees	Enter thou among My bondmen	So enter among My servants	Then enter among My servants	c. 612 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
30	وَ ٱدْخُلِى جَنَّتِى	"Yea, enter thou My Heaven	Enter thou My Garden	And enter My Garden	And enter My paradise!’	c. 612 CE No direct report

93. Ad-Duhaa — The Morning Hours الضحى

Revelation order #11 · c. 612 CE · Makkah · 11 verses · early Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ وَ ٱلضُّحَىٰ	By the Glorious Morning Light	By the morning hour	By the brightness of the day	By the morning brightness	c. 612 CE 1 note
2	وَ ٱلَّيْلِ إِذَا سَجَىٰ	And by the Night when it is still,	And by the night when it is stillest	And the night when it is still! -	by the night when it is calm	c. 612 CE 1 note
3	مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ	Thy Guardian-Lord hath not forsaken thee, nor is He displeased	Thy Lord hath not forsaken thee nor doth He hate thee	Thy Lord has not forsaken thee, nor is He displeased	Your Lord has neither forsaken you nor is He displeased with you	c. 612 CE 1 note
4		And verily the Hereafter will be better for thee than the present	And verily the latter portion will be better for thee than the former	And surely the latter state is better for thee than the former	and the Hereafter shall be better for you than the world	c. 612 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
5	وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ	And soon will thy Guardian-Lord give thee (that wherewith) thou shalt be well-pleased	And verily thy Lord will give unto thee so that thou wilt be content	And soon will thy Lord give thee so that thou wilt be well pleased	Soon your Lord will give you [that with which] you will be pleased	c. 612 CE 1 note
6	أَلَمْ يَجِدْكَ يَتِيمًا فَـَٔاوَىٰ	Did He not find thee an orphan and give thee shelter (and care)	Did He not find thee an orphan and protect (thee)	Did He not find thee an orphan and give (thee) shelter	Did He not find you an orphan, and shelter you	c. 612 CE No direct report
7	وَوَجَدَكَ ضَآلًّا فَهَدَىٰ	And He found thee wandering, and He gave thee guidance	Did He not find thee wandering and direct (thee)	And find thee groping, so He showed the way	Did He not find you astray, and guide you	c. 612 CE No direct report
8	وَوَجَدَكَ عَآئِلًا فَأَغْنَىٰ	And He found thee in need, and made thee independent	Did He not find thee destitute and enrich (thee)	And find thee in want, so He enriched thee	Did He not find you needy, and enrich you	c. 612 CE No direct report
9	فَأَمَّا ٱلْيَتِيمَ فَلَا تَقْهَرْ	Therefore, treat not the orphan with harshness	Therefor the orphan oppress not	Therefore the orphan, oppress not	So, as for the orphan, do not oppress him	c. 612 CE No direct report
10	وَأَمَّا ٱلسَّآئِلَ فَلَا تَنْهَرْ	Nor repulse the petitioner (unheard)	Therefor the beggar drive not away	And him who asks, chide not	and as for the beggar, do not chide him	c. 612 CE No direct report
11	وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ	But the bounty of the Lord - rehearse and proclaim	Therefor of the bounty of thy Lord be thy discourse	And the favour of thy Lord proclaim	and as for your Lord’s blessing, proclaim it	c. 612 CE No direct report

Direct context · Ayah 1 · c. 612 CE

Asbab al-Nuzul dataset · ungraded

عن جُنْدُب بْنِ سُفْيَانَ رضي الله عنه قَالَ: اشْتَكَى رَسُولُ اللهِ ، فَلَمْ يَقُمْ لَيْلَتَيْنِ أَوْ ثَلاثاً، فَجَاءَتْ امْرَأَةٌ فَقَالَتْ: يَا مُحَمَّدُ، إِنِّي لَأَرْجُو أَنْ يَكُونَ شَيْطَانُكَ قَدْ تَرَكَكَ، لَمْ أَرَهُ قَرِبَكَ مُنْذُ لَيْلَتَيْنِ أَوْ ثَلَاثَةٍ، فَأَنْزَلَ اللهُ عز و جل: { وَ لضُّحَىٰ ١ وَ لَّيْلِ إِذَا سَجَىٰ ٢ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ٣ }. واللفظ للبخاري.

Islamic: Asbāb al-nuzūl on Qurʾān 93:1

APA: Asbāb al-nuzūl tradition (n.d.). (93:1).

Direct context · Ayah 2 · c. 612 CE

Asbab al-Nuzul dataset · ungraded

عن جُنْدُب بْنِ سُفْيَانَ رضي الله عنه قَالَ: اشْتَكَى رَسُولُ اللهِ ، فَلَمْ يَقُمْ لَيْلَتَيْنِ أَوْ ثَلاثاً، فَجَاءَتْ امْرَأَةٌ فَقَالَتْ: يَا مُحَمَّدُ، إِنِّي لَأَرْجُو أَنْ يَكُونَ شَيْطَانُكَ قَدْ تَرَكَكَ، لَمْ أَرَهُ قَرِبَكَ مُنْذُ لَيْلَتَيْنِ أَوْ ثَلَاثَةٍ، فَأَنْزَلَ اللهُ عز و جل: { وَ لضُّحَىٰ ١ وَ لَّيْلِ إِذَا سَجَىٰ ٢ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ٣ }. واللفظ للبخاري.

Islamic: Asbāb al-nuzūl on Qurʾān 93:2

APA: Asbāb al-nuzūl tradition (n.d.). (93:2).

Direct context · Ayah 3 · c. 612 CE

Asbab al-Nuzul dataset · ungraded

عن جُنْدُب بْنِ سُفْيَانَ رضي الله عنه قَالَ: اشْتَكَى رَسُولُ اللهِ ، فَلَمْ يَقُمْ لَيْلَتَيْنِ أَوْ ثَلاثاً، فَجَاءَتْ امْرَأَةٌ فَقَالَتْ: يَا مُحَمَّدُ، إِنِّي لَأَرْجُو أَنْ يَكُونَ شَيْطَانُكَ قَدْ تَرَكَكَ، لَمْ أَرَهُ قَرِبَكَ مُنْذُ لَيْلَتَيْنِ أَوْ ثَلَاثَةٍ، فَأَنْزَلَ اللهُ عز و جل: { وَ لضُّحَىٰ ١ وَ لَّيْلِ إِذَا سَجَىٰ ٢ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ٣ }. واللفظ للبخاري.

Islamic: Asbāb al-nuzūl on Qurʾān 93:3

APA: Asbāb al-nuzūl tradition (n.d.). (93:3).

Direct context · Ayah 5 · c. 612 CE

Asbab al-Nuzul dataset · ungraded

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Islamic: Asbāb al-nuzūl on Qurʾān 93:5

APA: Asbāb al-nuzūl tradition (n.d.). (93:5).

94. Ash-Sharh — The Relief الشرح

Revelation order #12 · c. 612 CE · Makkah · 8 verses · early Makkah

Comparative reading note

Compressed devotional speech. Yusuf Ali tends to expand the moral atmosphere, Pickthall stays spare and liturgical, Maulana Muhammad Ali reads with theological precision, and Ali Quli Qara'i keeps a phrase-by-phrase Twelver register.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ للَّهِ لرَّحْمٰنِ لرَّحِيمِ أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ	Have We not expanded thee thy breast?	Have We not caused thy bosom to dilate	Have We not expanded for thee thy breast	Did We not open your breast for yo	c. 612 CE No direct report
2	وَوَضَعْنَا عَنكَ وِزْرَكَ	And removed from thee thy burde	And eased thee of the burde	And removed from thee thy burden	and relieve you of your burde	c. 612 CE No direct report
3	لَّذِىٓ أَنقَضَ ظَهْرَكَ	The which did gall thy back?	Which weighed down thy back	Which weighed down thy back	which [almost] broke your back	c. 612 CE No direct report
4	وَرَفَعْنَا لَكَ ذِكْرَكَ	And raised high the esteem (in which) thou (art held)	And exalted thy fame	And exalted for thee thy mention	Did We not exalt your name	c. 612 CE No direct report
5	فَإِنَّ مَعَ لْعُسْرِ يُسْرًا	So, verily, with every difficulty, there is relief	But lo! with hardship goeth ease	Surely with difficulty is ease	Indeed ease accompanies hardship	c. 612 CE No direct report
6	إِنَّ مَعَ لْعُسْرِ ا يُسْ	Verily, with every difficulty there is relief	Lo! with hardship goeth ease	With difficulty is surely ease	Indeed ease accompanies hardship	c. 612 CE No direct report
7	فَإِذَا فَرَغْتَ فَ نصَبْ	Therefore, when thou art free (from thine immediate task), still labour hard	So when thou art relieved, still toi	So when thou art free (from anxiety), work hard	So when you are done, appoint	c. 612 CE No direct report
8	وَإِلَىٰ رَبِّكَ فَ رْغَب	And to thy Lord turn (all) thy attention	And strive to please thy Lord	And make thy Lord thy exclusive object	and turn eagerly to your Lord	c. 612 CE No direct report

103. Al-'Asr — The Declining Day العصر

Revelation order #13 · c. 612 CE · Makkah · 3 verses · early Makkah

Comparative reading note

Compressed devotional speech. Yusuf Ali tends to expand the moral atmosphere, Pickthall stays spare and liturgical, Maulana Muhammad Ali reads with theological precision, and Ali Quli Qara'i keeps a phrase-by-phrase Twelver register.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ وَ ٱلْعَصْرِ	By (the Token of) Time (through the ages)	By the declining day	By the time	By Time	c. 612 CE No direct report
2	إِنَّ ٱلْإِنسَٰنَ لَفِى خُسْرٍ	Verily Man is in loss	Lo! man is in a state of loss	Surely man is in loss	Indeed man is in loss	c. 612 CE No direct report
3	إِلَّا ٱلَّذِينَ ءَامَنُو وَعَمِلُو لصَّٰلِحَٰتِ وَتَوَاصَوْ بِ ٱلْحَقِّ وَتَوَاصَوْ بِ لصَّبْرِ	Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy	Save those who believe and do good works, and exhort one another to truth and exhort one another to endurance	Except those who believe and do good, and exhort one another to Truth, and exhort one another to patience	except those who have faith and do righteous deeds, and enjoin one another to [follow] the truth, and enjoin one another to patience	c. 612 CE No direct report

100. Al-'Adiyat — The Courser العاديات

Revelation order #14 · c. 613 CE · Makkah · 11 verses · early Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ وَ ٱلْعَٰدِيَٰتِ ضَبْ ا	By the (Steeds) that run, with panting (breath)	By the snorting courses	By those running and uttering cries	By the snorting chargers	c. 613 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
2	فَ ٱلْمُورِيَٰتِ قَدْ ا	And strike sparks of fire	Striking sparks of fir	And those producing fire, striking	by the strikers of sparks [with their hoofs]	c. 613 CE No direct report
3	فَ ٱلْمُغِيرَٰتِ صُبْ ا	And push home the charge in the morning	And scouring to the raid at dawn	And those suddenly attacking at morn	by the raiders at dawn	c. 613 CE No direct report
4	فَأَثَرْنَ بِهِۦ نَقْ ا	And raise the dust in clouds the while	Then, therewith, with their trail of dust	Then thereby they raise dust	raising therein a trail of dust	c. 613 CE No direct report
5	فَوَسَطْنَ بِهِۦ جَمْعًا	And penetrate forthwith into the midst (of the foe) en masse;	Cleaving, as one, the centre (of the foe)	Then penetrate thereby gatherings -	and cleaving therein a host	c. 613 CE No direct report
6	إِنَّ ٱلْإِنسَٰنَ لِرَبِّهِۦ لَكَنُو	Truly man is, to his Lord, ungrateful	Lo! man is an ingrate unto his Lor	Surely man is ungrateful to his Lord	Indeed man is ungrateful to his Lord	c. 613 CE No direct report
7	وَإِنَّهُۥ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ	And to that (fact) he bears witness (by his deeds)	And lo! he is a witness unto that	And surely he is a witness of that	and indeed he is [himself] witness to that	c. 613 CE No direct report
8	وَإِنَّهُۥ لِحُبِّ ٱلْخَيْرِ لَشَدِيدٌ	And violent is he in his love of wealth	And lo! in the love of wealth he is violent	And truly on account of the love of wealth he is niggardly	He is indeed avid in the love of wealth	c. 613 CE No direct report
9		Does he not know,- when that which is in the graves is scattered abroa	Knoweth he not that, when the contents of the graves are poured fort	Knows he not when that which is in the graves is raised	Does he not know, when what is in the graves is turned over	c. 613 CE No direct report
10		And that which is (locked up) in (human) breasts is made manifest	And the secrets of the breasts are made known	And that which is in the breasts is made manifest	and what is in the breasts is divulged	c. 613 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
11	إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ	That their Lord had been Well-acquainted with them, (even to) that Day.	On that day will their Lord be perfectly informed concerning them	Surely their Lord this day is Aware of them	indeed their Lord will be best aware of them on that day	c. 613 CE No direct report

108. Al-Kawthar — The Abundance الكوثر

Revelation order #15 · c. 613 CE · Makkah · 3 verses · early Makkah

Comparative reading note

Compressed devotional speech. Yusuf Ali tends to expand the moral atmosphere, Pickthall stays spare and liturgical, Maulana Muhammad Ali reads with theological precision, and Ali Quli Qara'i keeps a phrase-by-phrase Twelver register.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1		To thee have We granted the Fount (of Abundance)	Lo! We have given thee Abundance	Surely We have given thee abundance of good	Indeed We have given you abundance	c. 613 CE 1 note
2	فَصَلِّ لِرَبِّكَ وَ ٱنْحَرْ	Therefore to thy Lord turn in Prayer and Sacrifice	So pray unto thy Lord, and sacrifice	So pray to thy Lord and sacrifice	So pray to your Lord, and sacrifice [the sacrificial camel]	c. 613 CE 1 note
3		For he who hateth thee, he will be cut off (from Future Hope)	Lo! it is thy insulter (and not thou) who is without posterity	Surely thy enemy is cut off (from good)	Indeed it is your enemy who is without posterity	c. 613 CE 1 note

Direct context · Ayah 1 · c. 613 CE

Asbab al-Nuzul dataset · ungraded

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Islamic: Asbāb al-nuzūl on Qurʾān 108:1

APA: Asbāb al-nuzūl tradition (n.d.). (108:1).

Direct context · Ayah 2 · c. 613 CE

Asbab al-Nuzul dataset · ungraded

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Islamic: Asbāb al-nuzūl on Qurʾān 108:2

APA: Asbāb al-nuzūl tradition (n.d.). (108:2).

Direct context · Ayah 3 · c. 613 CE

Asbab al-Nuzul dataset · ungraded

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Islamic: Asbāb al-nuzūl on Qurʾān 108:3

APA: Asbāb al-nuzūl tradition (n.d.). (108:3).

102. At-Takathur — The Rivalry in world increase التكاثر

Revelation order #16 · c. 613 CE · Makkah · 8 verses · late Makkah

Comparative reading note

Compressed devotional speech. Yusuf Ali tends to expand the moral atmosphere, Pickthall stays spare and liturgical, Maulana Muhammad Ali reads with theological precision, and Ali Quli Qara'i keeps a phrase-by-phrase Twelver register.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1		The mutual rivalry for piling up (the good things of this world) diverts you (from the more serious things)	Rivalry in worldly increase distracteth yo	Abundance diverts you	Rivalry [and vainglory] distracted yo	c. 613 CE No direct report
2		Until ye visit the graves	Until ye come to the graves	Until you come to the graves	until you visited [even] the graves	c. 613 CE No direct report
3	كَلَّا سَوْفَ تَعْلَمُونَ	But nay, ye soon shall know (the reality)	Nay, but ye will come to know	Nay, you will soon know	No indeed! Soon you will know	c. 613 CE No direct report
4	ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ	Again, ye soon shall know	Nay, but ye will come to know	Nay, again, you will soon know	Again, no indeed! Soon you will know	c. 613 CE No direct report
5		Nay, were ye to know with certainty of mind, (ye would beware!	Nay, would that ye knew (now) with a sure knowledge	Nay, would that you knew with a certain knowledge	No indeed! Were you to know with certain knowledge	c. 613 CE No direct report
6		Ye shall certainly see Hell-Fire	For ye will behold hell-fire	You will certainly see hell	you would surely see hell	c. 613 CE No direct report
7		Again, ye shall see it with certainty of sight	Aye, ye will behold it with sure vision	Then you will see it with certainty of sight	Again, you will surely see it with the eye of certainty	c. 613 CE No direct report
8		Then, shall ye be questioned that Day about the joy (ye indulged in!)	Then, on that day, ye will be asked concerning pleasure	Then on that day you shall certainly be questioned about the boons	Then, that day, you will surely be questioned concerning the blessing	c. 613 CE No direct report

107. Al-Ma'un — The Small kindnesses الماعون

Revelation order #17 · c. 613 CE · Makkah · 7 verses · late Makkah

Comparative reading note

Compressed devotional speech. Yusuf Ali tends to expand the moral atmosphere, Pickthall stays spare and liturgical, Maulana Muhammad Ali reads with theological precision, and Ali Quli Qara'i keeps a phrase-by-phrase Twelver register.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ أَرَءَيْتَ الَّذِى يُكَذِّبُ بِ الدِّينِ	Seest thou one who denies the Judgment (to come)	Hast thou observed him who belieth religion	Hast thou seen him who belies religion	Did you see him who denies the Retribution	c. 613 CE No direct report
2		Then such is the (man) who repulses the orphan (with harshness)	That is he who repelleth the orphan	That is the one who is rough to the orphan	That is the one who drives away the orphan	c. 613 CE No direct report
3		And encourages not the feeding of the indigent	And urgeth not the feeding of the needy	And urges not the feeding of the needy	and does not urge the feeding of the needy	c. 613 CE No direct report
4	فَوَيْلٌ لِّلْمُصَلِّينَ	So woe to the worshipper	Ah, woe unto worshipper	So woe to the praying ones	Woe to them who pray	c. 613 CE No direct report
5	الَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ	Who are neglectful of their prayers	Who are heedless of their prayer	Who are unmindful of their prayer	—those who are heedless of their prayers	c. 613 CE No direct report
6	الَّذِينَ هُمْ يُرَآءُونَ	Those who (want but) to be seen (of men)	Who would be seen (at worship	Who do (good) to be seen	those who show of	c. 613 CE No direct report
7		But refuse (to supply) (even) neighbourly needs	Yet refuse small kindnesses	And refrain from acts of kindness	but deny aid	c. 613 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						No direct report

109. Al-Kafirun — The Disbelievers الكافرون

Revelation order #18 · c. 613 CE · Makkah · 6 verses · late Makkah

Comparative reading note

Compressed devotional speech. Yusuf Ali tends to expand the moral atmosphere, Pickthall stays spare and liturgical, Maulana Muhammad Ali reads with theological precision, and Ali Quli Qara'i keeps a phrase-by-phrase Twelver register.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1		Say : O ye that reject Faith	Say: O disbelievers	Say: O disbelievers	Say, ‘O faithless ones	c. 613 CE No direct report
2	لَآ أَعْبُدُ مَا تَعْبُدُونَ	I worship not that which ye worship	I worship not that which ye worship	I serve not that which you serve	I do not worship what you worship	c. 613 CE No direct report
3	وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ	Nor will ye worship that which I worship	Nor worship ye that which I worship	Nor do you serve Him Whom I serve	nor do you worship what I worship	c. 613 CE No direct report
4	وَلَآ أَنَا۠ عَابِدٌ مَّا عَبَدتُّمْ	And I will not worship that which ye have	And I shall not worship that which ye worship	Nor shall I serve that which ye serve	nor will I worship what you have worshipe	c. 613 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		been wont to worship				direct report
5	وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ	Nor will ye worship that which I worship	Nor will ye worship that which I worship	Nor do you serve Him Whom I serve	nor will you worship what I worship	c. 613 CE No direct report
6	لَكُمْ دِينُكُمْ وَلِىَ دِينِ	To you be your Way, and to me mine	Unto you your religion, and unto me my religion	For you is your recompense and for me my recompense	To you your religion, and to me my religion.’	c. 613 CE No direct report

105. Al-Fil — The Elephant الفيل

Revelation order #19 · c. 614 CE · Makkah · 5 verses · late Makkah

Comparative reading note

Compressed devotional speech. Yusuf Ali tends to expand the moral atmosphere, Pickthall stays spare and liturgical, Maulana Muhammad Ali reads with theological precision, and Ali Quli Qara'i keeps a phrase-by-phrase Twelver register.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1		Seest thou not how thy Lord dealt with the Companions of the Elephant	Hast thou not seen how thy Lord dealt with the owners of the Elephant	Hast thou not seen how thy Lord dealt with the possessors of the elephant	Have you not regarded how your Lord dealt with the Men of the Elephant	c. 614 CE No direct report
2	أَلَمْ يَجْعَلْ كَيْدَهُمْ فِى تَضْلِيلٍ	Did He not make their treacherous plan go astray	Did He not bring their stratagem to naught	Did He not cause their war to end in confusion	Did He not make their stratagems go awry	c. 614 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
3	وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ	And He sent against them Flights of Birds	And send against them swarms of flying creatures	And send against them birds in flocks	and send against them flocks of bird	c. 614 CE No direct report
4	مِّن سِجِّيلٍ	تَرْمِيهِم بِحِجَارَ	Striking them with stones of baked clay	Which pelted them with stones of baked clay	Casting at them decreed stones -	pelting them with stones of shale	c. 614 CE No direct report
5	مَّأْكُولٍ	فَجَعَلَهُمْ كَعَصْ	Then did He make them like an empty field of stalks and straw, (of which the corn) has been eaten up	And made them like green crops devoured (by cattle)	So He rendered them like straw eaten up	thus making them like chewed-up straw	c. 614 CE No direct report

113. Al-Falaq — The Daybreak الفلق

Revelation order #20 · c. 614 CE · Makkah · 5 verses · late Makkah

Comparative reading note

Compressed devotional speech. Yusuf Ali tends to expand the moral atmosphere, Pickthall stays spare and liturgical, Maulana Muhammad Ali reads with theological precision, and Ali Quli Qara'i keeps a phrase-by-phrase Twelver register.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1		Say: I seek refuge with the Lord of the Daw	Say: I seek refuge in the Lord of the Daybrea	Say: I seek refuge in the Lord of the dawn	Say, ‘I seek the protection of the Lord of the daybrea	c. 614 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
2	مِن شَرِّ مَا خَلَقَ	From the mischief of created things	From the evil of that which He created	From the evil of that which he has created	from the evil of what He has created	c. 614 CE No direct report
3	وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ	From the mischief of Darkness as it overspreads	From the evil of the darkness when it is intense	And from the evil of intense darkness, when it comes	and from the evil of the dark night when it settles	c. 614 CE No direct report
4		From the mischief of those who practise secret arts	And from the evil of malignant witchcraft	And from the evil of those who cast (evil suggestions) in firm resolutions	and from the evil of the witches who blow on knots	c. 614 CE No direct report
5	وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ	And from the mischief of the envious one as he practises envy	And from the evil of the envier when he envieth	And from the evil of the envier when he envies	and from the evil of the envious one when he envies.’	c. 614 CE No direct report

114. An-Nas — Mankind الناس

Revelation order #21 · c. 614 CE · Makkah · 6 verses · late Makkah

Comparative reading note

Compressed devotional speech. Yusuf Ali tends to expand the moral atmosphere, Pickthall stays spare and liturgical, Maulana Muhammad Ali reads with theological precision, and Ali Quli Qara'i keeps a phrase-by-phrase Twelver register.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1		Say: I seek refuge with the Lord and Cherisher of Mankind	Say: I seek refuge in the Lord of mankind	Say: I seek refuge in the Lord of men	Say, ‘I seek the protection of the Lord of humans	c. 614 CE No direct report
2		The King (or Ruler) of Mankind	The King of mankind	The King of men	Sovereign of humans	c. 614 CE No direct report
3		The God (for judge) of Mankind,	The god of mankind	The God of men	God of humans	c. 614 CE No direct report
4		From the mischief of the Whisperer (of Evil), who withdraws (after his whisper),	From the evil of the sneaking whisperer	From the evil of the whisperings of the slinking (devil)	from the evil of the sneaky tempte	c. 614 CE No direct report
5		(The same) who whispers into the hearts of Mankind,	Who whispereth in the hearts of mankind	Who whispers into the hearts of men	who puts temptations into the breasts of humans	c. 614 CE No direct report
6	مِنَ لْجِنَّةِ وَ لنَّاسِ	Among Jinns and among men	Of the jinn and of mankind	From among the jinn and the men	from among the jinn and humans.’	c. 614 CE No direct report

112. Al-Ikhlas — The Sincerity الإخلاص

Revelation order #22 · c. 614 CE · Makkah · 4 verses · late Makkah

Comparative reading note

Compressed devotional speech. Yusuf Ali tends to expand the moral atmosphere, Pickthall stays spare and liturgical, Maulana Muhammad Ali reads with theological precision, and Ali Quli Qara'i keeps a phrase-by-phrase Twelver register.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ قُلْ هُوَ اللَّهُ أَحَدٌ	Say: He is God, the One and Only	Say: He is Allah, the One	Say: He, Allah, is one	Say, ‘He is Allah, the One	c. 614 CE 1 note
2		God, the Eternal, Absolute	Allah, the eternally Besought of all	Allah is He on Whom all depend	Allah is the All-embracing	c. 614 CE 1 note
3	لَمْ يَلِدْ وَلَمْ يُولَدْ	He begetteth not, nor is He begotten	He begetteth not nor was begotten	He begets not, nor is He begotten	He neither begat, nor was begotten	c. 614 CE 1 note
4	وَلَمْ يَكُن لَّهُ كُفُوًا أَحَ	And there is none like unto Him	And there is none comparable unto Him	And none is like Him	nor has He any equal.’	c. 614 CE No direct report

Direct context · Ayah 1 · c. 614 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أُبَيِّ بْنِ كَعْبٍ رضي الله عنه أَنَّ الْمُشْرِكِينَ قَالُوا لِرَسُولِ اللهِ : انْسُبْ لَنَا رَبَّكَ. فَأَنْزَلَ اللهُ { قُلْ هُوَ اللَّهُ أَحَدٌ ١ .{ ٢ }. واللفظ للترمذي

Islamic: Asbāb al-nuzūl on Qurʾān 112:1

APA: Asbāb al-nuzūl tradition (n.d.). (112:1).

عَنْ أُبَيِّ بْنِ كَعْبٍ رضي الله عنه أَنَّ الْمُشْرِكِينَ قَالُوا لِرَسُولِ اللهِ : انْسُبْ لَنَا رَبَّكَ. فَأَنْزَلَ اللهُ { قُلْ هُوَ اللَّهُ أَحَدٌ ١ .{ ٢ }. واللفظ للترمذي

وعن جابر رضي الله عنه قال: قالوا: يا رسول الله، أنسب لنا ربك، فنزلت: { قُلْ هُوَ اللَّهُ أَحَدٌ ١ } إلى آخرها.

Direct context · Ayah 2 · c. 614 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أُبَيِّ بْنِ كَعْبٍ رضي الله عنه أَنَّ الْمُشْرِكِينَ قَالُوا لِرَسُولِ اللهِ : انْسُبْ لَنَا رَبَّكَ. فَأَنْزَلَ اللهُ { قُلْ هُوَ اللَّهُ أَحَدٌ ١ .{ ٢ }. واللفظ للترمذي

Islamic: Asbāb al-nuzūl on Qurʾān 112:2

APA: Asbāb al-nuzūl tradition (n.d.). (112:2).

عَنْ أُبَيِّ بْنِ كَعْبٍ رضي الله عنه أَنَّ الْمُشْرِكِينَ قَالُوا لِرَسُولِ اللهِ : انْسُبْ لَنَا رَبَّكَ. فَأَنْزَلَ اللهُ { قُلْ هُوَ اللَّهُ أَحَدٌ ١ .{ ٢ }. واللفظ للترمذي

وعن جابر رضي الله عنه قال: قالوا: يا رسول الله، أنسب لنا ربك، فنزلت: { قُلْ هُوَ اللَّهُ أَحَدٌ ١ } إلى آخرها.

Direct context · Ayah 3 · c. 614 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أُبَيِّ بْنِ كَعْبٍ رضي الله عنه أَنَّ الْمُشْرِكِينَ قَالُوا لِرَسُولِ اللهِ : انْسُبْ لَنَا رَبَّكَ. فَأَنْزَلَ اللهُ { قُلْ هُوَ للَّهُ أَحَدٌ ١ .{ ٢ }. واللفظ للترمذي

Islamic: Asbāb al-nuzūl on Qurʾān 112:3

APA: Asbāb al-nuzūl tradition (n.d.). (112:3).

عَنْ أُبَيِّ بْنِ كَعْبٍ رضي الله عنه أَنَّ الْمُشْرِكِينَ قَالُوا لِرَسُولِ اللهِ : انْسُبْ لَنَا رَبَّكَ. فَأَنْزَلَ اللهُ { قُلْ هُوَ للَّهُ أَحَدٌ ١ .{ ٢ }. واللفظ للترمذي

وعن جابر رضي الله عنه قال: قالوا: يا رسول الله، أنسب لنا ربك، فنزلت: { قُلْ هُوَ للَّهُ أَحَدٌ ١ } إلى آخرها.

53. An-Najm — The Star النجم

Revelation order #23 · c. 614 CE · Makkah · 62 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ وَ النَّجْمِ إِذَا هَوَىٰ	By the Star when it goes down,	By the Star when it setteth	By the star when it sets	By the star when it sets	c. 614 CE No direct report
2	مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ	Your Companion is neither astray nor being misled	Your comrade erreth not, nor is deceived	Your companion errs not, nor does he deviate	your companion has neither gone astray, nor gone amiss	c. 614 CE No direct report
3		Nor does he say (aught) of (his own) Desire	Nor doth he speak of (his own) desire	Nor does he speak out of desire	Nor does he speak out of [his own] desire	c. 614 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
4	إِنْ هُوَ إِلَّا وَحْ يُوحَىٰ	It is no less than inspiration sent down to him	It is naught save an inspiration that is inspired	It is naught but revelation that is revealed -	it is just a revelation that is revealed [to him]	c. 614 CE No direct report
5		He was taught by one Mighty in Power	Which one of mighty powers hath taught him	One Mighty in Power has taught him	taught him by One of great powers	c. 614 CE No direct report
6	ذُو مِرَّ فَ سْتَوَىٰ	Endued with Wisdom: for he appeared (in stately form)	One vigorous; and he grew clear to vie	The Lord of Strength. So he attained to perfection	possessed of sound judgement. He settled	c. 614 CE No direct report
7		While he was in the highest part of the horizon	When he was on the uppermost horizon	And he is in the highest part of the horizon	while he was on the highest horizon	c. 614 CE No direct report
8	ثُمَّ دَنَا فَتَدَلَّىٰ	Then he approached and came closer	Then he drew nigh and came dow	Then he drew near, drew nearer yet	Then he drew nearer and neare	c. 614 CE No direct report
9	فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ	And was at a distance of but two bow-lengths or (even) nearer	Till he was (distant) two bows' length or even nearer	So he was the measure of two bows or closer still	until he was within two bows’ length or even nearer	c. 614 CE No direct report
10	فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَآ أَوْحَىٰ	So did (God) convey the inspiration to His Servant- (conveyed) what He (meant) to convey	And He revealed unto His slave that which He revealed	So He revealed to His servant what He revealed	whereat He revealed to His servant whatever He revealed	c. 614 CE No direct report
11	مَا كَذَبَ لْفُؤَادُ مَا رَأَىٰٓ	The (Prophet's) (mind and) heart in no way falsified that which he saw	The heart lied not (in seeing) what it saw	The heart was not untrue in seeing what he saw	The heart did not deny what it saw	c. 614 CE No direct report
12	أَفَتُمَٰرُونَهُۥ عَلَىٰ مَا يَرَىٰ	Will ye then dispute with him	Will ye then dispute with him	Do you then dispute with him as to what	Will you then dispute with him about what he	c. 614 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		concerning what he saw	concerning what he seeth	he saw	saw?	No direct report
13	وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ	For indeed he saw him at a second descent	And verily he saw him yet another tim	And certainly he saw Him in another descent	Certainly he saw it yet another time	c. 614 CE No direct report
14		Near the Lote-tree beyond which none may pass	By the lote-tree of the utmost boundary	At the farthest lote-tree	by the Lote Tree of the Ultimate Boundary	c. 614 CE No direct report
15		Near it is the Garden of Abode	Nigh unto which is the Garden of Abode	Near it is the Garden of Abode	near which is the Garden of the Abode	c. 614 CE No direct report
16	إِذْ يَغْشَى لسِّدْرَةَ مَا يَغْشَىٰ	Behold, the Lote-tree was shrouded (in mystery unspeakable!	When that which shroudeth did enshroud the lote-tree	When that which covers covered the lote-tree	when there covered the Lote Tree what covered it	c. 614 CE No direct report
17	مَا زَاغَ لْبَصَرُ وَمَا طَغَىٰ	(His) sight never swerved, nor did it go wrong	The eye turned not aside nor yet was overbold	The eye turned not aside, nor did it exceed the limit	The gaze did not swerve, nor did it overstep the bounds	c. 614 CE No direct report
18		For truly did he see, of the Signs of his Lord, the Greatest	Verily he saw one of the greater revelations of his Lord	Certainly he saw of the greatest signs of his Lord	Certainly he saw some of the greatest signs of his Lord	c. 614 CE No direct report
19	أَفَرَءَيْتُمُ للَّٰتَ وَ لْعُزَّىٰ	Have ye seen Lat. and 'Uzza	Have ye thought upon Al-Lat and Al-'Uzz	Have you then considered Lat and ‘Uzza	Have you considered La t and ‘Uzza	c. 614 CE No direct report
20		And another, the third (goddess), Manat	And Manat, the third, the other	And another, the third, Manat	and Mana t, the third one	c. 614 CE No direct report
21		What! for you the male sex, and for Him, the female	Are yours the males and His the females	Are the males for you and for Him the females	Are you to have males and He females	c. 614 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
22	تِلْكَ إِ ا قِسْمَة ضِيزَىٰ	Behold, such would be indeed a division most unfair	That indeed were an unfair division	This indeed is an unjust division	That, then, will be an unfair division	c. 614 CE No direct report
23		These are nothing but names which ye have devised,- ye and your fathers,- for which God has sent down no authority (whatever). They follow nothing but conjecture and what their own souls desire!- Even though there has already come to them Guid ance from their Lord	They are but names which ye have named, ye and your fathers, for which Allah hath revealed no warrant. They follow but a guess and that which (they) themselves desire. And now the guidance from their Lord hath come unto them	They are naught but names which you have named, you and your fathers -- Allah has sent no authority for them. They follow but conjecture and what (their) souls desire. And certainly the guidance has come to them from their Lord	These are but names which you have coined —you and your fathers— for which Allah has not sent down any authority. They follow nothing but conjectures and the desires of the [lower] soul, while there has already come to them the guidance from their Lord	c. 614 CE No direct report
24	أَمْ لِلْإِنسَٰنِ مَا تَمَنَّىٰ	Nay, shall man have (just) anything he hankers after	Or shall man have what he coveteth	Or shall man have what he wishes	Shall man have whatever he yearns for	c. 614 CE No direct report
25	فَلِلَّهِ لْءَاخِرَةُ وَ لْأُولَىٰ	But it is to God that the End and the Beginning (of all things) belong	But unto Allah belongeth the after (life), and the former	So they said: What! A single mortal from among us! Shall we follow him? We shall then be in sure error and distress	Yet to Allah belong this world and the Hereafter	c. 614 CE No direct report
26	وَكَم مِّن مَّلَ فِى لسَّمَٰوَٰتِ لَا تُغْنِى شَفَٰعَتُهُمْ شَيْـًٔا إِلَّا مِ بَعْدِ أَن يَأْذَنَ للَّهُ لِمَن يَشَآءُ وَيَرْضَىٰٓ	How many-so-ever be the angels in the heavens, their intercession will avail nothing except after God has given leave for whom He pleases and that he is acceptable to Him	And how many angels are in the heavens whose intercession availeth naught save after Allah giveth leave to whom He chooseth and accepteth	But for Allah is the Hereafter and the former (life)	How many an angel there is in the heavens whose intercession is of no avail in any way except after Allah grants permission to whomever He wishes and approves of	c. 614 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
27		Those who believe not in the Hereafter, name the angels with female names	Lo! it is those who disbelieve in the Hereafter who name the angels with the names of females	Has the reminder been sent to him from among us? Nay, he is an insolent liar	Indeed those who do not believe in the Hereafter give female names to the angels	c. 614 CE No direct report
28	وَمَا لَهُم بِهِ مِنْ عِلْمٍ إِن يَتَّبِعُونَ إِلَّا لظَّنَّ وَإِنَّ لظَّنَّ لَا يُغْنِى مِنَ لْحَقِّ شَيْا	But they have no knowledge therein. They follow nothing but conjecture; and conjecture avails nothing against Truth	And they have no knowledge thereof. They follow but a guess, and lo! a guess can never take the place of the truth	And how many angels are in the heavens, whose intercession avails naught except after Allah gives permission to whom He pleases and chooses	They do not have any knowledge of that. They follow nothing but conjectures, and indeed conjecture is no substitute for the truth	c. 614 CE No direct report
29		Therefore shun those who turn away from Our Message and desire nothing but the life of this world	Then withdraw (O Muhammad) from him who fleeth from Our remembrance and desireth but the life of the world	Surely those who believe not in the Hereafter name the angels with female names	So avoid those who turn away from Our remembrance and desire nothing but the life of the world	c. 614 CE No direct report
30		That is as far as knowledge will reach them. Verily thy Lord knoweth best those who stray from His Path, and He knoweth best those who receive guidance	Such is their sum of knowledge. Lo! thy Lord is Best Aware of him who strayeth, and He is Best Aware of him whom goeth right	And they have no knowledge of it. They follow but conjecture, and surely conjecture avails naught against Truth	That is the ultimate reach of their knowledge. Indeed your Lord knows best those who stray from His way, and He knows best those who are [rightly] guided	c. 614 CE No direct report
31	وَلِلَّهِ مَا فِى لسَّمَٰوٰتِ وَمَا فِى لْأَرْضِ لِيَجْزِىَ لَّذِينَ أَسَٰٓـُو بِمَا عَمِلُو وَيَجْزِىَ لَّذِينَ أَحْسَنُو بِ لْحُسْنَى	Yea, to God belongs all that is in the heavens and on earth: so that He rewards those who do evil, according to their deeds, and He rewards those who do good, with what is best	And unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth, that He may reward those who do evil with that which they have done, and reward those who	So shun him who turns his back upon Our Reminder, and desires nothing but this world’s life	To Allah belongs whatever is in the heavens and whatever is in the earth, that He may requite those who do evil for what they have done, and reward those who do good with the best [of rewards]	c. 614 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			do good with goodness			
32		Those who avoid great sins and shameful deeds, only (falling into) small faults,- verily thy Lord is ample in forgiveness. He knows you well when He brings you out of the earth, And when ye are hidden in your mothers' wombs. Therefore justify not yourselves: He knows best who it is that guards against evil	Those who avoid enormities of sin and abominations, save the unwilled offences - (for them) lo! thy Lord is of vast mercy. He is Best Aware of you (from the time) when He created you from the earth, and when ye were hidden in the bellies of your mothers. Therefor ascribe not purity unto yourselves. He is Best Aware of him who wardeth off (evil)	That is their goal of knowledge. Surely thy Lord knows best him who strays from His path and He knows best him who goes aright	Those who avoid major sins and indecencies, excepting [minor and occasional] lapses. Indeed your Lord is expansive in [His] forgiveness. He knows you best since [the time] He produced you from the earth, and since you were fetuses in the bellies of your mothers. So do not flaunt your piety: He knows best those who are Godwary	c. 614 CE No direct report
33	أَفَرَءَيْتَ لَّذِى تَوَلَّىٰ	Seest thou one who turns back	Didst thou (O Muhammad) observe him who turned away	And Allah’s is whatever is in the heavens and whatever is in the earth, that He may reward those who do evil for that which they do, and reward those who do good with goodness	Did you see him who turned away	c. 614 CE No direct report
34	وَأَعْطَىٰ قَلِيلًا وَأَكْدَىٰٓ	Gives a little, then hardens (his heart)	And gave a little, then was grudging	Those who avoid the great sins and the indecencies, but the passing idea -- surely thy Lord is Liberal in Forgiving. He knows best when He brings you forth from the earth and when you are embryos in the wombs of your mothers; so ascribe not purity to yourselves. He knows	gave a little and held off	c. 614 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
				him best who guards against evil		
35	أَعِندَهُۥ عِلْمُ ٱلْغَيْبِ فَهُوَ يَرَىٰٓ	What! Has he knowledge of the Unseen so that he can see	Hath he knowledge of the Unseen so that he seeth	Seest thou him who turns back	Does he have the knowledge of the Unseen so that he sees	c. 614 CE No direct report
36	أَمْ لَمْ يُنَبَّأْ بِمَا فِى صُحُفِ مُوسَىٰ	Nay, is he not acquainted with what is in the Books of Moses	Or hath he not had news of what is in the books of Mose	And gives a little, then withholds	Has he not been informed of what is in the scriptures of Moses	c. 614 CE No direct report
37	وَإِبْرَٰهِيمَ ٱلَّذِى وَفَّىٰٓ	And of Abraham who fulfilled his engagements?	And Abraham who paid his debt	Has he the knowledge of the unseen so that he can see	and of Abraham, who fulfilled [his summons]	c. 614 CE No direct report
38	أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ	Namely, that no bearer of burdens can bear the burden of another	That no laden one shall bear another's load	Or has he not been informed of what is in the scriptures of Moses	that no bearer shall bear another’s burden	c. 614 CE No direct report
39	وَأَن لَّيْسَ لِلْإِنسَٰنِ إِلَّا مَا سَعَىٰ	That man can have nothing but what he strives for	And that man hath only that for which he maketh effort	And (of) Abraham who fulfilled (commandments)	and that nothing belongs to man except what he strives for	c. 614 CE No direct report
40	وَأَنَّ سَعْيَهُۥ سَوْفَ يُرَىٰ	That (the fruit of) his striving will soon come in sight	And that his effort will be seen	That no bearer of a burden bears another’s burden	and that he will soon be shown his endeavour	c. 614 CE No direct report
41		Then will he be rewarded with a reward complete	And afterward he will be repaid for it with fullest payment	And that man can have nothing but what he strives for	then he will be rewarded for it with the fullest reward	c. 614 CE No direct report
42		That to thy Lord is the final Goal	And that thy Lord, He is the goal	And that his striving will soon be seen	and that the terminus is toward your Lord	c. 614 CE No direct report
43	وَأَنَّهُۥ هُوَ أَضْحَكَ وَأَبْكَىٰ	That it is He Who granteth Laughter and Tears	And that He it is who maketh laugh, and maketh weep	Then he will be rewarded for it with the fullest reward	and that it is He who makes [men] laugh, and makes [them] weep	c. 614 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
44	وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا	That it is He Who granteth Death and Life	And that He it is Who giveth death and giveth life	And that to thy Lord is the goal	and that it is He who brings death and gives life	c. 614 CE No direct report
45	وَأَنَّهُ خَلَقَ لزَّوْجَيْنِ لذَّكَرَ وَ لْأُنثَىٰ	That He did create in pairs,- male and female	And that He createth the two spouses, the male and the female	And that He it is Who makes (men) laugh and makes (them) weep	and that it is He who created the mates, the male and the female	c. 614 CE No direct report
46	مِن نُّطْفَةٍ إِذَا تُمْنَىٰ	From a seed when lodged (in its place)	From a drop (of seed) when it is poured forth	And that He it is Who causes death and gives life	from a drop of [seminal] fluid when emitted	c. 614 CE No direct report
47		That He hath promised a Second Creation (Raising of the Dead)	And that He hath ordained the second bringing forth	Or say they: We are a host allied together to help each other	and that with Him lies the second genesis	c. 614 CE No direct report
48	وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ	That it is He Who giveth wealth and satisfaction	And that He it is Who enricheth and contenteth	And that He creates pairs, the male and the female	and that it is He who enriches and grants possessions	c. 614 CE No direct report
49		That He is the Lord of Sirius (the Mighty Star)	And that He it is Who is the Lord of Sirius	Soon shall the hosts be routed, and they will show (their) backs	and that it is He who is the Lord of Sirius	c. 614 CE No direct report
50		And that it is He Who destroyed the (powerful) ancient 'Ad (people)	And that He destroyed the former (tribe of) A'ad	From the small life-germ when it is adapted	and that it is He who destroyed the former ‘a€d	c. 614 CE No direct report
51	وَثَمُودَ فَمَآ أَبْقَىٰ	And the Thamud nor gave them a lease of perpetual life	And (the tribe of) Thamud He spared not	And that He his ordained the second bringing forth	and Thamud, sparing none [of them]	c. 614 CE No direct report
52	وَقَوْمَ نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْغَىٰ	And before them, the people of Noah, for that they were (all) most	And the folk of Noah aforetime, Lo! they were	And that He it is Who gives wealth and contentment	and the people of Noah before that; indeed they were more unjust and rebellious	c. 614 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		unjust and most insolent transgressors	more unjust and more rebellious			direct report
53	وَ لْمُؤْتَفِكَةَ أَهْوَىٰ	And He destroyed the Overthrown Cities (of Sodom and Gomorrah)	And Al-Mu'tafikah He destroye	And that He is the Lord of Sirius	and He overthrew the town that was overturned	c. 614 CE No direct report
54	فَغَشَّىٰهَا مَا غَشَّىٰ	So that (ruins unknown) have covered them up	So that there covered them that which did cover	And that He destroyed the First ‘Ad	covering it with what covered it	c. 614 CE No direct report
55	فَبِأَيِّ ءَالَآءِ رَبِّكَ تَتَمَارَىٰ	Then which of the gifts of thy Lord, (O man,) wilt thou dispute about	Concerning which then, of the bounties of thy Lord, canst thou dispute	And Thamud, so He spared not	Then which of the bounties of your Lord will you dispute	c. 614 CE No direct report
56		This is a Warner, of the (series of) Warners of old	This is a warner of the warners of old	And the people of Noah before. Surely they were most iniquitous and inordinate	This is a warner, [in the tradition] of the warners of old	c. 614 CE No direct report
57		The (Judgment) ever approaching draws nigh	The threatened Hour is nigh	And the overthrown cities, He hurled down	The Imminent [Hour] is near at hand	c. 614 CE No direct report
58	لَيْسَ لَهَا مِن دُونِ للَّهِ كَاشِفَةٌ	No (soul) but God can lay it bare	None beside Allah can disclose it	So there covered them that which covered	There is none that may unveil it besides Allah	c. 614 CE No direct report
59	أَفَمِنْ هَٰذَا لْحَدِيثِ تَعْجَبُونَ	Do ye then wonder at this recital	Marvel ye then at this statement	Which, then, of thy Lord’s benefits wilt thou dispute	Do you then wonder at this discourse	c. 614 CE No direct report
60	وَتَضْحَكُونَ وَلَا تَبْكُونَ	And will ye laugh and not weep,	And laugh and not weep	This is a warner of the warners of old	and laugh and not weep	c. 614 CE No direct report
61	وَأَنتُمْ سَٰمِدُونَ	Wasting your time in vanities	While ye amuse yourselves	The near Event draw nigh	while you remain heedless?	c. 614 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
62		But fall ye down in prostration to God, and adore (Him)	Rather prostrate yourselves before Allah and serve Him	There is none besides Allah to remove it	So prostrate yourselves to Allah and worship Him	c. 614 CE No direct report

80. 'Abasa — He Frowned عبس

Revelation order #24 · c. 614 CE · Makkah · 42 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ عَبَسَ وَتَوَلَّىٰ	(The Prophet) frowned and turned away	He frowned and turned awa	He frowned and turned away	He frowned and turned awa	c. 614 CE 1 note
2		Because there came to him the blind man (interrupting)	Because the blind man came unto him	Because the blind man came to him	when the blind man approached him	c. 614 CE 1 note
3	وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّىٰ	But what could tell thee but that perchance he might grow (in spiritual understanding)?	What could inform thee but that he might grow (in grace	And what would make thee know that he might purify himself	And how do you know, maybe he would purify himself	c. 614 CE 1 note
4		Or that he might receive admonition, and the teaching might profit him	Or take heed and so the reminder might avail him	Or be mindful, so the Reminder should profit him	or take admonition, and the admonition would benefit him	c. 614 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
5		As to one who regards Himself as self-sufficient	As for him who thinketh himself independent	As for him who considers himself free from nee	But as for someone who is self-complacent	c. 614 CE 1 note
6	فَأَنتَ لَهُ تَصَدَّىٰ	To him dost thou attend	Unto him thou payest regard	To him thou dost attend	you attend to him	c. 614 CE 1 note
7	وَمَا عَلَيْكَ أَلَّا يَزَّكَّىٰ	Though it is no blame to thee if he grow not (in spiritual understanding)	Yet it is not thy concern if he grow not (in grace)	And no blame is on thee, if he purify himself not	though you are not liable if he does not purify himself	c. 614 CE 1 note
8	وَأَمَّا مَن جَآءَكَ يَسْعَىٰ	But as to him who came to thee striving earnestly	But as for him who cometh unto thee with earnest purpos	And as to him who comes to thee striving hard	But he who comes hurrying to you	c. 614 CE No direct report
9	وَهُوَ يَخْشَىٰ	And with fear (in his heart)	And hath fear	And he fears -	while he fears [Allah]	c. 614 CE No direct report
10	فَأَنتَ عَنْهُ تَلَهَّىٰ	Of him wast thou unmindful	From him thou art distracted	To him thou payest no regard	you are neglectful of him	c. 614 CE No direct report
11	كَلَّآ إِنَّهَا تَذْكِرَةٌ	By no means (should it be so)! For it is indeed a Message of instruction	Nay, but verily it is an Admonishment	Nay, surely it is a Reminder	No indeed! These [verses of the Qur’a n] are a reminde	c. 614 CE No direct report
12	فَمَن شَآءَ ذَكَرَهُ	Therefore let whoso will, keep it in remembrance	So let whosoever will pay heed to it	So let him who will mind it	—so let anyone who wishes remember it—	c. 614 CE No direct report
13	فِى صُحُفٍ مُّكَرَّمَةٍ	(It is) in Books held (greatly) in honour	On honoured leave	In honoured books	in honoured scriptures	c. 614 CE No direct report
14	مَّرْفُوعَةٍ مُّطَهَّرَةٍ	Exalted (in dignity), kept pure and holy	Exalted, purified	Exalted, purified	exalted and purified	c. 614 CE No direct report
15	بِأَيْدِى سَفَرَةٍ	(Written) by the hands of scribes	(Set down) by scribe	In the hands of scribes	in the hands of envoys	c. 614 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						No direct report
16	كِرَامٍ بَرَرَةٍ	Honourable and Pious and Just	Noble and righteous	Nobel, virtuous	noble and pious	c. 614 CE
17	قُتِلَ ٱلْإِنسَٰنُ مَآ أَكْفَرَهُۥ	Woe to man! What hath made him reject God	Man is (self-)destroyed: how ungrateful	Woe to man! How ungrateful is he	Perish man! How ungrateful is he	No direct report
18	مِنْ أَىِّ شَىْءٍ خَلَقَهُۥ	From what stuff hath He created him	From what thing doth He create him	Of what thing did He create him	From what has He created him	c. 614 CE
19	مِن نُّطْفَةٍ خَلَقَهُۥ فَقَدَّرَهُۥ	From a sperm-drop: He hath created him, and then mouldeth him in due proportions	From a drop of seed. He createth him and proportioneth him	Of a small life-germ. He creates him, then proportions him	He has created him from a drop of [seminal] fluid, and then proportioned him	No direct report
20	ثُمَّ ٱلسَّبِيلَ يَسَّرَهُۥ	Then doth He make His path smooth for him	Then maketh the way easy for him	Then makes the way easy for him	Then He made the way easy for him	c. 614 CE
21	ثُمَّ أَمَاتَهُۥ فَأَقْبَرَهُۥ	Then He causeth him to die, and putteth him in his grave	Then causeth him to die, and burieth him	Then he causes him to die, then assigns to him a grave	then He made him die and buried him	No direct report
22	ثُمَّ إِذَا شَآءَ أَنشَرَهُۥ	Then, when it is His Will, He will raise him up (again)	Then, when He will, He bringeth him again to life	Then when He will, He raises him to life again	and then, when He wished, resurrected him	c. 614 CE
23	كَلَّا لَمَّا يَقْضِ مَآ أَمَرَهُۥ	By no means hath he fulfilled what God hath commanded him	Nay, but (man) hath not done what He commanded him	Nay, but he does not what He commands him	No indeed! He has not yet carried out what He had commanded him	No direct report
24	فَلْيَنظُرِ ٱلْإِنسَٰنُ إِلَىٰ طَعَامِهِۦٓ	Then let man look at his food, (and how We provide it)	Let man consider his food	Then let man look at his food -	So let man observe his food	c. 614 CE
						No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
25	أَنَّا صَبَبْنَا ٱلْمَآءَ صَ ا	For that We pour forth water in abundance	How We pour water in shower	How We pour down abundant water	We poured down water plenteously	c. 614 CE No direct report
26	ثُمَّ شَقَقْنَا ٱلْأَرْضَ شَ ا	And We split the earth in fragments	Then split the earth in cleft	Then cleave the earth, cleaving (it) asunder	then We split the earth into fissure	c. 614 CE No direct report
27	فَأَنۢبَتْنَا فِيهَا حَ ا	And produce therein corn	And cause the grain to grow therei	Then cause the grain to grow therein	and made the grain grow in it	c. 614 CE No direct report
28	وَعِنَبًا وَقَضْبًا ا	And Grapes and nutritious plants	And grapes and green fodde	And grapes and clover	and vines and vegetables	c. 614 CE No direct report
29	وَزَيْتُونًا وَنَخْلًا ا	And Olives and Dates	And olive-trees and palm-tree	And the olive and the palm	olives and date palms	c. 614 CE No direct report
30	وَحَدَآئِقَ غُلْبًا ا	And enclosed Gardens, dense with lofty trees	And garden-closes of thick foliag	And thick gardens	and densely-planted gardens	c. 614 CE No direct report
31	وَفَٰكِهَةً وَأَبًّا ا	And fruits and fodder,	And fruits and grasses	And fruits and herbage -	fruits and pastures	c. 614 CE No direct report
32	مَّتَٰعًا لَّكُمْ وَلِأَنْعَٰمِكُمْ ا	For use and convenience to you and your cattle	Provision for you and your cattle	A provision for you and your cattle	as a sustenance for you and your livestock	c. 614 CE No direct report
33		At length, when there comes the Deafening Noise,	But when the Shout comet	But when the deafening cry comes	So when the deafening Cry come	c. 614 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
34	يَوْمَ يَفِرُّ ٱلْمَرْءُ مِنْ أَخِيهِ	That Day shall a man flee from his own brother	On the day when a man fleeth from his brothe	The day when a man flees from his brother	—the day when a man will evade his brother	c. 614 CE No direct report
35	وَأُمِّهِۦ وَأَبِيهِ	And from his mother and his father	And his mother and his fathe	And his mother and his father	his mother and his father	c. 614 CE No direct report
36	وَصَٰحِبَتِهِۦ وَبَنِيهِ	And from his wife and his children	And his wife and his children	And his spouse and his sons	his spouse and his sons—	c. 614 CE No direct report
37	لِكُلِّ ٱمْرِ ۭ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ	Each one of them, that Day, will have enough concern (of his own) to make him indifferent to the others	Every man that day will have concern enough to make him heedless (of others)	Every man of them, that day, will have concern enough to make him indifferent to others	that day each of them will have a task to keep him preoccupied	c. 614 CE No direct report
38	وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ	Some faces that Day will be beaming	On that day faces will be bright as dawn	Faces on that day will be bright	That day some faces will be bright	c. 614 CE No direct report
39	ضَاحِكَةٌ مُّسْتَبْشِرَةٌ	Laughing, rejoicing	Laughing, rejoicing at good news	Laughing, joyous	laughing and joyous	c. 614 CE No direct report
40	وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ	And other faces that Day will be dust-stained	And other faces, on that day, with dust upon them	And faces on that day will have dust on them	And some faces on that day will be covered with dust	c. 614 CE No direct report
41	تَرْهَقُهَا قَتَرَةٌ	Blackness will cover them	Veiled in darkness	Darkness covering them	overcast with gloom	c. 614 CE No direct report
42		Such will be the Rejecters of God, the doers of iniquity	Those are the disbelievers, the wicked	Those are the disbelievers, the wicked	It is they who are the faithless, the vicious	c. 614 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report

Direct context · Ayah 1 · c. 614 CE

Asbab al-Nuzul dataset · ungraded

عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: أُنْزِلَ { عَبَسَ وَتَوَلَّىٰ ١ } في ابْنِ أُمِّ مَكْتُومٍ الْأَعْمَى، أَتَى رَسُولَ اللهِ ، فَجَعَلَ يَقُولُ: يَا رَسُولَ اللهِ أَرْشِدْنِي، وَعِنْدَ رَسُولِ اللهِ رَجُلٌ مِنْ عُظَمَاءِ الْمُشْرِكِينَ، فَجَعَلَ رَسُولُ اللهِ يُعْرِضُ عَنْهُ، وَيُقْبِلُ عَلَى الْآخَرِ، وَيَقُولُ: « أَتَرَى بِمَا أَقُولُ بَأْساً؟ »، فَيَقُولُ: لا، فَفِي هَذَا أُنْزِلَ. واللفظ للترمذي.

Islamic: Asbāb al-nuzūl on Qurʾān 80:1

APA: Asbāb al-nuzūl tradition (n.d.). (80:1).

Direct context · Ayah 2 · c. 614 CE

Asbab al-Nuzul dataset · ungraded

عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: أُنْزِلَ { عَبَسَ وَتَوَلَّىٰ ١ } في ابْنِ أُمِّ مَكْتُومٍ الْأَعْمَى، أَتَى رَسُولَ اللهِ ، فَجَعَلَ يَقُولُ: يَا رَسُولَ اللهِ أَرْشِدْنِي، وَعِنْدَ رَسُولِ اللهِ رَجُلٌ مِنْ عُظَمَاءِ الْمُشْرِكِينَ، فَجَعَلَ رَسُولُ اللهِ يُعْرِضُ عَنْهُ، وَيُقْبِلُ عَلَى الْآخَرِ، وَيَقُولُ: « أَتَرَى بِمَا أَقُولُ بَأْساً؟ »، فَيَقُولُ: لا، فَفِي هَذَا أُنْزِلَ. واللفظ للترمذي.

Islamic: Asbāb al-nuzūl on Qurʾān 80:2

APA: Asbāb al-nuzūl tradition (n.d.). (80:2).

Direct context · Ayah 3 · c. 614 CE

Asbab al-Nuzul dataset · ungraded

عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: أُنْزِلَ { عَبَسَ وَتَوَلَّىٰ ١ } في ابْنِ أُمِّ مَكْتُومٍ الْأَعْمَى، أَتَى رَسُولَ اللهِ ، فَجَعَلَ يَقُولُ: يَا رَسُولَ اللهِ أَرْشِدْنِي، وَعِنْدَ رَسُولِ اللهِ رَجُلٌ مِنْ عُظَمَاءِ الْمُشْرِكِينَ، فَجَعَلَ رَسُولُ اللهِ يُعْرِضُ عَنْهُ، وَيُقْبِلُ عَلَى الْآخَرِ، وَيَقُولُ: « أَتَرَى بِمَا أَقُولُ بَأْساً؟ »، فَيَقُولُ: لا، فَفِي هَذَا أُنْزِلَ. واللفظ للترمذي.

Islamic: Asbāb al-nuzūl on Qurʾān 80:3

APA: Asbāb al-nuzūl tradition (n.d.). (80:3).

Direct context · Ayah 4 · c. 614 CE

Asbab al-Nuzul dataset · ungraded

عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: أُنْزِلَ { عَبَسَ وَتَوَلَّىٰ ١ } في ابْنِ أُمِّ مَكْتُومٍ الْأَعْمَى، أَتَى رَسُولَ اللهِ ، فَجَعَلَ يَقُولُ: يَا رَسُولَ اللهِ أَرْشِدْنِي، وَعِنْدَ رَسُولِ اللهِ رَجُلٌ مِنْ عُظَمَاءِ الْمُشْرِكِينَ، فَجَعَلَ رَسُولُ اللهِ يُعْرِضُ عَنْهُ، وَيُقْبِلُ عَلَى الْآخَرِ، وَيَقُولُ: « أَتَرَى بِمَا أَقُولُ بَأْساً؟ »، فَيَقُولُ: لا، فَفِي هَذَا أُنْزِلَ. واللفظ للترمذي.

Islamic: Asbāb al-nuzūl on Qurʾān 80:4

APA: Asbāb al-nuzūl tradition (n.d.). (80:4).

Direct context · Ayah 5 · c. 614 CE

Asbab al-Nuzul dataset · ungraded

عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: أُنْزِلَ { عَبَسَ وَتَوَلَّىٰٓ ١ } في ابْنِ أُمِّ مَكْتُومٍ الْأَعْمَى، أَتَى رَسُولَ اللهِ ، فَجَعَلَ يَقُولُ: يَا رَسُولَ اللهِ أَرْشِدْنِي، وَعِنْدَ رَسُولِ اللهِ رَجُلٌ مِنْ عُظَمَاءِ الْمُشْرِكِينَ، فَجَعَلَ رَسُولُ اللهِ يُعْرِضُ عَنْهُ، وَيُقْبِلُ عَلَى الْآخَرِ، وَيَقُولُ: « أَتَرَى بِمَا أَقُولُ بَأْساً؟ »، فَيَقُولُ: لا، فَفِي هَذَا أُنْزِلَ. واللفظ للترمذي.

Islamic: Asbāb al-nuzūl on Qurʾān 80:5

APA: Asbāb al-nuzūl tradition (n.d.). (80:5).

Direct context · Ayah 6 · c. 614 CE

Asbab al-Nuzul dataset · ungraded

عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: أُنْزِلَ { عَبَسَ وَتَوَلَّىٰٓ ١ } في ابْنِ أُمِّ مَكْتُومٍ الْأَعْمَى، أَتَى رَسُولَ اللهِ ، فَجَعَلَ يَقُولُ: يَا رَسُولَ اللهِ أَرْشِدْنِي، وَعِنْدَ رَسُولِ اللهِ رَجُلٌ مِنْ عُظَمَاءِ الْمُشْرِكِينَ، فَجَعَلَ رَسُولُ اللهِ يُعْرِضُ عَنْهُ، وَيُقْبِلُ عَلَى الْآخَرِ، وَيَقُولُ: « أَتَرَى بِمَا أَقُولُ بَأْساً؟ »، فَيَقُولُ: لا، فَفِي هَذَا أُنْزِلَ. واللفظ للترمذي.

Islamic: Asbāb al-nuzūl on Qurʾān 80:6

APA: Asbāb al-nuzūl tradition (n.d.). (80:6).

Direct context · Ayah 7 · c. 614 CE

Asbab al-Nuzul dataset · ungraded

عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: أُنْزِلَ { عَبَسَ وَتَوَلَّىٰٓ ١ } في ابْنِ أُمِّ مَكْتُومٍ الْأَعْمَى، أَتَى رَسُولَ اللهِ ، فَجَعَلَ يَقُولُ: يَا رَسُولَ اللهِ أَرْشِدْنِي، وَعِنْدَ رَسُولِ اللهِ رَجُلٌ مِنْ عُظَمَاءِ الْمُشْرِكِينَ، فَجَعَلَ رَسُولُ اللهِ يُعْرِضُ عَنْهُ، وَيُقْبِلُ عَلَى الْآخَرِ، وَيَقُولُ: « أَتَرَى بِمَا أَقُولُ بَأْساً؟ »، فَيَقُولُ: لا، فَفِي هَذَا أُنْزِلَ. واللفظ للترمذي.

Islamic: Asbāb al-nuzūl on Qurʾān 80:7

APA: Asbāb al-nuzūl tradition (n.d.). (80:7).

97. Al-Qadr — The Power القدر

Revelation order #25 · c. 615 CE · Makkah · 5 verses · late Makkah

Comparative reading note

Compressed devotional speech. Yusuf Ali tends to expand the moral atmosphere, Pickthall stays spare and liturgical, Maulana Muhammad Ali reads with theological precision, and Ali Quli Qara'i keeps a phrase-by-phrase Twelver register.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1		We have indeed revealed this (Message) in the Night of Power	Lo! We revealed it on the Night of Predestination	Surely We revealed it on the Night of Majesty -	Indeed We sent it down on the Night of Ordainment	c. 615 CE No direct report
2		And what will explain to thee what the night of power is	Ah, what will convey unto thee what the Night of Power is	And what will make thee comprehend what the Night of Majesty is	What will show you what is the Night of Ordainment	c. 615 CE No direct report
3	لَيْلَةُ لْقَدْرِ خَيْ مِّنْ أَلْفِ شَهْ	The Night of Power is better than a thousand months	The Night of Power is better than a thousand months	The Night of Majesty is better than a thousand months	The Night of Ordainment is better than a thousand months	c. 615 CE No direct report
4	تَنَزَّلُ لْمَلٰٓئِكَةُ وَ لرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْ	Therein come down the angels and the Spirit by God's permission, on every errand	The angels and the Spirit descend therein, by the permission of their Lord, with all decrees	The angels and the Spirit descend in it by the permission of their Lord -- for every affair -	In it the angels and the Spirit descend, by the leave of their Lord, with every command	c. 615 CE No direct report
5		Peace!...This until the rise of morn	(The night is) Peace until the rising of the dawn	Peace! it is till the rising of the morning	It is peaceful until the rising of the dawn	c. 615 CE No direct report

91. Ash-Shams — The Sun الشمس

Revelation order #26 · c. 615 CE · Makkah · 15 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ وَ الشَّمْسِ وَضُحَىٰهَا	By the Sun and his (glorious) splendour	By the sun and his brightness	By the sun and his brightness	By the sun and her forenoon splendour	c. 615 CE No direct report
2	وَ الْقَمَرِ إِذَا تَلَىٰهَا	By the Moon as she follows him	And the moon when she followeth him	And the moon when she borrows light from him	by the moon when he follows her	c. 615 CE No direct report
3	وَ النَّهَارِ إِذَا جَلَّىٰهَا	By the Day as it shows up (the Sun's) glory	And the day when it revealeth him	And the day when it exposes it to view	by the day when it reveals her	c. 615 CE No direct report
4	وَ اللَّيْلِ إِذَا يَغْشَىٰهَا	By the Night as it conceals it	And the night when it enshroudeth him	And the night when it draws a veil over it	by the night when it covers her	c. 615 CE No direct report
5	وَ السَّمَآءِ وَمَا بَنَىٰهَا	By the Firmament and its (wonderful) structure	And the heaven and Him Who built it	And the heaven and its make	by the sky and Him who built it	c. 615 CE No direct report
6	وَ الْأَرْضِ وَمَا طَحَىٰهَا	By the Earth and its (wide) expanse	And the earth and Him Who spread it	And the earth and its extension	by the earth and Him who spread it	c. 615 CE No direct report
7	وَنَفْسٍ وَمَا سَوَّىٰهَا	By the Soul, and the proportion and order given to it	And a soul and Him Who perfected i	And the soul and its perfection! -	by the soul and Him who fashioned it	c. 615 CE No direct report
8	فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَىٰهَا	And its enlightenment as to its wrong and its right;	And inspired it (with conscience of) what is wrong for it and (what is) right for it	So He reveals to it its way of evil and its way of good	and inspired it with [discernment between] its virtues and vices	c. 615 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
9	قَدْ أَفْلَحَ مَن زَكَّىٰهَا	Truly he succeeds that purifies it	He is indeed successful who causeth it to grow	He is indeed successful who causes it to grow	one who purifies it is felicitous	c. 615 CE No direct report
10	وَقَدْ خَابَ مَن دَسَّىٰهَا	And he fails that corrupts it	And he is indeed a failure who stunteth it	And he indeed fails who buries it	and one who betrays it fails	c. 615 CE No direct report
11	كَذَّبَتْ ثَمُودُ بِطَغْوَىٰهَآ	The Thamud (people) rejected (their prophet) through their inordinate wrong-doing	(The tribe of) Thamud denied (the truth) in their rebellious pride	Thamud rejected (the truth) in their inordinacy	The [people of] Thamud denied [Allah’s signs] out of their rebellion	c. 615 CE No direct report
12	إِذِ ٱنۢبَعَثَ أَشْقَىٰهَا	Behold, the most wicked man among them was deputed (for impiety)	When the basest of them broke fort	When the basest of them broke forth with mischief -	when the most wretched of them rose up	c. 615 CE No direct report
13	فَقَالَ لَهُمْ رَسُولُ ٱللَّهِ نَاقَةَ ٱللَّهِ وَسُقْيَىٰهَا	But the Apostle of God said to them: "It is a She-camel of God! And (bar her not from) having her drink!"	And the messenger of Allah said: It is the she-camel of Allah, so let her drink	So Allah’s messenger said to them: (Leave alone) Allah’s she-camel, and (give) her (to) drink	But then the apostle of Allah said to them, ‘Let Allah’s she-camel drink!’	c. 615 CE No direct report
14	فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذَنۢبِهِمْ فَسَوَّىٰهَا	Then they rejected him (as a false prophet), and they hamstrung her. So their Lord, on account of their crime, obliterated their traces and made them equal (in destruction, high and low)	But they denied him, and they hamstrung her, so Allah doomed them for their sin and rased (their dwellings)	But they called him a liar and slaughtered her. So their Lord destroyed them for their sin and levelled them (with the ground)	But they impugned him and then hamstrung her, so their Lord took them unawares by night because of their sin, and levelled it	c. 615 CE No direct report
15	وَلَا يَخَافُ عُقْبَىٰهَا	And for Him is no fear of its consequences	He dreadeth not the sequel (of events)	And He fears not its consequence	And He does not fear its outcome	c. 615 CE No direct report

85. Al-Buruj — The Mansions of the Stars البروج

Revelation order #27 · c. 615 CE · Makkah · 22 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1		By the sky, (displaying) the Zodiacal Signs	By the heaven, holding mansions of the stars	By the heaven full of stars	By the sky with its houses	c. 615 CE No direct report
2		By the promised Day (of Judgment)	And by the Promised Day	And the promised day	by the Promised Day	c. 615 CE No direct report
3	وَشَاهِدٍ وَمَشْهُودٍ	By one that witnesses, and the subject of the witness;	And by the witness and that whereunto he beareth testimony	And the bearer of witness and that to which witness is borne	by the Witness and the Witnessed	c. 615 CE No direct report
4		Woe to the makers of the pit (of fire)	(Self-)destroyed were the owners of the ditc	Destruction overtake the companions of the trench! -	perish the Men of the Ditch	c. 615 CE No direct report
5		Fire supplied (abundantly) with fuel	Of the fuel-fed fire	The fire fed with fuel -	The fire, abounding in fuel	c. 615 CE No direct report
6	إِذْ هُمْ عَلَيْهَا قُعُودٌ	Behold! they sat over against the (fire)	When they sat by it	When they sit by it	above which they sa	c. 615 CE No direct report
7	وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ	And they witnessed (all) that they were	And were themselves the witnesses of what	And they are witnesses of what	as they were themselves witnesses	c. 615 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		doing against the Believers	they did to the believers	they do with the believers	to what they did to the faithful	No direct report
8		And they ill-treated them for no other reason than that they believed in God, Exalted in Power, Worthy of all Praise!	They had naught against them save that they believed in Allah, the Mighty, the Owner of Praise	And they punished them for naught but that they believed in Allah, the Mighty, the Praised	They were vindictive towards them only because they had faith in Allah, the All-mighty, the All-laudable	c. 615 CE No direct report
9	لَّذِى لَهُ مُلْكُ لسَّمٰوٰتِ وَ لْأَرْضِ وَ لَّهُ عَلَىٰ كُلِّ شَىْ شَهِيدٌ	Him to Whom belongs the dominion of the heavens and the earth! And God is Witness to all things	Him unto Whom belongeth the Sovereignty of the heavens and the earth; and Allah is of all things the Witness	Whose is the kingdom of the heavens and the earth. And Allah is Witness of all things	to whom belongs the kingdom of the heavens and the earth, and Allah is witness to all things	c. 615 CE No direct report
10		Those who persecute (or draw into temptation) the Believers, men and women, and do not turn in repentance, will have the Penalty of Hell: They will have the Penalty of the Burning Fire	Lo! they who persecute believing men and believing women and repent not, theirs verily will be the doom of hell, and theirs the doom of burning	Those who persecute believing men and believing women, then repent not, theirs is the chastisement of hell, and theirs the chastisement of burning	Indeed those who persecute the faithful men and women, and then do not repent, for them there is the punishment of hell, and for them there is the punishment of burning	c. 615 CE No direct report
11		For those who believe and do righteous deeds, will be Gardens; beneath which rivers flow: That is the great Salvation, (the fulfilment of all desires)	Lo! those who believe and do good works, theirs will be Gardens underneath which rivers flow. That is the Great Success	Those who believe and do good, theirs are Gardens wherein flow rivers. That is the great achievement	Indeed those who have faith and do righteous deeds, —for them will be gardens with streams running in them. That is the supreme success	c. 615 CE No direct report
12	إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ	Truly strong is the Grip (and Power) of thy Lord	Lo! the punishment of thy Lord is stern	Surely the grip of thy Lord is severe	Indeed your Lord’s striking is severe	c. 615 CE No direct report
13	إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ	It is He Who creates from the very beginning, and He can restore (life)	Lo! He it is Who produceth, then reproduceth	Surely He it is Who creates first and reproduces	It is indeed He who originates and brings back again	c. 615 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
14		And He is the Oft-Forgiving, Full of Loving-Kindness	And He is the Forgiving, the Loving	And He is the Forgiving, the Loving	and He is the All-forgiving, the All-affectionate	c. 615 CE No direct report
15		Lord of the Throne of Glory	Lord of the Throne of Glory	Lord of the Throne of Power, the Glorious	Lord of the Throne, the All-glorious	c. 615 CE No direct report
16	فَعَّا لِّمَا يُرِيدُ	Doer (without let) of all that He intends	Doer of what He will	Doer of what He intends	doer of what He desires	c. 615 CE No direct report
17		Has the story reached thee, of the forces	Hath there come unto thee the story of the host	Has not there come to thee the story of the hosts	Did you receive the story of the host	c. 615 CE No direct report
18	فِرْعَوْنَ وَثَمُودَ	Of Pharaoh and the Thamud	Of Pharaoh and (the tribe of) Thamud	Of Pharaoh and Thamud	of Pharaoh and Thamud	c. 615 CE No direct report
19	بَلِ ٱلَّذِينَ كَفَرُو فِى تَكْذِيبٍ	And yet the Unbelievers (persist) in rejecting (the Truth)	Nay, but those who disbelieve live in denia	Nay, those who disbelieve give the lie -	Rather the faithless dwell in denial	c. 615 CE No direct report
20	وَ ٱللَّهُ مِن وَرَآئِهِم مُّحِيطٌ	But God doth encompass them from behind	And Allah, all unseen, surroundeth them	And Allah encompasses them on all sides	and Allah besieges them from all around	c. 615 CE No direct report
21	بَلْ هُوَ قُرْءَانٌ مَّجِيدٌ	Day, this is a Glorious Qur'an	Nay, but it is a glorious Qur'an	Nay, it is a glorious Qur’an	Rather it is a glorious Qur’a n	c. 615 CE No direct report
22	فِى لَوْحٍ مَّحْفُوظٍ	(Inscribed) in a Tablet Preserved	On a guarded tablet	In a guarded tablet	in a preserved tablet	c. 615 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report

95. At-Tin — The Fig التين

Revelation order #28 · c. 615 CE · Makkah · 8 verses · late Makkah

Comparative reading note

Compressed devotional speech. Yusuf Ali tends to expand the moral atmosphere, Pickthall stays spare and liturgical, Maulana Muhammad Ali reads with theological precision, and Ali Quli Qara'i keeps a phrase-by-phrase Twelver register.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِّسْمِ ٱللَّهِ لرَّحْمَٰنِ لرَّحِيمِ وَ لتِّينِ وَ لزَّيْتُونِ	By the Fig and the Olive	By the fig and the olive	By the fig and the olive	By the fig and the olive	c. 615 CE No direct report
2	وَطُورِ سِينِينَ	And the Mount of Sinai	By Mount Sinai	And mount Sinai	by Mount Sinai	c. 615 CE No direct report
3		And this City of security,	And by this land made safe	And this City made secure! -	by this secure town	c. 615 CE No direct report
4	لَقَدْ خَلَقْنَا لْإِنسَٰنَ فِىٓ أَحْسَنِ تَقْوِيمٍ	We have indeed created man in the best of moulds	Surely We created man of the best statur	Certainly We created man in the best make	We certainly created man in the best of forms	c. 615 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
5	ثُمَّ رَدَدْنٰهُ أَسْفَلَ سٰفِلِينَ	Then do We abase him (to be) the lowest of the low,	Then we reduced him to the lowest of the low	Then We render him the lowest of the low	then We relegated him to the lowest of the low	c. 615 CE No direct report
6	إِلَّا لَّذِينَ ءَامَنُو وَعَمِلُو لصَّٰلِحٰتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُو	Except such as believe and do righteous deeds: For they shall have a reward unfailing	Save those who believe and do good works, and theirs is a reward unfailing	Except those who believe and do good; so theirs is a reward never to be cut off	except those who have faith and do righteous deeds. There will be an everlasting reward for them	c. 615 CE No direct report
7	فَمَا يُكَذِّبُكَ بَعْدُ بِ لدِّينِ	Then what can, after this, contradict thee, as to the judgment (to come)	So who henceforth will give the lie to thee about the judgment	So who can give the lie to thee after (this) about the Judgment	So what makes you deny the Retribution	c. 615 CE No direct report
8		Is not God the wisest of judges	Is not Allah the most conclusive of all judges	Is not Allah the Best of the Judges	Is not Allah the fairest of all judges	c. 615 CE No direct report

106. Quraysh — Quraysh قريش

Revelation order #29 · c. 615 CE · Makkah · 4 verses · late Makkah

Comparative reading note

Compressed devotional speech. Yusuf Ali tends to expand the moral atmosphere, Pickthall stays spare and liturgical, Maulana Muhammad Ali reads with theological precision, and Ali Quli Qara'i keeps a phrase-by-phrase Twelver register.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ لِإِيلَٰفِ قُرَيْشٍ	For the covenants (of security and safeguard enjoyed) by the Quraish	For the taming of Qureysh	For the protection of the Qurais	[In gratitude] for solidarity among the Quraysh	c. 615 CE No direct report
2	إِۦلَٰفِهِمْ رِحْلَةَ ٱلشِّتَآءِ وَٱلصَّيْفِ	Their covenants (covering) journeys by winter and summer,	For their taming (We cause) the caravans to set forth in winter and summer	Their protection during their journey in the winter and the summer	their solidarity during winter and summer journeys	c. 615 CE No direct report
3		Let them adore the Lord of this House	So let them worship the Lord of this House	So let them serve the Lord of this House	let them worship the Lord of this House	c. 615 CE No direct report
4	ٱلَّذِىٓ أَطْعَمَهُم مِّن جُوعٍ وَءَامَنَهُم مِّنْ خَوْفٍۢ	Who provides them with food against hunger, and with security against fear (of danger)	Who hath fed them against hunger and hath made them safe from fear	Who feeds them against hunger, and gives them security against fear	who has fed them [and saved them] from hunger, and secured them from fear	c. 615 CE No direct report

101. Al-Qari'ah — The Calamity القارعة

Revelation order #30 · c. 616 CE · Makkah · 11 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1		The (Day) of Noise and Clamour	The Calamity	The calamity	The Catastrophe	c. 616 CE No direct report
2		What is the (Day) of Noise and Clamour	What is the Calamity	What is the calamity	What is the Catastrophe	c. 616 CE No direct report
3		And what will explain to thee what the (Day) of Noise and Clamour is	Ah, what will convey unto thee what the Calamity is	And what will make thee know how terrible is the calamity	What will show you what is the Catastrophe	c. 616 CE No direct report
4		(It is) a Day whereon men will be like moths scattered about	A day wherein mankind will be as thickly-scattered moth	The day wherein men will be as scattered moths	The day mankind will be like scattered moths	c. 616 CE No direct report
5		And the mountains will be like carded wool	And the mountains will become as carded wool	And the mountains will be as carded wool	and the mountains will be like carded wool	c. 616 CE No direct report
6	فَأَمَّا مَن ثَقُلَتْ مَوَٰزِينُهُۥ	Then, he whose balance (of good deeds) will be (found) heavy	Then, as for him whose scales are heavy (with good works)	Then as for him whose measure (of good deeds) is heavy	As for him whose deeds weigh heavy in the scales	c. 616 CE No direct report
7	فَهُوَ فِى عِيشَةٍ رَّاضِيَةٍ	Will be in a life of good pleasure and satisfaction	He will live a pleasant life	He will live a pleasant life	he will have a pleasing life	c. 616 CE No direct report
8	وَأَمَّا مَنْ خَفَّتْ مَوَٰزِينُهُۥ	But he whose balance (of good deeds) will be (found) light,	But as for him whose scales are light	And as for him whose measure (of good deeds) is light	But as for him whose deeds weigh light in the scales	c. 616 CE No direct report
9	فَأُمُّهُۥ هَاوِيَةٌ	Will have his home in a (bottomless) Pit	A bereft and Hungry One will be his mother	The abyss is a mother to him	his home will be the Abyss	c. 616 CE No direct report
10	وَمَآ أَدْرَىٰكَ مَا هِيَهْ	And what will explain to thee what this is	Ah, what will convey unto thee what she is!	And what will make thee know what that is	And what will show you what it is	c. 616 CE No direct report
11	نَارٌ حَامِيَةٌۢ	(It is) a Fire Blazing fiercely	Raging Fire	A burning Fire	It is a scorching fire	c. 616 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						No direct report

75. Al-Qiyamah — The Resurrection القيامة

Revelation order #31 · c. 616 CE · Makkah · 40 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1		I do call to witness the Resurrection Day	Nay, I swear by the Day of Resurrection	Nay, I swear by the day of resurrection	I swear by the Day of Resurrection	c. 616 CE No direct report
2		And I do call to witness the self-reproaching spirit: (Eschew Evil)	Nay, I swear by the accusing soul (that this Scripture is true)	Nay, I swear by the self-accusing spirit	And I swear by the self-blaming soul	c. 616 CE No direct report
3	أَيَحْسَبُ ٱلْإِنسَٰنُ أَلَّن نَّجْمَعَ عِظَامَهُۥ	Does man think that We cannot assemble his bones	Thinketh man that We shall not assemble his bones	Does man think that We shall not gather his bones	Does man suppose that We shall not put together his bones	c. 616 CE No direct report
4	بَلَىٰ قَٰدِرِينَ عَلَىٰٓ أَن نُّسَوِّيَ بَنَانَهُۥ	Nay, We are able to put together in perfect order the	Yea, verily. We are Able to restore his very fingers	Yea, We are Powerful to make	Yes indeed, We are able to proportion [even] his fingertips	c. 616 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		very tips of his fingers		complete his whole make		direct report
5	بَلْ يُرِيدُ لْإِنسَٰنُ لِيَفْجُرَ أَمَامَهُ	But man wishes to do wrong (even) in the time in front of him	But man would fain deny what is before him	Nay, man desires to go on doing evil in front of him	Rather man desires to go on living viciously	c. 616 CE No direct report
6		He questions: "When is the Day of Resurrection? "	He asketh: When will be this Day of Resurrection	He asks: When is the day of Resurrection	He asks, ‘When is this day of resurrection?!’	c. 616 CE No direct report
7		At length, when the sight is dazed	But when sight is confounde	So when the sight is confused	But when the eyes are dazzled	c. 616 CE No direct report
8		And the moon is buried in darkness	And the moon is eclipse	And the moon becomes dark	and the moon is eclipsed	c. 616 CE No direct report
9	وَجُمِعَ لشَّمْسُ وَ لْقَمَرُ	And the sun and moon are joined together,	And sun and moon are united	And the sun and the moon are brought together -	and the sun and the moon are brought together	c. 616 CE No direct report
10		That Day will Man say: "Where is the refuge?"	On that day man will cry: Whither to flee	Man will say on that day: Whither to flee	that day man will say, ‘Where is the escape? ’	c. 616 CE No direct report
11	كَلَّا لَا وَزَرَ	By no means! No place of safety	Alas! No refuge	No! There is no refuge	No indeed! There is no refuge	c. 616 CE No direct report
12		Before thy Lord (alone), that Day will be the place of rest	Unto thy Lord is the recourse that day	With thy Lord on that day is the place of rest	That day the abode will be toward your Lord	c. 616 CE No direct report
13	يُنَبَّؤُ۟ لْإِنسَٰنُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ	That Day will Man be told (all) that he put forward, and all that he put back	On that day man is told the tale of that which he hath sent	Man will that day be informed of what he sent	That day man will be informed about what he has sent ahead and left behind	c. 616 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			before and left behind	before and what he put off		direct report
14	بَلِ ٱلْإِنسَٰنُ عَلَىٰ نَفْسِهِۦ بَصِيرَةٌ	Nay, man will be evidence against himself	Oh, but man is a telling witness against himself	Nay, man is evidence against himself	Rather man is a witness to himself	c. 616 CE No direct report
15	وَلَوْ أَلْقَىٰ مَعَاذِيرَهُۥ	Even though he were to put up his excuses	Although he tender his excuses	Though he put up excuses	though he should offer his excuses	c. 616 CE No direct report
16	لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ	Move not thy tongue concerning the (Qur'an) to make haste therewith	Stir not thy tongue herewith to hasten it	Move not thy tongue therewith to make haste with it	Do not move your tongue with it to hasten it	c. 616 CE 1 note
17	إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ	It is for Us to collect it and to promulgate it	Lo! upon Us (resteth) the putting together thereof and the reading thereof	Surely on Us rests the collecting of it and the reciting of it	Indeed it is up to Us to put it together and to recite it	c. 616 CE 1 note
18	فَإِذَا قَرَأْنَٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ	But when We have promulgated it, follow thou its recital (as promulgated)	And when We read it, follow thou the reading	So when We recite it, follow its recitation	And when We have recited it, follow its recitation	c. 616 CE 1 note
19	ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُۥ	Nay more, it is for Us to explain it (and make it clear)	Then lo! upon Us (resteth) the explanation thereof	Again on Us rests the explaining of it	Then, its exposition indeed [also] lies with Us	c. 616 CE 1 note
20		Nay, (ye men!) but ye love the fleeting life	Nay, but ye do love the fleeting No	Nay, but you love the present life	No Indeed! Rather you love this transitory lif	c. 616 CE No direct report
21		And leave alone the Hereafter	And neglect the Hereafter	And neglect the hereafter	and forsake the Hereafter	c. 616 CE No direct report
22	وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ	Some faces, that Day, will beam (in brightness and beauty);	That day will faces be resplendent	(Some) faces that day will be bright	Some faces will be fresh on that day	c. 616 CE No direct report
23	إِلَىٰ رَبِّهَا نَاظِرَةٌ	Looking towards their Lord	Looking toward their Lord	Looking to their Lord	looking at their Lord	c. 616 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						No direct report
24	وَوُجُو يَوْمَئِذٍ بَاسِرَ	And some faces, that Day, will be sad and dismal	And that day will other faces be despondent	And (other) faces that day will be gloomy	and some faces will be scowling on that day	c. 616 CE No direct report
25	تَظُنُّ أَن يُفْعَلَ بِهَا فَاقِرَ	In the thought that some back-breaking calamity was about to be inflicted on them	Thou wilt know that some great disaster is about to fall on them	Knowing that a great disaster will be made to befall them	knowing that they will be dealt out a punishment breaking the spine	c. 616 CE No direct report
26		Yea, when (the soul) reaches to the collar-bone (in its exit)	Nay, but when the life cometh up to the throa	Nay, when it comes up to the throat	No indeed! When the soul reaches up to the collar bones	c. 616 CE No direct report
27	وَقِيلَ مَنْ رَا	And there will be a cry, "Who is a magician (to restore him)?"	And men say: Where is the wizard (who can save him now)	And it is said: Who will ascend (with it)	and it is said, ‘Who will take him up?’	c. 616 CE No direct report
28		And he will conclude that it was (the Time) of Parting	And he knoweth that it is the parting	And he is sure that it is the parting	and he knows that it is the [time of] parting	c. 616 CE No direct report
29	وَ لْتَفَّتِ لسَّاقُ بِ لسَّاقِ	And one leg will be joined with another	And agony is heaped on agony	And affliction is combined with affliction -	and each shank clasps the other shank	c. 616 CE No direct report
30		That Day the Drive will be (all) to thy Lord	Unto thy Lord that day will be the driving	To thy Lord on that day is the driving	that day he shall be driven toward your Lord	c. 616 CE No direct report
31	فَلَا صَدَّقَ وَلَا صَلَّىٰ	So he gave nothing in charity, nor did he pray!	For he neither trusted, nor prayed	So he accepted not the truth nor prayed	He neither confirmed [the truth], nor prayed	c. 616 CE No direct report
32	وَلَٰكِن كَذَّبَ وَتَوَلَّىٰ	But on the contrary, he rejected Truth and turned away	But he denied and flouted	But denied and turned back	but denied [it] and turned away	c. 616 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
33	ثُمَّ ذَهَبَ إِلَىٰٓ أَهْلِهِ يَتَمَطَّىٰٓ	Then did he stalk to his family in full conceit	Then went he to his folk with glee	Then he went to his people in haughtiness	and went swaggering to his family	c. 616 CE No direct report
34	أَوْلَىٰ لَكَ فَأَوْلَىٰ	Woe to thee, (O men!), yea, woe	Nearer unto thee and nearer	Nearer to thee and nearer	So woe to you! Woe to you	c. 616 CE 1 note
35	ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰٓ	Again, Woe to thee, (O men!), yea, woe	Again nearer unto thee and nearer (is the doom)	Again, nearer to thee and nearer (is woe)	Again, woe to you! Woe to you	c. 616 CE No direct report
36	أَيَحْسَبُ ٱلْإِنسَٰنُ أَن يُتْرَكَ سُدًى	Does man think that he will be left uncontrolled, (without purpose)	Thinketh man that he is to be left aimless	Does man think that he will be left aimless	Does man suppose that he would be abandoned to futility	c. 616 CE No direct report
37	أَلَمْ يَكُ نُطْفَةً مِّن مَّنِىٍّ يُمْنَىٰ	Was he not a drop of sperm emitted (in lowly form)	Was he not a drop of fluid which gushed forth	Was he not a small life-germ in sperm emitted	Was he not a drop of emitted semen	c. 616 CE No direct report
38	ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ	Then did he become a leech-like clot; then did (God) make and fashion (him) in due proportion	Then he became a clot; then (Allah) shaped and fashione	Then he was a clot; so He created (him), then made (him) perfect	Then he became a clinging mass; then He created [him] and proportioned [him]	c. 616 CE No direct report
39	فَجَعَلَ مِنْهُ ٱلزَّوْجَيْنِ ٱلذَّكَرَ وَٱلْأُنثَىٰٓ	And of him He made two sexes, male and female	And made of him a pair, the male and female	Then He made of him two kinds, the male and the female	and made of him the two sexes, the male and the female	c. 616 CE No direct report
40		Has not He, (the same), the power to give life to the dead	Is not He (Who doeth so) Able to bring the dead to life	Is not He powerful to give life to the dead	Is not such a one able to revive the dead	c. 616 CE No direct report

Direct context · Ayah 16 · c. 616 CE

Asbab al-Nuzul dataset · ungraded

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما فِي قَوْلِهِ تَعَالَى: { لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ١٦ } قَالَ: كَانَ رَسُولُ اللهِ يُعَالِجُ مِنَ التَّنْزِيلِ شِدَّةً، وَكَانَ مِمَّا يُحَرِّكُ شَفَتَيْهِ، - فَقَالَ ابْنُ عَبَّاسٍ: فَأَنَا أُحَرِّكُهُمَا لَكُمْ كَمَا كَانَ رَسُولُ اللهِ يُحَرِّكُهُمَا، وَقَالَ سَعِيدٌ: أَنَا أُحَرِّكُهُمَا كَمَا رَأَيْتُ ابْنَ عَبَّاسٍ يُحَرِّكُهُمَا، فَحَرَّكَ

شَفَتَيْهِ - فَأَنْزل اللهُ تَعَالَى: { لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ١٦ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْءَانَهُ ١٧ }، قَالَ: جَمْعُهُ لَكَ فِي صَدْرِكَ، وَتَقْرَأَهُ، { فَإِذَا قَرَأْنَـٰهُ فَ ٱتَّبِعْ قُرْءَانَهُ ١٨ }، قَالَ: فَاسْتَمِعْ لَهُ وَأَنْصِتْ، { ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ١٩ }
. …

Islamic: Asbāb al-nuzūl on Qurʾān 75:16

APA: Asbāb al-nuzūl tradition (n.d.). (75:16).

Direct context · Ayah 17 · c. 616 CE

Asbab al-Nuzul dataset · ungraded

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما فِي قَوْلِهِ تَعَالَى: { لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ١٦ } قَالَ: كَانَ رَسُولُ اللهِ يُعَالِجُ مِنْ التَّنْزِيلِ شِدَّةً، وَكَانَ مِمَّا يُحَرِّكُ شَفَتَيْهِ، - فَقَالَ ابْنُ عَبَّاسٍ: فَأَنَا أُحَرِّكُهُمَا لَكُمْ كَمَا كَانَ رَسُولُ اللهِ يُحَرِّكُهُمَا، وَقَالَ سَعِيدٌ: أَنَا أُحَرِّكُهُمَا كَمَا رَأَيْتُ ابْنَ عَبَّاسٍ يُحَرِّكُهُمَا، فَحَرَّكَ شَفَتَيْهِ - فَأَنْزل اللهُ تَعَالَى: { لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ١٦ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْءَانَهُ ١٧ }، قَالَ: جَمْعُهُ لَكَ فِي صَدْرِكَ، وَتَقْرَأَهُ، { فَإِذَا قَرَأْنَـٰهُ فَ ٱتَّبِعْ قُرْءَانَهُ ١٨ }، قَالَ: فَاسْتَمِعْ لَهُ وَأَنْصِتْ، { ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ١٩ }
. …

Islamic: Asbāb al-nuzūl on Qurʾān 75:17

APA: Asbāb al-nuzūl tradition (n.d.). (75:17).

Direct context · Ayah 18 · c. 616 CE

Asbab al-Nuzul dataset · ungraded

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما فِي قَوْلِهِ تَعَالَى: { لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ١٦ } قَالَ: كَانَ رَسُولُ اللهِ يُعَالِجُ مِنْ التَّنْزِيلِ شِدَّةً، وَكَانَ مِمَّا يُحَرِّكُ شَفَتَيْهِ، - فَقَالَ ابْنُ عَبَّاسٍ: فَأَنَا أُحَرِّكُهُمَا لَكُمْ كَمَا كَانَ رَسُولُ اللهِ يُحَرِّكُهُمَا، وَقَالَ سَعِيدٌ: أَنَا أُحَرِّكُهُمَا كَمَا رَأَيْتُ ابْنَ عَبَّاسٍ يُحَرِّكُهُمَا، فَحَرَّكَ شَفَتَيْهِ - فَأَنْزل اللهُ تَعَالَى: { لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ١٦ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْءَانَهُ ١٧ }، قَالَ: جَمْعُهُ لَكَ فِي صَدْرِكَ، وَتَقْرَأَهُ، { فَإِذَا قَرَأْنَـٰهُ فَ ٱتَّبِعْ قُرْءَانَهُ ١٨ }، قَالَ: فَاسْتَمِعْ لَهُ وَأَنْصِتْ، { ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ١٩ }
. …

Islamic: Asbāb al-nuzūl on Qurʾān 75:18

APA: Asbāb al-nuzūl tradition (n.d.). (75:18).

Direct context · Ayah 19 · c. 616 CE

Asbab al-Nuzul dataset · ungraded

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما فِي قَوْلِهِ تَعَالَى: { لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ١٦ } قَالَ: كَانَ رَسُولُ اللهِ يُعَالِجُ مِنْ التَّنْزِيلِ شِدَّةً، وَكَانَ مِمَّا يُحَرِّكُ شَفَتَيْهِ، - فَقَالَ ابْنُ عَبَّاسٍ: فَأَنَا أُحَرِّكُهُمَا لَكُمْ كَمَا كَانَ رَسُولُ اللهِ يُحَرِّكُهُمَا، وَقَالَ سَعِيدٌ: أَنَا أُحَرِّكُهُمَا كَمَا رَأَيْتُ ابْنَ عَبَّاسٍ يُحَرِّكُهُمَا، فَحَرَّكَ شَفَتَيْهِ - فَأَنْزل اللهُ تَعَالَى: { لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ١٦ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْءَانَهُ ١٧ }، قَالَ: جَمْعُهُ لَكَ فِي صَدْرِكَ، وَتَقْرَأَهُ، { فَإِذَا قَرَأْنَـٰهُ فَ ٱتَّبِعْ قُرْءَانَهُ ١٨ }، قَالَ: فَاسْتَمِعْ لَهُ وَأَنْصِتْ، { ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ١٩ }
. …

Islamic: Asbāb al-nuzūl on Qurʾān 75:19

APA: Asbāb al-nuzūl tradition (n.d.). (75:19).

Direct context · Ayah 34 · c. 616 CE

Asbab al-Nuzul dataset · ungraded

عن سعيد بن جبير رحمه الله قال: قلت: لابن عباس رضي الله عنهما. { أَوْلَىٰ لَكَ فَأَوْلَىٰ ٣٤ ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ ٣٥ }، قال: قاله رسول الله لأبي جهل، ثم أنزله الله عز و جل.

Islamic: Asbāb al-nuzūl on Qurʾān 75:34

APA: Asbāb al-nuzūl tradition (n.d.). (75:34).

عن سعيد بن جبير رحمه الله قال: قلت: لابن عباس رضي الله عنهما. { أَوْلَىٰ لَكَ فَأَوْلَىٰ ٣٤ ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ ٣٥ }، قال: قاله رسول الله لأبي جهل، ثم أنزله الله عز و جل.

عن قتادة رحمه الله: قوله: { أَوْلَىٰ لَكَ فَأَوْلَىٰ ٣٤ ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ ٣٥ } وعيد على أثر وعيد، كما تزعمون، وزعموا أن عدو الله أبا جهل أخذ نبي الله بمجامع ثيابه، ثم قال: { أَوْلَىٰ لَكَ فَأَوْلَىٰ ٣٤ ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ ٣٥ }، فقال عدو الله أبو جهل: أتوعدني يا محمد؟ والله لا تستطيع أنت، ولا ربك شيئاً، وإني لأعزُّ من مشى بين جبليها.

104. Al-Humazah — The Traducer الهمزة

Revelation order #32 · c. 616 CE · Makkah · 9 verses · late Makkah

Comparative reading note

Compressed devotional speech. Yusuf Ali tends to expand the moral atmosphere, Pickthall stays spare and liturgical, Maulana Muhammad Ali reads with theological precision, and Ali Quli Qara'i keeps a phrase-by-phrase Twelver register.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ	Woe to every (kind of) scandal-monger and-backbiter	Woe unto every slandering traducer	Woe to every slanderer, defamer	Woe to every scandal-monger and slanderer	c. 616 CE No direct report
2	الَّذِى جَمَعَ مَا وَعَدَّدَهُ	Who pileth up wealth and layeth it by	Who hath gathered wealth (of this world) and arranged it	Who amasses wealth and counts it -	who amasses wealth and counts it over	c. 616 CE No direct report
3	يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ	Thinking that his wealth would make him last for ever	He thinketh that his wealth will render him immortal	He thinks that his wealth will make him abide	He supposes his wealth will make him immortal	c. 616 CE No direct report
4		By no means! He will be sure to be thrown into	Nay, but verily he will be flung to the Consuming One	Nay, he will certainly be hurled into the crushing disaster	No indeed! He will surely be cast into the Crusher	c. 616 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		That which Breaks to Pieces				No direct report
5		And what will explain to thee That which Breaks to Pieces	Ah, what will convey unto thee what the Consuming One is	And what will make thee realize what the crushing disaster is	And what will show you what is the Crusher	c. 616 CE No direct report
6		(It is) the Fire of (the Wrath of) God kindled (to a blaze)	(It is) the fire of Allah, kindled	It is the Fire kindled by Allah	[It is] the fire of Allah, set ablaze	c. 616 CE No direct report
7		The which doth mount (Right) to the Hearts	Which leapeth up over the hearts (of men)	Which rises over the hearts	which will overspread the hearts	c. 616 CE No direct report
8	إِنَّهَا عَلَيْهِم مُّؤْصَدَ	It shall be made into a vault over them	Lo! it is closed in on the	Surely it is closed in on them	Indeed it will close in upon the	c. 616 CE No direct report
9	فِى عَمَدٍ مُّمَدَّدَةٍ	In columns outstretched	In outstretched columns	In extended columns	in outstretched columns	c. 616 CE No direct report

77. Al-Mursalat — The Emissaries المرسلات

Revelation order #33 · c. 616 CE · Makkah · 50 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ وَ ٱلْمُرْسَلَٰتِ عُرْ ا	By the (Winds) sent forth one after another (to man's profit)	By the emissary winds, (sent) one after anothe	By those sent forth to spread goodness	By the successive emissaries	c. 616 CE No direct report
2	وَ ٱلْعَٰصِفَٰتِ عَصْ ا	Which then blow violently in tempestuous Gusts	By the raging hurricanes	Then those driving off the chaff	by the raging hurricanes	c. 616 CE No direct report
3	وَ ٱلنَّٰشِرَٰتِ نَشْ ا	And scatter (things) far and wide	By those which cause earth's vegetation to revive	And those spreading (goodness), far and wide	by the sweeping spreaders	c. 616 CE No direct report
4	وَ ٱلْفَٰرِقَٰتِ فَرْ ا	Then separate them, one from another	By those who winnow with a winnowing	Then those making a distinction	by the decisive separators	c. 616 CE No direct report
5	فَ ٱلْمُلْقِيَٰتِ ذِكْرًا	Then spread abroad a Message	By those who bring down the Reminder	Then those offering the Reminder	by the inspirers of remembrance	c. 616 CE No direct report
6	عُذْرًا أَوْ نُذْرًا	Whether of Justification or of Warning;	To excuse or to warn	To clear or to warn! -	to excuse or to warn	c. 616 CE No direct report
7	إِنَّمَا تُوعَدُونَ لَوَٰقِ	Assuredly, what ye are promised must come to pass	Surely that which ye are promised will befall	Surely that which you are promised will come to pass	indeed what you are promised will surely befall	c. 616 CE No direct report
8	فَإِذَا ٱلنُّجُومُ طُمِسَتْ	Then when the stars become dim	So when the stars are put out	So when the stars are made to disappear	So when the stars are blotted out	c. 616 CE No direct report
9	وَإِذَا ٱلسَّمَآءُ فُرِجَتْ	When the heaven is cleft asunder	And when the sky is riven asunder	And when the heaven is rent asunder	and when the sky is split	c. 616 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
10	وَإِذَا لْجِبَالُ نُسِفَتْ	When the mountains are scattered (to the winds) as dust	And when the mountains are blown away	And when the mountains are carried away as dust	and when the mountains are scattered [like dust]	c. 616 CE No direct report
11	وَإِذَا لرُّسُلُ أُقِّتَتْ	And when the apostles are (all) appointed a time (to collect);	And when the messengers are brought unto their time appointed	And when the messengers are made to reach their appointed time	and when the time is set for the apostles [to witness]	c. 616 CE No direct report
12	لِأَيِّ يَوْمٍ أُجِّلَتْ	For what Day are these (portents) deferred	For what day is the time appointed	To what day is the doom fixed	—for what day has [all] that been set [to occur]	c. 616 CE No direct report
13		For the Day of Sorting out	For the Day of Decision	To the day of Decision	For the Day of Judgement	c. 616 CE No direct report
14		And what will explain to thee what is the Day of Sorting out	And what will convey unto thee what the Day of Decision is!	And what will make thee comprehend what the day of Decision is	And what will show you what is the Day of Judgement	c. 616 CE No direct report
15	وَيْ يَوْمَئِ لِّلْمُكَذِّبِينَ	Ah woe, that Day, to the Rejecters of Truth	Woe unto the repudiators on that day	Woe on that day to the rejectors	Woe to the deniers on that day	c. 616 CE No direct report
16		Did We not destroy the men of old (for their evil)	Destroyed We not the former folk	Did We not destroy the former generations	Did We not destroy the ancients	c. 616 CE No direct report
17		So shall We make later (generations) follow them	Then caused the latter folk to follow after	Then We followed them up with later ones	[and] then made the latter ones follow them	c. 616 CE No direct report
18	كَذَٰلِكَ نَفْعَلُ بِ لْمُجْرِمِينَ	Thus do We deal with men of sin	Thus deal We ever with the guilty	Thus do We deal with the guilty	That is how We deal with the guilty	c. 616 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
19	وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ	Ah woe, that Day, to the Rejecters of Truth	Woe unto the repudiators on that day	Woe on that day to the rejectors	Woe to the deniers on that day	c. 616 CE No direct report
20	أَلَمْ نَخْلُقكُّم مِّن مَّآ مَّهِينٍ	Have We not created you from a fluid (held) despicable?	Did We not create you from a base flui	Did We not create you from ordinary water	Have We not created you from a base fluid	c. 616 CE No direct report
21	فَجَعَلْنَٰهُ فِى قَرَارٍ مَّكِينٍ	The which We placed in a place of rest, firmly fixed	Which We laid up in a safe abod	Then We placed it in a secure resting-place	[and] then lodged it in a secure abod	c. 616 CE No direct report
22	إِلَىٰ قَدَرٍ مَّعْلُومٍ	For a period (of gestation), determined (according to need)	For a known term	Till an appointed term	until a known span [of time]	c. 616 CE No direct report
23		For We do determine (according to need); for We are the best to determine (things)	Thus We arranged. How excellent is Our arranging	So We determined -- how well are We at determining	Then We designed; so how excellent designers We are	c. 616 CE No direct report
24	وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ	Ah woe, that Day! to the Rejecters of Truth	Woe unto the repudiators on that day	Woe on that day to the rejectors	Woe to the deniers on that day	c. 616 CE No direct report
25	أَلَمْ نَجْعَلِ لْأَرْضَ كِفَاتًا	Have We not made the earth (as a place) to draw together	Have We not made the earth a receptacl	Have We not made the earth draw to itsel	Have We not made the earth a receptacl	c. 616 CE No direct report
26	أَحْيَآءً وَأَمْوَٰتًا	The living and the dead	Both for the living and the dead	The living and the dead	for the living and the dead	c. 616 CE No direct report
27	وَجَعَلْنَا فِيهَا رَوَٰسِىَ شَٰمِخَٰتٍ وَأَسْقَيْنَٰكُم مَّآءً فُرَاتًا	And made therein mountains standing firm, lofty (in stature); and provided for you water sweet (and wholesome)	And placed therein high mountains and given you to drink sweet water therein	And made therein lofty mountains, and given you to drink of sweet water	and set in it lofty [and] firm mountains, and given you agreeable water to drink	c. 616 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
28	وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ	Ah woe, that Day, to the Rejecters of Truth	Woe unto the repudiators on that day	Woe on that day to the rejectors	Woe to the deniers on that day	c. 616 CE No direct report
29	انطَلِقُوٓاْ إِلَىٰ مَا كُنتُم بِهِۦ تُكَذِّبُونَ	(It will be said:) "Depart ye to that which ye used to reject as false	(It will be said unto them:) Depart unto that (doom) which ye used to deny	Walk on to that which you called a lie	[They will be told]: ‘Get off toward what you used to deny	c. 616 CE No direct report
30	انطَلِقُوٓاْ إِلَىٰ ظِلٍّ ذِى ثَلَٰثِ شُعَبٍ	"Depart ye to a Shadow (of smoke ascending) in three columns	Depart unto the shadow falling threefold	Walk on to the shadow, having three branches	Get off toward the triple-forked shadow	c. 616 CE No direct report
31		"(Which yields) no shade of coolness, and is of no use against the fierce Blaze	(Which yet is) no relief nor shelter from the flame	Neither cool, nor availing against the flame	which is neither shady nor is of any avail against the flame	c. 616 CE No direct report
32	إِنَّهَا تَرْمِى بِشَرَرٍ كَٱلْقَصْرِ	"Indeed it throws about sparks (huge) as Forts	Lo! it throweth up sparks like the castles	It sends up sparks like palaces	Indeed it throws up sparks [huge] like palaces	c. 616 CE No direct report
33	كَأَنَّهُۥ جِمَٰلَتٌ صُفْرٌ	"As if there were (a string of) yellow camels (marching swiftly)."	(Or) as it might be camels of bright yellow hue	As if they were tawny camels	[bright] as if they were yellow camels	c. 616 CE No direct report
34	وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ	Ah woe, that Day, to the Rejecters of Truth	Woe unto the repudiators on that day	Woe on that day to the rejectors	Woe to the deniers on that day	c. 616 CE No direct report
35	هَٰذَا يَوْمُ لَا يَنطِقُونَ	That will be a Day when they shall not be able to speak	This is a day wherein they speak not	This is the day on which they speak not	This is a day wherein they will not speak	c. 616 CE No direct report
36	وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ	Nor will it be open to them to put forth pleas	Nor are they suffered to put forth excuses	Nor are they allowed to offer excuses	nor will they be permitted to offer excuses	c. 616 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
37	وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ	Ah woe, that Day, to the Rejecters of Truth	Woe unto the repudiators on that day	Woe on that day to the rejectors	Woe to the deniers on that day	c. 616 CE No direct report
38	هَٰذَا يَوْمُ الْفَصْلِ جَمَعْنَاكُمْ وَالْأَوَّلِينَ	That will be a Day of Sorting out! We shall gather you together and those before (you)	This is the Day of Decision, We have brought you and the men of old together	This is the day of Decision; We have gathered you and those of yore	‘This is the Day of Judgement. We have brought together you and the ancients	c. 616 CE No direct report
39	فَإِن كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ	Now, if ye have a trick (or plot), use it against Me	If now ye have any wit, outwit Me	So if you have a plan, plan against me (now)	If you have any stratagems [left], try out your stratagems against Me!’	c. 616 CE No direct report
40	وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ	Ah woe, that Day, to the Rejecters of Truth	Woe unto the repudiators on that day	Woe on that day to the rejectors	Woe to the deniers on that day	c. 616 CE No direct report
41	إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ وَعُيُونٍ	As to the Righteous, they shall be amidst (cool) shades and springs (of water)	Lo! those who kept their duty are amid shade and fountains	Surely the dutiful are amid shades and fountains	Indeed the Godwary will be amid shades and springs	c. 616 CE No direct report
42	وَفَوَاكِهَ مِمَّا يَشْتَهُونَ	And (they shall have) fruits,- all they desire	And fruits such as they desire	And fruits such as they desire	and fruits, such as they desire	c. 616 CE No direct report
43	كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ	"Eat ye and drink ye to your heart's content: for that ye worked (Righteousness)	(Unto them it is said:) Eat, drink and welcome, O ye blessed, in return for what ye did	Eat and drink pleasantly for what you did	[They will be told:] ‘Enjoy your food and drink, [as a reward] for what you used to do.’	c. 616 CE No direct report
44		Thus do We certainly reward the Doers of Good	Thus do We reward the good	Thus do We reward the doers of good	Thus indeed do We reward the virtuous	c. 616 CE No direct report
45	وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ	Ah woe, that Day, to the Rejecters of Truth	Woe unto the repudiators on that day	Woe on that day to the rejectors	Woe to the deniers on that day	c. 616 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
46	كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُم مُّجْرِمُونَ	(O ye unjust!) Eat ye and enjoy yourselves (but) a little while, for that ye are Sinners	Eat and take your ease (on earth) a little. Lo! ye are guilty	East and enjoy yourselves for a little; surely you are guilty	‘Eat and enjoy a little! You are indeed guilty.’	c. 616 CE No direct report
47	وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ	Ah woe, that Day, to the Rejecters of Truth	Woe unto the repudiators on that day	Woe on that day to the rejectors	Woe to the deniers on that day	c. 616 CE No direct report
48	وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لَا يَرْكَعُونَ	And when it is said to them, "Prostrate yourselves!" they do not so	When it is said unto them: Bow down, they bow not down	And when it is said to them, Bow down, they bow not down	When they are told, ‘Bow down,’ they do not bow down	c. 616 CE No direct report
49	وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ	Ah woe, that Day, to the Rejecters of Truth	Woe unto the repudiators on that day	Woe on that day to the rejectors	Woe to the deniers on that day	c. 616 CE No direct report
50	فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ	Then what Message, after that, will they believe in	In what statement, after this, will they believe	In what narration after it, will they believe	So what discourse will they believe after this	c. 616 CE No direct report

50. Qaf — The Letter "Qaf" ق

Revelation order #34 · c. 616 CE · Makkah · 45 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1		Qaf: By the Glorious Qur'an (Thou art God's Apostle)	Qaf. By the Glorious Qur'an	Almighty (God)! By the glorious Qur’an	Qa f. By the glorious Qur’a n	c. 616 CE No direct report
2	بَلْ عَجِبُوٓا أَن جَآءَهُم مُّنذِرٌ مِّنْهُمْ فَقَالَ ٱلْكَٰفِرُونَ هَٰذَا شَىْءٌ عَجِيبٌ	But they wonder that there has come to them a Warner from among themselves. So the Unbelievers say: "This is a wonderful thing	Nay, but they marvel that a warner of their own hath come unto them; and the disbelievers say: This is a strange thing	Nay, they wonder that a warner has come to them from among themselves; so the disbelievers say: This is a wonderful thing	Rather they consider it odd that a warner should have come to them from among themselves. So the faithless say, ‘This is an odd thing	c. 616 CE No direct report
3	أَءِذَا مِتْنَا وَكُنَّا تُرَابًا ذَٰلِكَ رَجْعٌۢ بَعِيدٌ	"What! When we die and become dust, (shall we live again?) That is a (sort of) return far (from our understanding)."	When we are dead and have become dust (shall we be brought back again)? That would be a far return	When we die and become dust -- that is a far return	What! When we are dead and have become dust [shall we be raised again]? That is a far-fetched return!’	c. 616 CE No direct report
4	قَدْ عَلِمْنَا مَا تَنقُصُ ٱلْأَرْضُ مِنْهُمْ وَعِندَنَا كِتَٰبٌ حَفِيظٌ	We already know how much of them the earth takes away: With Us is a record guarding (the full account)	We know that which the earth taketh of them, and with Us is a recording Book	We know indeed what the earth diminishes of them and with Us is a book that preserves	We know what the earth diminishes from them, and with Us is a preserving Book	c. 616 CE No direct report
5	بَلْ كَذَّبُوا۟ بِٱلْحَقِّ لَمَّا جَآءَهُمْ فَهُمْ فِىٓ أَمْرٍ مَّرِيجٍ	But they deny the Truth when it comes to them: so they are in a confused state	Nay, but they have denied the truth when it came unto them, therefor they are now in troubled case	Nay, they reject the Truth when it comes to them, so they are in a state of confusion	Rather they denied the truth when it came to them; so they are now in a perplexed state of affairs	c. 616 CE No direct report
6	أَفَلَمْ يَنظُرُوٓا۟ إِلَى ٱلسَّمَآءِ فَوْقَهُمْ كَيْفَ بَنَيْنَٰهَا وَزَيَّنَّٰهَا وَمَا لَهَا مِن فُرُوجٍ	Do they not look at the sky above them?- How We have made it and adorned it, and there are no flaws in it	Have they not then observed the sky above them, how We have constructed it and beautified it, and how there are no rifts therein	Do they not look at the sky above them? -- how We have made it and adorned it and it has no gaps	Have they not then observed the sky above them, how We have built it and adorned it, and that there are no cracks in it	c. 616 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
7	وَٱلْأَرْضَ مَدَدْنَٰهَا وَأَلْقَيْنَا فِيهَا رَوَٰسِىَ وَأَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍۭ بَهِيجٍ	And the earth- We have spread it out, and set thereon mountains standing firm, and produced therein every kind of beautiful growth (in pairs)	And the earth have We spread out, and have flung firm hills therein, and have caused of every lovely kind to grow thereon	And the earth, We have spread it out, and cast therein mountains, and We have made to grow therein of every beautiful kind -	And We spread out the earth, and cast in it firm mountains, and caused every delightful kind to grow in it	c. 616 CE No direct report
8	تَبْصِرَةً وَذِكْرَىٰ لِكُلِّ عَبْدٍ مُّنِيبٍ	To be observed and commemorated by every devotee turning (to God)	A vision and a reminder for every penitent slave	To give sight and as a reminder to every servant who turns (to Allah)	[In this there is] an insight and admonition for every penitent servant	c. 616 CE No direct report
9		And We send down from the sky rain charted with blessing, and We produce therewith gardens and Grain for harvests	And We send down from the sky blessed water whereby We give growth unto gardens and the grain of crops	And We send down from the clouds water abounding in good, then We cause to grow thereby gardens and the grain that is reaped	And We send down from the sky salubrious water, with which We grow gardens and the grain which is harvested	c. 616 CE No direct report
10	وَٱلنَّخْلَ بَاسِقَٰتٍ لَّهَا طَلْعٌ نَّضِيدٌ	And tall (and stately) palm-trees, with shoots of fruit-stalks, piled one over another;	And lofty date-palms with ranged clusters	And the tall palm-trees having flower spikes piled one above another -	and tall date palms with regularly set spathes	c. 616 CE No direct report
11		As sustenance for (God's) Servants;- and We give (new) life therewith to land that is dead: Thus will be the Resurrection	Provision (made) for men; and therewith We quicken a dead land. Even so will be the resurrection of the dead	A sustenance for the servants, and We give life thereby to a dead land. Thus is the rising	as a provision for servants; and with it We revive a dead country. Likewise will be the rising [from the dead]	c. 616 CE No direct report
12	كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَٰبُ ٱلرَّسِّ وَثَمُودُ	Before them was denied (the Hereafter) by the People of Noah, the Companions of the Rass, the Thamud	The folk of Noah denied (the truth) before them, and (so did) the dwellers at Ar-Rass and (the tribe of) Thamud	Before them the people of Noah rejected (the Truth) and (so did) the dwellers of Al-Rads and Thamu	The people of Noah denied before them, and [so did] the inhabitants of Rass and Thamud	c. 616 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
13	وَعَادٌ وَفِرْعَوْنُ وَإِخْوَٰنُ لُو	The 'Ad, Pharaoh, the brethren of Lut	And (the tribe of) A'ad, and Pharaoh, and the brethren of Lot	And ‘Ad and Pharaoh and Lot’s brethren	and ‘a€d, Pharaoh, and the brethren of Lot	c. 616 CE No direct report
14	وَأَصْحَٰبُ لْأَيْكَةِ وَقَوْمُ تُبَّعٍ كُلٌّ كَذَّبَ لرُّسُلَ فَحَقَّ وَعِيدِ	The Companions of the Wood, and the People of Tubba'; each one (of them) rejected the apostles, and My warning was duly fulfilled (in them)	And the dwellers in the wood, and the folk of Tubb'a: every one denied their messengers, therefor My threat took effect	And the dwellers of the grove and the people of Tubba. They all rejected the messengers, so My threat came to pass	and the inhabitants of Aykah and the people of Tubba‘. Each [of them] impugned the apostles, and so My threat became due [against them]	c. 616 CE No direct report
15	أَفَعَيِينَا بِ لْخَلْقِ لْأَوَّلِ بَلْ هُمْ فِى لَبْسٍ مِّنْ خَلْ جَدِيدٍ	Were We then weary with the first Creation, that they should be in confused doubt about a new Creation	Were We then worn out by the first creation? Yet they are in doubt about a new creation	Were We then fatigued with the first creation? Yet they are in doubt about a new creation	Were We exhausted by the first creation? Rather they are in doubt about a new creation	c. 616 CE No direct report
16		It was We Who created man, and We know what dark suggestions his soul makes to him: for We are nearer to him than (his) jugular vein	We verily created man and We know what his soul whispereth to him, and We are nearer to him than his jugular vein	And certainly We created man, and We know what his mind suggests to him -- and We are nearer to him than his life-vein	Certainly We have created man and We know to what his soul tempts him, and We are nearer to him than his jugular vein	c. 616 CE No direct report
17	إِذْ يَتَلَقَّى لْمُتَلَقِّيَانِ عَنِ لْيَمِينِ وَعَنِ لشِّمَالِ قَعِيدٌ	Behold, two (guardian angels) appointed to learn (his doings) learn (and noted them), one sitting on the right and one on the left	When the two Receivers receive (him), seated on the right hand and on the left	When the two receivers receive, sitting on the right and on the left	When the twin recorders record [his deeds], seated on the right hand and on the left	c. 616 CE No direct report
18	مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ	Not a word does he utter but there is a sentinel by him, ready (to note it)	He uttereth no word but there is with him an observer ready	He utters not a word but there is by him a watcher at hand	he says no word but that there is a ready observer beside him	c. 616 CE No direct report
19	وَجَآءَتْ سَكْرَةُ لْمَوْتِ بِ لْحَقِّ ذَٰلِكَ مَا كُنتَ مِنْهُ تَحِيدُ	And the stupor of death will bring Truth (before his eyes): "This was the thing which thou wast trying to escape!"	And the agony of death cometh in truth. (And it is said unto him): This is that which	And the stupor of death comes in truth; that is what thou wouldst shun	Then the agony of death brings the truth: ‘This is what you used to shun!’	c. 616 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			thou wast wont to shun			
20		And the Trumpet shall be blown: that will be the Day whereof Warning (had been given)	And the trumpet is blown. This is the threatened Day	And the trumpet is blown. That is the day of threatening	Then the Trumpet will be blown: ‘This is the promised day.’	c. 616 CE No direct report
21	وَجَآءَتْ كُلُّ نَفْسٍ مَّعَهَا سَآئِقٌ وَشَهِيدٌ	And there will come forth every soul: with each will be an (angel) to drive, and an (angel) to bear witness	And every soul cometh, along with it a driver and a witness	And every soul comes, with it a driver and a witness	Then every soul will come accompanied by a driver and a witness	c. 616 CE No direct report
22	لَّقَدْ كُنتَ فِى غَفْلَةٍ مِّنْ هَٰذَا فَكَشَفْنَا عَنكَ غِطَآءَكَ فَبَصَرُكَ ٱلْيَوْمَ حَدِيدٌ	(It will be said:) "Thou wast heedless of this; now have We removed thy veil, and sharp is thy sight this Day!"	(And unto the evil-doer it is said): Thou wast in heedlessness of this. Now We have removed from thee thy covering, and piercing is thy sight this day	Thou wast indeed heedless of this, but now We have removed from thee thy veil, so thy sight is sharp this day	‘You were certainly oblivious of this. We have removed your veil from you, and so your sight is acute today.’	c. 616 CE No direct report
23	وَقَالَ قَرِينُهُۥ هَٰذَا مَا لَدَىَّ عَتِيدٌ	And his Companion will say: "Here is (his Record) ready with me!"	And (unto the evil-doer) his comrade saith: This is that which I have ready (as testimony)	And his companion will say: This is what is ready with me	Then his companion will say, ‘This is what is ready with me [of testimony].&rsquo	c. 616 CE No direct report
24	أَلْقِيَا فِى جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ	(The sentence will be:) "Throw, throw into Hell every contumacious Rejecter (of God)!	(And it is said): Do ye twain hurl to hell each rebel ingrate	Cast into hell every ungrateful, rebellious one	‘The two of you cast every obdurate ingrate into hell	c. 616 CE No direct report
25	مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ مُّرِيبٍ	"Who forbade what was good, transgressed all bounds, cast doubts and suspicions	Hinderer of good, transgressor, doubter	Forbidder of good, exceeder of limits, doubter	[every] hinderer of all good, transgressor, and skeptic	c. 616 CE No direct report
26		"Who set up another god beside God: Throw him into a severe penalty."	Who setteth up another god along with Allah. Do ye twain hurl him to the dreadful doom	Who sets up another god with Allah, so cast him into severe chastisement	who has set up another god along with Allah! So the two of you cast him into the severe punishment.’	c. 616 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
27	قَالَ قَرِينُهُۥ رَبَّنَا مَآ أَطْغَيْتُهُۥ وَلَٰكِن كَانَ فِى ضَلَٰلٍۭ بَعِيدٍ	His Companion will say: "Our Lord! I did not make him transgress, but he was (himself) far astray."	His comrade saith: Our Lord! I did not cause him to rebel, but he was (himself) far gone in error	His companion will say: Our Lord, I did not cause him to rebel but he himself went far in error	His companion will say, ‘Our Lord! I did not make him a rebel, but he [himself] was in extreme error.’	c. 616 CE No direct report
28	قَالَ لَا تَخْتَصِمُوا۟ لَدَىَّ وَقَدْ قَدَّمْتُ إِلَيْكُم بِ ٱلْوَعِيدِ	He will say: "Dispute not with each other in My Presence: I had already in advance sent you Warning	He saith: Contend not in My presence, when I had already proffered unto you the warning	He will say: Dispute not in My presence, and indeed I gave you warning beforehand	He will say, ‘Do not wrangle in My presence, for I had already warned you in advance	c. 616 CE No direct report
29	مَا يُبَدَّلُ ٱلْقَوْلُ لَدَىَّ وَمَآ أَنَا۠ بِظَلَّٰمٍ لِّلْعَبِيدِ	"The Word changes not before Me, and I do not the least injustice to My Servants."	The sentence that cometh from Me cannot be changed, and I am in no wise a tyrant unto the slaves	My sentence cannot be changed, nor am I in the least unjust to the servants	The word [of judgement] is unalterable with Me, and I am not tyrannical to the servants.’	c. 616 CE No direct report
30	يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ ٱمْتَلَأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ	One Day We will ask Hell, "Art thou filled to the full?" It will say, "Are there any more (to come)?"	On the day when We say unto hell: Art thou filled? and it saith: Can there be more to come	On the day when We say to hell: Art thou filled up? And it will say: Are there any more	The day when We shall say to hell, ‘Are you full? ’ It will say, ‘Is there any more?’	c. 616 CE No direct report
31	وَأُزْلِفَتِ ٱلْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ	And the Garden will be brought nigh to the Righteous,- no more a thing distant	And the Garden is brought nigh for those who kept from evil, no longer distant	And the Garden is brought near for those who guard against evil -- (it is) not distant	And paradise will be brought near for the Godwary, not distant [any more]	c. 616 CE No direct report
32	هَٰذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ	(A voice will say:) "This is what was promised for you,- for every one who turned (to God) in sincere repentance, who kept (His Law)	(And it is said): This is that which ye were promised. (It is) for every penitent and heedful one	This is what you are promised -- for every one turning (to Allah), keeping (the limits) -	‘This is what you were promised. [It is] for every penitent and dutiful [servant&#93	c. 616 CE No direct report
33	مَّنْ خَشِىَ ٱلرَّحْمَٰنَ بِ ٱلْغَيْبِ وَجَآءَ بِقَلْبٍ مُّنِيبٍ	"Who feared (God) Most Gracious Unseen, and brought a heart turned in devotion (to Him)	Who feareth the Beneficent in secret and cometh with a contrite heart	Who fears the Beneficent in secret, and comes with a penitent heart	who fears the All-beneficent in secret and comes with a penitent heart	c. 616 CE No direct report
34		"Enter ye therein in Peace and Security; this is	Enter it in peace. This is the day of immortality	Enter it in peace. That is the day of abiding	Enter it in peace! This is the day of immortality.’	c. 616 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		a Day of Eternal Life!"				direct report
35	لَهُم مَّا يَشَآءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ	There will be for them therein all that they wish,- and more besides in Our Presence	There they have all that they desire, and there is more with Us	For them therein is all they wish, and with Us is yet more	There they will have whatever they wish, and with Us there is yet more	c. 616 CE No direct report
36	وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ أَشَدُّ مِنْهُم بَطْشًا فَنَقَّبُوا فِى ٱلْبِلَٰدِ هَلْ مِن مَّحِيصٍ	But how many generations before them did We destroy (for their sins),- stronger in power than they? Then did they wander through the land: was there any place of escape (for them)	And how many a generation We destroyed before them, who were mightier than these in prowess so that they overran the lands! Had they any place of refuge (when the judgment came)	And how many a generation We destroyed before them who were mightier in prowess than they! so they went about in the lands. Is there a place of refuge	How many generations We have destroyed before them, who were stronger than these, insomuch that they ransacked the towns?! Is there any escape [from Allah’s punishment]	c. 616 CE No direct report
37	إِنَّ فِى ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُۥ قَلْبٌ أَوْ أَلْقَى ٱلسَّمْعَ وَهُوَ شَهِيدٌ	Verily in this is a Message for any that has a heart and understanding or who gives ear and earnestly witnesses (the truth)	Lo! therein verily is a reminder for him who hath a heart, or giveth ear with full intelligence	Surely there is a reminder in this for him who has a heart or he gives ear and is a witness	There is indeed an admonition in that for one who has a heart, or gives ear, being attentive	c. 616 CE No direct report
38	وَلَقَدْ خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِن لُّغُوبٍ	We created the heavens and the earth and all between them in Six Days, nor did any sense of weariness touch Us	And verily We created the heavens and the earth, and all that is between them, in six Days, and naught of weariness touched Us	And certainly We created the heavens and the earth and what is between them in six periods, and no fatigue touched Us	Certainly We created the heavens and the earth, and whatever is between them, in six days, and any fatigue did not touch Us	c. 616 CE No direct report
39		Bear, then, with patience, all that they say, and celebrate the praises of thy Lord, before the rising of the sun and before (its) setting	Therefor (O Muhammad) bear with what they say, and hymn the praise of thy Lord before the rising and before the setting of the sun	So bear with what they say, and celebrate the praise of thy Lord before the rising of the sun and before the setting	So be patient over what they say, and celebrate the praise of your Lord before the rising of the sun and before the sunset	c. 616 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
40		And during part of the night, (also,) celebrate His praises, and (so likewise) after the postures of adoration	And in the night-time hymn His praise, and after the (prescribed) prostrations	And glorify Him in the night and after prostration	and glorify Him through part of the night and after the prostrations	c. 616 CE No direct report
41	وَ سْتَمِعْ يَوْمَ يُنَادِ لْمُنَادِ مِن مَّكَا قَرِيبٍ	And listen for the Day when the Caller will call out from a place quite near,	And listen on the day when the crier crieth from a near place	And listen on the day when the crier cries from a near place -	And be on the alert for the day when the caller calls from a close quarter	c. 616 CE No direct report
42		The Day when they will hear a (mighty) Blast in (very) truth: that will be the Day of Resurrection	The day when they will hear the (Awful) Cry in truth. That is the day of coming forth (from the graves)	The day when they hear the cry in truth. That is the day of coming forth	the day when they hear the Cry in all truth. That is the day of rising [from the dead]	c. 616 CE No direct report
43		Verily it is We Who give Life and Death; and to Us is the Final Goal	Lo! We it is Who quicken and give death, and unto Us is the journeying	Surely We give life and cause to die, and to Us is the eventual coming -	Indeed it is We who give life and bring death, and toward Us is the destination	c. 616 CE No direct report
44	يَوْمَ تَشَقَّقُ لْأَرْضُ عَنْهُمْ سِرَا ا ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ	The Day when the Earth will be rent asunder, from (men) hurrying out: that will be a gathering together,- quite easy for Us	On the day when the earth splitteth asunder from them, hastening forth (they come). That is a gathering easy for Us (to make)	The day when the earth cleaves asunder from them, hastening forth. That is a gathering easy to Us	The day the earth is split open for [disentombing] them, [they will come out] hastening. That mustering is easy for Us [to carry out]	c. 616 CE No direct report
45	نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَآ أَنتَ عَلَيْهِم بِجَبَّارٍ فَذَكِّرْ بِ لْقُرْءَانِ مَن يَخَافُ وَعِيدِ	We know best what they say; and thou art not one to overawe them by force. So admonish with the Qur'an such as fear My Warning	We are Best Aware of what they say, and thou (O Muhammad) art in no wise a compeller over them. But warn by the Qur'an him who feareth My threat	We know best what they say, and thou art not one to compel them. So remind by means of the Qur’an him who fears My threat	We know best what they say, and you are not to be a tyrant over them. So admonish by the Qur’a n him who fears My threat	c. 616 CE No direct report

90. Al-Balad — The City البلد

Revelation order #35 · c. 617 CE · Makkah · 20 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1		I do call to witness this City;	Nay, I swear by this city	Nay, I call to witness this City	I swear by this town	c. 617 CE No direct report
2		And thou art a freeman of this City;	And thou art an indweller of this city	And thou wilt be made free from obligation in this City -	as you reside in this town	c. 617 CE No direct report
3	وَوَالِدٍ وَمَا وَلَدَ	And (the mystic ties of) parent and child;	And the begetter and that which he begat	And the begetter and he whom he begot	by the father and him whom he begot	c. 617 CE No direct report
4	لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ فِى كَبَدٍ	Verily We have created man into toil and struggle	We verily have created man in an atmosphere	We have certainly created man to face difficulties	certainly We created man in travail	c. 617 CE No direct report
5	أَيَحْسَبُ أَن لَّن يَقْدِرَ عَلَيْهِ أَحَ	Thinketh he, that none hath power over him	Thinketh he that none hath power over him	Does he think that no one has power over him	Does he suppose that no one will ever have power over him	c. 617 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
6	يَقُولُ أَهْلَكْتُ مَا ا لُّبَدًا	He may say (boastfully); Wealth have I squandered in abundance	And he saith: I have destroyed vast wealth	He will say: I have wasted much wealth	He says, ‘I have squandered immense wealth.’	c. 617 CE No direct report
7	أَيَحْسَبُ أَن لَّمْ يَرَهُ أَحَدٌ	Thinketh he that none beholdeth him	Thinketh he that none beholdeth him	Does he think that no one sees him	Does he suppose that no one sees him	c. 617 CE No direct report
8	أَلَمْ نَجْعَل لَّهُ عَيْنَيْنِ	Have We not made for him a pair of eyes?	Did We not assign unto him two eye	Have We not given him two eyes	Have We not made for him two eyes	c. 617 CE No direct report
9	وَلِسَا ا وَشَفَتَيْنِ	And a tongue, and a pair of lips?	And a tongue and two lips	And a tongue and two lips	a tongue, and two lips	c. 617 CE No direct report
10		And shown him the two highways	And guide him to the parting of the mountain ways	And pointed out to him the two conspicuous ways	and shown him the two paths [of good and evil]	c. 617 CE No direct report
11		But he hath made no haste on the path that is steep	But he hath not attempted the Ascent	But he attempts not the uphill road	Yet he has not embarked upon the uphill task	c. 617 CE No direct report
12		And what will explain to thee the path that is steep?	Ah, what will convey unto thee what the Ascent is!	And what will make thee comprehend what the uphill road is	And what will show you what is the uphill task	c. 617 CE No direct report
13	فَكُّ رَقَبَةٍ	(It is:) freeing the bondman	(It is) to free a slave	(It is) to free a slave	[It is] the freeing of a slave	c. 617 CE No direct report
14	أَوْ إِطْعٰمٌ فِى يَوْ ذِى مَسْغَبَةٍ	Or the giving of food in a day of privatio	And to feed in the day of hunger	Or to feed in a day of hunge	or feeding [the needy] on a day of starvation	c. 617 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
15	يَتِيمًا ذَا مَقْرَبَةٍ	To the orphan with claims of relationship	An orphan near of kin	An orphan nearly related	or an orphan among relatives	c. 617 CE No direct report
16	أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ	Or to the indigent (down) in the dust	Or some poor wretch in misery	Or the poor man lying in the dust	or a needy man in desolation	c. 617 CE No direct report
17	ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ	Then will he be of those who believe, and enjoin patience, (constancy, and self-restraint), and enjoin deeds of kindness and compassion	And to be of those who believe and exhort one another to perseverance and exhort one another to pity	Then he is of those who believe and exhort one another to patience, and exhort one another to mercy	while being one of those who have faith and who enjoin one another to patience, and enjoin one another to compassion	c. 617 CE No direct report
18		Such are the Companions of the Right Hand	Their place will be on the right hand	These are the people of the right hand	They are the People of the Right Hand	c. 617 CE No direct report
19		But those who reject Our Signs, they are the (unhappy) Companions of the Left Hand	But those who disbelieve Our revelations, their place will be on the left hand	And those who disbelieve in Our messages, they are the people of the left hand	But those who defy Our signs, they are the People of the Left Hand	c. 617 CE No direct report
20	عَلَيْهِمْ نَارٌ مُّؤْصَدَةٌ	On them will be Fire vaulted over (all round)	Fire will be an awning over them	On them is Fire closed over	[Imposed] upon them will be a closed Fire	c. 617 CE No direct report

86. At-Tariq — The Nightcommer الطارق

Revelation order #36 · c. 617 CE · Makkah · 17 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ وَ ٱلسَّمَآءِ وَ ٱلطَّارِقِ	By the Sky and the Night-Visitant (therein);	By the heaven and the Morning Sta	By the heaven and the Comer by night	By the sky, by the nightly visitor	c. 617 CE No direct report
2		And what will explain to thee what the Night-Visitant is?	- Ah, what will tell thee what the Morning Star is	And what will make thee know what the Comer by night is	(and what will show you what is the nightly visitor	c. 617 CE No direct report
3		(It is) the Star of piercing brightness;	- The piercing Star	The star of piercing brightness -	It is the brilliant star)	c. 617 CE No direct report
4	إِن كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ	There is no soul but has a protector over it	No human soul but hath a guardian over it	There is not a soul but over it is a keeper	there is a guard over every soul	c. 617 CE No direct report
5	فَلْيَنظُرِ ٱلْإِنسَٰنُ مِمَّ خُلِقَ	Now let man but think from what he is created	So let man consider from what he is created	So let man consider of what he is created	So let man consider from what he was created	c. 617 CE No direct report
6	خُلِقَ مِن مَّآءٍ دَافِقٍ	He is created from a drop emitted	He is created from a gushing flui	He is created of water pouring forth	He was created from an effusing flui	c. 617 CE No direct report
7	يَخْرُجُ مِنۢ بَيْنِ ٱلصُّلْبِ وَ ٱلتَّرَآئِبِ	Proceeding from between the backbone and the ribs	That issued from between the loins and ribs	Coming from between the back and the ribs	which issues from between the loins and the breast-bones	c. 617 CE No direct report
8	إِنَّهُۥ عَلَىٰ رَجْعِهِۦ لَقَادِرٌ	Surely (God) is able to bring him back (to life)	Lo! He verily is Able to return him (unto life	Surely he is able to return him (to life)	Indeed He is able to bring him back	c. 617 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
					[after death]	No direct report
9		The Day that (all) things secret will be tested	On the day when hidden thoughts shall be searched out	On the day when hidden things are manifested	on the day when the secrets are examined	c. 617 CE No direct report
10	فَمَا لَهُ مِن قُوَّ وَلَا نَاصِ	(Man) will have no power, and no helper	Then will he have no might nor any helper	Then he will have no strength nor helper	and he shall have neither power nor helper	c. 617 CE No direct report
11		By the Firmament which returns (in its round)	By the heaven which giveth the returning rain	By the cloud giving rain	By the resurgent sky	c. 617 CE No direct report
12		And by the Earth which opens out (for the gushing of springs or the sprouting of vegetation),	And the earth which splitteth (with the growth of trees and plants	And the earth opening (with herbage)	by the furrowed earth	c. 617 CE No direct report
13	إِنَّهُ لَقَوْ فَصْ	Behold this is the Word that distinguishes (Good from Evil)	Lo! this (Qur'an) is a conclusive word	Surely it is a decisive word	it is indeed a decisive word	c. 617 CE No direct report
14	وَمَا هُوَ بِ لْهَزْلِ	It is not a thing for amusement	It is no pleasantry	And it is not a joke	and it is not a jest	c. 617 CE No direct report
15	إِنَّهُمْ يَكِيدُونَ كَيْ ا	As for them, they are but plotting a scheme	Lo! they plot a plot (against thee, O Muhammad	Surely they plan a plan	Indeed they are devising a stratagem	c. 617 CE No direct report
16	وَأَكِيدُ كَيْ ا	And I am planning a scheme	And I plot a plot (against them)	And I plan a plan	and I [too] am devising a plan	c. 617 CE No direct report
17	فَمَهِّلِ لْكَٰفِرِينَ أَمْهِلْهُمْ رُوَيْ ا	Therefore grant a delay to the Unbelievers: Give	So give a respite to the disbelievers. Deal thou	So grant the disbelievers a respite	So respite the faithless; give them a gentle respite	c. 617 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		respite to them gently (for awhile)	gently with them for a while	-- let them alone for a while		direct report

54. Al-Qamar — The Moon القمر

Revelation order #37 · c. 617 CE · Makkah · 55 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1		The Hour (of Judgment) is nigh, and the moon is cleft asunder	The hour drew nigh and the moon was rent in twain	Wonder you then at this announcement	The Hour has drawn near and the moon is split	c. 617 CE 1 note
2	وَإِن يَرَوْا ءَايَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ	But if they see a Sign, they turn away, and say, "This is (but) transient magic."	And if they behold a portent they turn away and say: Prolonged illusion	And do you laugh and not weep	If they see a sign, they turn away, and say, ‘An incessant magic!’	c. 617 CE No direct report
3	وَكَذَّبُوا۟ وَٱتَّبَعُوٓا۟ أَهْوَآءَهُمْ ۚ وَكُلُّ أَمْرٍ مُّسْتَقِرٌّ	They reject (the warning) and follow their (own) lusts but every matter has its appointed time	They denied (the Truth) and followed their own lusts. Yet everything will come to a decisio	While you sport	They denied, and followed their own desires, and every matter has a setting [appropriate to it]	c. 617 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
4	وَلَقَدْ جَآءَهُم مِّنَ لْأَ بَآءِ مَا فِيهِ مُزْدَجَرٌ	There have already come to them Recitals wherein there is (enough) to check (them)	And surely there hath come unto them news whereof the purport should deter	So bow down in prostration before Allah and serve (Him)	There have already come to them reports containing admonishment	c. 617 CE No direct report
5		Mature wisdom;- but (the preaching of) Warners profits them not	Effective wisdom; but warnings avail not	The hour drew nigh and the moon was rent asunder	[and representing] far-reaching wisdom; but warnings are of no avail	c. 617 CE No direct report
6	فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ لدَّاعِ إِلَىٰ شَىْ ٍ نُّكُرٍ	Therefore, (O Prophet,) turn away from them. The Day that the Caller will call (them) to a terrible affair	So withdraw from them (O Muhammad) on the day when the Summoner summoneth unto a painful thing	And if they see a sign, they turn away and say: Strong enchantment	So turn away from them! The day when the Caller calls to a dire thing	c. 617 CE No direct report
7	خُشَّعًا أَبْصٰرُهُمْ يَخْرُجُونَ مِنَ لْأَجْدَاثِ كَأَنَّهُمْ جَرَا مُّنتَشِ	They will come forth,- their eyes humbled - from (their) graves, (torpid) like locusts scattered abroad	With downcast eyes, they come forth from the graves as they were locusts spread abroad	And they deny and follow their low desires; and every affair is settled	with a humbled look [in their eyes], they will emerge from the graves as if they were scattered locusts	c. 617 CE No direct report
8	مُّهْطِعِينَ إِلَى لدَّاعِ يَقُولُ لْكٰفِرُونَ هٰذَا يَوْمٌ عَسِ	Hastening, with eyes transfixed, towards the Caller!- "Hard is this Day!", the Unbelievers will say	Hastening toward the summoner; the disbelievers say: This is a hard day	And certainly narratives have come to them, which should deter -	scrambling toward the summoner. The faithless will say, ‘This is a hard day!’	c. 617 CE No direct report
9	كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُو فَكَذَّبُو عَبْدَنَا وَقَالُو مَجْنُو وَ زْدُجِرَ	Before them the People of Noah rejected (their apostle): they rejected Our servant, and said, "Here is one possessed!", and he was driven out	The folk of Noah denied before them, yea, they denied Our slave and said: A madman; and he was repulsed	Consummate wisdom -- but warnings avail not	The people of Noah impugned before them. So they impugned Our servant and said, ‘A crazy man,’ and he was reviled	c. 617 CE No direct report
10	فَدَعَا رَبَّهُ أَنِّى مَغْلُو فَ نتَصِرْ	Then he called on his Lord: "I am one overcome: do Thou then help (me)!"	So he cried unto his Lord, saying: I am vanquished, so give help	So turn away from them. On the day when the Inviter invites them to a hard task -	Thereat he invoked his Lord, [saying,] ‘I have been overcome, so help [me].&rsquo	c. 617 CE No direct report
11	فَفَتَحْنَآ أَبْوٰبَ لسَّمَآءِ بِمَآ مُّنْهَمِ	So We opened the gates of heaven, with water pouring forth	Then opened We the gates of heaven with pouring wate	Their eyes cast down, they will go forth from their graves as if they were scattered locusts	Then We opened the gates of the sky with pouring waters	c. 617 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
12	وَفَجَّرْنَا ٱلْأَرْضَ عُيُو ا فَ ٱلْتَقَى ٱلْمَآءُ عَلَىٰٓ أَمْ قَدْ قُدِرَ	And We caused the earth to gush forth with springs, so the waters met (and rose) to the extent decreed	And caused the earth to gush forth springs, so that the waters met for a predestined purpose	Hastening to the Inviter. The disbelievers will say: This is a hard day	and We made the earth burst forth with springs, and the waters met for a preordained purpose	c. 617 CE No direct report
13	وَحَمَلْنَٰهُ عَلَىٰ ذَاتِ أَلْوَٰحٍ وَدُسُرٍ	But We bore him on an (Ark) made of broad planks and caulked with palm- fibre	And We carried him upon a thing of planks and nails	Before them the people of Noah rejected -- they rejected Our servant and called (him) mad, and he was driven away	We bore him on a vessel made of planks and nails	c. 617 CE No direct report
14	تَجْرِى بِأَعْيُنِنَا جَزَآءً لِّمَن كَانَ كُفِرَ	She floats under our eyes (and care): a recompense to one who had been rejected (with scorn)	That ran (upon the waters) in Our sight, as a reward for him who was rejected	So he called upon his Lord: I am overcome, so do Thou help	which sailed [over the flood waters] in Our sight, as a retribution for him who was repudiated	c. 617 CE No direct report
15	وَلَقَد تَّرَكْنَٰهَآ ءَايَةً فَهَلْ مِن مُّدَّكِرٍ	And We have left this as a Sign (for all time): then is there any that will receive admonition	And verily We left it as a token; but is there any that remembereth	Then We opened the gates of heaven with water pouring down	Certainly We have left it as a sign; so is there anyone who will be admonished	c. 617 CE No direct report
16	فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ	But how (terrible) was My Penalty and My Warning	Then see how (dreadful) was My punishment after My warnings	And made water to flow forth in the land in springs, so the water gathered together according to a measure already ordained	So how were My punishment and My warnings	c. 617 CE No direct report
17	وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ	And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition	And in truth We have made the Qur'an easy to remember; but is there any that remembereth	And We bore him on that which was made of planks and nails	Certainly We have made the Qur’a n simple for the sake of admonishment. So is there anyone who will be admonished	c. 617 CE No direct report
18	كَذَّبَتْ عَا فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ	The 'Ad (people) (too) rejected (Truth): then how terrible was My Penalty and My Warning	(The tribe of) A'ad rejected warnings. Then how (dreadful) was My punishment after My warnings	Floating on, before Our eyes -- a reward for him who was denied	[The people of] ‘a€d impugned [their apostle]. So how were My punishment and My warnings	c. 617 CE No direct report
19	إِنَّآ أَرْسَلْنَا عَلَيْهِمْ رِي ا صَرْصَ ا فِى يَوْمِ نَحْ مُّسْتَمِ	For We sent against them a furious wind, on a Day of violent Disaster	Lo! We let loose on them a raging wind on a day of constant calamity	And certainly We left it as a sign, but is there any that will mind	Indeed We unleashed upon them an icy gale on an incessantly ill-fated day	c. 617 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
20	تَنزِعُ لنَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْ مُّنقَعِ	Plucking out men as if they were roots of palm-trees torn up (from the ground)	Sweeping men away as though they were uprooted trunks of palm-trees	How terrible was then My chastisement and My warning	knocking down people as if they were trunks of uprooted palm trees	c. 617 CE No direct report
21	فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ	Yea, how (terrible) was My Penalty and My Warning	Then see how (dreadful) was My punishment after My warnings	And certainly We have made the Qur’an easy to remember, but is there any one who will mind	So how were My punishment and My warnings?	c. 617 CE No direct report
22	وَلَقَدْ يَسَّرْنَا لْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِ	But We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition	And in truth We have made the Qur'an easy to remember; but is there any that remembereth	‘Ad denied, so how terrible was My chastisement and My warning	Certainly We have made the Qur’a n simple for the sake of admonishment. So is there anyone who will be admonished	c. 617 CE No direct report
23	كَذَّبَتْ ثَمُودُ بِ لنُّذُرِ	The Thamud (also) rejected (their) Warners	(The tribe of) Thamud rejected warning	Surely We sent on them a furious wind in a day of bitter ill-luck	[The people of] Thamud denied the warnings	c. 617 CE No direct report
24	فَقَالُوَ أَبَشَ ا مِّنَّا وَٰحِ ا نَّتَّبِعُهُ إِنَّآ إِ ا لَّفِى ضَلَٰ وَسُعُرٍ	For they said: "What! a man! a Solitary one from among ourselves! shall we follow such a one? Truly should we then be straying in mind, and mad	For they said; Is it a mortal man, alone among us, that we are to follow? Then indeed we should fall into error and madness	Tearing men away as if they were the trunks of palm-trees torn up	and they said, ‘Are we to follow a lone human from ourselves?! Indeed then we would be in error and madness.’	c. 617 CE No direct report
25	أَءُلْقِىَ لذِّكْرُ عَلَيْهِ مِ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِ	"Is it that the Message is sent to him, of all people amongst us? Nay, he is a liar, an insolent one!"	Hath the remembrance been given unto him alone among us? Nay, but he is a rash liar	How terrible was then My chastisement and My warning	‘Has the Reminder been cast upon him from among us? Rather he is a self-conceited liar.’	c. 617 CE No direct report
26		Ah! they will know on the morrow, which is the liar, the insolent one	(Unto their warner it was said): To-morrow they will know who is the rash liar	And certainly We have made the Qur’an easy to remember, but is there any one who will mind	‘Tomorrow they will know who is a self-conceited liar	c. 617 CE No direct report
27	إِنَّا مُرْسِلُو لنَّاقَةِ فِتْنَ لَّهُمْ فَ رْتَقِبْهُمْ وَ صْطَبِرْ	For We will send the she-camel by way of trial for them. So watch them, (O Salih),	Lo! We are sending the she-camel as a test for them; so watch them and have patience	Thamud rejected the warning	We are sending the She-camel as a trial for them; so watch them and be steadfast	c. 617 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		and possess thyself in patience				
28	وَنَبِّئْهُمْ أَنَّ لْمَآءَ قِسْمَ بَيْنَهُمْ كُلُّ شِرْ مُّحْتَضَ	And tell them that the water is to be divided between them: Each one's right to drink being brought forward (by suitable turns)	And inform them that the water is to be shared between (her and) them. Every drinking will be witnessed	To-morrow they will know who is the liar, the insolent one	Inform them that the water is to be dispensed between them; every drinking will be attended.’	c. 617 CE No direct report
29	فَنَادَوْ صَاحِبَهُمْ فَتَعَاطَىٰ فَعَقَرَ	But they called to their companion, and he took a sword in hand, and hamstrung (her)	But they call their comrade and he took and hamstrung (her)	Surely We are going to send the she-camel as a trial for them; so watch them and have patience	But they called their companion, and he took [a knife] and hamstrung [her]	c. 617 CE No direct report
30	فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ	Ah! how (terrible) was My Penalty and My Warning	Then see how (dreadful) was My punishment after My warnings	And inform them that the water is shared between them; every share of the water shall be attended	So how were My punishment and My warnings?	c. 617 CE No direct report
31		For We sent against them a single Mighty Blast, and they became like the dry stubble used by one who pens cattle	Lo! We sent upon them one Shout, and they became as the dry twigs (rejected by) the builder of a cattle-fold	But they called their companion, so he took (a sword) and hamstrung (her)	We sent against them a single Cry, and they became like the dry sticks of a corral builder	c. 617 CE No direct report
32	وَلَقَدْ يَسَّرْنَا لْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِ	And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition	And in truth We have made the Qur'an easy to remember; but is there any that remembereth	How (terrible) was then My chastisement and My warning	Certainly We have made the Qur’a n simple for the sake of admonishment. So is there anyone who will be admonished	c. 617 CE No direct report
33	كَذَّبَتْ قَوْمُ لُو بِ لنُّذُرِ	The people of Lut rejected (his) warning	The folk of Lot rejected warnings	Surely We sent upon them a single cry, so they were like the dry fragments of trees, which the maker of an enclosure collects	And the people of Lot denied the warnings	c. 617 CE No direct report
34	إِنَّآ أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّآ ءَالَ لُو نَّجَّيْنَٰهُم بِسَحَ	We sent against them a violent Tornado with showers of stones, (which destroyed	Lo! We sent a storm of stones upon them (all) save the family of Lot, whom We	And certainly We have made the Qur’an easy to remember, but is	We unleashed a rain of stones upon them, excepting the family of Lot, whom We delivered at dawn	c. 617 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		them), except Lut's household: them We delivered by early Dawn,	rescued in the last watch of the night	there any one who will mind		direct report
35	نِّعْمَةً مِّنْ عِندِنَا كَذَٰلِكَ نَجْزِى مَن شَكَرَ	As a Grace from Us: thus do We reward those who give thanks	As grace from Us. Thus We reward him who giveth thanks	The people of Lot treated the warning as a lie	as a blessing from Us. Thus do We reward those who give thanks	c. 617 CE No direct report
36	وَلَقَدْ أَنذَرَهُم بَطْشَتَنَا فَتَمَارَوْا بِالنُّذُرِ	And (Lut) did warn them of Our Punishment, but they disputed about the Warning	And he indeed had warned them of Our blow, but they did doubt the warnings	Surely We sent upon them a stone-storm, except Lot’s followers; We saved them a little before daybreak -	He had certainly warned them of Our punishment, but they disputed the warnings	c. 617 CE No direct report
37	وَلَقَدْ رَٰوَدُوهُ عَن ضَيْفِهِۦ فَطَمَسْنَآ أَعْيُنَهُمْ فَذُوقُوا۟ عَذَابِى وَنُذُرِ	And they even sought to snatch away his guests from him, but We blinded their eyes. (They heard:) "Now taste ye My Wrath and My Warning."	They even asked of him his guests for an ill purpose. Then We blinded their eyes (and said): Taste now My punishment after My warnings	A favour from Us. Thus do We reward him who gives thanks	Certainly they even solicited of him his guests, whereat We blotted out their eyes, [saying,] ‘Taste My punishment and My warnings!’	c. 617 CE No direct report
38	وَلَقَدْ صَبَّحَهُم بُكْرَةً عَذَابٌ مُّسْتَقِرٌّ	Early on the morrow an abiding Punishment seized them	And in truth the punishment decreed befell them early in the morning	And certainly he warned them of Our violent seizure, but they disputed the warning	Certainly early at dawn there visited them an abiding punishment	c. 617 CE No direct report
39	فَذُوقُوا۟ عَذَابِى وَنُذُرِ	"So taste ye My Wrath and My Warning."	Now taste My punishment after My warnings	And certainly they endeavoured to turn him from his guests, but We blinded their eyes; so taste My chastisement and My warning	‘Taste My punishment and My warnings!’	c. 617 CE No direct report
40	وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ	And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition	And in truth We have made the Qur'an easy to remember; but is there any that remembereth	And certainly a lasting chastisement overtook them in the morning	Certainly We have made the Qur’a n simple for the sake of admonishment. So is there anyone who will be admonished	c. 617 CE No direct report
41		To the People of Pharaoh, too, aforetime, came Warners (from God)	And warnings came in truth unto the house of Pharao	So taste My chastisement and My warning	Certainly the warnings came to Pharaoh’s cla	c. 617 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
42	كَذَّبُو بِـَٔايَٰتِنَا كُلِّهَا فَأَخَذْنَٰهُمْ أَخْذَ عَزِيزٍ مُّقْتَدِرٍ	The (people) rejected all Our Signs; but We seized them with such Penalty (as comes) from One Exalted in Power, able to carry out His Will	Who denied Our revelations, every one. Therefore We grasped them with the grasp of the Mighty, the Powerful	And certainly We have made the Qur’an easy to remember, but is there any one who will mind	who denied all of Our signs. So We seized them with the seizing of One [who is] all-mighty, Omnipotent	c. 617 CE No direct report
43		Are your Unbelievers, (O Quraish), better than they? Or have ye an immunity in the Sacred Books	Are your disbelievers better than those, or have ye some immunity in the scriptures	And certainly the warning came to Pharaoh’s people	Are your faithless better than those, or have you [been granted] some immunity in the scriptures	c. 617 CE No direct report
44	أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرٌ	Or do they say: "We acting together can defend ourselves"	Or say they: We are a host victorious	They rejected all Our signs, so We overtook them with the seizing of the Mighty, the Powerful	Do they say, ‘We are a confederate league’	c. 617 CE No direct report
45		Soon will their multitude be put to flight, and they will show their backs	The hosts will all be routed and will turn and flee	Which then of the bounties of your Lord will you deny	The league will be routed and turn its back [to flee]	c. 617 CE No direct report
46	بَلِ ٱلسَّاعَةُ مَوْعِدُهُمْ وَ ٱلسَّاعَةُ أَدْهَىٰ وَأَمَرُّ	Nay, the Hour (of Judgment) is the time promised them (for their full recompense): And that Hour will be most grievous and most bitter	Nay, but the Hour (of doom) is their appointed tryst, and the Hour will be more wretched and more bitter (than their earthly failure)	Are your disbelievers better than these, or have you an immunity in the scriptures	Rather the Hour is their tryst; and the Hour will be most calamitous and bitter	c. 617 CE No direct report
47	إِنَّ ٱلْمُجْرِمِينَ فِى ضَلَٰلٍ وَسُعُرٍ	Truly those in sin are the ones straying in mind, and mad	Lo! the guilty are in error and madness	Nay, the Hour is their promised time, and the Hour is most grievous and bitter	Indeed the guilty are in error and madness	c. 617 CE No direct report
48	يَوْمَ يُسْحَبُونَ فِى ٱلنَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُو مَسَّ سَقَرَ	The Day they will be dragged through the Fire on their faces, (they will hear:) "Taste ye the touch of Hell!"	On the day when they are dragged into the Fire upon their faces (it is said unto them): Feel the touch of hell	Surely the guilty are in error and distress	The day when they are dragged into the Fire on their faces, [it will be said to them,] ‘Taste the touch of hell!’	c. 617 CE 1 note
49	إِنَّا كُلَّ شَىْءٍ خَلَقْنَٰهُ بِقَدَرٍ	Verily, all things have We created in	Lo! We have created every thing by measure	On the day when they are dragged into the Fire upon their	Indeed We have created everything in a measure	c. 617 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		proportion and measure		faces: Taste the touch of hell		direct report
50	وَمَآ أَمْرُنَآ إِلَّا وَٰحِدَةٌ كَلَمْحٍۭ بِٱلْبَصَرِ	And Our Command is but a single (Act),- like the twinkling of an eye	And Our commandment is but one (commandment), as the twinkling of an eye	Surely We have created everything according to a measure	and Our command is but a single [word], like the twinkling of an eye	c. 617 CE No direct report
51	وَلَقَدْ أَهْلَكْنَآ أَشْيَاعَكُمْ فَهَلْ مِن مُّدَّكِرٍ	And (oft) in the past, have We destroyed gangs like unto you: then is there any that will receive admonition	And verily We have destroyed your fellows; but is there any that remembereth	And Our command is but once, as the twinkling of an eye	Certainly We have destroyed your likes. So is there anyone who will be admonished	c. 617 CE No direct report
52		All that they do is noted in (their) Books (of Deeds)	And every thing they did is in the scriptures	And certainly We destroyed your fellows, but is there any one who will mind	Everything they have done is in the books	c. 617 CE No direct report
53	وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَطَرٌ	Every matter, small and great, is on record	And every small and great thing is recorded	And everything they do is in the writings	and everything big and small, is committed to writing	c. 617 CE No direct report
54	إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَنَهَرٍ	As to the Righteous, they will be in the midst of Gardens and Rivers	Lo! the righteous will dwell among gardens and rivers	And everything small and great is written down	Indeed the Godwary will be amid gardens and streams	c. 617 CE No direct report
55	فِى مَقْعَدِ صِدْقٍ عِندَ مَلِيكٍ مُّقْتَدِرٍۭ	In an Assembly of Truth, in the Presence of a Sovereign Omnipotent	Firmly established in the favour of a Mighty King	Surely the dutiful will be among Gardens and rivers	in the abode of truthfulness with an omnipotent King	c. 617 CE No direct report

Direct context · Ayah 1 · c. 617 CE

Asbab al-Nuzul dataset · ungraded

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١ } إِلَى قَوْلِهِ: { سِحْرٌ مُّسْتَمِرٌّ }، يَقُولُ: ذَاهِبٌ .

Islamic: Asbāb al-nuzūl on Qurʾān 54:1

APA: Asbāb al-nuzūl tradition (n.d.). (54:1).

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١ } إِلَى قَوْلِهِ: { سِحْرٌ مُّسْتَمِرٌّ }، يَقُولُ: ذَاهِبٌ .

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Direct context · Ayah 48 · c. 617 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: جَاءَ مُشْرِكُو قُرَيْشٍ إِلَى رَسُولِ اللهِ يُخَاصِمُونَ فِي الْقَدَرِ فَنَزَلَتْ هَذِهِ الْآيَةُ: { يَوْمَ يُسْحَبُونَ فِى لنَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُو مَسَّ سَقَرَ ٤٨ إِنَّا كُلَّ شَىْءٍ خَلَقْنَـٰهُ بِقَدَرٍ ٤٩ }. واللفظ لمسلم.

Islamic: Asbāb al-nuzūl on Qurʾān 54:48

APA: Asbāb al-nuzūl tradition (n.d.). (54:48).

38. Sad — The Letter "Saad" ص

Revelation order #38 · c. 617 CE · Makkah · 88 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1		Sad: By the Qur'an, Full of Admonition: (This is the Truth)	Sad. By the renowned Qur'an	Truthful God! By the Qur’an, possessing eminence	á¹¢a d. By the Qur’a n bearing the Reminder	c. 617 CE 1 note
2	بَلِ لَّذِينَ كَفَرُو فِى عِزَّ وَشِقَا	But the Unbelievers (are steeped) in self-glory and Separatism	Nay, but those who disbelieve are in false pride and schism	Nay, those who disbelieve are in self-exaltation and opposition	Yet the faithless dwell in conceit and defiance	c. 617 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
3	كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ فَنَادَوا وَّلَاتَ حِينَ مَنَاصٍ	How many generations before them did We destroy? In the end they cried (for mercy)- when there was no longer time for being saved	How many a generation We destroyed before them, and they cried out when it was no longer the time for escape	How many a generation We destroyed before them, then they cried when there was no longer time for escape	How many a generation We have destroyed before them! They cried out [for help], but it was no more the time for escape	c. 617 CE 1 note
4	وَعَجِبُوٓا أَن جَآءَهُم مُّنذِرٌ مِّنْهُمْ وَقَالَ ٱلْكَٰفِرُونَ هَٰذَا سَٰحِرٌ كَذَّابٌ	So they wonder that a Warner has come to them from among themselves! and the Unbelievers say, "This is a sorcerer telling lies	And they marvel that a warner from among themselves hath come unto them, and the disbelievers say: This is a wizard, a charlatan	And they wonder that a warner from among themselves has come to them, and the disbelievers say: This is an enchanter, a liar	They consider it odd that there should come to them a warner from among themselves, and the faithless say, ‘This is a magician, a mendacious liar.’	c. 617 CE No direct report
5	أَجَعَلَ ٱلْءَالِهَةَ إِلَٰهًا وَٰحِدًا إِنَّ هَٰذَا لَشَىْءٌ عُجَابٌ	"Has he made the gods (all) into one God? Truly this is a wonderful thing!"	Maketh he the gods One Allah? Lo! that is an astounding thing	Makes he the gods a single God? Surely this is a strange thing	‘Has he reduced the gods to one god? This is indeed an odd thing!’	c. 617 CE No direct report
6	وَ نطَلَقَ ٱلْمَلَأُ مِنْهُمْ أَنِ ٱمْشُوا وَ صْبِرُوا عَلَىٰٓ ءَالِهَتِكُمْ إِنَّ هَٰذَا لَشَىْءٌ يُرَادُ	And the leader among them go away (impatiently), (saying), "Walk ye away, and remain constant to your gods! For this is truly a thing designed (against you)	The chiefs among them go about, exhorting: Go and be staunch to your gods! Lo! this is a thing designed	And the chiefs among them say: Go and steadily adhere to your gods: surely this is a thing intended	Their elite go about [urging others]: ‘Go and stand by your gods! This is indeed the desirable thing [to do]	c. 617 CE No direct report
7		"We never heard (the like) of this among the people of these latter days: this is nothing but a made-up tale!"	We have not heard of this in later religion. This is naught but an invention	We never heard of this in the former faith: this is nothing but a forgery	We did not hear of this in the latter-day creed. This is nothing but a fabrication	c. 617 CE No direct report
8	أَءُنزِلَ عَلَيْهِ ٱلذِّكْرُ مِنۢ بَيْنِنَا بَلْ هُمْ فِى شَكٍّ مِّن ذِكْرِى بَل لَّمَّا يَذُوقُوا عَذَابِ	"What! has the Message been sent to him - (Of all persons) among us? "...but they are in doubt concerning My (Own) Message!	Hath the reminder been unto him (alone) among us? Nay, but they are in doubt concerning My reminder; nay but they	Has the Reminder been revealed to him from among us? Nay, they are in doubt as to My Reminder. Nay, they have not yet	Has the reminder been sent down to him out of [all of] us?’ Rather they are in doubt concerning My reminder. Rather they have not yet tasted My punishment	c. 617 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		Nay, they have not yet tasted My Punishment	have not yet tasted My doom	tasted My chastisement		
9		Or have they the treasures of the mercy of thy Lord,- the Exalted in Power, the Grantor of Bounties without measure	Or are theirs the treasures of the mercy of thy Lord, the Mighty, the Bestower	Or, have they the treasures of the mercy of thy Lord, the Mighty, the Great Giver	Do they possess the treasuries of the mercy of your Lord, the All-mighty, the All-munificent	c. 617 CE No direct report
10		Or have they the dominion of the heavens and the earth and all between? If so, let them mount up with the ropes and means (to reach that end)	Or is the kingdom of the heavens and the earth and all that is between them theirs? Then let them ascend by ropes	Or is the kingdom of the heavens and the earth and what is between them theirs? Then let them rise higher in means	Do they own the kingdom of the heavens and the earth and whatever is between them? [If so,] let them ascend [to the higher spheres] by the means [of ascension]	c. 617 CE No direct report
11		But there - will be put to flight even a host of confederates	A defeated host are (all) the factions that are there	What an army of the allies is here put to flight	[They are but] a routed host out there, from among the factions	c. 617 CE No direct report
12		Before them (were many who) rejected apostles,- the people of Noah, and 'Ad, and Pharaoh, the Lord of Stakes	The folk of Noah before them denied (their messenger) and (so did the tribe of) A'ad, and Pharaoh firmly planted	The people of Noah, and ‘Ad, and Pharaoh, the lord of hosts, rejected (prophets) before them	Before them Noah’s people impugned [their apostle] and [so did the people of] ‘a€d, and Pharaoh, the Impaler [of his victims]	c. 617 CE No direct report
13		And Thamud, and the people of Lut, and the Companions of the Wood; - such were the Confederates	And (the tribe of) Thamud, and the folk of Lot, and the dwellers in the wood: these were the factions	And Thamud and the people of Lot and the dwellers of the thicket. These were the parties (opposing Truth)	and Thamud, and the people of Lot, and the inhabitants of Aykah: those were the factions	c. 617 CE No direct report
14	إِن كُلٌّ إِلَّا كَذَّبَ لرُّسُلَ فَحَقَّ عِقَابِ	Not one (of them) but rejected the apostles, but My punishment came justly and inevitably (on them)	Not one of them but did deny the messengers, therefor My doom was justified	Not one of them but rejected the messengers, so just was My retribution	Each of them did not but impugn the apostles; so My retribution became due [against them]	c. 617 CE No direct report
15	وَمَا يَنظُرُ هَٰؤُلَآءِ إِلَّا صَيْحَةً وَٰحِدَةً مَّا لَهَا مِن فَوَا	These (today) only wait for a single mighty Blast, which	These wait for but one Shout, there will be no second thereto	And these wait but for one cry, wherein there is no delay	These do not await but a single Cry which will not grant any respite	c. 617 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		(when it comes) will brook no delay				direct report
16		They say: "Our Lord! hasten to us our sentence (even) before the Day of Account!"	They say: Our Lord! Hasten on for us our fate before the Day of Reckoning	And they say: Our Lord, hasten on for us our portion before the day of Reckoning	They say, ‘Our Lord! Hasten on for us our share before the Day of Reckoning.’	c. 617 CE No direct report
17	صْبِرْ عَلَىٰ مَا يَقُولُونَ وَ ذْكُرْ عَبْدَنَا دَاوُ دَ ذَا لْأَيْدِ إِنَّهُ أَوَّابٌ	Have patience at what they say, and remember our servant David, the man of strength: for he ever turned (to God)	Bear with what they say, and remember Our bondman David, lord of might, Lo! he was ever turning in repentance (toward Allah)	Bear patiently what they say, and remember Our servant David, the possessor power. He ever turned (to Allah)	Be patient over what they say, and remember Our servant, David, [the man] of strength. Indeed he was a penitent [soul]	c. 617 CE No direct report
18	إِنَّا سَخَّرْنَا لْجِبَالَ مَعَهُ يُسَبِّحْنَ بِـ لْعَشِيِّ وَ لْإِشْرَاقِ	It was We that made the hills declare, in unison with him, Our Praises, at eventide and at break of day	Lo! We subdued the hills to hymn the praises (of their Lord) with him at nightfall and sunrise	Truly We made the mountains subject to him, glorifying (Allah) at nightfall and sunrise	Indeed We disposed the mountains to glorify [Allah] with him at evening and dawn	c. 617 CE No direct report
19	وَ لطَّيْرَ مَحْشُورَ كُلٌّ لَّهُ أَوَّا	And the birds gathered (in assemblies): all with him did turn (to God)	And the birds assembled; all were turning unto Him	And the birds gathered together. All were obedient to him	and the birds [as well], mustered [in flocks], all echoing him [in a chorus]	c. 617 CE No direct report
20		We strengthened his kingdom, and gave him wisdom and sound judgment in speech and decision	We made his kingdom strong and gave him wisdom and decisive speech	And We strengthened his kingdom and We gave him wisdom and a clear judgment	We made his kingdom firm and gave him wisdom and conclusive speech	c. 617 CE No direct report
21		Has the Story of the Disputants reached thee? Behold, they climbed over the wall of the private chamber	And hath the story of the litigants come unto thee? How they climbed the wall into the royal chamber	And has the story of the adversaries come to thee? When they made an entry into the private chamber by climbing the wall -	Has there not come to you the account of the contenders, when they scaled the wall into the sanctuary	c. 617 CE No direct report
22		When they entered the presence of David, and he was terrified of them, they said: "Fear not: we	How they burst in upon David, and he was afraid of them. They said: Be	When they came upon David so he was afraid of them. They said: Fear not; two	When they entered into the presence of David, he was alarmed by them. They said, ‘Do not be afraid. [We are only] two	c. 617 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		are two disputants, one of whom has wronged the other: Decide now between us with truth, and treat us not with injustice, but guide us to the even Path.	not afraid! (We are) two litigants, one of whom hath wronged the other, therefor judge aright between us; be not unjust; and show us the fair way	litigants, of whom one has wronged the other, so decide between us with justice, and act not unjustly, and guide us to the right way	contenders: one of us has bullied the other. So judge justly between us, and do not exceed [the bounds of justice], and show us the right path.’	
23		"This man is my brother: He has nine and ninety ewes, and I have (but) one: Yet he says, 'commit her to my care,' and is (moreover) harsh to me in speech."	Lo! this my brother hath ninety and nine ewes while I had one ewe; and he said: Entrust it to me, and he conquered me in speech	This is my brother. He has ninety-nine ewes and I have a single ewe. Then he said, Make it over to me, and he has prevailed against me in dispute	‘Indeed this brother of mine has ninety-nine ewes, while I have only a single ewe, and [yet] he says, ‘Commit it to my care,’ and he browbeats me in speech.’	c. 617 CE No direct report
24		(David) said: "He has undoubtedly wronged thee in demanding thy (single) ewe to be added to his (flock of) ewes: truly many are the partners (in business) who wrong each other: Not so do those who believe and work deeds of righteousness, and h ow few are they? "...and David gathered that We had tried him: he asked forgiveness of his Lord, fell down, bowing (in prostration), and turned (to God in repentance)	(David) said: He hath wronged thee in demanding thine ewe in addition to his ewes, and lo! many partners oppress one another, save such as believe and do good works, and they are few. And David guessed that We had tried him, and he sought forgiveness of his Lord, and he bowed himself and fell down prostrate and repented	He said: Surely he has wronged thee in demanding thy ewe (to add) to his own ewes. And surely many partners wrong one another save those who believe and do good, and very few are they! And David knew that We had tried him, so he asked his Lord for protection, and he fell down bowing and turned (to God)	He said, ‘He has certainly wronged you by asking your ewe in addition to his ewes, and indeed many partners bully one another, except such as have faith and do righteous deeds, and few are they.’ Then David knew that We had indeed tested him, whereat he pleaded with his Lord for forgiveness, and fell down prostrate and repented	c. 617 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
25	فَغَفَرْنَا لَهُ ذَٰلِكَ وَإِنَّ لَهُ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَـَٔابٍ	So We forgave him this (lapse): he enjoyed, indeed, a Near Approach to Us, and a beautiful place of (Final) Return	So We forgave him that; and lo! he had access to Our presence and a happy journey's end	So We gave him this protection, and he had a nearness to Us and an excellent resort	So We forgave him that and indeed he has [a station of] nearness with Us and a good destination	c. 617 CE No direct report
26		O David! We did indeed make thee a vicegerent on earth: so judge thou between men in truth (and justice): Nor follow thou the lusts (of thy heart), for they will mislead thee from the Path of God: for those who wander astray from the Path of G od, is a Penalty Grievous, for that they forget the Day of Account	(And it was said unto him): O David! Lo! We have set thee as a viceroy in the earth; therefor judge aright between mankind, and follow not desire that it beguile thee from the way of Allah. Lo! those who wander from the way of Allah have an awful doom, forasmuch as they forgot the Day of Reckoning	O David, surely We have made thee a ruler in the land; so judge between men justly and follow not desire, lest it lead thee astray from the path of Allah. Those who go astray from the path of Allah, for them is surely a severe chastisement because they forgot the day of Reckoning	‘O David! Indeed We have made you a vicegerent on the earth. So judge between people with justice, and do not follow desire, or it will lead you astray from the way of Allah. Indeed those who stray from the way of Allah —there is a severe punishment for them because of their forgetting the Day of Reckoning.’	c. 617 CE No direct report
27		Not without purpose did We create heaven and earth and all between! that were the thought of Unbelievers! but woe to the Unbelievers because of the Fire (of Hell)	And We created not the heaven and the earth and all that is between them in vain. That is the opinion of those who disbelieve. And woe unto those who disbelieve, from the Fire	And We created not the heaven and the earth and what is between them in vain. That is the opinion of those who disbelieve. So woe to those who disbelieve on account of the Fire	We did not create the sky and the earth and whatever is between them in vain. That is a conjecture of the faithless. So woe to the faithless for the Fire	c. 617 CE No direct report
28	أَمْ نَجْعَلُ ٱلَّذِينَ ءَامَنُو وَعَمِلُو لصَّٰلِحَٰتِ كَ ٱلْمُفْسِدِينَ فِى ٱلْأَرْضِ أَمْ نَجْعَلُ ٱلْمُتَّقِينَ كَ ٱلْفُجَّارِ	Shall We treat those who believe and work deeds of righteousness, the same as those who do mischief on earth?	Shall We treat those who believe and do good works as those who spread corruption in the	Shall We treat those who believe and do good like the mischief-makers in the earth? Or shall	Shall We treat those who have faith and do righteous deeds like those who cause corruption on the earth? Shall We treat the Godwary like the vicious	c. 617 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		Shall We treat those who guard against evil, the same as those who turn aside from the right	earth; or shall We treat the pious as the wicked	We make the dutiful like the wicked		
29		(Here is) a Book which We have sent down unto thee, full of blessings, that they may mediate on its Signs, and that men of understanding may receive admonition	(This is) a Scripture that We have revealed unto thee, full of blessing, that they may ponder its revelations, and that men of understanding may reflect	(This is) a Book that We have revealed to thee abounding in good, that they may ponder over its verses, and that the men of understanding may mind	[It is] a blessed Book that We have sent down to you, so that they may contemplate its signs, and that those who possess intellect may take admonition	c. 617 CE No direct report
30	وَوَهَبْنَا لِدَاوُۥدَ سُلَيْمَٰنَ نِعْمَ ٱلْعَبْدُ إِنَّهُۥٓ أَوَّابٌ	To David We gave Solomon (for a son),- How excellent in Our service! Ever did he turn (to Us)	And We bestowed on David, Solomon. How excellent a slave! Lo! he was ever turning in repentance (toward Allah)	And We gave to David Solomon. Most excellent the servant! Surely he ever turned (to Allah)	And to David We gave Solomon —what an excellent servant! Indeed he was a penitent [soul]	c. 617 CE No direct report
31		Behold, there were brought before him, at eventide coursers of the highest breeding, and swift of foot	When there were shown to him at eventide lightfooted courser	When well-bred, swift (horses) were brought to him at evening -	When one evening there were displayed before him prancing steeds	c. 617 CE No direct report
32	فَقَالَ إِنِّىٓ أَحْبَبْتُ حُبَّ ٱلْخَيْرِ عَن ذِكْرِ رَبِّى حَتَّىٰ تَوَارَتْ بِٱلْحِجَابِ	And he said, "Truly do I love the love of good, with a view to the glory of my Lord,"- until (the sun) was hidden in the veil (of night)	And he said: Lo! I have preferred the good things (of the world) to the remembrance of my Lord; till they were taken out of sight behind the curtain	So he said, I love the good things on account of the remembrance of my Lord -- until they were hidden behind the veil	he said, ‘Indeed I have preferred the love of [worldly] niceties to the remembrance of my Lord until [the sun] disappeared behind the [night’s] veil.’	c. 617 CE No direct report
33	رُدُّوهَا عَلَىَّ ۖ فَطَفِقَ مَسْۢحًۢا بِٱلسُّوقِ وَٱلْأَعْنَاقِ	"Bring them back to me." then began he to pass his hand over (their) legs and their necks	(Then he said): Bring them back to me, and fell to slashing (with his sword their) legs and necks	(He said): Bring them back to me. So he began to stroke (their) legs and necks	‘Bring it back for me!’ Then he [and others] began to wipe [their] legs and necks	c. 617 CE No direct report
34	وَلَقَدْ فَتَنَّا سُلَيْمَٰنَ وَأَلْقَيْنَا عَلَىٰ كُرْسِيِّهِۦ جَسَدًا ثُمَّ أَنَابَ	And We did try Solomon: We placed	And verily We tried Solomon,	And certainly we tried Solomon,	Certainly We tried Solomon, and cast a [lifeless]	c. 617 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		on his throne a body (without life); but he did turn (to Us in true devotion)	and set upon his throne a (mere) body. Then did he repent	and We put on his throne a (mere) body, so he turned (to Allah)	body on his throne. Thereupon he was penitent	No direct report
35		He said, "O my Lord! Forgive me, and grant me a kingdom which, (it may be), suits not another after me: for Thou art the Grantor of Bounties (without measure)	He said: My Lord! Forgive me and bestow on me sovereignty such as shall not belong to any after me. Lo! Thou art the Bestower	He said: My Lord, forgive me and grant me a kingdom which is not fit for any one after me; surely Thou art the Great Giver	He said, ‘My Lord! Forgive me, and grant me a kingdom that does not befit anyone except me. Indeed You are the All-munificent.’	c. 617 CE No direct report
36	فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِى بِأَمْرِهِ رُخَآءً حَيْثُ أَصَابَ	Then We subjected the wind to his power, to flow gently to his order, Whithersoever he willed,	So We made the wind subservient unto him, setting fair by his command whithersoever he intended	So We made the wind subservient to him; it made his command to run gently wherever he desired	So We disposed the wind for him, blowing softly by his command wherever he intended	c. 617 CE No direct report
37	وَ الشَّيَٰطِينَ كُلَّ بَنَّآءٍ وَغَوَّاصٍ	As also the evil ones, (including) every kind of builder and diver,	And the unruly, every builder and diver (made We subservient)	And the devils, every builder and diver	and the devils [as well as], every builder and diver	c. 617 CE No direct report
38		As also others bound together in fetters	And others linked together in chains	And others fettered in chains	and others [too] bound together in chains	c. 617 CE No direct report
39	هَٰذَا عَطَآؤُنَا فَ مْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ	"Such are Our Bounties: whether thou bestow them (on others) or withhold them, no account will be asked."	(Saying): This is Our gift, so bestow thou, or withhold, without reckoning	This is Our free gift, so give freely or withhold, without reckoning	‘This is Our bounty: so give away or withhold, without any reckoning.’	c. 617 CE No direct report
40	وَإِنَّ لَهُ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَـَٔابٍ	And he enjoyed, indeed, a Near Approach to Us, and a beautiful Place of (Final) Return	And lo! he hath favour with Us, and a happy journey's end	And surely he had a nearness to Us and an excellent resort	Indeed he has [a station of] nearness with Us and a good destination	c. 617 CE No direct report
41	وَ ذْكُرْ عَبْدَنَآ أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّى مَسَّنِىَ الشَّيْطَٰنُ بِنُصْبٍ وَعَذَابٍ	Commemorate Our Servant Job. Behold he cried to his Lord: "The Evil One	And make mention (O Muhammad) of Our bondman	And remember Our servant Job. When he cried to his Lord: The	And remember Our servant Job [in the Qur’a n]. When he called out to his Lord,	c. 617 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		has afflicted me with distress and suffering!"	Job, when he cried unto his Lord (saying): Lo! the devil doth afflict me with distress and torment	devil has afflicted me with toil and torment	‘The devil has visited on me hardship and torment,’	direct report
42	ٱرْكُضْ بِرِجْلِكَ هَٰذَا مُغْتَسَلٌۢ بَارِدٌ وَشَرَابٌ	(The command was given:) "Strike with thy foot: here is (water) wherein to wash, cool and refreshing, and (water) to drink."	(And it was said unto him): Strike the ground with thy foot. This (spring) is a cool bath and a refreshing drink	Urge with thy foot; here is a cool washing-place and a drink	[We told him:] ‘Stamp your foot on the ground; this [ensuing spring] is a cooling bath and drink.’	c. 617 CE No direct report
43		And We gave him (back) his people, and doubled their number,- as a Grace from Ourselves, and a thing for commemoration, for all who have Understanding	And We bestowed on him (again) his household and therewith the like thereof, a mercy from Us, and a memorial for men of understanding	And We gave him his people and the like of them with them, a mercy from Us, and a reminder for men of understanding	And We gave [back] his family to him along with others like them, as a mercy from Us and an admonition for those who possess intellect	c. 617 CE No direct report
44	وَخُذْ بِيَدِكَ ضِغْثًا فَٱضْرِب بِّهِۦ وَلَا تَحْنَثْ ۗ إِنَّا وَجَدْنَٰهُ صَابِرًا ۚ نِّعْمَ ٱلْعَبْدُ ۖ إِنَّهُۥٓ أَوَّابٌ	"And take in thy hand a little grass, and strike therewith: and break not (thy oath)." Truly We found him full of patience and constancy. How excellent in Our service! ever did he turn (to Us)	And (it was said unto him): Take in thine hand a branch and smite therewith, and break not thine oath. Lo! We found him steadfast, how excellent a slave! Lo! he was ever turning in repentance (to his Lord)	And take in thy hand few worldly goods and earn goodness therewith and incline not to falsehood. Surely We found him patient; most excellent the servant! Surely he (ever) turned (to Us)	[We told him:] ‘Take a faggot in your hand and then strike [your wife] with it, but do not break [your] oath.’ Indeed We found him to be patient. What an excellent servant! Indeed he was a penitent [soul]	c. 617 CE No direct report
45	وَٱذْكُرْ عِبَٰدَنَآ إِبْرَٰهِيمَ وَإِسْحَٰقَ وَيَعْقُوبَ أُو۟لِى ٱلْأَيْدِى وَٱلْأَبْصَٰرِ	And commemorate Our Servants Abraham, Isaac, and Jacob, possessors of Power and Vision	And make mention of Our bondmen, Abraham, Isaac and Jacob, men of parts and vision	And remember Our servants Abraham and Isaac and Jacob, men of power and insight	And remember Our servants Abraham, Isaac and Jacob, men of strength and insight	c. 617 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
46		Verily We did choose them for a special (purpose)- proclaiming the Message of the Hereafter	Lo! We purified them with a pure thought, remembrance of the Home (of the Hereafter)	We indeed purified them by a pure quality, the keeping in mind of the (final) abode	Indeed We purified them with the exclusiveness of the remembrance of the abode [of the Hereafter]	c. 617 CE No direct report
47		They were, in Our sight, truly, of the company of the Elect and the Good	Lo! in Our sight they are verily of the elect, the excellent	And surely they were with Us, of the elect, the best	Indeed with Us they are surely among the elect of the best	c. 617 CE No direct report
48		And commemorate Isma'il, Elisha, and Zul-Kifl: Each of them was of the Company of the Good	And make mention of Ishmael and Elisha and Dhu'l-Kifl. All are of the chosen	And remember Ishmael and Elisha and Dhu-l-Kifl; and they were all of the best	And remember Ishmael, Elisha and Dhu’l-Kifl —each [of whom was] among the elect	c. 617 CE No direct report
49	هَٰذَا ذِكْرٌ ۚ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَـَٔابٍ	This is a Message (of admonition): and verily, for the righteous, is a beautiful Place of (Final) Return,	This is a reminder. And lo! for those who ward off (evil) is a happy journey's end	This is a reminder and surely there is an excellent resort for the dutiful	This is a reminder, and indeed the Godwary have a good destinatio	c. 617 CE No direct report
50		Gardens of Eternity, whose doors will (ever) be open to them	Gardens of Eden, whereof the gates are opened for them	Gardens of perpetuity -- the doors are opened for them	—the Gardens of Eden, whose gates are flung open for them	c. 617 CE No direct report
51	مُتَّكِـِٔينَ فِيهَا يَدْعُونَ فِيهَا بِفَٰكِهَةٍ كَثِيرَةٍ وَشَرَابٍ	Therein will they recline (at ease): Therein can they call (at pleasure) for fruit in abundance, and (delicious) drink	Wherein, reclining, they call for plenteous fruit and cool drink (that is) therein	Reclining therein, calling therein for many fruits and drink	Reclining therein [on couches], therein they ask for abundant fruits and drinks	c. 617 CE No direct report
52	وَعِندَهُمْ قَٰصِرَٰتُ ٱلطَّرْفِ أَتْرَابٌ	And beside them will be chaste women restraining their glances, (companions) of equal age	And with them are those of modest gaze, companions	And with them are those modest in gaze, equals in age	and with them will be maidens of restrained glances of a like age	c. 617 CE No direct report
53		Such is the Promise made, to you for the Day of Account	This it is that ye are promised for the Day of Reckoning	This is what you are promised for the day of Reckoning	This is what you are promised on the Day of Reckoning	c. 617 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
54	إِنَّ هَٰذَا لَرِزْقُنَا مَا لَهُ مِن نَّفَادٍ	Truly such will be Our Bounty (to you); it will never fail;	Lo! this in truth is Our provision, which will never waste away	Surely this is Our sustenance; it will never come to an end -	This is indeed Our provision, which will never be exhausted	c. 617 CE No direct report
55	هَٰذَا وَإِنَّ لِلطَّٰغِينَ لَشَرَّ مَـَٔابٍ	Yea, such! but - for the wrong-doers will be an evil place of (Final) Return!	This (is for the righteous). And lo! for the transgressors there with be an evil journey's end	This (is for the good)! And surely there is an evil resort for the inordinate -	This [is for the righteous], and as for the rebellious there will surely be a bad destinatio	c. 617 CE No direct report
56		Hell!- they will burn therein, - an evil bed (indeed, to lie on)!	Hell, where they will burn, an evil resting-place	Hell. They will enter it. So evil is the resting-place	—hell, which they shall enter, an evil resting place	c. 617 CE No direct report
57	هَٰذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ	Yea, such! - then shall they taste it,- a boiling fluid, and a fluid dark, murky, intensely cold!	Here is a boiling and an ice-cold draught, so let them taste it	This -- so let them taste it, boiling and intensely cold (drink)	This; let them taste it: scalding water and pus	c. 617 CE No direct report
58	وَءَاخَرُ مِن شَكْلِهِۦٓ أَزْوَٰجٌ	And other Penalties of a similar kind, to match them	And other (torment) of the kind in pairs (the two extremes)	And other similar (punishment), of various sorts	and other kinds [of torments] resembling it	c. 617 CE No direct report
59		Here is a troop rushing headlong with you! No welcome for them! truly, they shall burn in the Fire	Here is an army rushing blindly with you. (Those who are already in the Fire say): No word of welcome for them. Lo! they will roast at the Fire	This is an army rushing headlong with you -- no welcome for them! Surely they will burn in fire	‘This is a group plunging [into hell] along with you.’ ‘May wretchedness be their lot! They will indeed enter the Fire.’	c. 617 CE No direct report
60		(The followers shall cry to the misleaders:) "Nay, ye (too)! No welcome for you! It is ye who have brought this upon us! Now evil is (this) place to stay in!"	They say: Nay, but you (misleaders), for you there is no word of welcome. Ye prepared this for us (by your misleading).	They say: Nay! you -- no welcome to you! You prepared it for us, so evil is the resting-place	They say, ‘Rather, may wretchedness be your lot! You prepared this [hell] for us. What an evil abode!’	c. 617 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			Now hapless is the plight			
61		They will say: "Our Lord! whoever brought this upon us,- Add to him a double Penalty in the Fire!"	They say: Our Lord! Whoever did prepare this for us, oh, give him double portion of the Fire	They say: Our Lord, whoever prepared it for us, give him more, a double, punishment in the Fire	They say, ‘Our Lord! Whoever has prepared this for us, double his punishment in the Fire!’	c. 617 CE No direct report
62		And they will say: "What has happened to us that we see not men whom we used to number among the bad ones	And they say: What aileth us that we behold not men whom we were wont to count among the wicked	And they say: What is the matter with us? -- we see not men whom we used to count among the vicious	And they say, ‘What is the matter with us that we do not see [here] men whom we used to count among the bad ones	c. 617 CE No direct report
63		"Did we treat them (as such) in ridicule, or have (our) eyes failed to perceive them?"	Did we take them (wrongly) for a laughing-stock, or have our eyes missed them	Did we (only) take them in scorn, or do our eyes miss them	Did we ridicule them [unduly in the world], or do [our] eyes miss them [here]? &rsquo	c. 617 CE No direct report
64		Truly that is just and fitting,- the mutual recriminations of the People of the Fire	Lo! that is very truth: the wrangling of the dwellers in the Fire	That surely is the truth -- the contending one with another of the inmates of the Fire	That is indeed a truth: the contentions of the inmates of the Fire	c. 617 CE No direct report
65		Say: "Truly am I a Warner: no god is there but the one God, Supreme and Irresistible,	Say (unto them, O Muhammad): I am only a warner, and there is no Allah save Allah, the One, the Absolute	Say: I am only a warner; and there is no God but Allah, the One, the Subduer (of all) -	Say , ‘I am just a warner, and there is no god except Allah, the One, the All-paramount	c. 617 CE No direct report
66		"The Lord of the heavens and the earth, and all between,- Exalted in Might, able to enforce His Will, forgiving again and again."	Lord of the heavens and the earth and all that is between them, the Mighty, the Pardoning	The Lord of the heavens and the earth and what is between them, the Mighty, the Forgiving	the Lord of the heavens and the earth and whatever is between them, the All-mighty, the All-forgiver.’	c. 617 CE No direct report
67	قُلْ هُوَ نَبَؤٌ عَظِيمٌ	Say: "That is a Message Supreme (above all),	Say: It is tremendous tiding	Say: It is a message of importance	Say, ‘It is a great prophesy	c. 617 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
68	أَنتُمْ عَنْهُ مُعْرِضُونَ	"From which ye do turn away	Whence ye turn away	From which you turn away	of which you are disregardful	c. 617 CE No direct report
69	مَا كَانَ لِيَ مِنْ عِلْ ۪ لْمَلَإِ ۬ لْأَعْلَىٰٓ إِذْ يَخْتَصِمُونَ	"No knowledge have I of the Chiefs on high, when they discuss (matters) among themselves	I had no knowledge of the Highest Chiefs when they disputed	I have no knowledge of the exalted chiefs when they contend	I have no knowledge of the Supernal Elite when they contend	c. 617 CE No direct report
70	إِن يُوحَىٰٓ إِلَيَّ إِلَّآ أَنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ	'Only this has been revealed to me: that I am to give warning plainly and publicly."	It is revealed unto me only that I may be a plain warner	Only this is revealed to me that I am a plain warner	All that is revealed to me is that I am just a manifest warner.’	c. 617 CE No direct report
71	إِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى خَٰلِقٌۢ بَشَرًا مِّن طِينٍ	Behold, thy Lord said to the angels: "I am about to create man from clay	When thy Lord said unto the angels: Lo! I am about to create a mortal out of mire	When thy Lord said to the angels: Surely I am going to create a mortal from dust	When your Lord said to the angels, ‘Indeed I am about to create a human being out of clay	c. 617 CE No direct report
72	فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُوا۟ لَهُۥ سَٰجِدِينَ	"When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him."	And when I have fashioned him and breathed into him of My Spirit, then fall down before him prostrate	So when I have made him complete and breathed into him of My spirit, fall down submitting to him	So when I have proportioned him and breathed into him of My spirit, then fall down in prostration before him.’	c. 617 CE No direct report
73	فَسَجَدَ ٱلْمَلَٰٓئِكَةُ كُلُّهُمْ أَجْمَعُونَ	So the angels prostrated themselves, all of them together	The angels fell down prostrate, every one	And the angels submitted, all of them	Thereat the angels prostrated, all of them together	c. 617 CE No direct report
74		Not so Iblis: he was haughty, and became one of those who reject Faith	Saving Iblis; he was scornful and became one of the disbelievers	But not Iblis. He was proud and he was one of the disbelievers	but not Iblis; he acted arrogantly and he was one of the faithless	c. 617 CE No direct report
75		(God) said: "O Iblis! What prevents thee from prostrating thyself to one whom I have created with my hands? Art thou	He said: O Iblis! What hindereth thee from falling prostrate before that which I have created with both	He said: O Iblis, what prevented thee from submitting to him whom I created with both My	He said, ‘O Iblis! What keeps you from prostrating before that which I have created with My [own] two hands? Are you arrogant, or are you	c. 617 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		haughty? Or art thou one of the high (and mighty) ones?"	My hands? Art thou too proud or art thou of the high exalted	hands? Art thou proud or art thou of the exalted ones	[one] of the exalted ones?’	
76	قَالَ أَنَا۟ خَيْرٌ مِّنْهُ خَلَقْتَنِى مِن نَّارٍ وَخَلَقْتَهُۥ مِن طِينٍ	(Iblis) said: "I am better than he: thou createdst me from fire, and him thou createdst from clay."	He said: I am better than him. Thou createdst me of fire, whilst him Thou didst create of clay	He said: I am better than he; Thou hast created me of fire, and him Thou didst create of dust	‘I am better than him,’ he said. ‘You created me from fire and You created him from clay.’	c. 617 CE No direct report
77	قَالَ فَٱخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ	(God) said: "Then get thee out from here: for thou art rejected, accursed	He said: Go forth from hence, for lo! thou art outcast	He said: Go forth from hence! surely thou art driven away	He said, ‘Begone hence, for you are indeed an outcast	c. 617 CE No direct report
78		"And My curse shall be on thee till the Day of Judgment."	And lo! My curse is on thee till the Day of Judgment	And surely My curse is on thee to the day of Judgment	and indeed My curse will be on you till the Day of Retribution.’	c. 617 CE No direct report
79	قَالَ رَبِّ فَأَنظِرْنِىٓ إِلَىٰ يَوْمِ يُبْعَثُونَ	(Iblis) said: "O my Lord! Give me then respite till the Day the (dead) are raised."	He said: My Lord! Reprieve me till the day when they are raised	He said: My Lord, respite me to the day that they are raised	He said, ‘My Lord! Respite me till the day they will be resurrected.’	c. 617 CE No direct report
80		(God) said: "Respite then is granted thee	He said: Lo! thou art of those reprieve	He said: Surely thou art of the respited ones	Said He, ‘You are indeed among the reprieve	c. 617 CE No direct report
81		"Till the Day of the Time Appointed."	Until the day of the time appointed	Till the day of the time made known	until the day of the known time.’	c. 617 CE No direct report
82	قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ	(Iblis) said: "Then, by Thy power, I will put them all in the wrong,	He said: Then, by Thy might, I surely will beguile them every one	He said: Then by Thy Might! I will surely lead them all astray	He said, ‘By Your might, I will surely pervert them	c. 617 CE No direct report
83		"Except Thy Servants amongst them, sincere and purified (by Thy Grace)."	Save Thy single-minded slaves among them	Except Thy servants from among them, the purified ones	except Your exclusive servants among them.’	c. 617 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
84	قَالَ فَ ٱلْحَقُّ وَ ٱلْحَقَّ أَقُولُ	(God) said: "Then it is just and fitting- and I say what is just and fitting	He said: The Truth is, and the Truth I speak	He said: The Truth is, and the truth I speak -	He said, ‘The truth is that —and I speak the truth—	c. 617 CE No direct report
85	لَأَمْلَأَنَّ جَهَنَّمَ مِنكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ	"That I will certainly fill Hell with thee and those that follow thee,- every one."	That I shall fill hell with thee and with such of them as follow thee, together	That I shall fill hell with thee and with all those among them who follow thee	I will surely fill hell with you and all of those who follow you.’	c. 617 CE No direct report
86		Say: "No reward do I ask of you for this (Qur'an), nor am I a pretender	Say (O Muhammad, unto mankind): I ask of you no fee for this, and I am no simulating	Say: I ask you no reward for it; nor am I of the impostors	Say, ‘I do not ask you any reward for it, and I am no impostor	c. 617 CE No direct report
87	إِنْ هُوَ إِلَّا ذِكْ لِّلْعَٰلَمِينَ	"This is no less than a Message to (all) the Worlds	Lo! it is naught else than a reminder for all people	It is naught but a Reminder to the nations	It is just a reminder for all the nations	c. 617 CE No direct report
88	وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينِ	"And ye shall certainly know the truth of it (all) after a while."	And ye will come in time to know the truth thereof	And certainly you will come to know about it after a time	and you will surely learn its tidings in due time.’	c. 617 CE No direct report

Direct context · Ayah 1 · c. 617 CE

Asbab al-Nuzul dataset · ungraded

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{ ٢ فِى عِزَّةٍ وَشِقَاقٍ ١ بَلِ ٱلَّذِينَ كَفَرُو } :

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Islamic: Asbāb al-nuzūl on Qurʾān 38:1

APA: Asbāb al-nuzūl tradition (n.d.). (38:1).

Direct context · Ayah 2 · c. 617 CE

Asbab al-Nuzul dataset · ungraded

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{ ٢ فِى عِزَّةٍ وَشِقَاقٍ ١ بَلِ ٱلَّذِينَ كَفَرُو } : {

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Islamic: Asbāb al-nuzūl on Qurʾān 38:2

APA: Asbāb al-nuzūl tradition (n.d.). (38:2).

Direct context · Ayah 3 · c. 617 CE

Asbab al-Nuzul dataset · ungraded

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{ ٢ فِى عِزَّةٍ وَشِقَاقٍ ١ بَلِ ٱلَّذِينَ كَفَرُو } : {

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Islamic: Asbāb al-nuzūl on Qurʾān 38:3

APA: Asbāb al-nuzūl tradition (n.d.). (38:3).

7. Al-A'raf — The Heights الأعراف

Revelation order #39 · c. 617 CE · Makkah · 206 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ الٓمٓصٓ	Alif, Lam, Mim, Sad	Alif. Lam. Mim. Sad	I, Allah, am the best Knower, the Truthful	Alif, La m, Ma«m, á¹¢a d	c. 617 CE No direct report
2	كِتَٰبٌ أُنزِلَ إِلَيْكَ فَلَا يَكُن فِى صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنذِرَ بِهِۦ وَذِكْرَىٰ لِلْمُؤْمِنِينَ	A Book revealed unto thee,- So let thy heart be oppressed no more by any difficulty on that account,- that with it thou mightest warn (the erring) and teach the Believers)	(It is) a Scripture that is revealed unto thee (Muhammad) - so let there be no heaviness in thy heart therefrom - that thou mayst warn thereby, and (it is) a Reminder unto believers	A Book revealed to thee -- so let there be no straitness in thy breast concerning it -- that thou mayest warn thereby, and a Reminder to the believers	[This is] a Book that has been sent down to you —so let there be no disquiet in your heart on its account that you may warn thereby— and as an admonition for the faithful	c. 617 CE No direct report
3	ٱتَّبِعُوا۟ مَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ قَلِيلًا مَّا تَذَكَّرُونَ	Follow (O men!) the revelation given unto you from your Lord, and follow not, as friends or protectors, other than Him. Little it is ye remember of admonition	(Saying): Follow that which is sent down unto you from your Lord, and follow no protecting friends beside Him. Little do ye recollect	Follow what has been revealed to you from your Lord and follow not besides Him any guardians; little do you mind	Follow what has been sent down to you from your Lord, and do not follow any masters besides Him. Little is the admonition that you take	c. 617 CE No direct report
4	وَكَم مِّن قَرْيَةٍ أَهْلَكْنَٰهَا فَجَآءَهَا بَأْسُنَا بَيَٰتًا أَوْ هُمْ قَآئِلُونَ	How many towns have We destroyed (for their sins)? Our punishment took them on a sudden by night or while they slept for their afternoon rest	How many a township have We destroyed! As a raid by night, or while they slept at noon, Our terror came unto them	And how many a town have We destroyed! So Our punishment came to it by night or while they slept at midday	How many a town We have destroyed! Our punishment came to it at night, or while they were taking a midday nap	c. 617 CE No direct report
5	فَمَا كَانَ دَعْوَىٰهُمْ إِذْ جَآءَهُم بَأْسُنَآ إِلَّآ أَن قَالُوٓا۟ إِنَّا كُنَّا ظَٰلِمِينَ	When (thus) Our punishment took them, no cry did they utter but this: "Indeed we did wrong."	No plea had they, when Our terror came unto them, save that they said: Lo! We were wrong-doers	Yet their cry, when Our punishment came to them, was nothing but that they said: Surely we were wrongdoers	Then their cry, when Our punishment overtook them, was only that they said, ‘We have indeed been wrongdoers!’	c. 617 CE No direct report
6		Then shall we question those to whom Our message was sent and those by whom We sent it	Then verily We shall question those unto whom (Our message) hath been sent, and verily We shall question the messengers	Then certainly We shall question those to whom messengers were	We will surely question those to whom the apostles were sent, and We will surely question the apostles	c. 617 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
				sent, and We shall question the messengers		
7	فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ وَمَا كُنَّا غَآئِبِينَ	And verily, We shall recount their whole story with knowledge, for We were never absent (at any time or place)	Then verily We shall narrate unto them (the event) with knowledge, for We were not absent (when it came to pass)	Then surely We shall relate to them with knowledge, and We are never absent	Then We will surely recount to them with knowledge, for We had not been absent	c. 617 CE No direct report
8		The balance that day will be true (to nicety): those whose scale (of good) will be heavy, will prosper	The weighing on that day is the true (weighing). As for those whose scale is heavy, they are the successful	And the judging on that day will be just; so as for those whose good deeds are heavy, they are the successful	The weighing [of deeds] on that Day is a truth. As for those whose deeds weigh heavy in the scales —it is they who are the felicitous	c. 617 CE No direct report
9	وَمَنْ خَفَّتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُم بِمَا كَانُوا۟ بِـَٔايَٰتِنَا يَظْلِمُونَ	Those whose scale will be light, will be their souls in perdition, for that they wrongfully treated Our signs	And as for those whose scale is light: those are they who lose their souls because they used to wrong Our revelations	And as for those whose good deeds are light, those are they who ruined their souls because they disbelieved in Our messages	As for those whose deeds weigh light in the scales, —it is they who have ruined their souls, because they used to wrong Our signs	c. 617 CE No direct report
10	وَلَقَدْ مَكَّنَّٰكُمْ فِى ٱلْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَٰيِشَ قَلِيلًا مَّا تَشْكُرُونَ	It is We Who have placed you with authority on earth, and provided you therein with means for the fulfilment of your life: small are the thanks that ye give	And We have given you (mankind) power in the earth, and appointed for you therein livelihoods. Little give ye thanks	And certainly We established you in the earth and made therein means of livelihood for you; little it is that you give thanks	Certainly We have established you on the earth, and made in it [various] means of livelihood for you. Little do you thank	c. 617 CE No direct report
11		It is We Who created you and gave you shape; then We bade the angels bow down to Adam, and they bowed down; not so Iblis; He refused to be of those who bow down	And We created you, then fashioned you, then told the angels: Fall ye prostrate before Adam! And they fell prostrate, all save Iblis, who was not of those who make prostration	And We indeed created you, then We fashioned you, then We said to the angels: Make submission to Adam. So they submitted, except Iblis; he	Certainly We created you, then We formed you, then We said to the angels, ‘Prostrate before Adam.’ So they [all] prostrated, but not Iblis: he was not among those who prostrated	c. 617 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
				was not of those who submitted		
12	قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا۠ خَيْرٌ مِّنْهُ خَلَقْتَنِى مِن نَّارٍ وَخَلَقْتَهُۥ مِن طِينٍ	(God) said: "What prevented thee from bowing down when I commanded thee?" He said: "I am better than he: Thou didst create me from fire, and him from clay."	He said: What hindered thee that thou didst not fall prostrate when I bade thee? (Iblis) said: I am better than him. Thou createdst me of fire while him Thou didst create of mud	He said: What hindered thee that thou didst not submit when I commanded thee? He said: I am better than he; thou hast created me of fire while him Thou didst create of dust	Said He, ‘What prevented you from prostrating, when I commanded you?’ ‘I am better than him,’ he said. ‘You created me from fire and You created him from clay.’	c. 617 CE No direct report
13		(God) said: "Get thee down from this: it is not for thee to be arrogant here: get out, for thou art of the meanest (of creatures)."	He said: Then go down hence! It is not for thee to show pride here, so go forth! Lo! thou art of those degraded	He said: Then get forth from this (state), for it is not for thee to behave proudly therein. Go forth, therefore, surely thou art of the abject ones	‘Get down from it!’ He said. ‘It is not for you to be arrogant therein. Begone! You are indeed among the degraded ones.’	c. 617 CE No direct report
14	قَالَ أَنظِرْنِىٓ إِلَىٰ يَوْمِ يُبْعَثُونَ	He said: "Give me respite till the day they are raised up."	He said: Reprieve me till the day when they are raised (from the dead)	He said: Respite me till the day when they are raised	He said, ‘Respite me till the day they will be resurrected.’	c. 617 CE No direct report
15		(God) said: "Be thou among those who have respite."	He said: Lo! thou art of those reprieved	He said: Thou art surely of the respited ones	Said He, ‘You are indeed among the reprieved.’	c. 617 CE No direct report
16		He said: "Because thou hast thrown me out of the way, lo! I will lie in wait for them on thy straight way	He said: Now, because Thou hast sent me astray, verily I shall lurk in ambush for them on Thy Right Path	He said: As Thou hast adjudged me to be erring, I will certainly lie in wait for them in Thy straight path	‘As You have consigned me to perversity,’ he said, ‘I will surely lie in wait for them on Your straight path	c. 617 CE No direct report
17	ثُمَّ لَءَاتِيَنَّهُم مِّنۢ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَٰنِهِمْ وَعَن	"Then will I assault them from before them and	Then I shall come upon them from before them and from behind them and	Then I shall certainly come upon them from	Then I will come at them from their front and from their rear, and from their	c. 617 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	شَمَآئِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَٰكِرِينَ	behind them, from their right and their left: Nor wilt thou find, in most of them, gratitude (for thy mercies)."	from their right hands and from their left hands, and Thou wilt not find most of them beholden (unto Thee)	before them and from behind them, and from their right and from their left; and Thou wilt not find most of them thankful	right and their left, and You will not find most of them to be grateful.’	direct report
18	قَالَ ٱخْرُجْ مِنْهَا مَذْءُومًا مَّدْحُورًا لَّمَن تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنكُمْ أَجْمَعِينَ	(God) said: "Get out from this, disgraced and expelled. If any of them follow thee,- Hell will I fill with you all	He said: Go forth from hence, degraded, banished. As for such of them as follow thee, surely I will fill hell with all of you	He said: Get out of it, despised, driven away. Whoever of them will follow thee, I will certainly fill hell with you all	Said He, ‘Begone hence, blameful, banished! Whoever of them follows you, I will surely fill hell with you all.’	c. 617 CE No direct report
19		"O Adam! dwell thou and thy wife in the Garden, and enjoy (its good things) as ye wish: but approach not this tree, or ye run into harm and transgression."	And (unto man): O Adam! Dwell thou and thy wife in the Garden and eat from whence ye will, but come not nigh this tree lest ye become wrong-doers	And (We said): O Adam, dwell thou and thy wife in the garden, so eat from whence you desire, but go not near this tree, lest you become of the unjust	[Then He said to Adam,] ‘O Adam, dwell with your mate in paradise, and eat thereof whence you wish; but do not approach this tree, lest you should be among the wrongdoers.’	c. 617 CE No direct report
20		Then began Satan to whisper suggestions to them, bringing openly before their minds all their shame that was hidden from them (before): he said: "Your Lord only forbade you this tree, lest ye should become angels or such beings as live for eve r."	Then Satan whispered to them that he might manifest unto them that which was hidden from them of their shame, and he said: Your Lord forbade you from this tree only lest ye should become angels or become of the immortals	But the devil made an evil suggestion to them that he might make manifest to them that which had been hidden from them of their shame, and he said: Your Lord has forbidden you this tree, lest you become angels or become of the immortals	Then Satan tempted them, to expose to them what was hidden from them of their nakedness, and he said, ‘Your Lord has only forbidden you from this tree lest you should become angels, or lest you become immortal.’	c. 617 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
21		And he swore to them both, that he was their sincere adviser	And he swore unto them (saying): Lo! I am a sincere adviser unto you	And he swore to them both: Surely I am a sincere adviser to you -	And he swore to them, ‘I am indeed your well-wisher.’	c. 617 CE No direct report
22	فَدَلَّٰهُمَا بِغُرُو فَلَمَّا ذَاقَا لشَّجَرَةَ بَدَتْ لَهُمَا سَوْءَٰتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ لْجَنَّةِ وَنَادَىٰهُمَا رَبُّهُمَآ أَلَمْ أَنْهَكُمَا عَن تِلْكُمَا لشَّجَرَةِ وَأَقُل لَّكُمَآ إِنَّ لشَّيْطَٰنَ لَكُمَا عَدُ مُّبِيِ	So by deceit he brought about their fall: when they tasted of the tree, their shame became manifest to them, and they began to sew together the leaves of the garden over their bodies. And their Lord called unto them: "Did I not forbid you that tree, and tell you that Satan was an avowed enemy unto you? "	Thus did he lead them on with guile. And when they tasted of the tree their shame was manifest to them and they began to hide (by heaping) on themselves some of the leaves of the Garden. And their Lord called them, (saying): Did I not forbid you from that tree and tell you: Lo! Satan is an open enemy to you	Thus he caused them to fall by deceit. So when they had tasted of the tree, their shame became manifest to them, and they both began to cover themselves with the leaves of the garden. And their Lord called to them: Did I not forbid you that tree, and say to you that the devil is surely your open enemy	Thus he brought about their fall by deception. So when they tasted of the tree, their nakedness became exposed to them, and they began to stitch over themselves with the leaves of paradise. Their Lord called out to them, ‘Did I not forbid you from that tree, and tell you, ‘‘Satan is indeed your manifest enemy?’’ ’	c. 617 CE No direct report
23		They said: "Our Lord! We have wronged our own souls: If thou forgive us not and bestow not upon us Thy Mercy, we shall certainly be lost."	They said: Our Lord! We have wronged ourselves. If thou forgive us not and have not mercy on us, surely we are of the lost	They said: Our Lord, we have wronged ourselves; and if Thou forgive us not, and have (not) mercy on us, we shall certainly be of the losers	They said, ‘Our Lord, we have wronged ourselves! If You do not forgive us and have mercy upon us, we will surely be among the losers.’	c. 617 CE No direct report
24	قَالَ هْبِطُو بَعْضُكُمْ لِبَعْضٍ عَدُ وَلَكُمْ فِى لْأَرْضِ مُسْتَقَ وَمَتَٰعٌ إِلَىٰ حِيِ	(God) said: "Get ye down. With enmity between yourselves. On earth will be your	He said: Go down (from hence), one of you a foe unto the other. There will be for you on earth a	He said: Go forth -- some of you, the enemies of others. And there is for you	He said, ‘Get down, being enemies of one another! On the earth shall be your abode and	c. 617 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		dwelling-place and your means of livelihood,- for a time."	habitation and provision for a while	in the earth an abode and a provision for a time	sustenance for a time.’	
25	قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ	He said: "Therein shall ye live, and therein shall ye die; but from it shall ye be taken out (at last)."	He said: There shall ye live, and there shall ye die, and thence shall ye be brought forth	He said: Therein shall you live, and therein shall you die, and there-from shall you be raised	He said, ‘In it you will live, and in it you will die; and from it you will be raised [from the dead].&rsquo	c. 617 CE No direct report
26	يَٰبَنِىٓ ءَادَمَ قَدْ أَنزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَٰرِى سَوْءَٰتِكُمْ وَرِيشًا ۖ وَلِبَاسُ ٱلتَّقْوَىٰ ذَٰلِكَ خَيْرٌ ۚ ذَٰلِكَ مِنْ ءَايَٰتِ ٱللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ	O ye Children of Adam! We have bestowed raiment upon you to cover your shame, as well as to be an adornment to you. But the raiment of righteousness,- that is the best. Such are among the Signs of God, that they may receive admonition	O Children of Adam! We have revealed unto you raiment to conceal your shame, and splendid vesture, but the raiment of restraint from evil, that is best. This is of the revelations of Allah, that they may remember	O children of Adam, We have indeed sent down to you clothing to cover your shame, and (clothing) for beauty; and clothing that guards against evil -- that is the best. This is of the messages of Allah that they may be mindful	‘O Children of Adam! We have certainly sent down to you garments to cover your nakedness, and for adornment. Yet the garment of Godwariness—that is the best.’ That is [one] of Allah’s signs, so that they may take admonition	c. 617 CE No direct report
27	يَٰبَنِىٓ ءَادَمَ لَا يَفْتِنَنَّكُمُ ٱلشَّيْطَٰنُ كَمَآ أَخْرَجَ أَبَوَيْكُم مِّنَ ٱلْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَٰتِهِمَآ ۗ إِنَّهُۥ يَرَىٰكُمْ هُوَ وَقَبِيلُهُۥ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ۗ إِنَّا جَعَلْنَا ٱلشَّيَٰطِينَ أَوْلِيَآءَ لِلَّذِينَ لَا يُؤْمِنُونَ	O ye Children of Adam! Let not Satan seduce you, in the same manner as He got your parents out of the Garden, stripping them of their raiment, to expose their shame: for he and his tribe watch you from a position where ye cannot see them: We m ade the evil ones friends (only) to those without faith	O Children of Adam! Let not Satan seduce you as he caused your (first) parents to go forth from the Garden and tore off from them their robe (of innocence) that he might manifest their shame to them. Lo! he seeth you, he and his tribe, from whence ye see him not. Lo! We have made the devils protecting friends for those who believe not	O children of Adam, let not the devil seduce you, as he expelled your parents from the garden, pulling off from their clothing that he might show them their shame. He surely sees you, he as well as his host, from whence you see them not. Surely We have made the devils to be the friends of those who believe not	‘O Children of Adam! Do not let Satan tempt you, like he expelled your parents from paradise, stripping them of their garments to expose to them their nakedness. Indeed he sees you—he and his hosts— whence you do not see them. We have indeed made the devils friends of those who have no faith.’	c. 617 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
28	وَإِذَا فَعَلُو فَٰحِشَة قَالُو وَجَدْنَا عَلَيْهَآ ءَابَآءَنَا وَ للَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ للَّهَ لَا يَأْمُرُ بِ لْفَحْشَآءِ أَتَقُولُونَ عَلَى للَّهِ مَا لَا تَعْلَمُونَ	When they do aught that is shameful, they say: "We found our fathers doing so"; and "God commanded us thus": Say: "Nay, God never commands what is shameful: do ye say of God what ye know not?"	And when they do some lewdness they say: We found our fathers doing it and Allah hath enjoined it on us. Say: Allah, verily, enjoineth not lewdness. Tell ye concerning Allah that which ye know not	And when they commit an indecency they say: We found our fathers doing this, and Allah has enjoined it on us. Say: Surely Allah enjoins not indecency. Do you say of Allah what you know not	When they commit an indecency, they say, ‘We found our fathers practising it, and Allah has enjoined it upon us.’ Say, ‘Indeed Allah does not enjoin indecencies. Do you attribute to Allah what you do not know?’	c. 617 CE No direct report
29	قُلْ أَمَرَ رَبِّى بِ لْقِسْطِ وَأَقِيمُو وُجُوهَكُمْ عِندَ كُلِّ مَسْجِ وَ دْعُوهُ مُخْلِصِينَ لَهُ لدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ	Say: "My Lord hath commanded justice; and that ye set your whole selves (to Him) at every time and place of prayer, and call upon Him, making your devotion sincere as in His sight: such as He created you in the beginning, so shall ye return."	Say: My Lord enjoineth justice. And set your faces upright (toward Him) at every place of worship and call upon Him, making religion pure for Him (only). As He brought you into being, so return ye (unto Him)	Say: My Lord enjoins justice. And set upright your faces at every time of prayer and call on Him, being sincere to Him in obedience. As He brought you into being, so shall you return	Say, ‘My Lord has enjoined justice,’ and [He has enjoined,] ‘Set your heart [on Him] at every occasion of prayer, and invoke Him, putting your exclusive faith in Him. Even as He brought you forth in the beginning, so will you return.’	c. 617 CE No direct report
30	فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ لضَّلَٰلَةُ إِنَّهُمُ تَّخَذُو لشَّيَٰطِينَ أَوْلِيَآءَ مِن دُونِ للَّهِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ	Some He hath guided: Others have (by their choice) deserved the loss of their way; in that they took the evil ones, in preference to God, for their friends and protectors, and think that they receive guidance	A party hath He led aright, while error hath just hold over (another) party, for lo! they choose the devils for protecting supporters instead of Allah and deem that they are rightly guided	A party has He guided, and another party -- perdition is justly their due. Surely they took the devils for friends instead of Allah, and they think that they are rightly guided	A part [of mankind] He has guided and a part has deserved [to be consigned to] error, for they took devils for guardians instead of Allah, and supposed they were guided	c. 617 CE No direct report
31		O Children of Adam! wear your beautiful apparel at every time and place of prayer: eat and drink: But waste not by excess, for God loveth not the wasters	O Children of Adam! Look to your adornment at every place of worship, and eat and drink, but be not prodigal. Lo! He loveth not the prodigals	O children of Adam, attend to your adornment at every time of prayer, and eat and drink and be not prodigal;	O Children of Adam! Put on your adornment on every occasion of prayer, and eat and drink, but do not waste; indeed He does not like the wasteful	c. 617 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
				surely He loves not the prodigals		
32	قُلْ مَنْ حَرَّمَ زِينَةَ ٱللَّهِ ٱلَّتِىٓ أَخْرَجَ لِعِبَادِهِۦ وَ ٱلطَّيِّبَٰتِ مِنَ ٱلرِّزْقِ قُلْ هِىَ لِلَّذِينَ ءَامَنُوا۟ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا خَالِصَةً يَوْمَ ٱلْقِيَٰمَةِ كَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ لِقَوْمٍ يَعْلَمُونَ	Say: Who hath forbidden the beautiful (gifts) of God, which He hath produced for His servants, and the things, clean and pure, (which He hath provided) for sustenance? Say: They are, in the life of this world, for those who believe, (and) pure ly for them on the Day of Judgment. Thus do We explain the signs in detail for those who understand	Say: Who hath forbidden the adornment of Allah which He hath brought forth for His bondmen, and the good things of His providing? Say: Such, on the Day of Resurrection, will be only for those who believed during the life of the world. Thus do we detail Our revelations for people who have knowledge	Say: Who has forbidden the adornment of Allah, which He has brought forth for His servants, and the good provisions? Say: These are for the believers in the life of this world, purely (theirs) on the Resurrection day. Thus do We make the messages clear for a people who know	Say, ‘Who has forbidden the adornment of Allah which He has brought forth for His servants, and the good things of [His] provision?’ Say, ‘These are for the faithful in the life of this world, and exclusively for them on the Day of Resurrection.’ Thus do We elaborate the signs for a people who have knowledge	c. 617 CE No direct report
33	قُلْ إِنَّمَا حَرَّمَ رَبِّىَ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَ ٱلْإِثْمَ وَ ٱلْبَغْىَ بِغَيْرِ ٱلْحَقِّ وَأَن تُشْرِكُوا۟ بِ ٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ	Say: the things that my Lord hath indeed forbidden are: shameful deeds, whether open or secret; sins and trespasses against truth or reason; assigning of partners to God, for which He hath given no authority; and saying things about God of whi ch ye have no knowledge	Say: My Lord forbiddeth only indecencies, such of them as are apparent and such as are within, and sin and wrongful oppression, and that ye associate with Allah that for which no warrant hath been revealed, and that ye tell concerning Allah that which ye know not	Say: My Lord forbids only indecencies, such of them as are apparent and such as are concealed, and sin and unjust rebellion, and that you associate with Allah that for which he has sent down no authority, and that you say of Allah what you know not	Say, ‘My Lord has only forbidden indecencies, the outward among them and the inward ones, and sin and undue aggression, and that you should ascribe to Allah partners for which He has not sent down any authority, and that you should attribute to Allah what you do not know	c. 617 CE No direct report
34	وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَآءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ	To every people is a term appointed: when their term is reached, not an hour can they	And every nation hath its term, and when its term cometh, they cannot put it	And every nation has a term; so when its term comes, they	There is a [preordained] time for every nation: when their time comes,	c. 617 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		cause delay, nor (an hour) can they advance (it in anticipation)	off an hour nor yet advance (it)	cannot remain behind the least while, nor can they precede (it)	they shall not defer it by a single hour nor shall they advance it	direct report
35	يَٰبَنِىٓ ءَادَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَٰتِى فَمَنِ ٱتَّقَىٰ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ	O ye Children of Adam! whenever there come to you apostles from amongst you, rehearsing My signs unto you,- those who are righteous and mend (their lives),- on them shall be no fear nor shall they grieve	O Children of Adam! When messengers of your own come unto you who narrate unto you My revelations, then whosoever refraineth from evil and amendeth - there shall no fear come upon them neither shall they grieve	O children of Adam, if messengers come to you from among you relating to you My messages, then whosoever guards against evil and acts aright -- they shall have no fear, nor shall they grieve	O Children of Adam! If there come to you apostles from among yourselves, recounting to you My signs, then those who are Godwary and righteous will have no fear, nor will they grieve	c. 617 CE No direct report
36	وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَٱسْتَكْبَرُوا۟ عَنْهَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ هُمْ فِيهَا خَٰلِدُونَ	But those who reject Our signs and treat them with arrogance,- they are companions of the Fire, to dwell therein (for ever)	But they who deny Our revelations and scorn them - each are rightful owners of the Fire; they will abide therein	And those who reject Our messages and turn away from them haughtily -- these are the companions of the Fire; they shall abide in it	But those who deny Our signs and are disdainful of them, they shall be the inmates of the Fire and they shall remain in it [forever]	c. 617 CE No direct report
37	فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِـَٔايَٰتِهِۦٓ أُو۟لَٰٓئِكَ يَنَالُهُمْ نَصِيبُهُم مِّنَ ٱلْكِتَٰبِ حَتَّىٰٓ إِذَا جَآءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوٓا۟ أَيْنَ مَا كُنتُمْ تَدْعُونَ مِن دُونِ ٱللَّهِ قَالُوا۟ ضَلُّوا۟ عَنَّا وَشَهِدُوا۟ عَلَىٰٓ أَنفُسِهِمْ أَنَّهُمْ كَانُوا۟ كَٰفِرِينَ	Who is more unjust than one who invents a lie against God or rejects His Signs? For such, their portion appointed must reach them from the Book (of decrees): until, when our messengers (of death) arrive and take their souls, they say: "Where a re the things that ye used to invoke besides God?" They will reply, "They have left us in the lurch," And they will bear witness against	Who doeth greater wrong than he who inventeth a lie concerning Allah or denieth Our tokens. (For such) their appointed portion of the Book (of destiny) reacheth them till, when Our messengers come to gather them, they say: Where (now) is that to which ye cried beside Allah? They say: They have departed from us. And they testify against themselves that they were disbelievers	Who is then more unjust than he who forges a lie against Allah or rejects His messages? These -- their portion of the Book shall reach them; until when Our messengers come to them causing them to die, they say: Where is that which you used to call upon besides Allah? They would say: They are gone	So who is a greater wrongdoer than him who fabricates a lie against Allah, or denies His signs? Their share, as decreed in the Book, shall reach them. When Our messengers come to take them away, they will say, ‘Where is that which you used to invoke besides Allah?’ They will say, ‘They have forsaken us,’ and they will testify against themselves that they were faithless	c. 617 CE No direct report

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		themselves, that they had rejected God		away from us. And they shall bear witness against themselves that they were disbelievers		
38	قَالَ ٱدْخُلُو فِىٓ أُمَمٍ قَدْ خَلَتْ مِن قَبْلِكُم مِّنَ ٱلْجِنِّ وَٱلْإِنسِ فِى ٱلنَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا حَتَّىٰٓ إِذَا ٱدَّارَكُو فِيهَا جَمِيعًا قَالَتْ أُخْرَىٰهُمْ لِأُولَىٰهُمْ رَبَّنَا هَٰٓؤُلَآءِ أَضَلُّونَا فَـَٔاتِهِمْ عَذَابًا ضِعْفًا مِّنَ ٱلنَّارِ قَالَ لِكُلٍّ ضِعْفٌ وَلَٰكِن لَّا تَعْلَمُونَ	He will say: "Enter ye in the company of the peoples who passed away before you - men and jinns, - into the Fire." Every time a new people enters, it curses its sister-people (that went before), until they follow each other, all into the Fire. Saith the last about the first: "Our Lord! it is these that misled us: so give them a double penalty in the Fire." He will say: "Doubled for all" : but this ye do not understand	He saith: Enter into the Fire among nations of the jinn and humankind who passed away before you. Every time a nation entereth, it curseth its sister (nation) till, when they have all been made to follow one another thither, the last of them saith unto the first of them: Our Lord! These led us astray, so give them double torment of the Fire. He saith: For each one there is double (torment), but ye know not	He will say: Enter into the Fire among the nations that have passed away before you from among the jinn and men. Every time a nation enters it curses its sister; until when they all follow one another into it, the last of them will say with regard to the first of them: Our Lord, these led us astray, so give them a double chastisement of the Fire. He will say: Each one has double but you know not	He will say, ‘Enter, along with the nations who passed before you of jinn and humans, into the Fire!’ Every time that a nation enters [hell], it will curse its sister [nation]. When they all rejoin in it, the last of them will say about the first of them, ‘Our Lord, it was they who led us astray; so give them a double punishment of the Fire.’ He will say, ‘It is double for each [of you], but you do not know.’	c. 617 CE No direct report
39	وَقَالَتْ أُولَىٰهُمْ لِأُخْرَىٰهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِن فَضْلٍ فَذُوقُو ٱلْعَذَابَ بِمَا كُنتُمْ تَكْسِبُونَ	Then the first will say to the last: "See then! No advantage have ye over us; so taste ye of the penalty for all that ye did !"	And the first of them saith unto the last of them: Ye were no whit better than us, so taste the doom for what ye used to earn	And the first of them will say to the last of them: You have no preference over us, so taste the chastisement for what you earned	And the first of them will say to the last of them, ‘You have no advantage over us! So taste the punishment because of what you used to earn.’	c. 617 CE No direct report
40		To those who reject Our signs and treat them with arrogance, no opening will there be of the gates of heaven, nor will they	Lo! they who deny Our revelations and scorn them, for them the gates of heaven will nor be opened not will they enter the Garden until the	Those who react Our messages and turn away from them haughtily, the doors of heaven	Indeed, those who deny Our signs and are disdainful of them— the gates of the heaven will not be opened for them, nor shall they enter	c. 617 CE No direct report

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		enter the garden, until the camel can pass through the eye of the needle: Such is Our reward for those in sin	camel goeth through the needle's eye. Thus do We requite the guilty	will not be opened for them, nor will they enter the Garden until the camel pass through the eye of the needle. And thus do We reward the guilty	paradise until the camel passes through the needle’s eye, and thus do We requite the guilty	
41		For them there is Hell, as a couch (below) and folds and folds of covering above: such is Our requital of those who do wrong	Theirs will be a bed of hell, and over them coverings (of hell). Thus do We requite wrong-doers	They shall have a bed of hell and over them coverings (of it). And thus do We requite the wrongdoers	They shall have hell for their resting place, and over them shall be sheets [of fire], and thus do We requite the wrongdoers	c. 617 CE No direct report
42	وَ لَّذِينَ ءَامَنُو وَعَمِلُو لصَّلِحَٰتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَآ أُ لَٰٓئِكَ أَصْحَٰبُ لْجَنَّةِ هُمْ فِيهَا خَٰلِدُونَ	But those who believe and work righteousness,- no burden do We place on any soul, but that which it can bear,- they will be Companions of the Garden, therein to dwell (for ever)	But (as for) those who believe and do good works - We tax not any soul beyond its scope - Such are rightful owners of the Garden. They abide therein	And as for those who believe and do good -- We impose not on any soul a duty beyond its scope -- they are the owners of the Garden; therein they abide	As for those who have faith and do righteous deeds —We task no soul except according to its capacity— they shall be the inhabitants of paradise, and they shall remain in it [forever]	c. 617 CE No direct report
43	وَنَزَعْنَا مَا فِى صُدُورِهِم مِّنْ غِ تَجْرِى مِن تَحْتِهِمُ لْأَنْهَٰرُ وَقَالُو لْحَمْدُ لِلَّهِ لَّذِى هَدَىٰنَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِىَ لَوْلَآ أَنْ هَدَىٰنَا للَّهُ لَقَدْ جَآءَتْ رُسُلُ رَبِّنَا بِ لْحَقِّ وَنُودُوٓ أَن تِلْكُمُ لْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ	And We shall remove from their hearts any lurking sense of injury;- beneath them will be rivers flowing;- and they shall say: "Praise be to God, who hath guided us to this (felicity): never could we have found	And We remove whatever rancour may be in their hearts. Rivers flow beneath them. And they say: The praise to Allah, Who hath guided us to this. We could not truly have been led aright if Allah had not guided us. Verily the messengers of our Lord did bring the Truth. And it is cried unto	And We shall remove whatever of ill-feeling is in their hearts -- rivers flow beneath them. And they say: All praise is due to Allah, Who guided us to this! And we would not have found	We will remove whatever rancour there is in their breasts, and streams will run for them. They will say, ‘All praise belongs to Allah, who guided us to this. We would have never been guided had not Allah guided us. Our Lord’s apostles had certainly brought the	c. 617 CE No direct report

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		guidance, had it not been for the guidance of God: indeed it was the truth, that the apostles of our Lord brought unto us." And they shall hear the cry: "Behold! the garden before you! Ye have been made its inheritors, for your deeds (of righteousness)."	them: This is the Garden. Ye inherit it for what ye used to do	the way if Allah had not guided us. Certainly the messengers of our Lord brought the truth. And it will be cried out to them: This is the Garden which you are made to inherit for what you did	truth.’ And the call would be made to them: ‘This is paradise, which you have been given to inherit because of what you used to do!’	
44		The Companions of the Garden will call out to the Companions of the Fire: "We have indeed found the promises of our Lord to us true: Have you also found Your Lord's promises true? " They shall say, "Yes"; but a crier shall proclaim between them : "The curse of God is on the wrong-doers;	And the dwellers of the Garden cry unto the dwellers of the Fire: We have found that which our Lord promised us (to be) the Truth. Have ye (too) found that which your Lord promised the Truth? They say: Yea, verily. And a crier in between them crieth: The curse of Allah is on evil-doers	And the owners of the Garden call out to the companions of the Fire: We have found that which our Lord promised us to be true; have you, too, found that which your Lord promised to be true? They will say: Yes. Then a crier will cry out among them: The curse of Allah is on the wrongdoers	The inhabitants of paradise will call out to the inmates of the Fire, ‘We found what our Lord promised us to be true; did you find what your Lord promised you to be true? ’ ‘Yes,’ they will say. Then a caller will announce in their midst, ‘May Allah’s curse be on the wrongdoers!’	c. 617 CE No direct report
45	لَّذِينَ يَصُدُّونَ عَن سَبِيلِ للَّهِ وَيَبْغُونَهَا عِوَ ا وَهُم لْءَاخِرَةِ كَٰفِرُونَ بِ	"Those who would hinder (men) from the path of God and would seek in it something crooked: they were those who denied the Hereafter."	Who debar (men) from the path of Allah and would have it crooked, and who are disbelievers in the Last Day	Who hinder (men) from Allah’s way and seek to make it crooked, and they are disbelievers in the Hereafter	—Those who bar [others] from the way of Allah, and seek to make it crooked, and disbelieve in the Hereafter	c. 617 CE No direct report

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46	وَبَيْنَهُمَا حِجَابٌ وَعَلَى ٱلْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّۢا بِسِيمَىٰهُمْ وَنَادَوْا۟ أَصْحَٰبَ ٱلْجَنَّةِ أَن سَلَٰمٌ عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ	Between them shall be a veil, and on the heights will be men who would know every one by his marks: they will call out to the Companions of the Garden, "peace on you": they will not have entered, but they will have an assurance (thereof)	Between them is a veil. And on the Heights are men who know them all by their marks. And they call unto the dwellers of the Garden: Peace be unto you! They enter it not although they hope (to enter)	And between them is a veil. And on the Elevated Places are men who know all by their marks. And they call out to the owners of the Garden: Peace be to you! They have not yet entered it, though they hope	And there will be a veil between them. And on the Elevations will be certain men who recognize each of them by their mark. They will call out to the inhabitants of paradise, ‘Peace be to you!’ (They will not have entered it, though they would be eager to do so	c. 617 CE No direct report
47		When their eyes shall be turned towards the Companions of the Fire, they will say: "Our Lord! send us not to the company of the wrong-doers."	And when their eyes are turned toward the dwellers of the Fire, they say: Our Lord! Place us not with the wrong-doing folk	And when their eyes are turned towards the companions of the Fire, they say: Our Lord, place us not with the unjust people	And when their look is turned toward the inmates of the Fire, they will say, ‘Our Lord, do not put us among the wrongdoing lot!’	c. 617 CE No direct report
48	وَنَادَىٰٓ أَصْحَٰبُ ٱلْأَعْرَافِ رِجَالًا يَعْرِفُونَهُم بِسِيمَىٰهُمْ قَالُوا۟ مَآ أَغْنَىٰ عَنكُمْ جَمْعُكُمْ وَمَا كُنتُمْ تَسْتَكْبِرُونَ	The men on the heights will call to certain men whom they will know from their marks, saying: "Of what profit to you were your hoards and your arrogant ways	And the dwellers on the Heights call unto men whom they know by their marks, (saying): What did your multitude and that in which ye took your pride avail you	And the owners of the Elevated Places call out to men whom they recognize by their marks, saying: Of no avail were to you your amassings and your arrogance	And the occupants of the Elevations will call out to certain men whom they recognize by their marks, ‘Your rallying did not avail you, nor what you used to disdain	c. 617 CE No direct report
49	أَهَٰٓؤُلَآءِ ٱلَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ ٱللَّهُ بِرَحْمَةٍ ٱدْخُلُوا۟ ٱلْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَآ أَنتُمْ تَحْزَنُونَ	"Behold! are these not the men whom you swore that God with His Mercy would never bless? Enter ye the Garden: no fear shall be on you, nor shall ye grieve."	Are these they of whom ye swore that Allah would not show them mercy? (Unto them it hath been said): Enter the Garden. No fear shall come upon you nor is it ye who will grieve	Are these they about whom you swore that Allah would not bestow mercy on them? Enter the Garden; you have no fear, nor shall you grieve	Are these the ones concerning whom you swore that Allah will not extend them any mercy? ’ ‘Enter paradise! You shall have no fear, nor shall you grieve.’	c. 617 CE No direct report

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50		The Companions of the Fire will call to the Companions of the Garden: "Pour down to us water or anything that God doth provide for your sustenance." They will say: "Both these things hath God forbidden to those who rejected Him."	And the dwellers of the Fire cry out unto the dwellers of the Garden: Pour on us some water or some wherewith Allah hath provided you. They say: Lo! Allah hath forbidden both to disbelievers (in His guidance)	And the companions on the Fire call out to the owners of the Garden: Pour on us some water or some of that which Allah has provided for you. They say: surely Allah has forbidden them both to the disbelievers	The inmates of the Fire will call out to the inhabitants of paradise, ‘Pour on us some water, or something of what Allah has provided you.’ They will say, ‘Allah has indeed forbidden these two to the faithless!’	c. 617 CE No direct report
51	ٱلَّذِينَ ٱتَّخَذُو دِينَهُمْ لَهْ ا وَلَعِ ا وَغَرَّتْهُمُ ٱلْحَيَوٰةُ لدُّنْيَا فَ ٱلْيَوْمَ نَنسَىٰهُمْ كَمَا نَسُو لِقَآءَ يَوْمِهِمْ هَٰذَا وَمَا كَانُو بِـَٔايَٰتِنَا يَجْحَدُونَ	"Such as took their religion to be mere amusement and play, and were deceived by the life of the world." That day shall We forget them as they forgot the meeting of this day of theirs, and as they were wont to reject Our signs	Who took their religion for a sport and pastime, and whom the life of the world beguiled. So this day We have forgotten them even as they forgot the meeting of this their Day and as they used to deny Our tokens	Who take their religion for an idle sport and a play, and this world’s life deceives them. So this day We shall forsake them, as they neglected the meetings of this day of theirs, and as they denied Our messages	Those who took their religion for diversion and play and whom the life of the world had deceived. So today We will forget them as they forgot the encounter of this day of theirs, and as they used to impugn Our signs	c. 617 CE No direct report
52	وَلَقَدْ جِئْنَٰهُم بِكِتَٰ فَصَّلْنَٰهُ عَلَىٰ عِلْمٍ هُ ى وَرَحْمَ لِّقَوْ يُؤْمِنُونَ	For We had certainly sent unto them a Book, based on knowledge, which We explained in detail,- a guide and a mercy to all who believe	Verily We have brought them a Scripture which We expounded with knowledge, a guidance and a mercy for a people who believe	And certainly We have brought them a Book which We make clear with knowledge, a guidance and a mercy for a people who believe	Certainly We have brought them a Book, which We have elaborated with knowledge, as a guidance and mercy for a people who have faith	c. 617 CE No direct report
53	هَلْ يَنظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِى تَأْوِيلُهُ يَقُولُ لَّذِينَ نَسُوهُ	Do they just wait for the final fulfilment of the event? On the day	Await they aught save the fulfilment thereof? On the day when the fulfilment	Do they wait for aught but its final sequel? On	Do they await anything but its fulfillment? The day when its fulfillment comes,	c. 617 CE No

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	مِن قَبْلُ قَدْ جَآءَتْ رُسُلُ رَبِّنَا بِ لْحَقِّ فَهَل لَّنَا مِن شُفَعَآءَ فَيَشْفَعُو لَنَآ أَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ لَّذِى كُنَّا نَعْمَلُ قَدْ خَسِرُوَ أَنفُسَهُمْ وَضَلَّ عَنْهُم مَّا كَانُو يَفْتَرُونَ	the event is finally fulfilled, those who disregarded it before will say: "The apostles of our Lord did indeed bring true (tidings). Have we no intercessors now to intercede on our behalf? Or could we be sent back? then should we behave differently from our behaviour in the past." In fact they will have lost their souls, and the things they invented will leave them in the lurch	thereof cometh, those who were before forgetful thereof will say: The messengers of our Lord did bring the Truth! Have we any intercessors, that they may intercede for us? Or can we be returned (to life on earth), that we may act otherwise than we used to act? They have lost their souls, and that which they devised hath failed them	the day when its final sequel comes, those who neglected it before will say: Indeed the messengers of our Lord brought the truth. Are there any intercessors on our behalf so that they should intercede for us? Or could we be sent back so that we should do (deeds) other than those which we did? Indeed they have lost their souls, and that which they forged has failed them	those who had forgotten it before will say, ‘Our Lord’s apostles had certainly brought the truth. If only we had some intercessors to intercede for us, or we would be returned, so that we may do differently from what we did!’ They have certainly ruined their souls, and what they used to fabricate has forsaken them	direct report
54		Your Guardian-Lord is God, Who created the heavens and the earth in six days, and is firmly established on the throne (of authority): He draweth the night as a veil o'er the day, each seeking the other in rapid succession: He created the sun, t he moon, and the stars, (all) governed by laws under His command. Is it not His to create and to govern? Blessed be God, the Cherisher and Sustainer of the worlds	Lo! your Lord is Allah Who created the heavens and the earth in six Days, then mounted He the Throne. He covereth the night with the day, which is in haste to follow it, and hath made the sun and the moon and the stars subservient by His command. His verily is all creation and commandment. Blessed be Allah, the Lord of the Worlds	Surely your Lord is Allah, Who created the heavens and the earth in six periods, and He is established on the Throne of Power. He makes the night cover the day, which it pursues incessantly. And (He created) the sun and the moon and the stars, made subservient by His command. Surely His is the creation and the command.	Indeed your Lord is Allah, who created the heavens and the earth in six days, and then settled on the Throne. He draws the night’s cover over the day, which pursues it swiftly, and [He created] the sun, the moon, and the stars, [all of them] disposed by His command. Look! All creation and command belong to Him. Blessed is Allah, the Lord of all the worlds	c. 617 CE No direct report

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				Blessed is Allah, the Lord of the worlds		
55		Call on your Lord with humility and in private: for God loveth not those who trespass beyond bounds	(O mankind!) Call upon your Lord humbly and in secret. Lo! He loveth not aggressors	Call on your Lord humbly and in secret. Surely He loves not the transgressors	Supplicate your Lord, beseechingly and secretly. Indeed He does not like the transgressors	c. 617 CE No direct report
56		Do no mischief on the earth, after it hath been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of God is (always) near to those who do good	Work not confusion in the earth after the fair ordering (thereof). and call on Him in fear and hope. Lo! the mercy of Allah is nigh unto the good	And make not mischief in the earth after its reformation, and call on Him, fearing and hoping. Surely the mercy of Allah is nigh to the doers of good	And do not cause corruption on the earth after its restoration, and supplicate Him with fear and hope: indeed Allah’s mercy is close to the virtuous	c. 617 CE No direct report
57	وَهُوَ ٱلَّذِى يُرْسِلُ ٱلرِّيَٰحَ بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦ حَتَّىٰٓ إِذَآ أَقَلَّتْ سَحَابًا ثِقَالًا سُقْنَٰهُ لِبَلَدٍ مَّيِّتٍ فَأَنزَلْنَا بِهِ ٱلْمَآءَ فَأَخْرَجْنَا بِهِۦ مِن كُلِّ ٱلثَّمَرَٰتِ كَذَٰلِكَ نُخْرِجُ ٱلْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ	It is He Who sendeth the winds like heralds of glad tidings, going before His mercy: when they have carried the heavy-laden clouds, We drive them to a land that is dead, make rain to descend thereon, and produce every kind of harvest therewith: thus shall We raise up the dead: perchance ye may remember	And He it is Who sendeth the winds as tidings heralding His mercy, till, when they bear a cloud heavy (with rain), We lead it to a dead land, and then cause water to descend thereon and thereby bring forth fruits of every kind. Thus bring We forth the dead. Haply ye may remember	And He it is Who sends for the winds bearing good news before His mercy; till, when they bear a laden cloud, We drive it to a dead land, then We send down water on it, then bring forth thereby fruits of all kinds. Thus do We bring forth	It is He who sends forth the winds as harbingers of His mercy. When they bear [rain-]laden clouds, We drive them toward a dead land and send down water on it, and with it We bring forth all kinds of crops. Thus shall We raise the dead; maybe you will take admonition	c. 617 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
				the dead that you may be mindful		
58	وَ لْبَلَدُ لطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَ لَّذِى خَبُثَ لَا يَخْرُجُ إِلَّا نَكِدًا كَذَٰلِكَ نُصَرِّفُ لْءَايَٰتِ لِقَوْمٍ يَشْكُرُونَ	From the land that is clean and good, by the will of its Cherisher, springs up produce, (rich) after its kind: but from the land that is bad, springs up nothing but that which is niggardly: thus do we explain the signs by various (symbols) to t hose who are grateful	As for the good land, its vegetation cometh forth by permission of its Lord; while as for that which is bad, only the useless cometh forth (from it). Thus do We recount the tokens for people who give thanks	And the good land -- its vegetation comes forth (abundantly) by the permission of its Lord. And that which is inferior -- (its herbage) comes forth but scantily. Thus do We repeat the messages for a people who give thanks	The good land—its vegetation comes out by the permission of its Lord, and as for that which is bad, it does not come out except sparsely. Thus do We paraphrase the signs variously for a people who give thanks	c. 617 CE No direct report
59	لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَٰقَوْمِ عْبُدُو للَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ	We sent Noah to his people. He said: "O my people! worship God! ye have no other god but Him. I fear for you the punishment of a dreadful day	We sent Noah (of old) unto his people, and he said: O my people! Serve Allah. Ye have no other Allah save Him. Lo! I fear for you the retribution of an Awful Day	Certainly We sent Noah to his people, so he said: O my people, serve Allah, you have no god other than Him. Indeed I fear for you the chastisement of a grievous day	Certainly We sent Noah to his people. He said, ‘O my people, worship Allah! You have no other god besides Him. Indeed I fear for you the punishment of a tremendous day.’	c. 617 CE No direct report
60	قَالَ لْمَلَأُ مِن قَوْمِهِ إِنَّا لَنَرَىٰكَ فِى ضَلَٰلٍ مُّبِينٍ	The leaders of his people said: "Ah! we see thee evidently wandering (in mind)."	The chieftains of his people said: Lo! we see thee surely in plain error	The chiefs of his people said: Surely we see thee in clear error	The elite of his people said, ‘Indeed we see you in manifest error.’	c. 617 CE No direct report
61		He said: "O my people! No wandering is there in my (mind): on the contrary I am an apostle from the Lord and Cherisher of the worlds	He said: O my people! There is no error in me, but I am a messenger from the Lord of the Worlds	He said: O my people, there is no error in me, but I am a messenger from the Lord of the worlds	He said, ‘O my people, I am not in error. Rather I am an apostle from the Lord of all the worlds	c. 617 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
62	أُبَلِّغُكُمْ رِسَٰلَٰتِ رَبِّى وَأَنصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ	"I but fulfil towards you the duties of my Lord's mission: Sincere is my advice to you, and I know from God something that ye know not	I convey unto you the messages of my Lord and give good counsel unto you, and know from Allah that which ye know not	I deliver to you the messages of my Lord, and I offer you good advice, and I know from Allah what you know not	I communicate to you the messages of my Lord, and I am your well-wisher, and I know from Allah what you do not know	c. 617 CE No direct report
63	أَوَعَجِبْتُمْ أَن جَآءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا۟ وَلَعَلَّكُمْ تُرْحَمُونَ	"Do ye wonder that there hath come to you a message from your Lord, through a man of your own people, to warn you,- so that ye may fear God and haply receive His Mercy?"	Marvel ye that there should come unto you a Reminder from your Lord by means of a man among you, that he may warn you, and that ye may keep from evil, and that haply ye may find mercy	Do you wonder that a reminder has come to your from your Lord through a man from among you, that he may warn you and that you may guard against evil, and that mercy may be shown to you	Do you consider it odd that a reminder from your Lord should come to you through a man from among yourselves, to warn you so that you may be Godwary and so that you may receive His mercy?’	c. 617 CE No direct report
64	فَكَذَّبُوهُ فَأَنجَيْنَٰهُ وَ لَّذِينَ مَعَهُ فِى لْفُلْكِ وَأَغْرَقْنَا لَّذِينَ كَذَّبُو بِـَٔايَٰتِنَآ إِنَّهُمْ كَانُو قَوْمًا عَمِينَ	But they rejected him, and We delivered him, and those with him, in the Ark: but We overwhelmed in the flood those who rejected Our signs. They were indeed a blind people	But they denied him, so We saved him and those with him in the ship, and We drowned those who denied Our tokens. Lo! they were blind folk	But they called him a liar, so We delivered him and those with him in the ark, and We drowned those who rejected Our messages. Surely they were a blind people	But they denied him. So We delivered him and those who were with him in the ark, and We drowned those who denied Our signs. Indeed they were a blind lot	c. 617 CE No direct report
65	وَإِلَىٰ عَادٍ أَخَاهُمْ هُو ا قَالَ يَٰقَوْمِ عْبُدُو للَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ أَفَلَا تَتَّقُونَ	To the 'Ad people, (We sent) Hud, one of their (own) brethren: He said: O my people! worship God! ye have no other god but Him will ye not fear (God)?"	And unto (the tribe of) A'ad (We sent) their brother, Hud. He said: O my people! Serve Allah. Ye have no other Allah save Him. Will ye not ward off (evil)	And to ‘Ad (We sent) their brother Hud. He said: O my people, serve Allah, you have no god other than Him. Will you not then guard against evil	And to [the people of] ‘Ad, Hud, their brother. He said, ‘O my people, worship Allah! You have no other god besides Him. Will you not then be wary [of Him]? &rsquo	c. 617 CE No direct report
66		The leaders of the Unbelievers among his people said: "Ah! we see	The chieftains of his people, who were disbelieving, said: Lo! we surely see thee in	The chiefs of those who disbelieved from among his	The elite of his people who were faithless said, ‘Indeed we see you to be in folly, and indeed	c. 617 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		thou art an imbecile!" and "We think thou art a liar!"	foolishness, and lo! we deem thee of the liars	people said: Certainly we see thee in folly, and we certainly think thee to be of the liars	we consider you to be a liar.’	direct report
67		He said: "O my people! I am no imbecile, but (I am) an apostle from the Lord and Cherisher of the worlds	He said: O my people! There is no foolishness in me, but I am a messenger from the Lord of the Worlds	He said: O my people, there is no folly in me, but I am a messenger of the Lord of the worlds	He said, ‘O my people, I am not in folly. Rather I am an apostle from the Lord of all the worlds	c. 617 CE No direct report
68	أُبَلِّغُكُمْ رِسٰلٰتِ رَبِّى وَأَنَا۠ لَكُمْ نَاصِحٌ أَمِينٌ	"I but fulfil towards you the duties of my Lord's mission: I am to you a sincere and trustworthy adviser	I convey unto you the messages of my Lord and am for you a true adviser	I deliver to you the messages of my Lord and I am a faithful adviser	I communicate to you the messages of my Lord and I am a trustworthy well-wisher for you	c. 617 CE No direct report
69	أَوَعَجِبْتُمْ أَن جَآءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَ ذْكُرُوٓ إِذْ جَعَلَكُمْ خُلَفَآءَ مِ بَعْدِ قَوْمِ نُو وَزَادَكُمْ فِى لْخَلْقِ بَ طَ فَ ذْكُرُوٓ ءَالَآءَ للَّهِ لَعَلَّكُمْ تُفْلِحُونَ	"Do ye wonder that there hath come to you a message from your Lord through a man of your own people, to warn you? call in remembrance that He made you inheritors after the people of Noah, and gave you a stature tall among the nations. Call in remembrance the benefits (ye have received) from God: that so ye may prosper."	Marvel ye that there should come unto you a Reminder from your Lord by means of a man among you, that he may warn you? Remember how He made you viceroys after Noah's folk, and gave you growth of stature. Remember (all) the bounties of your Lord, that haply ye may be successful	Do you wonder that a reminder has come to you from your Lord through a man from among you that he may warn you? And remember when He made you successors after Noah’s people and increased you in excellence of make. So remember the bounties of Allah, that you may be successful	Do you consider it odd that there should come to you a reminder from your Lord through a man from among yourselves, so that he may warn you? Remember when He made you successors after the people of Noah, and increased you vastly in creation. So remember Allah’s bounties so that you may be felicitous.’	c. 617 CE No direct report
70		They said: "Comest thou to us, that we may	They said: Hast come unto us that we should serve Allah alone, and	They said: Hast thou come to us that we may	They said, ‘Have you come to [tell] us that we	c. 617 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		worship God alone, and give up the cult of our fathers? bring us what thou threatenest us with, if so be that thou tellest the truth!"	forsake what our fathers worshipped? Then bring upon us that wherewith thou threatenest us if thou art of the truthful	serve Allah alone and give up that which our fathers used to serve? Then bring to us what thou threatenest us with, if thou are of the truthful	should worship Allah alone and abandon what our fathers have been worshiping? Then bring us what you threaten us with, should you be truthful.’	direct report
71		He said: "Punishment and wrath have already come upon you from your Lord: dispute ye with me over names which ye have devised - ye and your fathers,- without authority from God? then wait: I am amongst you, also waiting."	He said: Terror and wrath from your Lord have already fallen on you. Would ye wrangle with me over names which ye have named, ye and your fathers, for which no warrant from Allah hath been revealed? Then await (the consequence), lo! I (also) am of those awaiting (it)	He said: Indeed uncleanness and wrath from your Lord have lighted upon you. Do you dispute with me about names which you and your fathers have named? Allah has not sent any authority for them. Wait, then; I too with you am of those who wait	He said, ‘There has become due against you a punishment and wrath from your Lord. Do you dispute with me regarding names which you have named —you and your fathers— for which Allah has not sent down any authority? So wait! I too am waiting along with you.’	c. 617 CE No direct report
72	فَأَنجَيْنَٰهُ وَ لَّذِينَ مَعَهُ بِرَحْمَ مِّنَّا وَقَطَعْنَا دَابِرَ لَّذِينَ كَذَّبُو بِـَٔايَٰتِنَا وَمَا كَانُو مُؤْمِنِينَ	We saved him and those who adhered to him. By Our mercy, and We cut off the roots of those who rejected Our signs and did not believe	And We saved him and those with him by a mercy from Us, and We cut the root of those who denied Our revelations and were not believers	So We delivered him and those with him by mercy from Us, and We cut off the roots of those who rejected Our messages and were not believers	Then We delivered him and those who were with him by a mercy from Us, and We rooted out those who denied Our signs and were not faithful	c. 617 CE No direct report
73	وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَٰلِ ا قَالَ يَٰقَوْمِ عْبُدُو للَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ قَدْ جَآءَتْكُم	To the Thamud people (We sent) Salih, one of their own brethren: He	And to (the tribe of) Thamud (We sent) their brother Salih. He said: O my people! Serve Allah.	And to Thamud (We sent) their brother Salih. He said: O my	And to [the people of] Thamud, á¹¢a liá¸¥, their brother. He said, ‘O my	c. 617 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	بَيِّنَةٌ مِّن رَّبِّكُمْ هَٰذِهِ نَاقَةُ اللَّهِ لَكُمْ ءَايَةً فَذَرُوهَا تَأْكُلْ فِىٓ أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوٓءٍ فَيَأْخُذَكُمْ عَذَابٌ أَلِيمٌ	said: "O my people! worship God: ye have no other god but Him. Now hath come unto you a clear (Sign) from your Lord! This she-camel of God is a Sign unto you: So leave her to graze in God's earth, and let her come to no harm, or ye shall be seized with a grievous punishment	Ye have no other Allah save Him. A wonder from your Lord hath come unto you. Lo! this is the camel of Allah, a token unto you; so let her feed in Allah's earth, and touch her not with hurt lest painful torment seize you	people, serve Allah, you have no god other than Him. Clear proof has indeed come to you from your Lord. This is Allah’s she-camel -- a sign for you -- so leave her alone to pasture in Allah’s earth, and do her no harm, lest painful chastisement overtake you	people, worship Allah! You have no other god besides Him. There has certainly come to you a manifest proof from your Lord. This she-camel of Allah is a sign for you. Let her alone to graze [freely] in Allah’s land, and do not cause her any harm, for then you shall be seized by a painful punishment	direct report
74	وَٱذْكُرُوٓاْ إِذْ جَعَلَكُمْ خُلَفَآءَ مِنۢ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِى ٱلْأَرْضِ تَتَّخِذُونَ مِن سُهُولِهَا قُصُورًا وَتَنْحِتُونَ ٱلْجِبَالَ بُيُوتًا فَٱذْكُرُوٓاْ ءَالَآءَ ٱللَّهِ وَلَا تَعْثَوْاْ فِى ٱلْأَرْضِ مُفْسِدِينَ	"And remember how He made you inheritors after the 'Ad people and gave you habitations in the land: ye build for yourselves palaces and castles in (open) plains, and care out homes in the mountains; so bring to remembrance the benefits (ye hav e received) from God, and refrain from evil and mischief on the earth."	And remember how He made you viceroys after A'ad and gave you station in the earth. Ye choose castles in the plains and hew the mountains into dwellings. So remember (all) the bounties of Allah and do not evil, making mischief in the earth	And remember when He made you successors after ‘Ad and settled you in the land -- you make mansions on its plains and hew out houses in the mountains. So remember Allah’s bounties and act not corruptly in the land, making mischief	Remember when He made you successors after [the people of] ‘a€d, and settled you in the land: you build palaces in its plains, and hew houses out of the mountains. So remember Allah’s bounties, and do not act wickedly on the earth, causing corruption.’	c. 617 CE No direct report
75	قَالَ ٱلْمَلَأُ ٱلَّذِينَ ٱسْتَكْبَرُواْ مِن قَوْمِهِۦ لِلَّذِينَ ٱسْتُضْعِفُواْ لِمَنْ ءَامَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَٰلِحًا مُّرْسَلٌ مِّن رَّبِّهِۦ قَالُوٓاْ إِنَّا بِمَآ أُرْسِلَ بِهِۦ مُؤْمِنُونَ	The leaders of the arrogant party among his people said to those who were reckoned powerless - those among them who believed: "know ye indeed that Salih is an apostle from his Lord?" They	The chieftains of his people, who were scornful, said unto those whom they despised, unto such of them as believed: Know ye that Salih is one sent from his Lord? They said: Lo! In that wherewith he hath been sent we are believers	The arrogant chiefs of his people said to those who were weak, to those who believed from among them: Do you know that Salih is one sent by his Lord? They said:	The elite of his people who were arrogant said to those who were abased —to those among them who had faith— ‘Do you know that á¹¢a liá¸¥ has been sent by his Lord? ’ They said, ‘We indeed believe	c. 617 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		said: "We do indeed believe in the revelation which hat h been sent through him."		Surely we are believers in that wherewith he has been sent	in what he has been sent with.’	
76	قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوٓاْ إِنَّا بِٱلَّذِىٓ ءَامَنتُم بِهِۦ كَٰفِرُونَ	The Arrogant party said: "For our part, we reject what ye believe in."	Those who were scornful said: Lo! in that which ye believe we are disbelievers	Those who were haughty said: Surely we are disbelievers in that which you believe	Those who were arrogant said, ‘We indeed disbelieve in what you have believed.’	c. 617 CE No direct report
77		Then they ham-strung the she-camel, and insolently defied the order of their Lord, saying: "O Salih! bring about thy threats, if thou art an apostle (of God)!"	So they hamstrung the she-camel, and they flouted the commandment of their Lord, and they said: O Salih! Bring upon us that thou threatenest if thou art indeed of those sent (from Allah)	Then they hamstrung the she-camel and revolted against their Lord’s commandment, and said: O Salih, bring us that with which thou threatenest us, if thou art of the messengers	So they hamstrung the She-camel and defied the command of their Lord, and they said, ‘O á¹¢a liá¸¥, bring us what you threaten us with, if you are one of the apostles.’	c. 617 CE No direct report
78	فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُواْ فِى دَارِهِمْ جَٰثِمِينَ	So the earthquake took them unawares, and they lay prostrate in their homes in the morning	So the earthquake seized them, and morning found them prostrate in their dwelling-place	So the earthquake seized them, and they were motionless bodies in their abodes	So the earthquake seized them, and they lay lifeless prostrate in their homes	c. 617 CE No direct report
79		So Salih left them, saying: "O my people! I did indeed convey to you the message for which I was sent by my Lord: I gave you good counsel, but ye love not good counsellors!"	And (Salih) turned from them and said: O my people! I delivered my Lord's message unto you and gave you good advice, but ye love not good advisers	So he turned away from them and said: O my people, I delivered to you the message of my Lord and gave you good advice, but you love not good advisers	So he abandoned them [to their fate], and said, ‘O my people! Certainly I communicated to you the message of my Lord, and I was your well-wisher, but you did not like well-wishers.’	c. 617 CE No direct report
80		We also (sent) Lut: He said to his people: "Do ye commit lewdness such as no	And Lot! (Remember) when he said unto his folk: Will ye commit abomination such as no	And (We sent) Lot, when he said to his people: Do you	And Lot, when he said to his people, ‘What! Do you commit an outrage	c. 617 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		people in creation (ever) committed before you	creature ever did before you	commit an abomination which no one in the world did before you	none in the world ever committed before you?	direct report
81	إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّن دُونِ النِّسَاءِ بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ	"For ye practise your lusts on men in preference to women : ye are indeed a people transgressing beyond bounds."	Lo! ye come with lust unto men instead of women. Nay, but ye are wanton folk	Surely you come to males with lust instead of females. Nay, you are a people exceeding bounds	Indeed you come to men with desire instead of women! Rather you are a profligate lot.’	c. 617 CE No direct report
82	وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَن قَالُوا أَخْرِجُوهُم مِّن قَرْيَتِكُمْ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ	And his people gave no answer but this: they said, "Drive them out of your city: these are indeed men who want to be clean and pure!"	And the answer of his people was only that they said (one to another): Turn them out of your township. They are folk, forsooth, who keep pure	And the answer of his people was no other than that they said: Turn them out of your town; surely they are a people who aspire to purity	But the only answer of his people was that they said, ‘Expel them from your town! They are indeed a puritanical lot.’	c. 617 CE No direct report
83		But we saved him and his family, except his wife: she was of those who legged behind	And We rescued him and his household, save his wife, who was of those who stayed behind	So We delivered him and his followers, except his wife -- she was of those who remained behind	So We delivered him and his family, except his wife; she was one of those who remained behind	c. 617 CE No direct report
84		And we rained down on them a shower (of brimstone): Then see what was the end of those who indulged in sin and crime	And We rained a rain upon them. See now the nature of the consequence of evil-doers	And We rained upon them a rain. See, then, what was the end of the guilty	Then We poured down upon them a rain [of stones]. So observe how was the fate of the guilty	c. 617 CE No direct report
85	وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ قَدْ جَاءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا	To the Madyan people We sent Shu'aib, one of their own brethren: he said: "O my people! worship God; Ye have no other god but Him. Now hath	And unto Midian (We sent) their brother, Shu'eyb. He said: O my people! Serve Allah. Ye have no other Allah save Him. Lo! a clear proof hath come unto you from your Lord; so give full	And to Midian (We sent) their brother Shuaib. He said: O my people, serve Allah, you have no god other than Him. Clear	And to [the people of] Midian, Shu‘ayb, their brother. He said, ‘O my people, worship Allah! You have no other god besides Him. There has certainly come to you a	c. 617 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	لْأَرْضِ بَعْدَ إِصْلَٰحِهَا ذَٰلِكُمْ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ فِى خَيْ	come unto you a clear (Sign) from your Lord! Give just measure and weight, nor withhold from the people the things that are their due; and do no mischief on the earth after it has been set in order: that will be best for you, if ye have Faith	measure and full weight and wrong not mankind in their goods, and work not confusion in the earth after the fair ordering thereof. That will be better for you, if ye are believers	proof indeed has come to you from your Lord, so give full measure and weight and diminish not to men their things and make not mischief in the land after its reform. This is better for you, if you are believers	manifest proof from your Lord. Observe fully the measure and the balance, and do not cheat the people of their goods, and do not cause corruption on the earth after its restoration. That is better for you, if you are faithful	
86		"And squat not on every road, breathing threats, hindering from the path of God those who believe in Him, and seeking in it something crooked; But remember how ye were little, and He gave you increase. And hold in your mind's eye what was the end of those who did mischief	Lurk not on every road to threaten (wayfarers), and to turn away from Allah's path him who believeth in Him, and to seek to make it crooked. And remember, when ye were but few, how He did multiply you. And see the nature of the consequence for the corrupters	And lie not in wait on every road, threatening and turning away from Allah’s way him who believes in Him and seeking to make it crooked. And remember when you were few, then He multiplied you, and see what was the end of the mischief-makers	And do not lie in wait on every road to threaten and bar from the way of Allah those who have faith in Him, seeking to make it crooked. And remember when you were few, and He multiplied you, and observe how was the fate of the agents of corruption	c. 617 CE No direct report
87		"And if there is a party among you who believes in the message with which I have been sent, and a party which does not believe, hold yourselves in patience until God doth decide between us: for He is the best to decide	And if there is a party of you which believeth in that wherewith I have been sent, and there is a party which believeth not, then have patience until Allah judge between us. He is the Best of all who deal in judgment	And if there is a party of you who believe in that wherewith I am sent and another party who believe not, then wait patiently till Allah judges between us; and He is the Best of Judges	If a group of you have believed in what I have been sent with, and a group have not believed, be patient until Allah judges between us, and He is the best of judges.’	c. 617 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
88	قَالَ ٱلْمَلَأُ ٱلَّذِينَ ٱسْتَكْبَرُوا۟ مِن قَوْمِهِۦ لَنُخْرِجَنَّكَ يَٰشُعَيْبُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَكَ مِن قَرْيَتِنَآ أَوْ لَتَعُودُنَّ فِى مِلَّتِنَا ۚ قَالَ أَوَلَوْ كُنَّا كَٰرِهِينَ	The leaders, the arrogant party among his people, said: "O Shu'aib! we shall certainly drive thee out of our city - (thee) and those who believe with thee; or else ye (thou and they) shall have to return to our ways and religion." He said: "Wha t! even though we do detest (them)	The chieftains of his people, who were scornful, said: Surely we will drive thee out, O Shu'eyb, and those who believe with thee, from our township, unless ye return to our religion. He said: Even though we hate it	The arrogant chiefs of his people said: We will certainly turn thee out, O Shuaib and those who believe with thee from our town, or you shall come back to our religion. He said: Even though we dislike (it)	The elite of his people who were arrogant said, ‘O Shu‘ayb, we will surely expel you and the faithful who are with you from our town, or else you shall revert to our creed.’ He said, ‘What! Even if we should be unwilling?	c. 617 CE No direct report
89		"We should indeed invent a lie against God, if we returned to your ways after God hath rescued us therefrom; nor could we by any manner of means return thereto unless it be as in the will and plan of God, Our Lord. Our Lord can reach out to th e utmost recesses of things by His knowledge. In the God is our trust. our Lord! decide Thou between us and our people in truth, for Thou art the best to decide."	We should have invented a lie against Allah if we returned to your religion after Allah hath rescued us from it. It is not for us to return to it unless Allah our Lord should (so) will. Our Lord comprehendeth all things in knowledge. In Allah do we put our trust. Our Lord! Decide with truth between us and our folk, for Thou art the best of those who make decision	Indeed we should have forged a lie against Allah, if we go back to your religion after Allah has delivered us from it. And it is not for us to go back to it, unless Allah our Lord please. Our Lord comprehends all things in His knowledge. In Allah do we trust. Our Lord, decide between us and our people with truth, and Thou art the Best of Deciders	We would be fabricating a lie against Allah should we revert to your creed after Allah had delivered us from it. It does not behoove us to return to it, unless Allah, our Lord, should wish so. Our Lord embraces all things in [His] knowledge. In Allah we have put our trust.’ ‘Our Lord! Judge justly between us and our people, and You are the best of judges!’	c. 617 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
90	وَقَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُو مِن قَوْمِهِ لَئِنِ ٱتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا لَّخَٰسِرُونَ	The leaders, the unbelievers among his people, said: "If ye follow Shu'aib, be sure then ye are ruined!"	But the chieftains of his people, who were disbelieving, said: If ye follow Shu'eyb, then truly ye shall be the losers	And the chiefs of his people, who disbelieved, said: If you follow Shuaib, you are surely losers	The elite of his people who were faithless said, ‘If you follow Shu‘ayb, you will indeed be losers.’	c. 617 CE No direct report
91	فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُو فِى دَارِهِمْ جَٰثِمِينَ	But the earthquake took them unawares, and they lay prostrate in their homes before the morning	So the earthquake seized them and morning found them prostrate in their dwelling-place	So the earthquake overtook them, and they were motionless bodies in their abode -	So the earthquake seized them, and they lay lifeless prostrate in their homes	c. 617 CE No direct report
92		The men who reject Shu'aib became as if they had never been in the homes where they had flourished: the men who rejected Shu'aib - it was they who were ruined	Those who denied Shu'eyb became as though they had not dwelt there. Those who denied Shu'eyb, they were the losers	Those who called Shuaib a liar were as though they had never dwelt therein -- those who called Shuaib a liar, they were the losers	Those who impugned Shu‘ayb became as if they had never lived there. Those who impugned Shu‘ayb were themselves the losers	c. 617 CE No direct report
93	فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَٰلَٰتِ رَبِّى وَنَصَحْتُ لَكُمْ فَكَيْفَ ءَاسَىٰ عَلَىٰ قَوْ كَٰفِرِينَ	So Shu'aib left them, saying: "O my people! I did indeed convey to you the messages for which I was sent by my Lord: I gave you good counsel, but how shall I lament over a people who refuse to believe!"	So he turned from them and said: O my people! I delivered my Lord's messages unto you and gave you good advice; then how can I sorrow for a people that rejected (truth)	So he turned away from them and said: O my people, indeed I delivered to you the messages of my Lord and I gave you good advice; how, then, should I be sorry for a disbelieving people	So he abandoned them [to their fate] and said, ‘O my people! Certainly I communicated to you the messages of my Lord, and I was your well-wisher. So how should I grieve for a faithless lot?’	c. 617 CE No direct report
94	وَمَآ أَرْسَلْنَا فِى قَرْيَةٍ مِّن نَّبِىٍّ إِلَّآ أَخَذْنَآ أَهْلَهَا بِ لْبَأْسَآءِ وَ لضَّرَّآءِ لَعَلَّهُمْ يَضَّرَّعُونَ	Whenever We sent a prophet to a town, We took up its people in suffering and	And We sent no prophet unto any township but We did afflict its folk with tribulation and adversity	And We did not send a prophet to a town but We seized its people	We did not send a prophet to any town without visiting its people with stress and distress so that	c. 617 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		adversity, in order that they might learn humility	that haply they might grow humble	with distress and affliction that they might humble themselves	they might entreat [for Allah’s forgiveness]	direct report
95	ثُمَّ بَدَّلْنَا مَكَانَ لسَّيِّئَةِ لْحَسَنَةَ حَتَّىٰ عَفَو وَّقَالُو قَدْ مَسَّ ءَابَآءَنَا لضَّرَّآءُ وَ لسَّرَّآءُ فَأَخَذْنٰهُم بَغْتَ وَهُمْ لَا يَشْعُرُونَ	Then We changed their suffering into prosperity, until they grew and multiplied, and began to say: "Our fathers (too) were touched by suffering and affluence" ... Behold! We called them to account of a sudden, while they realised not (their pe ril)	Then changed We the evil plight for good till they grew affluent and said: Tribulation and distress did touch our fathers. Then We seized them unawares, when they perceived not	Then We changed the evil for the good, till they became affluent and said: Distress and happiness did indeed touch our fathers. So We took them by surprise while they perceived not	Then We changed the ill [conditions] to good until they multiplied [in numbers] and said, ‘Adversity and ease befell our fathers [too].’ Then We seized them suddenly while they were unaware	c. 617 CE No direct report
96	وَلَوْ أَنَّ أَهْلَ لْقُرَىٰٓ ءَامَنُو وَ ٱتَّقَوْ لَفَتَحْنَا عَلَيْهِم بَرَكٰتٍ مِّنَ لسَّمَآءِ وَ لْأَرْضِ وَلٰكِن كَذَّبُو فَأَخَذْنٰهُم بِمَا كَانُو يَكْسِبُونَ	If the people of the towns had but believed and feared God, We should indeed have opened out to them (All kinds of) blessings from heaven and earth; but they rejected (the truth), and We brought them to book for their misdeeds	And if the people of the townships had believed and kept from evil, surely We should have opened for them blessings from the sky and from the earth. But (unto every messenger) they gave the lie, and so We seized them on account of what they used to earn	And if the people of the towns had believed and kept their duty, We would certainly have opened for them blessings from he heavens and the earth. But they rejected, so We seized them for what they earned	If the people of the towns had been faithful and Godwary, We would have opened to them blessings from the heaven and the earth. But they denied; so We seized them because of what they used to earn	c. 617 CE No direct report
97	أَفَأَمِنَ أَهْلُ لْقُرَىٰٓ أَن يَأْتِيَهُم بَأْسُنَا بَيٰتًا وَهُمْ نَآئِمُونَ	Did the people of the towns feel secure against the coming of Our wrath by night while they were asleep	Are the people of the townships then secure from the coming of Our wrath upon them as a night-raid while they sleep	Are the people of the towns, then, secure from Our punishment coming to them by night while they sleep	Do the people of the towns feel secure from Our punishment overtaking them at night while they are asleep	c. 617 CE No direct report
98	أَوَأَمِنَ أَهْلُ لْقُرَىٰٓ أَن يَأْتِيَهُم بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ	Or else did they feel secure against its coming in broad daylight while they	Or are the people of the townships then secure from the coming of Our wrath upon them in the daytime while they play	Or, are the people of the towns secure from Our punishment	Do the people of the towns feel secure from Our punishment overtaking them at midday while they are playing around	c. 617 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		played about (care-free)		coming to them in the morning while they play		
99		Did they then feel secure against the plan of God?- but no one can feel secure from the Plan of God, except those (doomed) to ruin	Are they then secure from Allah's scheme? None deemeth himself secure from Allah's scheme save folk that perish	Are they secure from Allah’s plan? But none feels secure from Allah’s plan except the people who perish	Do they feel secure from Allah’s devising? No one feels secure from Allah’s devising except the people who are losers	c. 617 CE No direct report
100	أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ لْأَرْضَ مِ بَعْدِ أَهْلِهَآ أَن لَّوْ نَشَآءُ أَصَبْنَٰهُم بِذُنُوبِهِمْ وَنَطْبَعُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ	To those who inherit the earth in succession to its (previous) possessors, is it not a guiding, (lesson) that, if We so willed, We could punish them (too) for their sins, and seal up their hearts so that they could not hear	Is it not an indication to those who inherit the land after its people (who thus reaped the consequence of evil-doing) that, if We will, We can smite them for their sins and print upon their hearts so that they hear not	Is it not clear to those who inherit the earth after its (former) residents that, if We please, We would afflict them for their sins, and seal their hearts so they would not hear	Does it not dawn upon those who inherited the earth after its [former] inhabitants that if We wish We will punish them for their sins, and set a seal on their hearts so they would not hear	c. 617 CE No direct report
101		Such were the towns whose story We (thus) relate unto thee: There came indeed to them their apostles with clear (signs): But they would not believe what they had rejected before. Thus doth God seal up the hearts of those who reject faith	Such were the townships. We relate some tidings of them unto thee (Muhammad). Their messengers verily came unto them with clear proofs (of Allah's Sovereignty), but they could not believe because they had before denied. Thus doth Allah print upon the hearts of disbelievers (that they hear not)	Such were the towns some of whose news We have related to thee. And certainly their messengers came to them with clear arguments, but they would not believe what they had rejected before. Thus does Allah seal the hearts of the disbelievers	These are the towns some of whose accounts We recount to you. Their apostles certainly brought them manifest proofs, but they were not the ones to believe in what they had denied earlier. Thus does Allah put a seal on the hearts of the faithless	c. 617 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
102	وَمَا وَجَدْنَا لِأَكْثَرِهِم مِّنْ عَهْدٍ وَإِن وَجَدْنَآ أَكْثَرَهُمْ لَفَٰسِقِينَ	Most of them We found not men (true) to their covenant: but most of them We found rebellious and disobedient	We found no (loyalty to any) covenant in most of them. Nay, most of them We found wrong-doers	And We found not in most of them (faithfulness to) covenant; and We found most of them to be transgressors	We did not find in most of them any [loyalty to] covenants. Indeed We found most of them to be transgressors	c. 617 CE No direct report
103		Then after them We sent Moses with Our signs to Pharaoh and his chiefs, but they wrongfully rejected them: So see what was the end of those who made mischief	Then, after them, We sent Moses with our tokens unto Pharaoh and his chiefs, but they repelled them. Now, see the nature of the consequence for the corrupters	Then, after them, We sent Moses with Our messages to Pharaoh and his chiefs, but they disbelieved them. See, then, what was the end of the mischief-makers	Then after them We sent Moses with Our signs to Pharaoh and his elite, but they wronged them. So observe how was the fate of the agents of corruption	c. 617 CE No direct report
104		Moses said: "O Pharaoh! I am an apostle from the Lord of the worlds,	Moses said: O Pharaoh! Lo! I am a messenger from the Lord of the Worlds	And Moses said: O Pharaoh, surely I am a messenger from the Lord of the worlds	And Moses said, ‘O Pharaoh, I am indeed an apostle from the Lord of all the worlds	c. 617 CE No direct report
105	حَقِيقٌ عَلَىٰٓ أَن لَّآ أَقُولَ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ قَدْ جِئْتُكُم بِبَيِّنَةٍ مِّن رَّبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِيٓ إِسْرَٰٓءِيلَ	One for whom it is right to say nothing but truth about God. Now have I come unto you (people), from your Lord, with a clear (Sign): So let the Children of Israel depart along with me."	Approved upon condition that I speak concerning Allah nothing but the truth. I come unto you (lords of Egypt) with a clear proof from your Lord. So let the Children of Israel go with me	Worthy of not saying anything about Allah except the truth. I have come to you indeed with clear proof from your Lord, so let the Children of Israel go with me	It behooves me to say nothing about Allah except the truth. I certainly bring you a manifest proof from your Lord. So let the Children of Israel go with me.’	c. 617 CE No direct report
106		(Pharaoh) said: "If indeed thou hast come with a Sign, show it forth,- if thou tellest the truth."	(Pharaoh) said: If thou comest with a token, then produce it, if thou art of those who speak the truth	He said: If thou hast come with a sign, produce it, if thou are truthful	He said, ‘If you have brought a sign, produce it, should you be truthful.’	c. 617 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
107	فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ	Then (Moses) threw his rod, and behold! it was a serpent, plain (for all to see)	Then he flung down his staff and lo! it was a serpent manifest	So he threw his rod, then lo! it was a serpent manifest	Thereat he threw down his staff, and behold, it became a manifest python	c. 617 CE No direct report
108	وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ	And he drew out his hand, and behold! it was white to all beholders	And he drew forth his hand (from his bosom), and lo! it was white for the beholders	And he drew forth his hand, and lo! it was white to the beholders	Then he drew out his hand, and behold, it was white to the onlookers	c. 617 CE No direct report
109	قَالَ الْمَلَأُ مِن قَوْمِ فِرْعَوْنَ إِنَّ هَٰذَا لَسَاحِرٌ عَلِيمٌ	Said the Chiefs of the people of Pharaoh: "This is indeed a sorcerer well-versed	The chiefs of Pharaoh's people said: Lo! this is some knowing wizard	The chiefs of Pharaoh’s people said: Surely this is a skilful enchanter	The elite of Pharaoh’s people said, ‘This is indeed an expert magician	c. 617 CE No direct report
110	يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ	"His plan is to get you out of your land: then what is it ye counsel?"	Who would expel you from your land. Now what do ye advise	He intends to turn you out of your land. What do you advise	he seeks to expel you from your land.’ ‘So what do you advise?’	c. 617 CE No direct report
111	قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ	They said: "Keep him and his brother in suspense (for a while); and send to the cities men to collect	They said (unto Pharaoh): Put him off (a while) - him and his brother - and send into the cities summoners	They said: Put him off and his brother, and send summoners into the cities	They said, ‘Put him and his brother off for a while, and send heralds to the cities	c. 617 CE No direct report
112	يَأْتُوكَ بِكُلِّ سَاحِرٍ عَلِيمٍ	And bring up to thee all (our) sorcerers well-versed."	To bring each knowing wizard unto thee	To bring to thee every skilful enchanter	to bring you every expert magician.’	c. 617 CE No direct report
113		So there came the sorcerers to Pharaoh: They said, "of course we shall have a (suitable) reward if we win!"	And the wizards came to Pharaoh, saying: Surely there will be a reward for us if we are victors	And the enchanters came to Pharaoh, saying: We must surely have a reward if we prevail	And the magicians came to Pharaoh. They said, ‘We shall indeed have a reward if we were to be the victors?’	c. 617 CE No direct report
114		He said: "Yea, (and more),- for ye shall in that case be (raised to posts)	He answered: Yes, and surely ye shall be of those brought near (to me)	He said: Yes, and you shall certainly be of those who are near (to me)	He said, ‘Of course! And indeed you shall be among those near [to me].&rsquo	c. 617 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		nearest (to my person)."				
115		They said: "O Moses! wilt thou throw (first), or shall we have the (first) throw?"	They said: O Moses! Either throw (first) or let us be the first throwers	They said: O Moses, wilt thou cast, or shall we (be the first to) cast	They said, ‘O Moses, will you throw [first], or shall we throw?’	c. 617 CE No direct report
116	قَالَ أَلْقُو فَلَمَّآ أَلْقَوْ سَحَرُوٓ أَعْيُنَ لنَّاسِ وَ سْتَرْهَبُوهُمْ وَجَآءُو بِسِحْرٍ عَظِيمٍ	Said Moses: "Throw ye (first)." So when they threw, they bewitched the eyes of the people, and struck terror into them: for they showed a great (feat of) magic	He said: Throw! And when they threw they cast a spell upon the people's eyes, and overawed them, and produced a mighty spell	He said: Cast. So when they cast, they deceived the people’s eyes and overawed them, and they produced a mighty enchantment	He said, ‘Throw [yours].’ So when they threw, they bewitched the people’s eyes and overawed them, producing a tremendous magic	c. 617 CE No direct report
117	وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَلْقِ عَصَاكَ فَإِذَا هِىَ تَلْقَفُ مَا يَأْفِكُونَ	We put it into Moses's mind by inspiration: "Throw (now) thy rod":and behold! it swallows up straight away all the falsehoods which they fake	And We inspired Moses (saying): Throw thy staff! And lo! it swallowed up their lying show	And We revealed to Moses: Cast thy rod. Then lo! it swallowed up their lies	And We signalled to Moses: ‘Throw down your staff.’ And behold, it was swallowing what they had faked	c. 617 CE No direct report
118	فَوَقَعَ لْحَقُّ وَبَطَلَ مَا كَانُو يَعْمَلُونَ	Thus truth was confirmed, and all that they did was made of no effect	Thus was the Truth vindicated and that which they were doing was made vain	So the truth was established, and that which they did became null	So the truth came out, and what they had wrought was reduced to naught	c. 617 CE No direct report
119	فَغُلِبُو هُنَالِكَ وَ نقَلَبُو صٰغِرِينَ	So the (great ones) were vanquished there and then, and were made to look small	Thus were they there defeated and brought low	There they were vanquished, and they went back abased	Thereat they were vanquished, and they retreated, humiliated	c. 617 CE No direct report
120	وَأُلْقِىَ لسَّحَرَةُ سٰجِدِينَ	But the sorcerers fell down prostrate in adoration	And the wizards fell down prostrate	And the enchanters fell down prostrate -	And the magicians fell down in prostration	c. 617 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
121		Saying: "We believe in the Lord of the Worlds,	Crying: We believe in the Lord of the Worlds	They said: We believe in the Lord of the worlds	They said, ‘We have believed in the Lord of all the worlds	c. 617 CE No direct report
122	رَبِّ مُوسَىٰ وَهَٰرُونَ	"The Lord of Moses and Aaron."	The Lord of Moses and Aaron	The Lord of Moses and Aaron	the Lord of Moses and Aaron.’	c. 617 CE No direct report
123	قَالَ فِرْعَوْنُ ءَامَنتُم بِهِۦ قَبْلَ أَنْ ءَاذَنَ لَكُمْ ۖ إِنَّ هَٰذَا لَمَكْرٌ مَّكَرْتُمُوهُ فِى ٱلْمَدِينَةِ لِتُخْرِجُوا۟ مِنْهَآ أَهْلَهَا ۖ فَسَوْفَ تَعْلَمُونَ	Said Pharaoh: "Believe ye in Him before I give you permission? Surely this is a trick which ye have planned in the city to drive out its people: but soon shall ye know (the consequences)	Pharaoh said: Ye believe in Him before I give you leave! Lo! this is the plot that ye have plotted in the city that ye may drive its people hence. But ye shall come to know	Pharaoh said: You believe in Him before I give you permission! Surely this is a plot which you have plotted in the city, to turn out of it its people, but you shall know	Pharaoh said, ‘Do you profess faith in Him before I may permit you? It is indeed a plot you have devised in the city to expel its people from it. Soon you will know [the consequences]	c. 617 CE No direct report
124	لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَٰفٍ ثُمَّ لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ	"Be sure I will cut off your hands and your feet on apposite sides, and I will cause you all to die on the cross."	Surely I shall have your hands and feet cut off upon alternate sides. Then I shall crucify you every one	I shall certainly cut off your hands and your feet on opposites sides, then I shall crucify you all together	Surely I will cut off your hands and feet on opposite sides, and then I will surely crucify all of you.’	c. 617 CE No direct report
125	قَالُوٓا۟ إِنَّآ إِلَىٰ رَبِّنَا مُنقَلِبُونَ	They said: "For us, We are but sent back unto our Lord	They said: Lo! We are about to return unto our Lord	They said: surely to our Lord do we turn	They said, ‘Indeed we shall return to our Lord	c. 617 CE No direct report
126	وَمَا تَنقِمُ مِنَّآ إِلَّآ أَنْ ءَامَنَّا بِـَٔايَٰتِ رَبِّنَا لَمَّا جَآءَتْنَا ۖ رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ	"But thou dost wreak thy vengeance on us simply because we believed in the Signs of our Lord when they reached us! Our Lord! pour out on us patience and constancy, and take our souls unto thee as Muslims (who bow to thy will)	Thou takest vengeance on us only forasmuch as we believed the tokens of our Lord when they came unto us. Our Lord! Vouchsafe unto us steadfastness and make us die as men who have surrendered (unto Thee)	And thou takest revenge on us only because we believed in the messages of our Lord when they came to us. Our Lord, pour out on us patience and cause us to die in submission (to Thee)	You are vindictive toward us only because we have believed in the signs of our Lord, when they came to us.’ ‘Our Lord! Pour patience upon us, and grant us to die as muslims.’	c. 617 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
127	وَقَالَ ٱلْمَلَأُ مِن قَوْمِ فِرْعَوْنَ أَتَذَرُ مُوسَىٰ وَقَوْمَهُۥ لِيُفْسِدُوا۟ فِى ٱلْأَرْضِ وَيَذَرَكَ وَءَالِهَتَكَ ۚ قَالَ سَنُقَتِّلُ أَبْنَآءَهُمْ وَنَسْتَحْىِۦ نِسَآءَهُمْ ۖ وَإِنَّا فَوْقَهُمْ قَٰهِرُونَ	Said the chiefs of Pharaoh's people: "Wilt thou leave Moses and his people, to spread mischief in the land, and to abandon thee and thy gods?" He said: "Their male children will we slay; (only) their females will we save alive; and we have over them (power) irresistible."	The chiefs of Pharaoh's people said: (O King), wilt thou suffer Moses and his people to make mischief in the land, and flout thee and thy gods? He said: We will slay their sons and spare their women, for lo! we are in power over them	And the chiefs of Pharaoh’s people said: Wilt thou leave Moses and his people to make mischief in the land and forsake thee and thy gods? He said: We will slay their sons and spare their women, and surely we are dominant over them	The elite of Pharaoh’s people said, ‘Will you leave Moses and his people to cause corruption in the land, and to abandon you and your gods?’ He said, ‘We will kill their sons and spare their women, and indeed we are dominant over them.’	c. 617 CE No direct report
128	قَالَ مُوسَىٰ لِقَوْمِهِ ٱسْتَعِينُوا۟ بِٱللَّهِ وَٱصْبِرُوٓا۟ ۖ إِنَّ ٱلْأَرْضَ لِلَّهِ يُورِثُهَا مَن يَشَآءُ مِنْ عِبَادِهِۦ ۖ وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ	Said Moses to his people: "Pray for help from God, and (wait) in patience and constancy: for the earth is God's, to give as a heritage to such of His servants as He pleaseth; and the end is (best) for the righteous	And Moses said unto his people: Seek help in Allah and endure. Lo! the earth is Allah's. He giveth it for an inheritance to whom He will. And lo! the sequel is for those who keep their duty (unto Him)	Moses said to his people: Ask help from Allah and be patient. Surely the land is Allah’s -- He gives it for an inheritance to such of His servants as He pleases. And the end is for those who keep their duty	Moses said to his people, ‘Turn to Allah for help and be patient. The earth indeed belongs to Allah, and He gives its inheritance to whomever He wishes of His servants, and the outcome will be in favour of the Godwary.’	c. 617 CE No direct report
129	قَالُوٓا۟ أُوذِينَا مِن قَبْلِ أَن تَأْتِيَنَا وَمِنۢ بَعْدِ مَا جِئْتَنَا ۚ قَالَ عَسَىٰ رَبُّكُمْ أَن يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِى ٱلْأَرْضِ فَيَنظُرَ كَيْفَ تَعْمَلُونَ	They said: "We have had (nothing but) trouble, both before and after thou camest to us." He said: "It may be that your Lord will destroy your enemy and make you inheritors in the earth; that so He may try you by your deeds."	They said: We suffered hurt before thou camest unto us, and since thou hast come unto us. He said: It may be that your Lord is going to destroy your adversary and make you viceroys in the earth, that He may see how ye behave	They said: We were persecuted before thou camest to us and since thou hast come to us. He said: It may be that your Lord will destroy your enemy and make you rulers in the land, then He will see how you act	They said, ‘We were tormented before you came to us and [also] after you came to us.’ He said, ‘Maybe your Lord will destroy your enemy and make you successors in the land, and then He will see how you act.’	c. 617 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
130	وَلَقَدْ أَخَذْنَآ ءَالَ فِرْعَوْنَ بِ لسِّنِينَ وَنَقْ مِّنَ لثَّمَرٰتِ لَعَلَّهُمْ يَذَّكَّرُونَ	We punished the people of Pharaoh with years (of droughts) and shortness of crops; that they might receive admonition	And we straitened Pharaoh's folk with famine and dearth of fruits, that peradventure they might heed	And certainly We overtook Pharaoh’s people with droughts and diminution of fruits that they might be mindful	Certainly We afflicted Pharaoh’s clan with droughts and loss of produce, so that they may take admonition	c. 617 CE No direct report
131	فَإِذَا جَآءَتْهُمُ لْحَسَنَةُ قَالُو لَنَا هَٰذِهِ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُو بِمُوسَىٰ وَمَن مَّعَهُ أَلَآ إِنَّمَا طَٰٓئِرُهُمْ عِندَ للَّهِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ	But when good (times) came, they said, "This is due to us;" When gripped by calamity, they ascribed it to evil omens connected with Moses and those with him! Behold! in truth the omens of evil are theirs in God's sight, but most of them do not understand	But whenever good befell them, they said: This is ours; and whenever evil smote them they ascribed it to the evil auspices of Moses and those with him. Surely their evil auspice was only with Allah. But most of them knew not	But when good befell them they said: This is due to us. And when evil afflicted them, they attributed it to the ill-luck of Moses and those with him. Surely their evil fortune is only from Allah, but most of them know not	But whenever any good came to them, they would say, ‘This is our due.’ And if any ill visited them, they took it for ill omens attending Moses and those who were with him. (Look! Indeed the cause of their ill omens is with Allah, but most of them do not know.	c. 617 CE No direct report
132	وَقَالُو مَهْمَا تَأْتِنَا بِهِ مِنْ ءَايَ لِّتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ	They said (to Moses): "Whatever be the Signs thou bringest, to work therewith thy sorcery on us, we shall never believe in thee	And they said: Whatever portent thou bringest wherewith to bewitch us, we shall not put faith in thee	And they said: Whatever sign thou mayest bring to us to charm us therewith -- we shall not believe in thee	And they said, ‘Whatever sign you may bring us to bewitch us, we are not going to believe you.’	c. 617 CE No direct report
133	فَأَرْسَلْنَا عَلَيْهِمُ لطُّوفَانَ وَ لْجَرَادَ وَ لْقُمَّلَ وَ لضَّفَادِعَ وَ لدَّمَ ءَايٰتٍ مُّفَصَّلٰتٍ فَ سْتَكْبَرُو وَكَانُو قَوْ ا مُّجْرِمِينَ	So We sent (plagues) on them: Wholesale death, Locusts, Lice, Frogs, And Blood: Signs openly self-explained: but they were steeped in arrogance,- a people given to sin	So We sent against them the flood and the locusts and the vermin and the frogs and the blood - a succession of clear signs. But they were arrogant and became a guilty folk	So We sent upon them widespread death, and the locusts and the lice and the frogs and the blood -- clear signs. But they behaved haughtily and they were a guilty people	So We sent against them a flood and locusts, lice, frogs and blood, as distinct signs. But they acted arrogantly, and they were a guilty lot	c. 617 CE No direct report
134	وَلَمَّا وَقَعَ عَلَيْهِمُ لرِّجْزُ قَالُو يٰمُوسَى دْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِندَكَ لَئِن كَشَفْتَ عَنَّا لرِّجْزَ	Every time the penalty fell on them, they said: "O Moses! on your behalf call on thy	And when the terror fell on them they cried: O Moses! Pray for us unto thy Lord, because He hath a covenant with thee. If	And when the plague fell upon them, they said: O Moses, pray for us to thy	Whenever a plague fell upon them, they would say, ‘O Moses, invoke your Lord for us by the covenant He has made	c. 617 CE No direct report

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	لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِىٓ إِسْرَٰٓءِيلَ	Lord in virtue of his promise to thee: If thou wilt remove the penalty from us, we shall truly believe in thee, and we shall send away the Children of Israel w ith thee."	thou removest the terror from us we verily will trust thee and will let the Children of Israel go with thee	Lord as He has made promise with thee. If thou remove the plague from us, we will certainly believe in thee and will let the Children of Israel go with thee	with you. If you remove the plague from us, we will certainly believe in you and let the Children of Israel go along with you.’	
135	فَلَمَّا كَشَفْنَا عَنْهُمُ ٱلرِّجْزَ إِلَىٰٓ أَجَلٍ هُم بَٰلِغُوهُ إِذَا هُمْ يَنكُثُونَ	But every time We removed the penalty from them according to a fixed term which they had to fulfil,- Behold! they broke their word	But when We did remove from them the terror for a term which they must reach, behold! they broke their covenant	But when We removed the plague from them till a term which they should attain, lo! they broke (their promise)	But when We had removed the plague from them until a term that they should have completed, behold, they broke their promise	c. 617 CE No direct report
136	فَٱنتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَٰهُمْ فِى ٱلْيَمِّ بِأَنَّهُمْ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَكَانُوا۟ عَنْهَا غَٰفِلِينَ	So We exacted retribution from them: We drowned them in the sea, because they rejected Our Signs and failed to take warning from them	Therefore We took retribution from them; therefore We drowned them in the sea: because they denied Our revelations and were heedless of them	So We exacted retribution from them and drowned them in the sea, because they rejected Our signs and were heedless of them	So We took vengeance on them and drowned them in the sea, for they denied Our signs and were oblivious to them	c. 617 CE No direct report
137	وَأَوْرَثْنَا ٱلْقَوْمَ ٱلَّذِينَ كَانُوا۟ يُسْتَضْعَفُونَ مَشَٰرِقَ ٱلْأَرْضِ وَمَغَٰرِبَهَا ٱلَّتِى بَٰرَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ ٱلْحُسْنَىٰ عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ بِمَا صَبَرُوا۟ وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُۥ وَمَا كَانُوا۟ يَعْرِشُونَ	And We made a people, considered weak (and of no account), inheritors of lands in both east and west, - lands whereon We sent down Our blessings. The fair promise of thy Lord was fulfilled for the Children of Israel, because they had patience and constancy, and We levelled to the ground the great works and fine buildings which Pharaoh and his people erected (with such pride)	And We caused the folk who were despised to inherit the eastern parts of the land and the western parts thereof which We had blessed. And the fair word of thy Lord was fulfilled for the Children of Israel because of their endurance; and We annihilated (all) that Pharaoh and his folk had done and that they had contrived	And We made the people who were deemed weak to inherit the eastern lands and the western ones which We had blessed. And the good word of thy Lord was fulfilled in the Children of Israel -- because of their patience. And We destroyed what Pharaoh and his people had wrought and	We made the people who were abased the heirs to the east and west of the land which We had blessed, and your Lord’s best word [of promise] was fulfilled for the Children of Israel because of their patience, and We destroyed what Pharaoh and his people had built and what they used to erect	c. 617 CE No direct report

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				what they had built		
138	وَجَٰوَزْنَا بِبَنِىٓ إِسْرَٰٓءِيلَ ٱلْبَحْرَ فَأَتَوْا۟ عَلَىٰ قَوْمٍ يَعْكُفُونَ عَلَىٰٓ أَصْنَامٍ لَّهُمْ قَالُوا۟ يَٰمُوسَى ٱجْعَل لَّنَآ إِلَٰهًا كَمَا لَهُمْ ءَالِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ	We took the Children of Israel (with safety) across the sea. They came upon a people devoted entirely to some idols they had. They said: "O Moses! fashion for us a god like unto the gods they have." He said: "Surely ye are a people without kn owledge	And We brought the Children of Israel across the sea, and they came unto a people who were given up to idols which they had. They said: O Moses! Make for us a god even as they have gods. He said: Lo! ye are a folk who know not	And We took the Children of Israel across the sea. Then they came to a people who were devoted to their idols. They said: O Moses, make for us a god as they have gods. He said: Surely you are an ignorant people	We carried the Children of Israel across the sea, whereat they came upon a people cleaving to certain idols that they had. They said, ‘O Moses, make for us a god like the gods that they have.’ He said, ‘You are indeed an ignorant lot	c. 617 CE No direct report
139	إِنَّ هَٰٓؤُلَآءِ مُتَبَّرٌ مَّا هُمْ فِيهِ وَبَٰطِلٌ مَّا كَانُوا۟ يَعْمَلُونَ	"As to these folk,- the cult they are in is (but) a fragment of a ruin, and vain is the (worship) which they practise."	Lo! as for these, their way will be destroyed and all that they are doing is in vain	(As to) these, that wherein they are engaged shall be destroyed and that which they do is vain	What they are engaged in is indeed bound to perish, and what they have been doing shall come to naught.’	c. 617 CE No direct report
140		He said: "Shall I seek for you a god other than the (true) God, when it is God Who hath endowed you with gifts above the nations?"	He said: Shall I seek for you a god other than Allah when He hath favoured you above (all) creatures	He said: Shall I seek for you a god other than Allah, while He has made you excel (all) created things	He said, ‘Shall I find you a god other than Allah, while He has graced you over all the nations? ’	c. 617 CE No direct report
141	وَإِذْ أَنجَيْنَٰكُم مِّنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ يُقَتِّلُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ وَفِى ذَٰلِكُم بَلَآءٌ مِّن رَّبِّكُمْ عَظِيمٌ	And remember We rescued you from Pharaoh's people, who afflicted you with the worst of penalties, who slew your male children and saved alive your females: in that was a momentous trial from your Lord	And (remember) when We did deliver you from Pharaoh's folk who were afflicting you with dreadful torment, slaughtering your sons and sparing your women. That was a tremendous trial from your Lord	And when We delivered you from Pharaoh’s people, who subjected you to severe torment, killing your sons and sparing your women. And therein was a great trial from your Lord	And when We delivered you from Pharaoh’s clan who inflicted on you a terrible torment, slaughtering your sons and sparing your women, and there was a great test in that from your Lord	c. 617 CE No direct report
142		We appointed for Moses thirty nights, and completed (the period) with ten	And when We did appoint for Moses thirty nights (of solitude), and added to them ten, and he	And We appointed for Moses thirty nights, and	And We made an appointment with Moses for thirty nights, and completed them with ten	c. 617 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		(more): thus was completed the term (of communion) with his Lord, forty nights. And Moses had charged his brother Aaron (before he went up): "Act for me amongst my peopl e: Do right, and follow not the way of those who do mischief."	completed the whole time appointed by his Lord of forty nights; and Moses said unto his brother, Aaron: Take my place among the people. Do right, and follow not the way of mischief-makers	completed them with ten, so the appointed time of his Lord was complete forty nights. And Moses said to his brother Aaron: Take my place among my people, and act well and follow not the way of the mischief-makers	[more]; thus the tryst of his Lord was completed in forty nights. And Moses said to Aaron, his brother, ‘Be my successor among my people, and set things right and do not follow the way of the agents of corruption.’	direct report
143		When Moses came to the place appointed by Us, and his Lord addressed him, He said: "O my Lord! show (Thyself) to me, that I may look upon thee." God said: "By no means canst thou see Me (direct); But look upon the mount; if it abide in its pla ce, then shalt thou see Me." When his Lord manifested His glory on the Mount, He made it as dust. And Moses fell down in a swoon. When he recovered his senses he said: "Glory be to Thee! to Thee I turn in repentance, and I am the first to believe."	And when Moses came to Our appointed tryst and his Lord had spoken unto him, he said: My Lord! Show me (Thy Self), that I may gaze upon Thee. He said: Thou wilt not see Me, but gaze upon the mountain! If it stand still in its place, then thou wilt see Me. And when his Lord revealed (His) glory to the mountain He sent it crashing down. And Moses fell down senseless. And when he woke he said: Glory unto Thee! I turn unto Thee repentant, and I am the first of (true) believers	And when Moses came at Our appointed time and his Lord spoke to him, he said: My Lord, show me (Thyself) so that I may look at Thee. He said: Thou canst not see Me; but look at the mountain; if it remains firm in its place, then wilt thou see Me. So when his Lord manifested His glory to the mountain, He made it crumble and Moses fell down in a swoon. Then when he recovered, he said: Glory be to Thee! I turn to	When Moses arrived at Our tryst and his Lord spoke to him, he said, ‘My Lord, show [Yourself] to me, that I may look at You!’ He said, ‘You shall not see Me. But look at the mountain: if it abides in its place, then you will see Me.’ So when his Lord disclosed Himself to the mountain, He levelled it, and Moses fell down swooning. And when he recovered, he said, ‘Immaculate are You! I turn to You in penitence, and I am the first of the faithful.’	c. 617 CE No direct report

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				Thee, and I am the first of the believers		
144		(God) said: "O Moses! I have chosen thee above (other) men, by the mission I (have given thee) and the words I (have spoken to thee): take then the (revelation) which I give thee, and be of those who give thanks."	He said: O Moses! I have preferred thee above mankind by My messages and by My speaking (unto thee). So hold that which I have given thee, and be among the thankful	He said: O Moses, surely I have chosen thee above the people by My messages and My words. So take hold of what I give thee and be of the grateful	He said, ‘O Moses, I have chosen you over the people with My messages and My speech. So take what I give you, and be among the grateful.’	c. 617 CE No direct report
145		And We ordained laws for him in the tablets in all matters, both commanding and explaining all things, (and said): "Take and hold these with firmness, and enjoin thy people to hold fast by the best in the precepts: soon shall I show you the ho mes of the wicked,- (How they lie desolate)."	And We wrote for him, upon the tablets, the lesson to be drawn from all things and the explanation of all things, then (bade him): Hold it fast; and command thy people (saying): Take the better (course made clear) therein. I shall show thee the abode of evil-livers	And We ordained for him in the tablets admonition of every kind and clear explanation of all things. So take hold of them with firmness and enjoin thy people to take hold of what is best thereof. I shall show you the abode of the transgressors	And We wrote for him in the Tablets advice concerning all things and an elaboration of all things, [and We said], ‘Hold on to them with power, and bid your people to hold on to the best of [what is in] them. Soon I shall show you the abode of the transgressors	c. 617 CE No direct report
146	سَأَصْرِفُ عَنْ ءَايَٰتِىَ ٱلَّذِينَ يَتَكَبَّرُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَإِن يَرَوْا۟ كُلَّ ءَايَةٍ لَّا يُؤْمِنُوا۟ بِهَا وَإِن يَرَوْا۟ سَبِيلَ ٱلرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِن يَرَوْا۟ سَبِيلَ ٱلْغَىِّ يَتَّخِذُوهُ	Those who behave arrogantly on the earth in defiance of right - them will I turn away from My signs: Even if they see all the signs, they will not believe in	I shall turn away from My revelations those who magnify themselves wrongfully in the earth, and if they see each token believe it not, and if they see the way of righteousness choose it	I shall turn away from My messages those who are unjustly proud in the earth. And if they see every sign, they will	Soon I shall turn away from My signs those who are unduly arrogant in the earth: [even] though they should see every sign, they will not believe in it, and if they see the way of rectitude	c. 617 CE No direct report

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	سَبِيـ ـا ذَٰلِكَ بِأَنَّهُمْ كَذَّبُو بِـَٔايَٰتِنَا وَكَانُو عَنْهَا غَٰفِلِينَ	them; and if they see the way of right conduct, they will not adopt it as the way; but if they see the way of error, that is the way they will adopt. For they have rejected our signs, and failed to take warning from them	nor for (their) way, and if they see the way of error choose if for (their) way. That is because they deny Our revelations and are used to disregard them	not believe in it; and if they see the way of rectitude, they take it not for a way; and if they see the way of error, they take it for a way. This is because they reject Our messages and are heedless of them	they will not take it as [their] way, and if they see the way of error they will take it as [their] way. That is because they deny Our signs and are oblivious to them.’	
147	وَ لَّذِينَ كَذَّبُو بِـَٔايَٰتِنَا وَلِقَآءِ لْءَاخِرَةِ حَبِطَتْ أَعْمَٰلُهُمْ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُو يَعْمَلُونَ	Those who reject Our signs and the meeting in the Hereafter,- vain are their deeds: Can they expect to be rewarded except as they have wrought	Those who deny Our revelations and the meeting of the Hereafter, their works are fruitless. Are they requited aught save what they used to do	And those who reject Our messages and the meeting of the Hereafter -- their deeds are fruitless. Can they be rewarded except for what they do	Those who deny Our signs and the encounter of the Hereafter, their works have failed. Shall they be requited except for what they used to do	c. 617 CE No direct report
148	وَ تَّخَذَ قَوْمُ مُوسَىٰ مِ بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْ ا جَسَ ا لَّهُ خُوَارٌ أَلَمْ يَرَوْ أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا تَّخَذُوهُ وَكَانُو ظَٰلِمِينَ	The people of Moses made, in his absence, out of their ornaments, the image of calf, (for worship): it seemed to low: did they not see that it could neither speak to them, nor show them the way? They took it for worship and they did wrong	And the folk of Moses, after (he left them), chose a calf (for worship), (made) out of their ornaments, of saffron hue, which gave a lowing sound. Saw they not that it spake not unto them nor guided them to any way? They chose it, and became wrong-doers	And Moses’ people made of their ornaments a calf after him -- a (lifeless) body, having a lowing sound. Could they not see that it spoke not to them, nor guided them in the way? They took it (for worship) and they were unjust	The people of Moses took up in his absence a calf [cast] from their ornaments —a body that gave out a lowing sound. Did they not regard that it did not speak to them, nor did it guide them to any way? They took it up [for worship] and they were wrongdoers	c. 617 CE No direct report
149		When they repented, and saw that they had erred, they said: "If our Lord have not mercy upon us and forgive us, we shall indeed be of those who perish."	And when they feared the consequences thereof and saw that they had gone astray, they said: Unless our Lord have mercy on us and forgive us, we verily are of the lost	And when they repented and saw that they had gone astray, they said: If our Lord have not mercy on us and forgive us, we	But when they became remorseful and realised they had gone astray, they said, ‘Should our Lord have no mercy on us, and forgive us, we will be surely among the losers.’	c. 617 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
				shall certainly be of the losers		
150		When Moses came back to his people, angry and grieved, he said: "Evil it is that ye have done in my place in my absence: did ye make haste to bring on the judgment of your Lord?" He put down the tablets, seized his brother by (the hair of) his head, and dragged him to him. Aaron said: "Son of my mother! the people did indeed reckon me as naught, and went near to slaying me! Make not the enemies rejoice over my misfortune, nor count thou me amongst the people of sin."	And when Moses returned unto his people, angry and grieved, he said: Evil is that (course) which ye took after I had left you. Would ye hasten on the judgment of your Lord? And he cast down the tablets, and he seized his brother by the head, dragging him toward him. He said: Son of my mother! Lo! the folk did judge me weak and almost killed me. Oh, make not mine enemies to triumph over me and place me not among the evil-doers	And when Moses returned to his people, wrathful, grieved, he said: Evil is that which you have done after me! Did you hasten on the judgment of your Lord? And he threw down the tablets and seized his brother by the head, dragging him towards him. He said: Son of my mother, the people reckoned me weak an had well-nigh slain me. So make not the enemies to rejoice over me and count me not among the unjust people	And when Moses returned to his people, angry and indignant, he said, ‘Evil has been your conduct in my absence! Would you hasten on the edict of your Lord? ’ He threw down the tablets and seized his brother by the head, pulling him towards himself. He said, ‘Son of my mother, indeed this people thought me to be weak, and they were about to kill me. So do not let the enemies gloat over me, and do not take me with the wrongdoing lot.’	c. 617 CE No direct report
151		Moses prayed: "O my Lord! forgive me and my brother! admit us to Thy mercy! for Thou art the Most Merciful	He said: My Lord! Have mercy on me and on my brother; bring us into Thy mercy, Thou the Most Merciful of all who show mercy	He said: My Lord, forgive me and my brother, and admit us to Thy mercy, and Thou art the Most Merciful of	He said, ‘My Lord, forgive me and my brother, and admit us into Your mercy, for You are the most merciful of the merciful	c. 617 CE No direct report

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		of those who show mercy!"		those who show mercy		
152		Those who took the calf (for worship) will indeed be overwhelmed with wrath from their Lord, and with shame in this life: thus do We recompense those who invent (falsehoods)	Lo! Those who chose the calf (for worship), terror from their Lord and humiliation will come upon them in the life of the world. Thus do We requite those who invent a lie	Those who took the calf (for a god) -- wrath from their Lord, and disgrace in this world’s life, will surely overtake them. And thus do We recompense those who invent lies	Indeed those who took up the calf [for worship] shall be overtaken by their Lord’s wrath and abasement in the life of the world.’ Thus do We requite the fabricators [of lies]	c. 617 CE No direct report
153	وَ لَّذِينَ عَمِلُو لسَّيِّـَٔاتِ ثُمَّ تَابُو مِ بَعْدِهَا وَءَامَنُوٓ إِنَّ رَبَّكَ مِ بَعْدِهَا لَغَفُو رَّحِيـ	But those who do wrong but repent thereafter and (truly) believe,- verily thy Lord is thereafter Oft-Forgiving, Most Merciful	But those who do ill-deeds and afterward repent and believe - lo! for them, afterward, Allah is Forgiving, Merciful	And those who do evil deeds, then repent after that and believe -- thy Lord after that is surely Forgiving, Merciful	Yet [to] those who commit misdeeds but repent after that, and believe, —indeed, after that, your Lord shall surely be all-forgiving, all-merciful	c. 617 CE No direct report
154	وَلَمَّا سَكَتَ عَن مُّوسَى لْغَضَبُ أَخَذَ لْأَلْوَاحَ وَفِى نُسْخَتِهَا هُ ى وَرَحْمَ لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ	When the anger of Moses was appeased, he took up the tablets: in the writing thereon was guidance and Mercy for such as fear their Lord	Then, when the anger of Moses abated, he took up the tablets, and in their inscription there was guidance and mercy for all those who fear their Lord	And when Moses’ anger calmed down, he took up the tablets; and in the writing thereof was guidance and mercy for those who fear their Lord	And when Moses’ indignation abated, he picked up the tablets whose inscriptions contained guidance and mercy for those who are in awe of their Lord	c. 617 CE No direct report
155		And Moses chose seventy of his people for Our place of meeting: when they were seized with violent quaking, he prayed: "O my Lord! if it had been Thy will Thou couldst have	And Moses chose of his people seventy men for Our appointed tryst and, when the trembling came on them, he said: My Lord! If Thou hadst willed Thou hadst destroyed them long before, and me with them. Wilt thou destroy us for	And Moses chose of his people seventy men for Our appointment. So when the earthquake overtook them, he said: My Lord, if Thou	Moses chose seventy men from his people for Our tryst, and when the earthquake seized them, he said, ‘My Lord, had You wished, You would have destroyed them and me before. Will You destroy us because of what the fools amongst us have	c. 617 CE No direct report

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		destroyed, long before, both them and me: wouldst Thou destroy us for the deeds of the foolish ones among us? this is no more than Thy trial: by it Thou causest whom Thou wilt to stray, and Thou leadest whom Thou wilt into the right path. Thou art our Protector: so forgive us and give us Thy mercy; for Thou art the best of those who forgive	that which the ignorant among us did? It is but Thy trial (of us). Thou sendest whom Thou wilt astray and guidest whom Thou wilt: Thou art our Protecting Friend, therefore forgive us and have mercy on us, Thou, the Best of all who show forgiveness	hadst pleased, Thou hadst destroyed them before and myself (too). Wilt Thou destroy us for that which the foolish among us have done? It is naught but Thy trial. Thou causest to perish thereby whom Thou pleasest and guidest whom Thou pleasest. Thou art our Protector, so forgive us and have mercy on us, and Thou art the Best of those who forgive	done? It is only Your test by which You lead astray whomever You wish and guide whomever You wish. You are our master, so forgive us and have mercy on us, for You are the best of those who forgive	
156	وَ كْتُبْ لَنَا فِى هٰذِهِ لدُّنْيَا حَسَنَ وَفِى لْءَاخِرَةِ إِنَّا هُدْنَآ إِلَيْكَ قَالَ عَذَابِىٓ أُصِيبُ بِهِ مَنْ أَشَآءُ وَرَحْمَتِى وَسِعَتْ كُلَّ شَىْ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ لزَّكَوٰةَ وَ لَّذِينَ هُم بِـَٔايَٰتِنَا يُؤْمِنُونَ	"And ordain for us that which is good, in this life and in the Hereafter: for we have turned unto Thee." He said: "With My punishment I visit whom I will; but My mercy extendeth to all things. That (mercy) I shall ordain for those who do right, and practise regular charity, and those who believe in Our signs;	And ordain for us in this world that which is good, and in the Hereafter (that which is good), Lo! We have turned unto Thee. He said: I smite with My punishment whom I will, and My mercy embraceth all things, therefore I shall ordain it for those who ward off (evil) and pay the poor-due, and those who believe Our revelations	And ordain for us good in this world’s life and in the Hereafter for surely we turn to Thee. He said: I afflict with My chastisement whom I please, and My mercy encompasses all things. So I ordain it for those who keep their duty and pay the poor-rate, and those who believe in Our messages -	And appoint goodness for us in this world and the Hereafter, for indeed we have come back to You.’ Said He, ‘I visit My punishment on whomever I wish, but My mercy embraces all things. Soon I shall appoint it for those who are Godwary and give the zaka t and those who believe in Our sign	c. 617 CE No direct report
157		"Those who follow the apostle,	Those who follow the messenger, the Prophet	Those who follow the	—those who follow the Apostle, the	c. 617 CE

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		the unlettered Prophet, whom they find mentioned in their own (scriptures),- in the law and the Gospel;- for he commands them what is just and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); He releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him, honour him, help him, and follow the light which is sent down with him,- it is they who will prosper."	who can neither read nor write, whom they will find described in the Torah and the Gospel (which are) with them. He will enjoin on them that which is right and forbid them that which is wrong. He will make lawful for them all good things and prohibit for them only the foul; and he will relieve them of their burden and the fetters that they used to wear. Then those who believe in him, and honour him, and help him, and follow the light which is sent down with him: they are the successful	Messenger-Prophet, the Ummi, whom they find mentioned in the Torah and the Gospel. He enjoins them good and forbids them evil, and makes lawful to them the good things and prohibits for them impure things and removes from them their burden and the shackles which were on them. So those who believe in him and honour him and help him, and follow the light which has been sent down with him -- these are the successful	uninstructed prophet, whose mention they find written with them in the Torah and the Evangel, who bids them to do what is right and forbids them from what is wrong, makes lawful to them all the good things and forbids them from all vicious things, and relieves them of their burdens and the shackles that were upon them —those who believe in him, honour him, and help him and follow the light that has been sent down with him, they are the felicitous.’	No direct report
158	قُلْ يَٰٓأَيُّهَا لنَّاسُ إِنِّى رَسُولُ للَّهِ إِلَيْكُمْ جَمِيعًا لَّذِى لَهُ مُلْكُ لسَّمَٰوَٰتِ وَ لْأَرْضِ لَآ إِلَٰهَ إِلَّا هُوَ يُحْىِ وَيُمِيتُ فَـَٔامِنُو	day: "O men! I am sent unto you all, as the Apostle of God, to Whom belongeth the	Say (O Muhammad): O mankind! Lo! I am the messenger of Allah to you all - (the messenger of) Him unto Whom	Say: O mankind, surely I am the Messenger of Allah to you all, of Him, Whose	Say, ‘O mankind! I am the Apostle of Allah to you all, [of Him] to whom belongs the kingdom of the	c. 617 CE No direct report

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	بِ للَّهِ وَرَسُولِهِ لنَّبِيِّ لْأُمِّيِّ لَّذِى يُؤْمِنُ بِ للَّهِ وَكَلِمَٰتِهِ وَ تَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ	dominion of the heavens and the earth: there is no god but He: it is He That giveth both life and death. So believe in God and His Apostle, the Unlettered Prophe t, who believeth in God and His words: follow him that (so) ye may be guided."	belongeth the Sovereignty of the heavens and the earth. There is no Allah save Him. He quickeneth and He giveth death. So believe in Allah and His messenger, the Prophet who can neither read nor write, who believeth in Allah and in His Words, and follow him that haply ye may be led aright	is the kingdom of the heavens and the earth. There is no god but He; He gives life and causes death. So believe in Allah and His Messenger, the Ummi Prophet who believes in Allah and His words, and follow him so that you may be guided aright	heavens and the earth. There is no god except Him. He gives life and brings death.’ So have faith in Allah and His Apostle, the uninstructed prophet, who has faith in Allah and His words, and follow him so that you may be guided	
159	وَمِن قَوْمِ مُوسَىٰٓ أُمَّةٌ يَهْدُونَ بِ لْحَقِّ وَبِهِۦ يَعْدِلُونَ	Of the people of Moses there is a section who guide and do justice in the light of truth	And of Moses' folk there is a community who lead with truth and establish justice therewith	And of Moses’ people is a party who guide with truth, and therewith they do justice	Among the people of Moses is a nation who guide [the people] by the truth and do justice thereby	c. 617 CE No direct report
160	وَقَطَّعْنَٰهُمُ ٱثْنَتَىْ عَشْرَةَ أَسْبَاطًا أُمَمًا ۚ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ إِذِ ٱسْتَسْقَىٰهُ قَوْمُهُۥٓ أَنِ ٱضْرِب بِّعَصَاكَ ٱلْحَجَرَ ۖ فَ ٱنۢبَجَسَتْ مِنْهُ ٱثْنَتَا عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ ۚ وَظَلَّلْنَا عَلَيْهِمُ ٱلْغَمَٰمَ وَأَنزَلْنَا عَلَيْهِمُ ٱلْمَنَّ وَ ٱلسَّلْوَىٰ ۖ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ ۚ وَمَا ظَلَمُونَا وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ	We divided them into twelve tribes or nations. We directed Moses by inspiration, when his (thirsty) people asked him for water: "Strike the rock with thy staff": out of it there gushed forth twelve springs: Each group knew its own place for w ater. We gave them the shade of clouds, and sent down to them manna and quails, (saying): "Eat of the good things We have provided for you": (but they rebelled); to Us they did no harm, but they	We divided them into twelve tribes, nations; and We inspired Moses, when his people asked him for water, saying: Smite with thy staff the rock! And there gushed forth therefrom twelve springs, so that each tribe knew their drinking-place. And we caused the white cloud to overshadow them and sent down for them the manna and the quails (saying): Eat of the good things wherewith we have provided you. They wronged Us not, but they were wont to wrong themselves	And We divided them into twelve tribes, as nations. And We revealed to Moses when his people asked him for water: Strike the rock with thy staff; so out flowed from it twelve springs. Each tribe knew its drinking-place. And We made the clouds to give shade over them and We sent to them manna and quails. Eat of the good things We have given you. And they did not do Us any harm,	We split them up into twelve tribal communities, and We revealed to Moses, when his people asked him for water, [saying], ‘Strike the rock with your staff,’ whereat twelve fountains gushed forth from it. Every tribe came to know its drinking-place. And We shaded them with clouds, and We sent down to them manna and quails: ‘Eat of the good things We have provided you.’ And they did not wrong Us, but they used to wrong [only] themselves	c. 617 CE No direct report

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		harmed their own souls		but they wronged themselves		
161		And remember it was said to them: "Dwell in this town and eat therein as ye wish, but say the word of humility and enter the gate in a posture of humility: We shall forgive you your faults; We shall increase (the portion of) those who do good."	And when it was said unto them: Dwell in this township and eat therefrom whence ye will, and say "Repentance," and enter the gate prostrate; We shall forgive you your sins; We shall increase (reward) for the right-doers	And when it was said to them: Dwell in this town and eat from it whence you wish, and make petition for forgiveness, and enter the gate submissively, We shall forgive you your wrongs. We shall give more to the doers of good	And when they were told, ‘Settle in this town and eat thereof whence you wish; and say, ‘‘Relieve [us of the burden of our sins],’’ and enter prostrating at the gate, that We may forgive your iniquities, and soon We shall enhance the virtuous.’	c. 617 CE No direct report
162	فَبَدَّلَ الَّذِينَ ظَلَمُو مِنْهُمْ قَوْلًا غَيْرَ الَّذِى قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْ ا مِّنَ لسَّمَآءِ بِمَا كَانُو يَظْلِمُونَ	But the transgressors among them changed the word from that which had been given them so we sent on them a plague from heaven. For that they repeatedly transgressed	But those of them who did wrong changed the word which had been told them for another saying, and We sent down upon them wrath from heaven for their wrongdoing	But those who were unjust among them changed it for a word other than that which they were told, so We sent upon them a pestilence from heaven for their wrongdoing	But the wrongdoers changed the saying with other than what they had been told. So We sent against them a plague from the sky because of the wrongs they used to commit	c. 617 CE No direct report
163	وَسْـَٔلْهُمْ عَنِ لْقَرْيَةِ لَّتِى كَانَتْ حَاضِرَةَ لْبَحْرِ إِذْ يَعْدُونَ فِى لسَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّ ا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَٰلِكَ نَبْلُوهُم بِمَا كَانُو يَفْسُقُونَ	Ask them concerning the town standing close by the sea. Behold! they transgressed in the matter of the Sabbath. For on the day of their Sabbath their fish did come to them, openly holding up their heads, but on the day they had no Sabbath, th ey came	Ask them (O Muhammad) of the township that was by the sea, how they did break the Sabbath, how their big fish came unto them visibly upon their Sabbath day and on a day when they did not keep Sabbath came they not unto them. Thus did We try them for that they were evil-livers	And ask them about the town which stood by the sea. When they violated the Sabbath, when their fish came to them on their Sabbath day on the surface, and when it was not their Sabbath they came not to	Ask them about the town that was situated on the seaside, when they violated the Sabbath, when their fish would come to them on the Sabbath day, visibly on the shore, but on days when they were not keeping Sabbath they would not come to them. Thus did We test them because of the	c. 617 CE No direct report

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		not: thus did We make a trial of them, for they were given to transgression		them. Thus did We try them because they transgressed	transgressions they used to commit	
164	وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا ۙ اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا ۖ قَالُوا مَعْذِرَةً إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ	When some of them said: "Why do ye preach to a people whom God will destroy or visit with a terrible punishment? "- said the preachers:" To discharge our duty to your Lord, and perchance they may fear Him."	And when a community among them said: Why preach ye to a folk whom Allah is about to destroy or punish with an awful doom, they said: In order to be free from guilt before your Lord, and that haply they may ward off (evil)	And when a party of them said: Why preach you to a people whom Allah would destroy or whom He would chastise with a severe chastisement? They said: To be free from blame before your Lord, and that haply they may guard against evil	When a group of them said, ‘Why do you advise a people whom Allah will destroy or punish with a severe punishment?’ They said, ‘As an excuse before your Lord, and [with the hope] that they may be Godwary.’	c. 617 CE No direct report
165	فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ	When they disregarded the warnings that had been given them, We rescued those who forbade Evil; but We visited the wrong-doers with a grievous punishment because they were given to transgression	And when they forgot that whereof they had been reminded, We rescued those who forbade wrong, and visited those who did wrong with dreadful punishment because they were evil-livers	So when they neglected that whereof they had been reminded, We delivered those who forbade evil and We overtook those who were iniquitous with an evil chastisement because they transgressed	So when they forgot what they had been reminded of We delivered those who forbade evil [conduct] and seized the wrongdoers with a terrible punishment because of the transgressions they used to commit	c. 617 CE No direct report
166	فَلَمَّا عَتَوْا عَن مَّا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ	When in their insolence they transgressed (all) prohibitions, We said to them: "Be ye apes, despised and rejected."	So when they took pride in that which they had been forbidden, We said unto them: Be ye apes despised and loathed	So when they revoltingly persisted in that which they had been forbidden, We said to them: Be (as) apes, despised and hated	When they defied [the command pertaining to] what they were forbidden from, We said to them, ‘Be you spurned apes.’	c. 617 CE No direct report

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167	وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ مَن يَسُومُهُمْ سُوٓءَ ٱلْعَذَابِ ۗ إِنَّ رَبَّكَ لَسَرِيعُ ٱلْعِقَابِ ۖ وَإِنَّهُۥ لَغَفُورٌ رَّحِيمٌ	Behold! thy Lord did declare that He would send against them, to the Day of Judgment, those who would afflict them with grievous penalty. Thy Lord is quick in retribution, but He is also Oft-forgiving, Most Merciful	And (remember) when thy Lord proclaimed that He would raise against them till the Day of Resurrection those who would lay on them a cruel torment. Lo! verily thy Lord is swift in prosecution and lo! verily He is Forgiving, Merciful	And when thy Lord declared that He would send against them to the day of Resurrection those who would subject them to severe torment. Surely thy Lord is Quick in requiting; and surely He is Forgiving, Merciful	And when your Lord proclaimed that He would surely send against them, until the Day of Resurrection, those who would inflict on them a terrible punishment. Indeed your Lord is swift in retribution, and indeed He is all-forgiving, all-merciful	c. 617 CE No direct report
168	وَقَطَّعْنَٰهُمْ فِى ٱلْأَرْضِ أُمَمًا ۖ مِّنْهُمُ ٱلصَّٰلِحُونَ وَمِنْهُمْ دُونَ ذَٰلِكَ ۖ وَبَلَوْنَٰهُم بِٱلْحَسَنَٰتِ وَٱلسَّيِّـَٔاتِ لَعَلَّهُمْ يَرْجِعُونَ	We broke them up into sections on this earth. There are among them some that are the righteous, and some that are the opposite. We have tried them with both prosperity and adversity: In order that they might turn (to us)	And We have sundered them in the earth as (separate) nations. Some of them are righteous, and some far from that. And We have tried them with good things and evil things that haply they might return	And We divided them in the earth into parties -- some of them are righteous and some of them are otherwise. And We tried them with blessings and misfortunes that they might turn	We dispersed them into communities around the earth: some of them were righteous, and some of them otherwise, and We tested them with good and bad [times] so that they may come back	c. 617 CE No direct report
169	فَخَلَفَ مِنۢ بَعْدِهِمْ خَلْفٌ وَرِثُوا۟ ٱلْكِتَٰبَ يَأْخُذُونَ عَرَضَ هَٰذَا ٱلْأَدْنَىٰ وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِن يَأْتِهِمْ عَرَضٌ مِّثْلُهُۥ يَأْخُذُوهُ ۚ أَلَمْ يُؤْخَذْ عَلَيْهِم مِّيثَٰقُ ٱلْكِتَٰبِ أَن لَّا يَقُولُوا۟ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ وَدَرَسُوا۟ مَا فِيهِ ۗ وَٱلدَّارُ ٱلْءَاخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ۗ أَفَلَا تَعْقِلُونَ	After them succeeded an (evil) generation: They inherited the Book, but they chose (for themselves) the vanities of this world, saying (for excuse): "(Everything) will be forgiven us." (Even so), if similar vanities came their way, they would (again) seize them. Was not the covenant of the Book taken from them, that they would not ascribe to God anything but the truth? and they study	And a generation hath succeeded them who inherited the scriptures. They grasp the goods of this low life (as the price of evil-doing) and say: It will be forgiven us. And if there came to them (again) the offer of the like, they would accept it (and would sin again). Hath not the covenant of the Scripture been taken on their behalf that they should not speak aught concerning Allah save the truth? And they have studied that which is therein. And the abode of the Hereafter is better, for	Then after them came an evil posterity who inherited the Book, taking the trail goods of this low life and saying: It will be forgiven us. And if the like good came to them, they would take it (too). Was not a promise taken from them in the Book that they would not speak anything about Allah but the truth? And they	Then they were succeeded by an evil posterity which inherited the Book: they grab the transitory gains of this lower world, and say, ‘It will be forgiven us.’ And if similar transitory gains were to come their way, they would grab them too. Was not the covenant of the Book taken with them that they shall not attribute anything to Allah except the truth? They have studied what is in it, and [know that] the abode of the Hereafter is better for those who are	c. 617 CE No direct report

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		what is in the Book. But best for the righteous is the home in the Hereafter. Will ye not understand	those who ward off (evil). Have ye then no sense	study what is in it. And the abode of the Hereafter is better for those who keep their duty. Do you not then understand	Godwary. Do you not apply reason	
170		As to those who hold fast by the Book and establish regular prayer,- never shall We suffer the reward of the righteous to perish	And as for those who make (men) keep the Scripture, and establish worship - lo! We squander not the wages of reformers	And as for those who hold fast by the Book and keep up prayer -- surely We waste not the reward of the reformers	As for those who hold fast to the Book and maintain the prayer —indeed We do not waste the reward of those who bring about reform	c. 617 CE No direct report
171	وَإِذْ نَتَقْنَا ٱلْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّوٓاْ أَنَّهُۥ وَاقِعٌۢ بِهِمْ خُذُواْ مَآ ءَاتَيْنَٰكُم بِقُوَّةٍ وَٱذْكُرُواْ مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ	When We shook the Mount over them, as if it had been a canopy, and they thought it was going to fall on them (We said): "Hold firmly to what We have given you, and bring (ever) to remembrance what is therein; perchance ye may fear God."	And when We shook the Mount above them as it were a covering, and they supposed that it was going to fall upon them (and We said): Hold fast that which We have given you, and remember that which is therein, that ye may ward off (evil)	And when We shook the mountain over them as if it were a covering, and they thought that it was going to fall down upon them: Hold on firmly that which We have given you, and be mindful of that which is in it, so that you may guard against evil	When We plucked the mountain [and held it]above them as if it were a canopy (and they thought it was about to fall on them): ‘Hold on with power to what We have given you and remember that which is in it, so that you may be Godwary.’	c. 617 CE No direct report
172	وَإِذْ أَخَذَ رَبُّكَ مِنۢ بَنِىٓ ءَادَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰٓ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُواْ بَلَىٰ شَهِدْنَآ أَن تَقُولُواْ يَوْمَ ٱلْقِيَٰمَةِ إِنَّا كُنَّا عَنْ هَٰذَا غَٰفِلِينَ	When thy Lord drew forth from the Children of Adam - from their loins - their descendants, and made them testify concerning themselves, (saying): "Am I not your Lord (who cherishes and sustains you)? "- They said:	And (remember) when thy Lord brought forth from the Children of Adam, from their reins, their seed, and made them testify of themselves, (saying): Am I not your Lord? They said: Yea, verily. We testify. (That was) lest ye should say at the Day of Resurrection:	And when thy Lord brought forth from the children of Adam, from their loins, their descendants, and made them bear witness about themselves: Am I not your Lord? They said: Yes;	When your Lord took from the Children of Adam, from their loins, their descendants and made them bear witness over themselves, [He said to them,] ‘Am I not your Lord?’ They said, ‘Yes indeed! We bear witness.’ [This,] lest you	c. 617 CE No direct report

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		"Yea! We do testify!" (This), lest ye should say on the Day of Judgment: "Of this we were never mindful"	Lo! of this we were unaware	we bear witness. Lest you should say on the day of Resurrection: We were unaware of this	should say on the Day of Resurrection, ‘Indeed we were unaware of this,’	
173		Or lest ye should say: "Our fathers before us may have taken false gods, but we are (their) descendants after them: wilt Thou then destroy us because of the deeds of men who were futile?"	Or lest ye should say: (It is) only (that) our fathers ascribed partners to Allah of old and we were (their) seed after them. Wilt Thou destroy us on account of that which those who follow falsehood did	Or (lest) you should say: Only our fathers ascribed partners (to Allah) before (us), and we were (their) descendants after them. Wilt Thou destroy us for what liars did	or lest you should say, ‘Our fathers ascribed partners [to Allah] before [us] and we were descendants after them. Will You then destroy us because of what the falsifiers have done? ’	c. 617 CE No direct report
174	وَكَذَٰلِكَ نُفَصِّلُ الْءَايٰتِ وَلَعَلَّهُمْ يَرْجِعُونَ	Thus do We explain the signs in detail; and perchance they may turn (unto Us)	Thus we detail the revelations, that haply they may return	And thus do We make the messages clear, and that haply they may return	Thus do We elaborate the signs, so that they may come back	c. 617 CE No direct report
175		Relate to them the story of the man to whom We sent Our signs, but he passed them by: so Satan followed him up, and he went astray	Recite unto them the tale of him to whom We gave Our revelations, but he sloughed them off, so Satan overtook him and he became of those who lead astray	And recite to them the news of him to whom We give Our messages, but he withdraws himself from them, so the devil follows him up, and he is of those who perish	Relate to them an account of him to whom We gave Our signs, but he cast them off. Thereupon Satan pursued him, and he became one of the perverse	c. 617 CE No direct report
176	وَلَوْ شِئْنَا لَرَفَعْنٰهُ بِهَا وَلٰكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَ اتَّبَعَ هَوٰىهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِن تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَث ذَّٰلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُو	If it had been Our will, We should have elevated him with Our signs; but he inclined to the earth, and followed his own vain desires. His	And had We willed We could have raised him by their means, but he clung to the earth and followed his own lust. Therefor his likeness is as the likeness of a dog: if thou attackest	And if We had pleased, We would have exalted him thereby; but he clings to the earth and follows	Had We wished, We would have surely raised him by their means, but he clung to the earth and followed his [base] desires. So his parable is that of a dog: if you make	c. 617 CE No direct report

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	بِـَٔايَٰتِنَا فَ ٱقۡصُصِ ٱلۡقَصَصَ لَعَلَّهُمۡ يَتَفَكَّرُونَ	similitude is that of a dog: if you attack him, he lolls out his tongue, or if you leave him alone, he (st ill) lolls out his tongue. That is the similitude of those who reject Our signs; So relate the story; perchance they may reflect	him he panteth with his tongue out, and if thou leavest him he panteth with his tongue out. Such is the likeness of the people who deny Our revelations. Narrate unto them the history (of the men of old), that haply they may take thought	his low desire. His parable is as the parable of the dog -- if thou drive him away, he lolls out his tongue, and if thou leave him alone, he lolls out his tongue. Such is the parable of the people who reject Our messages. So relate the narrative that they may reflect	for it, it lolls out its tongue, and if you let it alone, it lolls out its tongue. Such is the parable of the people who deny Our signs. So recount these narratives, so that they may reflect	
177	سَآءَ مَثَلًا ٱلۡقَوۡمُ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَا وَأَنفُسَهُمۡ كَانُواْ يَظۡلِمُونَ	Evil as an example are people who reject Our signs and wrong their own souls	Evil as an example are the folk who denied Our revelations, and were wont to wrong themselves	Evil is the likeness of the people who reject Our messages and wrong their own souls	Evil is the parable of the people who deny Our signs and wrong themselves	c. 617 CE No direct report
178		Whom God doth guide,- he is on the right path: whom He rejects from His guidance,- such are the persons who perish	He whom Allah leadeth, he indeed is led aright, while he whom Allah sendeth astray - they indeed are losers	He whom Allah guides is on the right way; and he whom He leaves in error -- they are the losers	Whomever Allah guides is rightly guided, and whomever He leads astray —it is they who are the losers	c. 617 CE No direct report
179		Many are the Jinns and men we have made for Hell: They have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle,- nay more misguided: for they	Already have We urged unto hell many of the jinn and humankind, having hearts wherewith they understand not, and having eyes wherewith they see not, and having ears wherewith they hear not. These are as the cattle - nay, but they are worse! These are the neglectful	And certainly We have created for hell many of the jinn and the men -- they have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they	Certainly We have created for hell many of the jinn and humans: they have hearts with which they do not understand, they have eyes with which they do not see, they have ears with which they do not hear. They are like cattle; rather they are more astray. It is they who are the heedless	c. 617 CE No direct report

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		are heedless (of warning)		hear not. They are as cattle; nay, they are more astray. These are heedless ones		
180	وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَا وَذَرُوا۟ ٱلَّذِينَ يُلْحِدُونَ فِىٓ أَسْمَٰٓئِهِۦ سَيُجْزَوْنَ مَا كَانُوا۟ يَعْمَلُونَ	The most beautiful names belong to God: so call on him by them; but shun such men as use profanity in his names: for what they do, they will soon be requited	Allah's are the fairest names. Invoke Him by them. And leave the company of those who blaspheme His names. They will be requited what they do	And Allah’s are the best names, so call on Him thereby and leave alone those who violate the sanctity of His names. They will be recompensed for what they do	To Allah belong the Best Names, so supplicate Him by them, and abandon those who commit sacrilege in His names. Soon they shall be requited for what they used to do	c. 617 CE No direct report
181	وَمِمَّنْ خَلَقْنَآ أُمَّةٌ يَهْدُونَ بِٱلْحَقِّ وَبِهِۦ يَعْدِلُونَ	Of those We have created are people who direct (others) with truth. And dispense justice therewith	And of those whom We created there is a nation who guide with the Truth and establish justice therewith	And of those whom We have created is a community who guide with the truth and therewith do justice	Among those We have created are a nation who guide by the truth and do justice thereby	c. 617 CE No direct report
182	وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ	Those who reject Our signs, We shall gradually visit with punishment, in ways they perceive not	And those who deny Our revelations - step by step We lead them on from whence they know not	And those who reject Our messages -- We lead them (to destruction) step by step from whence they know not	As for those who deny Our signs, We will draw them imperceptibly [into ruin], whence they do not know	c. 617 CE No direct report
183	وَأُمْلِى لَهُمْ إِنَّ كَيْدِى مَتِينٌ	Respite will I grant unto them: for My scheme is strong (and unfailing)	I give them rein (for) lo! My scheme is strong	And I grant them respite. Surely My scheme is effective	And I will grant them respite, for My devising is indeed sure	c. 617 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
184	أَوَلَمْ يَتَفَكَّرُو مَا بِصَاحِبِهِم مِّن جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ	Do they not reflect? Their companion is not seized with madness: he is but a perspicuous warner	Have they not bethought them (that) there is no madness in their comrade? He is but a plain warner	Do they not reflect (that) there is no madness in their companion? He is only a plain warner	Have they not reflected that there is no madness in their companion, [and that] he is just a manifest warner	c. 617 CE No direct report
185	أَوَلَمْ يَنظُرُو فِى مَلَكُوتِ لسَّمَٰوَٰتِ وَ لْأَرْضِ وَمَا خَلَقَ للَّهُ مِن شَىْ وَأَنْ عَسَىٰٓ أَن يَكُونَ قَدِ قْتَرَبَ أَجَلُهُمْ فَبِأَىِّ حَدِيثٍ بَعْدَهُۥ يُؤْمِنُونَ	Do they see nothing in the government of the heavens and the earth and all that God hath created? (Do they not see) that it may well be that their terms is nigh drawing to an end? In what message after this will they then believe	Have they not considered the dominion of the heavens and the earth, and what things Allah hath created, and that it may be that their own term draweth nigh? In what fact after this will they believe	Do they not consider the kingdom of the heavens and the earth and what things Allah has created, and that it may be that their doom has drawn nigh? In what announcement after this will they then believe	Have they not contemplated the dominions of the heavens and the earth, and whatever things Allah has created, and that maybe their time has already drawn near? So what discourse will they believe after this?	c. 617 CE No direct report
186	مَن يُضْلِلِ للَّهُ فَلَا هَادِىَ لَهُۥ وَيَذَرُهُمْ فِى طُغْيَٰنِهِمْ يَعْمَهُونَ	To such as God rejects from His guidance, there can be no guide: He will leave them in their trespasses, wandering in distraction	Those whom Allah sendeth astray, there is no guide for them. He leaveth them to wander blindly on in their contumacy	Whomsoever Allah leaves in error, there is no guide for him. And He leaves them alone in their inordinacy, blindly wandering on	Whomever Allah leads astray has no guide, and He leaves them bewildered in their rebellion	c. 617 CE No direct report
187	يَسْـَٔلُونَكَ عَنِ لسَّاعَةِ أَيَّانَ مُرْسَىٰهَا قُلْ إِنَّمَا عِلْمُهَا عِندَ رَبِّى لَا يُجَلِّيهَا لِوَقْتِهَآ إِلَّا هُوَ ثَقُلَتْ فِى لسَّمَٰوَٰتِ وَ لْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً يَسْـَٔلُونَكَ كَأَنَّكَ حَفِىٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِندَ للَّهِ وَلَٰكِنَّ أَكْثَرَ لنَّاسِ لَا يَعْلَمُونَ	They ask thee about the (final) Hour - when will be its appointed time? Say: "The knowledge thereof is with my Lord (alone): None but He can reveal as to when it will occur. Heavy were its burden through the heavens and the earth. Only, all of a sudden will it come to you." They ask thee as if thou Wert eager in	They ask thee of the (destined) Hour, when will it come to port. Say: Knowledge thereof is with my Lord only. He alone will manifest it at its proper time. It is heavy in the heavens and the earth. It cometh not to you save unawares. They question thee as if thou couldst be well informed thereof. Say: Knowledge thereof is with Allah only, but most of mankind know not	They ask thee about the Hour, when will it come to pass? Say: The knowledge thereof is with my Lord only. None but He will manifest it at its time. It is momentous in the heavens and the earth. It will not come to you but of a sudden. They ask thee as	They question you concerning the Hour, when will it set in? Say, ‘Its knowledge is only with my Lord: none except Him shall manifest it at its time. It will weigh heavy on the heavens and the earth. It will not overtake you but suddenly.’ They ask you as if you were in the know of it. Say, ‘Its knowledge is only with Allah, but most people do not know.’	c. 617 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		search thereof: Say: "The knowledge thereof is with God (alone), but most men know not."		if thou wert solicitous about it. Say: Its knowledge is with Allah only, but most people know not		
188	قُل لَّآ أَمْلِكُ لِنَفْسِى نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَآءَ ٱللَّهُ وَلَوْ كُنتُ أَعْلَمُ ٱلْغَيْبَ لَٱسْتَكْثَرْتُ مِنَ ٱلْخَيْرِ وَمَا مَسَّنِىَ ٱلسُّوٓءُ إِنْ أَنَا۠ إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ	Say: "I have no power over any good or harm to myself except as God willeth. If I had knowledge of the unseen, I should have multiplied all good, and no evil should have touched me: I am but a warner, and a bringer of glad tidings to those who have faith."	Say: For myself I have no power to benefit, nor power to hurt, save that which Allah willeth. Had I knowledge of the Unseen, I should have abundance of wealth, and adversity would not touch me. I am but a warner, and a bearer of good tidings unto folk who believe	Say: I control not benefit or harm for myself except as Allah please. And had I known the unseen, I should have much of good, and no evil would touch me. I am but a warner and the giver of good news to a people who believe	Say, ‘I have no control over any benefit for myself nor [over] any harm except what Allah may wish. Had I known the Unseen, I would have acquired much good, and no ill would have befallen me. I am only a warner and a bearer of good news to a people who have faith.’	c. 617 CE No direct report
189		It is He Who created you from a single person, and made his mate of like nature, in order that he might dwell with her (in love). When they are united, she bears a light burden and carries it about (unnoticed). When she grows heavy, they both pray to God their Lord, (saying): "If Thou givest us a goodly child, we vow we shall (ever) be grateful."	He it is Who did create you from a single soul, and therefrom did make his mate that he might take rest in her. And when he covered her she bore a light burden, and she passed (unnoticed) with it, but when it became heavy they cried unto Allah, their Lord, saying: If thou givest unto us aright we shall be of the thankful	He it is Who created you from a single soul, and of the same did He make his mate, that he might find comfort in her. So when he covers her she bears a light burden, then moves about with it. Then when it grows heavy, they both call upon Allah, their Lord: If Thou givest us a good one, we shall certainly be of the grateful	It is He who created you from a single soul, and made from it its mate, that he might find comfort with her. So when he had covered her, she bore a light burden and passed [some time] with it. When she had grown heavy, they both invoked Allah, their Lord: ‘If You give us a healthy [child], we will be surely grateful.’	c. 617 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
190	فَلَمَّآ ءَاتَىٰهُمَا صَٰلِحًا جَعَلَا لَهُۥ شُرَكَآءَ فِيمَآ ءَاتَىٰهُمَا فَتَعَٰلَى ٱللَّهُ عَمَّا يُشْرِكُونَ	But when He giveth them a goodly child, they ascribe to others a share in the gift they have received: but God is exalted high above the partners they ascribe to Him	But when He gave unto them aright, they ascribed unto Him partners in respect of that which He had given them. High is He Exalted above all that they associate (with Him)	But when He gives them a good one, they set up with Him associates in that which He has given them. High is Allah above what they associate (with Him)	Then when He gave them a healthy [child], they ascribed partners to Him in what He had given them. Exalted is Allah above [having] any partners that they ascribe [to Him]	c. 617 CE No direct report
191	أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْـًٔا وَهُمْ يُخْلَقُونَ	Do they indeed ascribe to Him as partners things that can create nothing, but are themselves created	Attribute they as partners to Allah those who created naught, but are themselves created	Do they associate (with Him) that which has created naught, while they are themselves created	Do they ascribe [to Him] partners that create nothing and have been created themselves	c. 617 CE No direct report
192	وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَآ أَنفُسَهُمْ يَنصُرُونَ	No aid can they give them, nor can they aid themselves	And cannot give them help, nor can they help themselves	And they cannot give them help, nor can they help themselves	and can neither help them, nor help themselves	c. 617 CE No direct report
193	وَإِن تَدْعُوهُمْ إِلَى ٱلْهُدَىٰ لَا يَتَّبِعُوكُمْ سَوَآءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنتُمْ صَٰمِتُونَ	If ye call them to guidance, they will not obey: For you it is the same whether ye call them or ye hold your peace	And if ye call them to the Guidance, they follow you not. Whether ye call them or are silent is all one for you	And if you invite them to guidance, they will not follow you. It is the same to you whether you invite them or you are silent	And if you call them to guidance, they will not follow you: it is the same to you whether you call them or whether you are silent	c. 617 CE No direct report
194	إِنَّ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ عِبَادٌ أَمْثَالُكُمْ فَٱدْعُوهُمْ فَلْيَسْتَجِيبُوا۟ لَكُمْ إِن كُنتُمْ صَٰدِقِينَ	Verily those whom ye call upon besides God are servants like unto you: Call upon them, and let them listen to your prayer, if ye are (indeed) truthful	Lo! those on whom ye call beside Allah are slaves like unto you. Call on them now, and let them answer you, if ye are truthful	Those whom you call on besides Allah are slaves like yourselves; so call on them, then let them answer you, if you are truthful	Indeed those whom you invoke besides Allah are creatures like you. So invoke them: they should answer you, if you are truthful	c. 617 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
195	أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَآ أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَآ أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَآ أَمْ لَهُمْ ءَاذَانٌ يَسْمَعُونَ بِهَا قُلِ ٱدْعُوا شُرَكَآءَكُمْ ثُمَّ كِيدُونِ فَلَا تُنظِرُونِ	Have they feet to walk with? Or hands to lay hold with? Or eyes to see with? Or ears to hear with? Say: "Call your 'god-partners', scheme (your worst) against me, and give me no respite	Have they feet wherewith they walk, or have they hands wherewith they hold, or have they eyes wherewith they see, or have they ears wherewith they hear? Say: Call upon your (so-called) partners (of Allah), and then contrive against me, spare me not	Have they feet with which they walk, or have they hands with which they hold, or have they eyes with which they see, or have they ears with which they hear? Say: Call upon your associate-gods then plot against me and give me no respite	Do they have any feet to walk with? Do they have any hands to grasp with? Do they have any eyes to see with? Do they have any ears to hear with? Say, ‘Invoke your partners [that you ascribe to Allah] and try out your stratagems against me without granting me any respite	c. 617 CE No direct report
196		"For my Protector is God, Who revealed the Book (from time to time), and He will choose and befriend the righteous	Lo! my Protecting Friend is Allah Who revealeth the Scripture. He befriendeth the righteous	Surely my Friend is Allah, Who revealed the Book, and He befriends the righteous	My guardian is indeed Allah who sent down the Book, and He takes care of the righteous	c. 617 CE No direct report
197	وَ ٱلَّذِينَ تَدْعُونَ مِن دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَآ أَنفُسَهُمْ يَنصُرُونَ	"But those ye call upon besides Him, are unable to help you, and indeed to help themselves."	They on whom ye call beside Him have no power to help you, nor can they help you, nor can they help themselves	And those whom you call upon besides Him are not able to help you, nor can they help themselves	Those whom you invoke besides Him can neither help you, nor help themselves.’	c. 617 CE No direct report
198	وَإِن تَدْعُوهُمْ إِلَى ٱلْهُدَىٰ لَا يَسْمَعُوا۟ وَتَرَىٰهُمْ يَنظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ	If thou callest them to guidance, they hear not. Thou wilt see them looking at thee, but they see not	And if ye (Muslims) call them to the guidance they hear not; and thou (Muhammad) seest them looking toward thee, but they see not	And if you invite them to guidance, they hear not; and thou seest them looking towards thee, yet they see not	If you call them to guidance, they will not hear. You see them observing you, but they do not perceive	c. 617 CE No direct report
199		Hold to forgiveness; command what is right; But turn away from the ignorant	Keep to forgiveness (O Muhammad), and enjoin kindness, and turn away from the ignorant	Take to forgiveness and enjoin good and turn away from the ignorant	Adopt [a policy of] excusing [the faults of people], bid what is right, and turn away from the ignorant	c. 617 CE No direct report
200	وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ إِنَّهُۥ	If a suggestion from Satan assail thy	And if a slander from the devil wound thee, then	And if a false imputation from	Should a temptation from Satan disturb you, invoke	c. 617 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	سَمِيعٌ عَلِيمٌ	(mind), seek refuge with God; for He heareth and knoweth (all things)	seek refuge in Allah. Lo! He is Hearer, Knower	the devil afflict thee, seek refuge in Allah. Surely He is Hearing, Knowing	the protection of Allah; indeed He is all-hearing, all-knowing	No direct report
201	إِنَّ لَّذِينَ تَّقَوْ إِذَا مَسَّهُمْ طَٰٓئِفٌ مِّنَ لشَّيْطَٰنِ تَذَكَّرُو فَإِذَا هُم مُّبْصِرُونَ	Those who fear God, when a thought of evil from Satan assaults them, bring God to remembrance, when lo! they see (aright)	Lo! those who ward off (evil), when a glamour from the devil troubleth them, they do but remember (Allah's Guidance) and behold them seers	Those who guard against evil, when a visitation from the devil afflicts them, they become mindful, then lo! they see	When those who are Godwary are touched by a visitation of Satan, they remember [Allah] and, behold, they perceive	c. 617 CE No direct report
202	وَإِخْوَٰنُهُمْ يَمُدُّونَهُمْ فِى لْغَىِّ ثُمَّ لَا يُقْصِرُونَ	But their brethren (the evil ones) plunge them deeper into error, and never relax (their efforts)	Their brethren plunge them further into error and cease not	And their brethren increase them in error, then they cease not	But their brethren, they draw them into error, and then they do not spare [any harm]	c. 617 CE No direct report
203	وَإِذَا لَمْ تَأْتِهِم بِـَٔايَةٍ قَالُو لَوْلَا جْتَبَيْتَهَا قُلْ إِنَّمَآ أَتَّبِعُ مَا يُوحَىٰٓ إِلَىَّ مِن رَّبِّى هَٰذَا بَصَآئِرُ مِن رَّبِّكُمْ وَهُ ى وَرَحْمَةٌ لِّقَوْ يُؤْمِنُونَ	If thou bring them not a revelation, they say: "Why hast thou not got it together? " Say: "I but follow what is revealed to me from my Lord: this is (nothing but) lights from your Lord, and Guidance, and mercy, for any who have faith."	And when thou bringest not a verse for them they say: Why hast thou not chosen it? Say: I follow only that which is inspired in me from my Lord. This (Qur'an) is insight from your Lord, and a guidance and a mercy for a people that believe	And when thou bringest them not a sign, they say: Why dost thou not demand it? Say: I follow only that which is revealed to me from my Lord. These are clear proofs from your Lord and a guidance and a mercy for a people who believe	When you do not bring them a sign, they say, ‘Why do you not improvise one?’ Say, ‘I only follow what is revealed to me from my Lord; these are insights from your Lord, and a guidance and mercy for a people who have faith.’	c. 617 CE No direct report
204	وَإِذَا قُرِئَ لْقُرْءَانُ فَ سْتَمِعُو لَهُ وَأَنصِتُو لَعَلَّكُمْ تُرْحَمُونَ	When the Qur'an is read, listen to it with attention, and hold your peace: that ye may receive Mercy	And when the Qur'an is recited, give ear to it and pay heed, that ye may obtain mercy	And when the Qur’an is recited, listen to it and remain silent, that mercy may be shown to you	When the Qur’a n is recited, listen to it and be silent, maybe you will receive [Allah’s] mercy	c. 617 CE No direct report
205		And do thou (O reader!) Bring thy Lord to remembrance in thy (very) soul, with humility and in reverence, without	And do thou (O Muhammad) remember thy Lord within thyself humbly and with awe, below thy breath, at morn	And remember thy Lord within thyself humbly and fearing, and in a voice not loud, in the	And remember your Lord within your heart beseechingly and reverentially, without being loud, morning and	c. 617 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		loudness in words, in the mornings and evenings; and be not thou of those who are unheedful	and evening. And be not thou of the neglectful	morning and the evening, and be not of the heedless	evening, and do not be among the heedless	
206		Those who are near to thy Lord, disdain not to do Him worship: They celebrate His praises, and bow down before Him	Lo! those who are with thy Lord are not too proud to do Him service, but they praise Him and prostrate before Him	Surely those who are with thy Lord are not too proud to serve Him, and they glorify Him and prostrate themselves before Him	Indeed those who are [stationed] near your Lord do not disdain to worship Him. They glorify Him and prostrate to Him	c. 617 CE No direct report

Direct context · Ayah 31 · c. 617 CE

Asbab al-Nuzul dataset · ungraded

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: كَانَتِ الْمَرْأَةُ تَطُوفُ بِالْبَيْتِ وَهِيَ عُرْيَانَةٌ، فَتَقُولُ: مَنْ يُعِيرُنِي تِطْوَافاً تَجْعَلُهُ عَلَى فَرْجِهَا، وَتَقُولُ: الْيَوْمَ يَبْدُو بَعْضُهُ أَوْ كُلُّهُ فَمَا بَدَا مِنْهُ فَلَا أُحِلُّهُ فَنَزَلَتْ هَذِهِ الْآيَةُ: { خُذُو زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ }.

Islamic: Asbāb al-nuzūl on Qurʾān 7:31

APA: Asbāb al-nuzūl tradition (n.d.). (7:31).

72. Al-Jinn — The Jinn الجن

Revelation order #40 · c. 618 CE · Makkah · 28 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا	Say: It has been revealed to me that a company of Jinns listened (to the Qur'an). They said, 'We have really heard a wonderful Recital	Say (O Muhammad): It is revealed unto me that a company of the Jinn gave ear, and they said: Lo! we have heard a marvellous Qur'an	Say: It has been revealed to me that a party of the jinn listened, so they said: Surely we have heard a wonderful Qur’an	Say, ‘It has been revealed to me that a team of the jinn listened [to the Qur’a n], and they said, “Indeed we heard a wonderful Qur’a n	c. 618 CE 1 note
2	يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَن نُّشْرِكَ بِرَبِّنَا أَحَدًا	'It gives guidance to the Right, and we have believed therein: we shall not join (in worship) any (gods) with our Lord	Which guideth unto righteousness, so we believe in it and we ascribe no partner unto our Lord	Guiding to the right way -- so we believe in it. And we shall not set up any one with our Lord	which guides to rectitude. Hence we have believed in it and we will never ascribe any partner to our Lord	c. 618 CE No direct report
3	وَأَنَّهُ تَعَالَىٰ جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا	'And Exalted is the Majesty of our Lord: He has taken neither a wife nor a son	And (we believe) that He - exalted be the glory of our Lord! - hath taken neither wife nor son	And He -- exalted be the majesty of our Lord! -- has not taken a consort, nor a son	Exalted be the majesty of our Lord, He has taken neither any spouse nor son	c. 618 CE No direct report
4	وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا	'There were some foolish ones among us, who used to utter extravagant lies against God	And that the foolish one among us used to speak concerning Allah an atrocious lie	And the foolish among us used to forge extravagant lies against Allah	Indeed the foolish ones among us used to utter atrocious lies concerning Allah	c. 618 CE No direct report
5	وَأَنَّا ظَنَنَّا أَن لَّن تَقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا	'But we do think that no man or spirit should say aught that untrue against God	And lo! we had supposed that humankind and jinn would not speak a lie concerning Allah	And we thought that men and jinn did not utter a lie against Allah	Indeed we thought that humans and jinn would never utter any falsehood concerning Allah	c. 618 CE No direct report
6	وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا	'True, there were persons among mankind who took shelter with persons among the Jinns, but they increased them in folly	And indeed (O Muhammad) individuals of humankind used to invoke the protection of individuals of the jinn, so that they increased them in revolt against Allah)	And persons from among men used to seek refuge with persons from among the jinn, so they increased them in evil doing	Indeed some persons from the humans would seek the protection of some persons from the jinn, thus only adding to their rebellion	c. 618 CE No direct report
7	وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنتُمْ أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا	'And they (came to) think as ye thought, that God would not raise up any one (to Judgment)	And indeed they supposed, even as ye suppose, that Allah	And they thought, as you think that Allah would not raise anyone	They thought, just as you think, that Allah will not raise anyone from the dead	c. 618 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			would not raise anyone (from the dead)			direct report
8	وَأَنَّا لَمَسْنَا السَّمَآءَ فَوَجَدْنٰهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا	'And we pried into the secrets of heaven; but we found it filled with stern guards and flaming fires	And (the Jinn who had listened to the Qur'an said): We had sought the heaven but had found it filled with strong warders and meteors	And we sought to reach heaven, but we found it filled with strong guards and flames	Indeed We made for the heaven and found it full of mighty sentries and flames	c. 618 CE No direct report
9	وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَٰعِدَ لِلسَّمْعِ فَمَن يَسْتَمِعِ الْـَٔانَ يَجِدْ لَهُۥ شِهَابًا رَّصَدًا	'We used, indeed, to sit there in (hidden) stations, to (steal) a hearing; but any who listen now will find a flaming fire watching him in ambush	And we used to sit on places (high) therein to listen. But he who listeneth now findeth a flame in wait for him	And we used to sit in some of the sitting-places thereof to steal a hearing. But he who tries to listen now finds a flame lying in wait for him	We used to sit in its positions to eavesdrop, but anyone listening now finds a flame waiting for him	c. 618 CE No direct report
10	وَأَنَّا لَا نَدْرِىٓ أَشَرٌّ أُرِيدَ بِمَن فِى الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا	'And we understand not whether ill is intended to those on earth, or whether their Lord (really) intends to guide them to right conduct	And we know not whether harm is boded unto all who are in the earth, or whether their Lord intendeth guidance for them	And we know not whether evil is meant for those on earth or whether their Lord means to direct them aright	We do not know whether ill is intended for those who are in the earth, or whether their Lord intends good for them	c. 618 CE No direct report
11	وَأَنَّا مِنَّا الصَّٰلِحُونَ وَمِنَّا دُونَ ذٰلِكَ كُنَّا طَرَآئِقَ قِدَدًا	'There are among us some that are righteous, and some the contrary: we follow divergent paths	And among us there are righteous folk and among us there are far from that. We are sects having different rules	And some of us are good and others of us are below that -- we are sects following different ways	Among us some are righteous and some of us are otherwise: we are multifarious sects	c. 618 CE No direct report
12	وَأَنَّا ظَنَنَّآ أَن لَّن نُّعْجِزَ اللَّهَ فِى الْأَرْضِ وَلَن نُّعْجِزَهُۥ هَرَبًا	'But we think that we can by no means frustrate God throughout the earth, nor can we frustrate Him by flight	And we know that we cannot escape from Allah in the earth, nor can we escape by flight	And we know that we cannot escape Allah in the earth, nor can we escape Him by flight	We know that we cannot thwart Allah on the earth, nor can we thwart Him by fleeing	c. 618 CE No direct report
13	وَأَنَّا لَمَّا سَمِعْنَا الْهُدَىٰٓ ءَامَنَّا بِهِۦ فَمَن يُؤْمِنۢ بِرَبِّهِۦ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا	'And as for us, since we have listened to the Guidance, we have accepted it: and any who believes in his Lord has no fear, either of a short (account) or of any injustice	And when we heard the guidance, we believed therein, and whoso believeth in his Lord, he feareth neither loss nor oppression	And when we heard the guidance, we believed in it. So whoever believes in his Lord, he fears neither loss nor injustice	When we heard the [message of] guidance, we believed in it. Whoever that has faith in his Lord shall neither fear any detraction nor oppression	c. 618 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
14	وَأَنَّا مِنَّا لْمُسْلِمُونَ وَمِنَّا لْقَٰسِطُونَ فَمَنْ أَسْلَمَ فَأُ لَٰٓئِكَ تَحَرَّوْ رَشَ ا	'Amongst us are some that submit their wills (to God), and some that swerve from justice. Now those who submit their wills - they have sought out (the path) of right conduct	And there are among us some who have surrendered (to Allah) and there are among us some who are unjust. And whoso hath surrendered to Allah, such have taken the right path purposefully	And some of us are those who submit, and some of us are deviators. So whoever submits, these aim at the right way	Among us some are muslims and some of us are perverse. Yet those who submit [to Allah] —it is they who pursue rectitude	c. 618 CE No direct report
15	وَأَمَّا لْقَٰسِطُونَ فَكَانُو لِجَهَنَّمَ حَطَ ا	'But those who swerve,- they are (but) fuel for Hell-fire'	And as for those who are unjust, they are firewood for hell	And as to deviators, they are fuel of hell	As for the perverse, they will be firewood for hell.” ’	c. 618 CE No direct report
16	وَأَلَّوِ سْتَقَٰمُو عَلَى لطَّرِيقَةِ لَأَسْقَيْنَٰهُم مَّآءً غَدَ ا	(And God's Message is): "If they (the Pagans) had (only) remained on the (right) Way, We should certainly have bestowed on them Rain in abundance	If they (the idolaters) tread the right path, We shall give them to drink of water in abundanc	And if they keep to the (right) way, We would certainly give them to drink of abundant water	If they are steadfast on the path [of Allah], We shall provide them with abundant water	c. 618 CE No direct report
17	لِّنَفْتِنَهُمْ فِيهِ وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَا ا صَعَ ا	"That We might try them by that (means). But if any turns away from the remembrance of his Lord, He will cause him to undergo a severe Penalty	That We may test them thereby, and whoso turneth away from the remembrance of his Lord; He will thrust him into ever-growing torment	So that We may try them thereby. And whoever turns away from the reminder of his Lord, He will make him enter into an afflicting chastisement	so that We may test them therein, and whoever turns away from the remembrance of his Lord, He will let him into an escalating punishment	c. 618 CE No direct report
18	وَأَنَّ لْمَسَٰجِدَ لِلَّهِ فَلَا تَدْعُو مَعَ للَّهِ أَحَ ا	"And the places of worship are for God (alone): So invoke not any one along with God	And the places of worship are only for Allah, so pray not unto anyone along with Allah	And the mosques are Allah’s, so call not upon any one with Allah	The places of worship belong to Allah, so do not invoke anyone along with Allah	c. 618 CE No direct report
19	وَأَنَّهُ لَمَّا قَامَ عَبْدُ للَّهِ يَدْعُوهُ كَادُو يَكُونُونَ عَلَيْهِ لِبَ ا	"Yet when the Devotee of God stands forth to invoke Him, they just make round him a dense crowd."	And when the slave of Allah stood up in prayer to Him, they crowded on him, almost stifling	And when the Servant of Allah stood up praying to Him, they well-nigh crowded him (to death)	When the servant of Allah rose to pray to Him, they almost crowded around him	c. 618 CE No direct report
20	قُلْ إِنَّمَآ أَدْعُو رَبِّى وَلَآ أُشْرِكُ بِهِ أَحَ ا	Say: "I do no more than invoke my Lord, and I join not with Him any (false god)."	Say (unto them, O Muhammad): I pray unto Allah only, and ascribe unto Him no partner	Say: I only call upon my Lord, and associate naught with Him	Say, ‘I pray only to my Lord, and I do not ascribe any partner to Him.’	c. 618 CE No direct report
21	قُلْ إِنِّى لَآ أَمْلِكُ لَكُمْ ضَ ا	Say: "It is not in my power to cause you harm,	Say: Lo! I control not hurt nor benefit for you	Say: I control not evil nor good for you	Say, ‘I have no power to bring you any harm or good	c. 618 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	وَلَا رَشَ ا	or to bring you to right conduct."			[of my own accord].&rsquo	direct report
22	قُلْ إِنِّى لَن يُجِيرَنِى مِنَ للَّهِ أَحَ وَلَنْ أَجِدَ مِن دُونِهِ مُلْتَحَدًا	Say: "No one can deliver me from God (If I were to disobey Him), nor should I find refuge except in Him	Say: Lo! none can protect me from Allah, nor can I find any refuge beside Hi	Say: None can protect me against Allah, nor can I find any refuge besides Him	Say, ‘Neither can anyone shelter me from Allah, nor can I find any refuge besides Him	c. 618 CE No direct report
23	إِلَّا بَلٰ ا مِّنَ للَّهِ وَرِسٰلَٰتِهِ وَمَن يَعْصِ للَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خٰلِدِينَ فِيهَآ أَبَدًا	"Unless I proclaim what I receive from God and His Messages: for any that disobey God and His Apostle,- for them is Hell: they shall dwell therein for ever."	(Mine is) but conveyance (of the Truth) from Allah, and His messages; and whoso disobeyeth Allah and His messenger, lo! his is fire of hell, wherein such dwell for ever	(Mine is naught) but to deliver (the command) of Allah and His messages. And whoever disobeys Allah and His Messenger, surely for him is the Fire of hell, to abide therein for ages	[I have no duty] except to transmit from Allah, and [to communicate] His messages; and whoever disobeys Allah and His apostle, indeed there will be for him the fire of hell, to remain in it forever.’	c. 618 CE No direct report
24	حَتَّىٰٓ إِذَا رَأَوْ مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِ ا وَأَقَلُّ عَدَ ا	At length, when they see (with their own eyes) that which they are promised,- then will they know who it is that is weakest in (his) helper and least important in point of numbers	Till (the day) when they shall behold that which they are promised (they may doubt); but then they will know (for certain) who is weaker in allies and less in multitude	Till when they see that which they are promised, they will know who is weaker in helpers and less in numbers	When they see what they are promised, they will then know who is weaker in supporters and fewer in numbers	c. 618 CE No direct report
25	قُلْ إِنْ أَدْرِىٓ أَقَرِيـ مَّا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّىٓ أَمَدًا	Say: "I know not whether the (Punishment) which ye are promised is near, or whether my Lord will appoint for it a distant term	Say (O Muhammad, unto the disbelievers): I know not whether that which ye are promised is nigh, or if my Lord hath set a distant term for it	Say: I know not whether that which you are promised is nigh or if my Lord will appoint for it a distant term	Say, ‘I do not know if what you are promised is near, or if my Lord has set a term for it.’	c. 618 CE No direct report
26	عٰلِمُ لْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا	"He (alone) knows the Unseen, nor does He make any one acquainted with His Mysteries,	(He is) the Knower of the Unseen, and He revealeth unto none His secret	The Knower of the unseen, so He makes His secrets known to non	Knower of the Unseen, He does not disclose His Unseen to anyone	c. 618 CE No direct report
27	إِلَّا مَنِ رْتَضَىٰ مِن رَّسُو فَإِنَّهُ يَسْلُكُ مِ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَ ا	"Except an apostle whom He has chosen: and then He makes a band of watchers march before him and behind him	Save unto every messenger whom He hath chosen, and then He maketh a guard to go before him and a guard behind hi	Except a messenger whom He chooses. For surely He makes a guard to go before him and after him	except to an apostle He approves of. Then He dispatches a sentinel before and behind hi	c. 618 CE No direct report
28	لِّيَعْلَمَ أَن قَدْ أَبْلَغُو رِسٰلَٰتِ	"That He may know that they have (truly)	That He may know that they have indeed	That He may know that they have truly delivered	so that He may ascertain that they have communicated the messages	c. 618 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا	brought and delivered the Messages of their Lord: and He surrounds (all the mysteries) that are with them, and takes account of every single thing."	conveyed the messages of their Lord. He surroundeth all their doings, and He keepeth count of all things	the messages of their Lord; and He encompasses what is with them, and He keeps account of all things	of their Lord, and He comprehends all that is with them, and He keeps count of all things	No direct report

Direct context · Ayah 1 · c. 618 CE

Asbab al-Nuzul dataset · ungraded

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: انْطَلَقَ رَسُولُ اللهِ ﷺ فِي طَائِفَةٍ مِنْ أَصْحَابِهِ، عَامِدِينَ إِلَى سُوقِ عُكَاظٍ، وَقَدْ حِيلَ بَيْنَ الشَّيَاطِينِ وَبَيْنَ خَبَرِ السَّمَاءِ، وَأُرْسِلَتْ عَلَيْهِمْ الشُّهُبُ، فَرَجَعَتِ الشَّيَاطِينُ، فَقَالُوا: مَا لَكُمْ؟ فَقَالُوا: حِيلَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ، وَأُرْسِلَتْ عَلَيْنَا الشُّهُبُ، قَالَ: مَا حَالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَّمَاءِ إِلَّا مَا حَدَثَ، فَاضْرِبُوا مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا، فَانْظُرُوا مَا هَذَا الْأَمْرُ الَّذِي حَدَثَ. فَانْطَلَقُوا فَضَرَبُوا مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا، يَنْظُرُونَ مَا هَذَا الأَمْرُ الَّذِي حَالَ بَيْنَهُمْ وَبَيْنَ خَبَرِ السَّمَاءِ، قَالَ: فَانْطَلَقَ الَّذِينَ تَوَجَّهُوا نَحْوَ تِهَامَةَ إِلَى رَسُولِ اللهِ ﷺ بِنَخْلَةَ، وَهُوَ عَامِدٌ إِلَى سُو…

Islamic: Asbāb al-nuzūl on Qurʾān 72:1

APA: Asbāb al-nuzūl tradition (n.d.). (72:1).

36. Ya-Sin — Ya Sin يس

Revelation order #41 · c. 618 CE · Makkah · 83 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ يسٓ	Ya Sin	Ya Sin	O man	Ya Sa«n	c. 618 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
2		By the Qur'an, full of Wisdom,	By the wise Qur'an	By the Qur’an, full of wisdom	By the Wise Qur’a n	c. 618 CE No direct report
3		Thou art indeed one of the apostles	Lo! thou art of those sen	Surely thou art one of the messengers	you are indeed one of the apostles	c. 618 CE No direct report
4	عَلَىٰ صِرَٰ مُّسْتَقِيمٍ	On a Straight Way	On a straight path	On a right way	on a straight path	c. 618 CE No direct report
5		It is a Revelation sent down by (Him), the Exalted in Might, Most Merciful	A revelation of the Mighty, the Merciful	A revelation of the Mighty	[It is a scripture] sent down gradually from the All-mighty, the All-merciful	c. 618 CE No direct report
6	لِتُنذِرَ قَوْمًا مَّآ أُنذِرَ ءَابَآؤُهُمْ فَهُمْ غَٰفِلُونَ	In order that thou mayest admonish a people, whose fathers had received no admonition, and who therefore remain heedless (of the Signs of God)	That thou mayst warn a folk whose fathers were not warned, so they are heedless	That thou mayest warn a people whose fathers were not warned, so they are heedless	that you may warn a people whose fathers were not warned, so they are oblivious	c. 618 CE No direct report
7	لَقَدْ حَقَّ ٱلْقَوْلُ عَلَىٰٓ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ	The Word is proved true against the greater part of them: for they do not believe	Already hath the judgment, (for their infidelity) proved true of most of them, for they believe not	The word has indeed proved true of most of them, so they believe not	The word has certainly become due against most of them, so they will not have faith	c. 618 CE No direct report
8	إِنَّا جَعَلْنَا فِىٓ أَعْنَٰقِهِمْ أَغْلَٰلًا فَهِىَ إِلَى ٱلْأَذْقَانِ فَهُم مُّقْمَحُونَ	We have put yokes round their necks right up to their chins, so that their heads are forced up (and they cannot see)	Lo! We have put on their necks carcans reaching unto the chins, so that they are made stiff-necked	Surely We have placed on their necks chains reaching up to the chins, so they have their heads raised aloft	Indeed We have put iron collars around their necks, which are up to the chins, so their heads are upturned	c. 618 CE No direct report
9	وَجَعَلْنَا مِنۢ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ	And We have put a bar in front of them and a bar behind them, and	And We have set a bar before them and a bar	And We have set a barrier before them and a barrier	And We have put a barrier before them and a barrier behind them,	c. 618 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	سَدًّا فَأَغْشَيْنَٰهُمْ فَهُمْ لَا يُبْصِرُونَ	further, We have covered them up; so that they cannot see	behind them, and (thus) have covered them so that they see not	behind them, thus We have covered them, so that they see not	then We have blind-folded them, so they do not see	direct report
10	وَسَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ	The same is it to them whether thou admonish them or thou do not admonish them: they will not believe	Whether thou warn them or thou warn them not, it is alike for them, for they believe not	And it is alike to them whether thou warn them or warn them not -- they believe not	It is the same to them whether you warn them or do not warn them, they will not have faith	c. 618 CE No direct report
11	إِنَّمَا تُنذِرُ مَنِ ٱتَّبَعَ ٱلذِّكْرَ وَخَشِىَ ٱلرَّحْمَٰنَ بِٱلْغَيْبِ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ	Thou canst but admonish such a one as follows the Message and fears the (Lord) Most Gracious, unseen: give such a one, therefore, good tidings, of Forgiveness and a Reward most generous	Thou warnest only him who followeth the Reminder and feareth the Beneficent in secret. To him bear tidings of forgiveness and a rich reward	Thou canst warn him only who follows the Reminder and fears the Beneficent in secret; so give him good news of forgiveness and a generous reward	You can only warn someone who follows the Reminder and fears the All-beneficent in secret; so give him the good news of forgiveness and a noble reward	c. 618 CE No direct report
12	إِنَّا نَحْنُ نُحْىِ ٱلْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا۟ وَءَاثَٰرَهُمْ ۚ وَكُلَّ شَىْءٍ أَحْصَيْنَٰهُ فِىٓ إِمَامٍ مُّبِينٍ	Verily We shall give life to the dead, and We record that which they send before and that which they leave behind, and of all things have We taken account in a clear Book (of evidence)	Lo! We it is Who bring the dead to life. We record that which they send before (them, and their footprints. And all things We have kept in a clear Register	Surely We give life to the dead, and We write down that which they send before and their footprints, and We record everything in a clear writing	Indeed it is We who revive the dead and write what they have sent ahead and their effects [which they left behind], and We have figured everything in a manifest Imam	c. 618 CE No direct report
13		Set forth to them, by way of a parable, the (story of) the Companions of the City. Behold!, there came apostles to it	Coin for them a similitude: The people of the city when those sent (from Allah) came unto them	And set out to them a parable of the people of the town, when apostles came to it	Cite for them the example of the inhabitants of the town when the apostles came to it	c. 618 CE No direct report
14	إِذْ أَرْسَلْنَآ إِلَيْهِمُ ٱثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوٓا۟ إِنَّآ إِلَيْكُم مُّرْسَلُونَ	When We (first) sent to them two apostles, they rejected them: But We strengthened them with a third: they said, "Truly, we have been sent on a mission to you."	When We sent unto them twain, and they denied them both, so We reinforced them with a third, and they said: Lo! we have been sent unto you	When We sent to them two, they rejected them both; then We strengthened (them) with a third, so they said: Surely we are sent to you	When We sent to them two [apostles], they impugned both of them. Then We reinforced them with a third, and they said, ‘We have indeed been sent to you.’	c. 618 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
15	قَالُو مَآ أَنتُمْ إِلَّا بَشَ مِّثْلُنَا وَمَآ أَنزَلَ لرَّحْمَٰنُ مِن شَىْءٍ إِنْ أَنتُمْ إِلَّا تَكْذِبُونَ	The (people) said: "Ye are only men like ourselves; and (God) Most Gracious sends no sort of revelation: ye do nothing but lie."	They said: Ye are but mortals like unto us. The Beneficent hath naught revealed. Ye do but lie	They said: You are only mortals like ourselves, nor has the Beneficent revealed anything -- you only lie	They said, ‘You are nothing but humans like us, and the All-beneficent has not sent down anything, and you are only lying.’	c. 618 CE No direct report
16	قَالُو رَبُّنَا يَعْلَمُ إِنَّآ إِلَيْكُمْ لَمُرْسَلُونَ	They said: "Our Lord doth know that we have been sent on a mission to you	They answered: Our Lord knoweth that we are indeed sent unto you	They said: Our Lord knows that we are surely sent to you	They said, ‘Our Lord knows that we have indeed been sent to you	c. 618 CE No direct report
17		"And our duty is only to proclaim the clear Message."	And our duty is but plain conveyance (of the message)	And our duty is only a clear deliverance (of the message)	and our duty is only to communicate in clear terms.’	c. 618 CE No direct report
18	قَالُوٓ إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنتَهُو لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ	The (people) said: "for us, we augur an evil omen from you: if ye desist not, we will certainly stone you. And a grievous punishment indeed will be inflicted on you by us."	(The people of the city) said: We augur ill of you. If ye desist not, we shall surely stone you, and grievous torture will befall you at our hands	They said: Surely we augur evil from you. If you desist not, we will surely stone you, and a painful chastisement from us will certainly afflict you	They said, ‘Indeed we take you for a bad omen. If you do not relinquish we will stone you, and surely a painful punishment will visit you from us.’	c. 618 CE No direct report
19	قَالُو طَٰٓئِرُكُم مَّعَكُمْ أَئِن ذُكِّرْتُم بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ	They said: "Your evil omens are with yourselves: (deem ye this an evil omen). If ye are admonished? Nay, but ye are a people transgressing all bounds!"	They said: Your evil augury be with you! Is it because ye are reminded (of the truth)? Nay, but ye are froward folk	They said: Your evil fortune is with you. What! If you are reminded! Nay, you are an extravagant people	They said, ‘Your bad omens attend you. What! If you are admonished . . . . Rather you are a profligate lot.’	c. 618 CE No direct report
20		Then there came running, from the farthest part of the City, a man, saying, "O my people! Obey the apostles	And there came from the uttermost part of the city a man running. He cried: O my people! Follow those who have been sent	And from the remote part of the city there came a man running. He said: O my people, follow the apostles	There came a man from the city outskirts, hurrying. He said, ‘O my people! Follow the apostles	c. 618 CE No direct report

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21	ٱتَّبِعُوا۟ مَن لَّا يَسْـَٔلُكُمْ أَجْرًا وَهُم مُّهْتَدُونَ	"Obey those who ask no reward of you (for themselves), and who have themselves received Guidance	Follow those who ask of you no fee, and who are rightly guided	Follow him who asks of you no reward, and they are on the right course	Follow them who do not ask you any reward and they are rightly guided	c. 618 CE No direct report
22	وَمَا لِىَ لَآ أَعْبُدُ ٱلَّذِى فَطَرَنِى وَإِلَيْهِ تُرْجَعُونَ	"It would not be reasonable in me if I did not serve Him Who created me, and to Whom ye shall (all) be brought back	For what cause should I not serve Him Who hath created me, and unto Whom ye will be brought back	And what reason have I that I should not serve Him Who created me and to Whom you will be brought back	Why should I not worship Him who has originated me, and to whom you shall be brought back	c. 618 CE No direct report
23	ءَأَتَّخِذُ مِن دُونِهِۦٓ ءَالِهَةً إِن يُرِدْنِ ٱلرَّحْمَٰنُ بِضُرٍّ لَّا تُغْنِ عَنِّى شَفَٰعَتُهُمْ شَيْـًٔا وَلَا يُنقِذُونِ	"Shall I take (other) gods besides Him? If (God) Most Gracious should intend some adversity for me, of no use whatever will be their intercession for me, nor can they deliver me	Shall I take (other) gods in place of Him when, if the Beneficent should wish me any harm, their intercession will avail me naught, nor can they save	Shall I take besides Him gods whose intercession, if the Beneficent should desire to afflict me with harm, will avail me naught, nor can they deliver me	Shall I take gods besides Him? If the All-beneficent desired to cause me any distress their intercession will not avail me in any way, nor will they rescue me	c. 618 CE No direct report
24	إِنِّىٓ إِذًا لَّفِى ضَلَٰلٍ مُّبِينٍ	"I would indeed, if I were to do so, be in manifest Error	Then truly I should be in error manifest	Then I shall surely be in clear error	Indeed then I would be in manifest error	c. 618 CE No direct report
25	إِنِّىٓ ءَامَنتُ بِرَبِّكُمْ فَٱسْمَعُونِ	"For me, I have faith in the Lord of you (all): listen, then, to me!"	Lo! I have believed in your Lord, so hear me	Surely I believe in your Lord, so hear me	Indeed I have faith in your Lord, so listen to me.’	c. 618 CE No direct report
26	قِيلَ ٱدْخُلِ ٱلْجَنَّةَ قَالَ يَٰلَيْتَ قَوْمِى يَعْلَمُونَ	It was said: "Enter thou the Garden." He said: "Ah me! Would that my People knew (what I know)!	It was said (unto him): Enter paradise. He said: Would that my people kne	It was said: Enter the Garden. He said: Would that my people knew	He was told, ‘Enter paradise!’ He said, ‘Alas! Had my people only know	c. 618 CE No direct report
27		"For that my Lord has granted me Forgiveness and has enrolled me among those held in honour!"	With what (munificence) my Lord hath pardoned me and made me of the honoured ones	How my Lord has forgiven me and made me of the honoured ones	for what my Lord forgave me and made me one of the honoured ones!’	c. 618 CE No direct report
28	وَمَآ أَنزَلْنَا عَلَىٰ قَوْمِهِۦ مِنۢ بَعْدِهِۦ مِن جُندٍ مِّنَ	And We sent not down against his People, after	We sent not down against his	And We sent not down upon his	After him We did not send down on his people a host from the sky, nor	c. 618 CE

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	لسَّمَآءِ وَمَا كُنَّا مُنزِلِينَ	him, any hosts from heaven, nor was it needful for Us so to do	people after him a host from heaven, nor do We ever send	people after him any host from heaven, nor do We ever send	We would have sent down	No direct report
29	إِن كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ خَٰمِدُونَ	It was no more than a single mighty Blast, and behold! they were (like ashes) quenched and silent	It was but one Shout, and lo! they were extinct	It was naught but a single cry, and lo! they were still	It was but a single Cry, and, behold, they were stilled [like burnt ashes]	c. 618 CE No direct report
30	يَٰحَسْرَةً عَلَى ٱلْعِبَادِ مَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا بِهِۦ يَسْتَهْزِءُونَ	Ah! Alas for (My) Servants! There comes not an apostle to them but they mock him	Ah, the anguish for the bondmen! Never came there unto them a messenger but they did mock him	Alas for the servants! Never does a messenger come to them but they mock him	How regrettable of the servants! There did not come to them any apostle but that they used to deride him	c. 618 CE No direct report
31	أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ ٱلْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ	See they not how many generations before them we destroyed? Not to them will they return	Have they not seen how many generations We destroyed before them, which indeed returned not unto them	See they not how many generations We destroyed before them, that they return not to them	Have they not regarded how many generations We have destroyed before them who will not come back to them	c. 618 CE No direct report
32	وَإِن كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ	But each one of them all - will be brought before Us (for judgment)	But all, without exception, will be brought before Us	And all -- surely all -- will be brought before Us	And all of them will indeed be presented before Us	c. 618 CE No direct report
33	وَءَايَةٌ لَّهُمُ ٱلْأَرْضُ ٱلْمَيْتَةُ أَحْيَيْنَٰهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ	A Sign for them is the earth that is dead: We do give it life, and produce grain therefrom, of which ye do eat	A token unto them is the dead earth. We revive it, and We bring forth from it grain so that they eat thereof	And a sign to them is the dead earth: We give life to it and bring forth from it grain so they eat of it	A sign for them is the dead earth, which We revive and out of it bring forth grain, so they eat of it	c. 618 CE No direct report
34		And We produce therein orchard with date-palms and vines, and We cause springs to gush forth therein	And We have placed therein gardens of the date-palm and grapes, and We have caused springs of water to gush forth therein	And We make therein gardens of date-palms and grapes and We make springs to flow forth therein	And We make in it orchards of date palms and vines, and We cause springs to gush forth in it	c. 618 CE No direct report
35	لِيَأْكُلُوا مِن ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ	That they may enjoy the fruits of this (artistry): It	That they may eat of the fruit	That they may eat of the fruit	so that they may eat of its fruit and what their hands have cultivated.	c. 618 CE

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		was not their hands that made this: will they not then give thanks	thereof, and their hands made it not. Will they not, then, give thanks	thereof, and their hands made it not. Will they not then give thanks	Will they not then give thanks	No direct report
36	سُبْحَٰنَ ٱلَّذِى خَلَقَ ٱلْأَزْوَٰجَ كُلَّهَا مِمَّا تُنۢبِتُ ٱلْأَرْضُ وَمِنْ أَنفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ	Glory to God, Who created in pairs all things that the earth produces, as well as their own (human) kind and (other) things of which they have no knowledge	Glory be to Him Who created all the sexual pairs, of that which the earth groweth, and of themselves, and of that which they know not	Glory be to Him Who created pairs of all things, of what the earth grows, and of their kind and of what they know not	Immaculate is He who has created all the kinds of what the earth grows, and of themselves, and of what they do not know	c. 618 CE No direct report
37	وَءَايَةٌ لَّهُمُ ٱلَّيْلُ نَسْلَخُ مِنْهُ ٱلنَّهَارَ فَإِذَا هُم مُّظْلِمُونَ	And a Sign for them is the Night: We withdraw therefrom the Day, and behold they are plunged in darkness	A token unto them is night. We strip it of the day, and lo! they are in darkness	And a sign to them is the night: We draw forth from it the day, then lo! they are in darkness	And a sign for them is the night, which We strip of daylight, and, behold, they find themselves in the dark	c. 618 CE No direct report
38		And the sun runs his course for a period determined for him: that is the decree of (Him), the Exalted in Might, the All-Knowing	And the sun runneth on unto a resting-place for him. That is the measuring of the Mighty, the Wise	And the sun moves on to its destination. That is the ordinance of the Mighty, the Knower	And the sun runs on to its place of rest: That is the ordaining of the All-mighty, the All-knowing	c. 618 CE No direct report
39		And the Moon,- We have measured for her mansions (to traverse) till she returns like the old (and withered) lower part of a date-stalk	And for the moon We have appointed mansions till she return like an old shrivelled palm-leaf	And the moon, We have ordained for it stages till it becomes again as an old dry palm-branch	As for the moon, We have ordained its phases, until it becomes like an old palm leaf	c. 618 CE No direct report
40	لَا ٱلشَّمْسُ يَنۢبَغِى لَهَآ أَن تُدْرِكَ ٱلْقَمَرَ وَلَا ٱلَّيْلُ سَابِقُ ٱلنَّهَارِ وَكُلٌّ فِى فَلَكٍ يَسْبَحُونَ	It is not permitted to the Sun to catch up the Moon, nor can the Night outstrip the Day: Each (just) swims along in (its own) orbit (according to Law)	It is not for the sun to overtake the moon, nor doth the night outstrip the day. They float each in an orbit	Neither is it for the sun to overtake the moon, nor can the night outstrip the day. And all float on in an orbit	Neither it behooves the sun to overtake the moon, nor may the night outrun the day, and each swims in an orbit	c. 618 CE No direct report
41		And a Sign for them is that We bore their race	And a token unto them is that We bear their	And a sign to them is that We bear their	A sign for them is that We carried their progeny in the laden ship	c. 618 CE No

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		(through the Flood) in the loaded Ark	offspring in the laden ship	offspring in the laden ship		direct report
42	وَخَلَقْنَا لَهُم مِّن مِّثْلِهِ مَا يَرْكَبُونَ	And We have created for them similar (vessels) on which they ride	And have created for them of the like thereof whereon they ride	And We have created for them the like thereof, whereon they ride	and We have created for them what is similar to it, which they ride	c. 618 CE No direct report
43	وَإِن نَّشَأْ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ يُنقَذُونَ	If it were Our Will, We could drown them: then would there be no helper (to hear their cry), nor could they be delivered	And if We will, We drown them, and there is no help for them, neither can they be saved	And if We please, We may drown them, then there is no succour for them, nor can they be rescued -	And if We like We drown them, whereat they have no one to call for help, nor are they rescue	c. 618 CE No direct report
44	إِلَّا رَحْمَةً مِّنَّا وَمَتَٰعًا إِلَىٰ حِينٍ	Except by way of Mercy from Us, and by way of (world) convenience (to serve them) for a time	Unless by mercy from Us and as comfort for a while	But by mercy from Us and for enjoyment till a time	⎯except by a mercy from Us and for an enjoyment until some time	c. 618 CE No direct report
45	وَإِذَا قِيلَ لَهُمُ ٱتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ	When they are told, "Fear ye that which is before you and that which will be after you, in order that ye may receive Mercy," (they turn back)	When it is said unto them: Beware of that which is before you and that which is behind you, that haply ye may find mercy (they are heedless)	And when it is said to them: Guard against that which is before you and that which is behind you, that mercy may be shown to you	And when they are told, ‘Beware of that which is before you and that which is behind you, so that you may receive [His] mercy.’	c. 618 CE No direct report
46	وَمَا تَأْتِيهِم مِّنْ ءَايَةٍ مِّنْ ءَايَٰتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ	Not a Sign comes to them from among the Signs of their Lord, but they turn away therefrom	Never came a token of the tokens of their Lord to them, but they did turn away from it	And there comes to them no message of the messages of their Lord but they turn away from it	There did not come to them any sign from among the signs of their Lord but that they used to disregard it	c. 618 CE No direct report
47	وَإِذَا قِيلَ لَهُمْ أَنفِقُوا مِمَّا رَزَقَكُمُ ٱللَّهُ قَالَ ٱلَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوٓا أَنُطْعِمُ مَن لَّوْ يَشَآءُ ٱللَّهُ أَطْعَمَهُۥٓ إِنْ أَنتُمْ إِلَّا فِى ضَلَٰلٍ مُّبِينٍ	And when they are told, "Spend ye of (the bounties) with which God has provided you," the Unbelievers say to those who believe: "Shall we then feed those whom, if God	And when it is said unto them: Spend of that wherewith Allah hath provided you, those who disbelieve say unto those who believe: Shall we	And when it is said to them: Spend out of that which Allah has given you, those who disbelieve say to those who believe: Shall we feed him whom,	When they are told, ‘Spend out of what Allah has provided you,’ the faithless say to the faithful, ‘Shall we feed [someone] whom Allah would have fed, had He wished? You are only in manifest error.’	c. 618 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		had so willed, He would have fed, (Himself)?- Ye are in nothing but manifest error."	feed those whom Allah, if He willed, would feed? Ye are in naught else than error manifest	if Allah please, He could feed? You are in naught but clear error		
48	وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ	Further, they say, "When will this promise (come to pass), if what ye say is true? "	And they say: When will this promise be fulfilled, if ye are truthful	And they say: When will this promise come to pass, if you are truthful	And they say, ‘When will this promise be fulfilled, should you be truthful?’	c. 618 CE No direct report
49	مَا يَنظُرُونَ إِلَّا صَيْحَةً وَٰحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ	They will not (have to) wait for aught but a single Blast: it will seize them while they are yet disputing among themselves	They await but one Shout, which will surprise them while they are disputing	They await but a single cry, which will overtake them while they contend	They do not await but a single Cry that would seize them as they wrangle	c. 618 CE No direct report
50	فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَآ إِلَىٰٓ أَهْلِهِمْ يَرْجِعُونَ	No (chance) will they then have, by will, to dispose (of their affairs), nor to return to their own people	Then they cannot make bequest, nor can they return to their own folk	So they will not be able to make a bequest, nor will they return to their families	Then they will not be able to make any will, nor will they return to their folks	c. 618 CE No direct report
51	وَنُفِخَ فِى ٱلصُّورِ فَإِذَا هُم مِّنَ ٱلْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ	The trumpet shall be sounded, when behold! from the sepulchres (men) will rush forth to their Lord	And the trumpet is blown and lo! from the graves they hie unto their Lord	And the trumpet is blown, when lo! from their graves they will hasten on to their Lord	And when the Trumpet is blown, behold, there they will be, scrambling from their graves towards their Lord	c. 618 CE No direct report
52		They will say: "Ah! Woe unto us! Who hath raised us up from our beds of repose? "... (A voice will say:) "This is what (God) Most Gracious had promised. And true was the word of the apostles!"	Crying: Woe upon us! Who hath raised us from our place of sleep? This is that which the Beneficent did promise, and the messengers spoke truth	They will say: O woe to us! Who has raised us up from our sleeping-place? This is what the Beneficent promised and the messengers told the truth	They will say, ‘Woe to us! Who raised us from our place of sleep?’ ‘This is what the All-beneficent had promised, and the apostles had spoken the truth!’	c. 618 CE No direct report
53	إِن كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ	It will be no more than a single Blast, when lo! they will all be brought up before Us	It is but one Shout, and behold them brought together before Us	It is but a single cry, when lo! they are all brought before Us	It will be but a single Cry, and, behold, they will all be presented before Us	c. 618 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
54	فَ لْيَوْمَ لَا تُظْلَمُ نَفْ سٌ شَيْ ا وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ	Then, on that Day, not a soul will be wronged in the least, and ye shall but be repaid the meeds of your past Deeds	This day no soul is wronged in aught; nor are ye requited aught save what ye used to do	So this day no soul is wronged in aught; and you are not rewarded aught but for what you did	‘Today no soul will be wronged in the least, nor will you be requited except for what you used to do.’	c. 618 CE No direct report
55	إِنَّ أَصْحَٰبَ لْجَنَّةِ لْيَوْمَ فِى شُغُ فَٰكِهُونَ	Verily the Companions of the Garden shall that Day have joy in all that they do	Lo! those who merit paradise this day are happily employed	Surely the owners of the Garden are on that day in a happy occupation	Indeed today the inhabitants of paradise rejoice in their engagement	c. 618 CE No direct report
56	هُمْ وَأَزْوَٰجُهُمْ فِى ظِلَٰلٍ عَلَى لْأَرَآئِكِ مُتَّكِـُٔونَ	They and their associates will be in groves of (cool) shade, reclining on Thrones (of dignity)	They and their wives, in pleasant shade, on thrones reclining	They and their wives are in shades, reclining on raised couches	—they and their mates, reclining on couches in the shades	c. 618 CE No direct report
57	لَهُمْ فِيهَا فَٰكِهَ وَلَهُم مَّا يَدَّعُونَ	(Every) fruit (enjoyment) will be there for them; they shall have whatever they call for	Theirs the fruit (of their good deeds) and theirs (all) that they ask	They have fruits therein, and they have whatever they desire	There they have fruits and they have whatever they want	c. 618 CE No direct report
58	سَلَٰ قَوْ ا مِّن رَّ رَّحِيمٍ	"Peace!" - a word (of salutation) from a Lord Most Merciful	The word from a Merciful Lord (for them) is: Peace	Peace! A word from a Merciful Lord	‘Peace!’—a watchword from the all-merciful Lord	c. 618 CE No direct report
59		"And O ye in sin! Get ye apart this Day	But avaunt ye, O ye guilty, this day	And withdraw to-day, O guilty ones	And ‘Get apart today, you guilty ones!’	c. 618 CE No direct report
60	أَلَمْ أَعْهَدْ إِلَيْكُمْ يَٰبَنِىٓ ءَادَمَ أَن لَّا تَعْبُدُو لشَّيْطَٰنَ إِنَّهُ لَكُمْ عَدُ مُّبِينٌ	"Did I not enjoin on you, O ye Children of Adam, that ye should not worship Satan; for that he was to you an enemy avowed?	Did I not charge you, O ye sons of Adam, that ye worship not the devil - Lo! he is your open foe!	Did I not charge you, O children of Adam, that you serve not the devil? Surely he is your open enemy	‘Did I not exhort you, O children of Adam, saying, “Do not worship Satan. He is indeed your manifest enemy	c. 618 CE No direct report
61	وَأَنِ عْبُدُونِى هَٰذَا صِرَٰ مُّسْتَقِيمٌ	"And that ye should worship Me, (for that) this was the Straight Way	But that ye worship Me? That was the right path	And that you serve Me. This is the right way	Worship Me. That is a straight path”	c. 618 CE No direct report
62	وَلَقَدْ أَضَلَّ مِنكُمْ جِبِ ا كَثِيرًا أَفَلَمْ تَكُونُو تَعْقِلُونَ	"But he did lead astray a great multitude	Yet he hath led astray of you a great multitude.	And certainly he led astray numerous people	Certainly he has led astray many of your generations. Did you not use to apply reason	c. 618 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		of you. Did ye not, then, understand	Had ye then no sense	from among you. Could you not then understand		direct report
63	هَٰذِهِ جَهَنَّمُ ٱلَّتِى كُنتُمْ تُوعَدُونَ	"This is the Hell of which ye were (repeatedly) warned	This is hell which ye were promised (if ye followed him)	This is the hell which you were promised	This is the hell you had been promised	c. 618 CE No direct report
64	ٱصْلَوْهَا ٱلْيَوْمَ بِمَا كُنتُمْ تَكْفُرُونَ	"Embrace ye the (fire) this Day, for that ye (persistently) rejected (Truth)."	Burn therein this day for that ye disbelieved	Enter it this day because you disbelieved	Enter it today, because of what you used to defy	c. 618 CE No direct report
65	ٱلْيَوْمَ نَخْتِمُ عَلَىٰٓ أَفْوَٰهِهِمْ وَتُكَلِّمُنَآ أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُم بِمَا كَانُو يَكْسِبُونَ	That Day shall We set a seal on their mouths. But their hands will speak to us, and their feet bear witness, to all that they did	This day We seal up their mouths, and their hands speak out to Us and their feet bear witness as to what they used to earn	That day We shall seal their mouths, and their hands will speak to Us, and their feet will bear witness as to what they earned	Today We shall seal their mouths, and their hands shall speak to Us, and their feet shall bear witness concerning what they used to earn.’	c. 618 CE No direct report
66	وَلَوْ نَشَآءُ لَطَمَسْنَا عَلَىٰٓ أَعْيُنِهِمْ فَٱسْتَبَقُو ٱلصِّرَٰطَ فَأَنَّىٰ يُبْصِرُونَ	If it had been our Will, We could surely have blotted out their eyes; then should they have run about groping for the Path, but how could they have seen	And had We willed, We verily could have quenched their eyesight so that they should struggle for the way. Then how could they have seen	And if We pleased, We would put out their eyes, then they would strive to get first to the way, but how should they see	Had We wished We would have blotted out their eyes: then, were they to advance towards the path, how would have they seen	c. 618 CE No direct report
67	وَلَوْ نَشَآءُ لَمَسَخْنَٰهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا ٱسْتَطَٰعُو مُضِ ا وَلَا يَرْجِعُونَ	And if it had been Our Will, We could have transformed them (to remain) in their places; then should they have been unable to move about, nor could they have returned (after error)	And had We willed, We verily could have fixed them in their place, making them powerless to go forward or turn back	And if We pleased, We would transform them in their place, then they would not be able to go on, or turn back	And had We wished We would have deformed them in their place; then they would have neither been able to go ahead nor to go back	c. 618 CE No direct report
68	وَمَن نُّعَمِّرْهُ نُنَكِّسْهُ فِى ٱلْخَلْقِ أَفَلَا يَعْقِلُونَ	If We grant long life to any, We cause him to be reversed in nature: Will they not then understand	He whom we bring unto old age, We reverse him in creation (making him go back to weakness after strength).	And whomsoever We cause to live long, We reduce to an object state in creation. Do they not understand	And whomever We give a long life, We cause him to regress in creation. Then will they not apply reason	c. 618 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			Have ye then no sense			
69	وَمَا عَلَّمْنَٰهُ لشِّعْرَ وَمَا يَنۢبَغِى لَهُۥٓ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُّبِينٌ	We have not instructed the (Prophet) in Poetry, nor is it meet for him: this is no less than a Message and a Qur'an making things clear	And We have not taught him (Muhammad) poetry, nor is it meet for him. This is naught else than a Reminder and a Lecture making plain	And We have not taught him poetry, nor is it meet for him. This is naught but a Reminder and a plain Qur’an	We did not teach him poetry, nor does it behoove him. This is just a reminder and a manifest Qur’a n	c. 618 CE No direct report
70		That it may give admonition to any (who are) alive, and that the charge may be proved against those who reject (Truth)	To warn whosoever liveth, and that the word may be fulfilled against the disbelievers	To warn him who would have life, and (that) the word may prove true against the disbelievers	so that anyone who is alive may be warned, and that the word may come due against the faithless	c. 618 CE No direct report
71	أَوَلَمْ يَرَوْا۟ أَنَّا خَلَقْنَا لَهُم مِّمَّا عَمِلَتْ أَيْدِينَآ أَنْعَٰمًا فَهُمْ لَهَا مَٰلِكُونَ	See they not that it is We Who have created for them - among the things which Our hands have fashioned - cattle, which are under their dominion?	Have they not seen how We have created for them of Our handiwork the cattle, so that they are their owners	See they not that We have created cattle for them, out of what Our hands have wrought, so they are their masters	Have they not seen that We have created for them —of what Our hands have worked— cattle, so they have become their masters	c. 618 CE No direct report
72	وَذَلَّلْنَٰهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ	And that We have subjected them to their (use)? of them some do carry them and some they eat	And have subdued them unto them, so that some of them they have for riding, some for food	And We have subjected them to them, so some of them they ride, and some they eat	And We made them tractable for them, so some of them make their mounts and some of them they eat	c. 618 CE No direct report
73	وَلَهُمْ فِيهَا مَنَٰفِعُ وَمَشَارِبُ أَفَلَا يَشْكُرُونَ	And they have (other) profits from them (besides), and they get (milk) to drink. Will they not then be grateful	Benefits and (divers) drinks have they from them. Will they not then give thanks	And therein they have advantages and drinks. Will they not then give thanks	There are other benefits for them therein, and drinks. Will they not then give thanks	c. 618 CE No direct report
74	وَٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ ءَالِهَةً لَّعَلَّهُمْ يُنصَرُونَ	Yet they take (for worship) gods other than God, (hoping) that they might be helped	And they have taken (other) gods beside Allah, in order that they may be helped	And they take gods besides Allah and they may be helped	They have taken gods besides Allah [hoping] that they might be helped	c. 618 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
75	لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُندٌ مُّحْضَرُونَ	They have not the power to help them: but they will be brought up (before Our Judgment-seat) as a troop (to be condemned)	It is not in their power to help them; but they (the worshippers) are unto them a host in arms	They are not able to help them, and they are a host brought up before them	[Yet] they cannot help them, while they [themselves] are ready warriors for them	c. 618 CE No direct report
76	فَلَا يَحْزُنكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ	Let not their speech, then, grieve thee. Verily We know what they hide as well as what they disclose	So let not their speech grieve thee (O Muhammad). Lo! We know what they conceal and what proclaim	So let not their speech grieve thee. Surely We know what they do in secret and what they do openly	So do not let their remarks grieve you. We indeed know whatever they hide and whatever they disclose	c. 618 CE No direct report
77	أَوَلَمْ يَرَ الْإِنسَٰنُ أَنَّا خَلَقْنَٰهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ	Doth not man see that it is We Who created him from sperm? yet behold! he (stands forth) as an open adversary	Hath not man seen that We have created him from a drop of seed? Yet lo! he is an open opponent	Does not man see that We have created him from the small life-germ? Then lo! he is an open disputant	Does not man see that We created him from a drop of [seminal] fluid, and, behold, he is an open contender!	c. 618 CE No direct report
78	وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَن يُحْيِ الْعِظَٰمَ وَهِيَ رَمِيمٌ	And he makes comparisons for Us, and forgets his own (origin and) Creation: He says, "Who can give life to (dry) bones and decomposed ones (at that)?"	And he hath coined for Us a similitude, and hath forgotten the fact of his creation, saying: Who will revive these bones when they have rotted away	And he strikes out a likeness for Us and forgets his own creation. Says he: Who will give life to bones, when they are rotten	He draws comparisons for Us, and forgets his own creation. He says, ‘Who shall revive the bones when they have decayed?’	c. 618 CE 1 note
79	قُلْ يُحْيِيهَا الَّذِىٓ أَنشَأَهَآ أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ	Say, "He will give them life Who created them for the first time! for He is Well-versed in every kind of creation!	Say: He will revive them Who produced them at the first, for He is Knower of every creation	Say: He will give life to them, Who brought them into existence at first, and He is Knower of all creation	Say, ‘He will revive them who produced them the first time, and He has knowledge of all creation	c. 618 CE No direct report
80	الَّذِى جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَآ أَنتُم مِّنْهُ تُوقِدُونَ	"The same Who produces for you fire out of the green tree, when behold! ye kindle therewith (your own fires)	Who hath appointed for you fire from the green tree, and behold! ye kindle from it	Who produced fire for you out of the green tree, so that with it you kindle	—He, who made for you fire out of the green tree, and, behold, you light fire from it	c. 618 CE No direct report
81		"Is not He Who created the heavens and the earth able to create	Is not He Who created the heavens and the	Is not He Who created the heavens and the	Is not He who created the heavens and the earth able to create the like	c. 618 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		the like thereof?" - Yea, indeed! for He is the Creator Supreme, of skill and knowledge (infinite)	earth Able to create the like of them? Aye, that He is! for He is the All-Wise Creator	earth able to create the like of them? Yea! And He is the Creator (of all), the Knower	of them? Yes indeed! He is the All-creator, the All-knowing	direct report
82	إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ	Verily, when He intends a thing, His Command is, "be", and it is	But His command, when He intendeth a thing, is only that He saith unto it: Be! and it is	His command, when He intends anything, is only to say to it, Be, and it is	All His command, when He wills something, is to say to it ‘Be,’ and it is	c. 618 CE No direct report
83	فَسُبْحَٰنَ ٱلَّذِى بِيَدِهِۦ مَلَكُوتُ كُلِّ شَىْءٍ وَإِلَيْهِ تُرْجَعُونَ	So glory to Him in Whose hands is the dominion of all things: and to Him will ye be all brought back	Therefor Glory be to Him in Whose hand is the dominion over all things! Unto Him ye will be brought back	So glory be to Him in Whose hand is the kingdom of all things! and to Him you will be returned	So immaculate is He in whose hand is the dominion of all things and to whom you shall be brought back	c. 618 CE No direct report

Direct context · Ayah 78 · c. 618 CE

Asbab al-Nuzul dataset · ungraded

عن أبي مالك رحمه الله قال: أن أُبَيَّ بن خلف الجمحي جاء إلى رسول الله بعظم حائل، ففته بين يديه وقال: يا محمد، يبعث الله هذا بعد ما أرم؟ فقال: « نعم، يبعث الله تعالى هذا، ويميتك ثم يحييك، ثم يدخلك نار جهنم » فنزلت هذه الآية.

Islamic: Asbāb al-nuzūl on Qurʾān 36:78

APA: Asbāb al-nuzūl tradition (n.d.). (36:78).

25. Al-Furqan — The Criterion الفرقان

Revelation order #42 · c. 618 CE · Makkah · 77 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا	Blessed is He who sent down the criterion to His servant, that it may be an admonition to all creatures;	Blessed is He Who hath revealed unto His slave the Criterion (of right and wrong), that he may be a warner to the peoples	Blessed is He Who sent down the Discrimination upon His servant that he might be a warner to the nations -	Blessed is He who sent down the Criterion to His servant that he may be a warner to all the nations	c. 618 CE No direct report
2	الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهُ تَقْدِيرًا	He to whom belongs the dominion of the heavens and the earth: no son has He begotten, nor has He a partner in His dominion: it is He who created all things, and ordered them in due proportions	He unto Whom belongeth the Sovereignty of the heavens and the earth, He hath chosen no son nor hath He any partner in the Sovereignty. He hath created everything and hath meted out for it a measure	He, Whose is the kingdom of the heavens and the earth, and Who did not take to Himself a son, and Who has no associate in the kingdom, and Who created everything, then ordained for it a measure	He, to whom belongs the sovereignty of the heavens and the earth, and who did not take a son, nor has He any partner in sovereignty, and He created everything and determined it in a precise measure	c. 618 CE No direct report
3	وَاتَّخَذُوا مِن دُونِهِ آلِهَةً لَّا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا	Yet have they taken, besides him, gods that can create nothing but are themselves created; that have no control of hurt or good to themselves; nor can they control death nor life nor resurrection	Yet they choose beside Him other gods who create naught but are themselves created, and possess not hurt nor profit for themselves, and possess not death nor life, nor power to raise the dead	And they take besides Him gods who create naught, while they are themselves created, and they control for themselves no harm nor profit, and they control not death, nor life, nor raising to life	Yet they have taken gods besides Him who create nothing and have themselves been created, and who have no control over their own harm or benefit and have no control over [their own] death, or life, or resurrection	c. 618 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
4	وَقَالَ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَٰذَآ إِلَّآ إِفْكٌ ٱفْتَرَىٰهُ وَأَعَانَهُۥ عَلَيْهِ قَوْمٌ ءَاخَرُونَ ۖ فَقَدْ جَآءُو ظُلْمًا وَزُورًا	But the misbelievers say: "Naught is this but a lie which he has forged, and others have helped him at it." In truth it is they who have put forward an iniquity and a falsehood	Those who disbelieve say: This is naught but a lie that he hath invented, and other folk have helped him with it, so that they have produced a slander and a lie	And those who disbelieve say: This is nothing but a lie, which he has forged, and other people have helped him at it. So indeed they have brought an iniquity and a falsehood	The faithless say, ‘This is nothing but a lie that he has fabricated, and other people have abetted him in it.’ Thus they have certainly come out with wrongdoing and falsehood	c. 618 CE No direct report
5	وَقَالُوٓا۟ أَسَٰطِيرُ ٱلْأَوَّلِينَ ٱكْتَتَبَهَا فَهِىَ تُمْلَىٰ عَلَيْهِ بُكْرَةً وَأَصِيلًا	And they say: "Tales of the ancients, which he has caused to be written: and they are dictated before him morning and evening."	And they say: Fables of the men of old which he hath had written down so that they are dictated to him morn and evening	And they say: Stories of the ancients, which he has got written, so they are read out to him morning and evening	They say, ‘He has taken down myths of the ancients, and they are dictated to him morning and evening.’	c. 618 CE No direct report
6	قُلْ أَنزَلَهُ ٱلَّذِى يَعْلَمُ ٱلسِّرَّ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ إِنَّهُۥ كَانَ غَفُورًا رَّحِيمًا	Say: "The (Qur'an) was sent down by Him who knows the mystery (that is) in the heavens and the earth: verily He is Oft-Forgiving, Most Merciful."	Say (unto them, O Muhammad): He who knoweth the secret of the heavens and the earth hath revealed it. Lo! He ever is Forgiving, Merciful	Say: He has revealed it, Who knows the secret of the heavens and the earth. Surely He is ever Forgiving, Merciful	Say, ‘It has been sent down by Him who knows the hidden in the heavens and the earth. Indeed He is all-forgiving, all-merciful.’	c. 618 CE No direct report
7	وَقَالُوا۟ مَالِ هَٰذَا ٱلرَّسُولِ يَأْكُلُ ٱلطَّعَامَ وَيَمْشِى فِى ٱلْأَسْوَاقِ ۙ لَوْلَآ أُنزِلَ إِلَيْهِ مَلَكٌ فَيَكُونَ مَعَهُۥ نَذِيرًا	And they say: "What sort of an apostle is this, who eats food, and walks through the streets? Why has not an angel been sent down to him to give admonition with him	And they say: What aileth this messenger (of Allah) that he eateth food and walketh in the markets? Why is not an angel sent down unto him, to be a warner with him	And they say: What a Messenger is this? He eats food and goes about in the markets. Why has not an angel been sent down to him to be a warner with him	And they say, ‘What sort of apostle is this who eats food and walks in the marketplaces? Why has not an angel been sent down to him so as to be a warner along with him?’	c. 618 CE No direct report
8	أَوْ يُلْقَىٰٓ إِلَيْهِ كَنزٌ أَوْ تَكُونُ لَهُۥ جَنَّةٌ يَأْكُلُ مِنْهَا ۚ وَقَالَ ٱلظَّٰلِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا	"Or (Why) has not a treasure been bestowed on him, or why has he (not) a garden for enjoyment?" The wicked say: "Ye	Or (why is not) treasure thrown down unto him, or why hath he not a paradise from whence to	Or a treasure given to him, or a garden from which to eat? And the evildoers say: You follow but a man bewitched	Or, ‘[Why is not] a treasure thrown to him, or [why does] he [not] have a garden from which he may eat? ’ And the wrongdoers	c. 618 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		follow none other than a man bewitched."	eat? And the evil-doers say: Ye are but following a man bewitched		say, ‘You are just following a bewitched man.’	
9	نظُرْ كَيْفَ ضَرَبُو لَكَ لْأَمْثَٰلَ فَضَلُّو فَلَا يَسْتَطِيعُونَ سَبِيلا	See what kinds of comparisons they make for thee! But they have gone astray, and never a way will they be able to find	See how they coin similitudes for thee, so that they are all astray and cannot find a road	See what parables they set forth for thee -- they have gone astray, so they cannot find a way	Look, how they draw comparisons for you; so they go astray, and cannot find the way	c. 618 CE No direct report
10	تَبَارَكَ لَّذِىٓ إِن شَآءَ جَعَلَ لَكَ خَيْرًا مِّن ذَٰلِكَ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا لْأَنْهَٰرُ وَيَجْعَل لَّكَ قُصُورًا	Blessed is He who, if that were His will, could give thee better (things) than those,- Gardens beneath which rivers flow; and He could give thee palaces (secure to dwell in)	Blessed is He Who, if He will, will assign thee better than (all) that - Gardens underneath which rivers flow - and will assign thee mansions	Blessed is He Who if He please, will give thee what is better than this: Gardens wherein flow rivers. And He will give thee palaces	Blessed is He who will grant you better than that if He wishes —gardens with streams running in them, and He will make for you palaces	c. 618 CE No direct report
11	بَلْ كَذَّبُو بِ لسَّاعَةِ وَأَعْتَدْنَا لِمَن كَذَّبَ بِ لسَّاعَةِ سَعِيرًا	Nay they deny the hour (of the judgment to come): but We have prepared a blazing fire for such as deny the hour	Nay, but they deny (the coming of) the Hour, and for those who deny (the coming of) the Hour We have prepared a flame	But they deny the Hour, and We have prepared a burning Fire for him who denies the Hour	Rather they deny the Hour, and We have prepared a Blaze for those who deny the Hour	c. 618 CE No direct report
12	إِذَا رَأَتْهُم مِّن مَّكَانٍ بَعِيدٍ سَمِعُو لَهَا تَغَيُّظًا وَزَفِيرًا	When it sees them from a place fAr off, they will hear its fury and its ranging sigh	When it seeth them from afar, they hear the crackling and the roar thereof	When it sees them from a far-off place, they will hear its raging and roaring	When it sights them from a distant place, they will hear it raging and roaring	c. 618 CE No direct report
13	وَإِذَآ أُلْقُو مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِينَ دَعَوْ هُنَالِكَ ثُبُورًا	And when they are cast, bound together into a constricted place therein, they will pLead for destruction there and then	And when they are flung into a narrow place thereof, chained together, they pray for destruction there	And when they are cast into a narrow place thereof in chains, they will there pray for destruction	And when they are cast into a narrow place in it, bound together [in chains], they will pray for [their own] annihilation	c. 618 CE No direct report
14	لَّا تَدْعُو لْيَوْمَ ثُبُورًا وَٰحِدًا وَ دْعُو ثُبُورًا كَثِيرًا	"This day plead not for a single destruction: plead for destruction oft-repeated!"	Pray not that day for one destruction, but pray for many destructions	Pray not this day for destruction once but pray for destruction again and again	[They will be told:] ‘Do not pray for a single annihilation today, but pray for many annihilations!’	c. 618 CE No direct report
15	قُلْ أَذَٰلِكَ خَيْرٌ أَمْ جَنَّةُ لْخُلْدِ لَّتِى وُعِدَ لْمُتَّقُونَ كَانَتْ	Say: "Is that best, or the eternal garden,	Say: Is that (doom) better or	Say: Is this better or the Garden	Say, ‘Is that better, or the everlasting paradise promised to	c. 618 CE

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	لَهُمْ جَزَآ وَمَصِيرًا	promised to the righteous? for them, that is a reward as well as a goal (of attainment)	the Garden of Immortality which is promised unto those who ward off (evil)? It will be their reward and journey's end	Perpetuity, which the dutiful are promised? That is a reward and a resort for them	the Godwary, which will be their reward and destination? ’	No direct report
16	لَّهُمْ فِيهَا مَا يَشَآءُونَ خَٰلِدِينَ كَانَ عَلَىٰ رَبِّكَ وَعْدًا مَّسْـُٔولًا	"For them there will be therein all that they wish for: they will dwell (there) for aye: A promise to be prayed for from thy Lord."	Therein abiding, they have all that they desire. It is for thy Lord a promise that must be fulfilled	For them therein is what they desire, to abide. It is a promise to be prayed for from thy Lord	There they will have whatever they wish, abiding [forever], a promise [much] besought, [binding] on your Lord	c. 618 CE No direct report
17		The day He will gather them together as well as those whom they worship besides God, He will ask: "Was it ye who let these My servants astray, or did they stray from the Path themselves?"	And on the day when He will assemble them and that which they worship instead of Allah and will say: Was it ye who misled these my slaves or did they (themselves) wander from the way	And on the day when He will gather them, and that which they serve besides Allah, He will say: Was it you who led astray these My servants, or did they themselves stray from the path	On the day that He will muster them and those whom they worship besides Allah, He will say, ‘Was it you who led astray these servants of Mine, or did they themselves stray from the way?’	c. 618 CE No direct report
18	قَالُوا۟ سُبْحَٰنَكَ مَا كَانَ يَنۢبَغِى لَنَآ أَن نَّتَّخِذَ مِن دُونِكَ مِنْ أَوْلِيَآءَ وَلَٰكِن مَّتَّعْتَهُمْ وَءَابَآءَهُمْ حَتَّىٰ نَسُوا۟ ٱلذِّكْرَ وَكَانُوا۟ قَوْمًۢا بُورًا	They will say: "Glory to Thee! not meet was it for us that we should take for protectors others besides Thee: But Thou didst bestow, on them and their fathers, good things (in life), until they forgot the Message: for they were a people (worthl ess and) lost."	They will say: Be Thou Glorified! it was not for us to choose any protecting friends beside thee; but Thou didst give them and their fathers ease till they forgot the warning and became lost folk	They will say: Glory be to Thee! it was not beseeming for us that we should take for protectors others besides Thee, but Thou didst make them and their fathers to enjoy until they forgot the Reminder, and they became a lost people	They will say, ‘Immaculate are You! It does not behoove us to take any guardians in Your stead! But You provided for them and their fathers until they forgot the Reminder, and they were a ruined lot.’	c. 618 CE No direct report
19	فَقَدْ كَذَّبُوكُم بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا	(God will say): "Now have they proved you liars in what ye say: so ye cannot avert	Thus they will give you the lie regarding what ye say, then ye	So they will give you the lie in what you say, then you can neither ward off	So they will certainly impugn you in what you say, and you will neither be able to circumvent	c. 618 CE No

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	وَمَن يَظْلِم مِّنكُمْ نُذِقْهُ عَذَا ا كَبِيرا	(your penalty) nor (get) help." And whoever among you does wrong, him shall We cause to taste of a grievous Penalty	can neither avert (the doom) nor obtain help. And whoso among you doeth wrong, We shall make him taste great torment	(evil), nor (obtain) help. And whoever among you does wrong, We shall make him taste a great chastisement	[punishment] nor find help, and whoever of you does wrong, We shall make him taste a terrible punishment	direct report
20	وَمَآ أَرْسَلْنَا قَبْلَكَ مِنَ لْمُرْسَلِينَ إِلَّآ إِنَّهُمْ لَيَأْكُلُونَ لطَّعَامَ وَيَمْشُونَ فِى لْأَسْوَاقِ وَجَعَلْنَا بَعْضَكُمْ لِبَعْ فِتْنَةً أَتَصْبِرُونَ وَكَانَ رَبُّكَ بَصِيرا	And the apostles whom We sent before thee were all (men) who ate food and walked through the streets: We have made some of you as a trial for others: will ye have patience? for God is One Who sees (all things)	We never sent before thee any messengers but lo! they verily ate food and walked in the markets. And We have appointed some of you a test for others: Will ye be steadfast? And thy Lord is ever Seer	And We did not send before thee any messengers but they surely ate food and went about in the markets. And We make some of you a trial for others. Will you bear patiently? And thy Lord is ever Seeing	We did not send any apostles before you but that they indeed ate food and walked in marketplaces. We have made you a trial for one another, [to see] if you will be patient, and your Lord is all-seeing	c. 618 CE No direct report
21	وَقَالَ لَّذِينَ لَا يَرْجُونَ لِقَآءَنَا لَوْلَآ أُنزِلَ عَلَيْنَا لْمَلَٰٓئِكَةُ أَوْ نَرَىٰ رَبَّنَا لَقَدِ سْتَكْبَرُو فِىٓ أَنفُسِهِمْ وَعَتَوْ عُتُوّا كَبِيرا	Such as fear not the meeting with Us (for Judgment) say: "Why are not the angels sent down to us, or (why) do we not see our Lord?" Indeed they have an arrogant conceit of themselves, and mighty is the insolence of their impiety	And those who look not for a meeting with Us say: Why are angels not sent down unto us and (Why) do we not see our Lord! Assuredly they think too highly of themselves and are scornful with great pride	And those who look not for meeting with Us, say: Why have not angels been sent down to us, or (why) do we not see our Lord? Indeed they are too proud of themselves and revolt in great revolt	Those who do not expect to encounter Us say, ‘Why have angels not been sent down to us, or why do we not see our Lord?’ Certainly they are full of arrogance within their souls and have become terribly defiant	c. 618 CE No direct report
22	يَوْمَ يَرَوْنَ لْمَلَٰٓئِكَةَ لَا بُشْرَىٰ يَوْمَئِ لِّلْمُجْرِمِينَ وَيَقُولُونَ حِجْ ا مَّحْجُو ا	The Day they see the angels,- no joy will there be to the sinners that Day: The (angels) will say: "There is a barrier forbidden (to you) altogether!"	On the day when they behold the angels, on that day there will be no good tidings for the guilty; and they will cry: A forbidding ban	On the day when they will see the angels, there will be no good news for the guilty, and they will say: Let there be a strong barrier	The day when they see the angels, there will be no good news for the guilty that day, and they will say, ‘Keep off [from paradise]!&rsquo	c. 618 CE No direct report
23	وَقَدِمْنَآ إِلَىٰ مَا عَمِلُو مِنْ عَمَ فَجَعَلْنَٰهُ هَبَآ مَّنثُورًا	And We shall turn to whatever deeds they did (in this life), and We shall make such deeds as	And We shall turn unto the work they did and make it scattered motes	And We shall turn to the work they have done, so We shall render it as scattered motes	Then We shall attend to the works they have done and then turn them into scattered dust	c. 618 CE No direct report

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		floating dust scattered about				
24	أَصْحَٰبُ ٱلْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا	The Companions of the Garden will be well, that Day, in their abode, and have the fairest of places for repose	Those who have earned the Garden on that day will be better in their home and happier in their place of noonday rest	The owners of the Garden will on that day be in a better abiding-place and a fairer resting-place	On that day the inhabitants of paradise will be in the best abode and an excellent resting place	c. 618 CE No direct report
25	وَيَوْمَ تَشَقَّقُ ٱلسَّمَآءُ بِٱلْغَمَٰمِ وَنُزِّلَ ٱلْمَلَٰٓئِكَةُ تَنزِيلًا	The Day the heaven shall be rent asunder with clouds, and angels shall be sent down, descending (in ranks),	A day when the heaven with the clouds will be rent asunder and the angels will be sent down, a grand descent	And on the day when the heaven burst asunder with clouds, and the angels are sent down, as they are sent	The day when the sky with its clouds will split open, and the angels will be sent down [in a majestic] descent	c. 618 CE No direct report
26	ٱلْمُلْكُ يَوْمَئِذٍ ٱلْحَقُّ لِلرَّحْمَٰنِ وَكَانَ يَوْمًا عَلَى ٱلْكَٰفِرِينَ عَسِيرًا	That Day, the dominion as of right and truth, shall be (wholly) for (God) Most Merciful: it will be a Day of dire difficulty for the Misbelievers	The Sovereignty on that day will be the True (Sovereignty) belonging to the Beneficent One, and it will be a hard day for disbelievers	The kingdom on that day rightly belongs to the Beneficent, and it will be a hard day for the disbelievers	on that day true sovereignty will belong to the All-beneficent, and it will be a hard day for the faithless	c. 618 CE No direct report
27	وَيَوْمَ يَعَضُّ ٱلظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَٰلَيْتَنِى ٱتَّخَذْتُ مَعَ ٱلرَّسُولِ سَبِيلًا	The Day that the wrong-doer will bite at his hands, he will say, "Oh! would that I had taken a (straight) path with the Apostle	On the day when the wrong-doer gnaweth his hands, he will say: Ah, would that I had chosen a way together with the messenger (of Allah)	And on the day when the wrongdoer will bite his hands, saying: Would that I had taken a way with the Messenger	A day when the wrongdoer will bite his hands, saying, ‘I wish I had followed the Apostle’s way	c. 618 CE 1 note
28	يَٰوَيْلَتَىٰ لَيْتَنِى لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا	"Ah! woe is me! Would that I had never taken such a one for a friend	Alas for me! Ah, would that I had never taken such an one for friend	O woe is me! would that I had not taken such a one for a friend	Woe to me! I wish I had not taken so and so as a friend	c. 618 CE No direct report
29	لَّقَدْ أَضَلَّنِى عَنِ ٱلذِّكْرِ بَعْدَ إِذْ جَآءَنِى وَكَانَ ٱلشَّيْطَٰنُ لِلْإِنسَٰنِ خَذُولًا	"He did lead me astray from the Message (of God) after it had come to me! Ah! the Evil One is but a traitor to	He verily led me astray from the Reminder after it had reached me. Satan was ever	Certainly he led me astray from the Reminder after it had come to me. And the devil ever deserts man	Certainly he led me astray from the Reminder after it had come to me, and Satan is a deserter of man.’	c. 618 CE No direct report

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		man!" Then the Apostle will say	man's deserter in the hour of need			
30	وَقَالَ لرَّسُولُ يُرَبِّ إِنَّ قَوْمِى ٱتَّخَذُو هُذَا لْقُرْءَانَ مَهْجُو ا	"O my Lord! Truly my people took this Qur'an for just foolish nonsense."	And the messenger saith: O my Lord! Lo! mine own folk make this Qur'an of no account	And the Messenger will say: My Lord, surely my people treat this Qur’an as a forsaken thing	And the Apostle will say, ‘O my Lord! Indeed my people consigned this Qur’a n to oblivion.’	c. 618 CE No direct report
31	وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِىٍّ عَدُ ا مِّنَ لْمُجْرِمِينَ وَكَفَىٰ بِرَبِّكَ هَادِ ا وَنَصِي ا	Thus have We made for every prophet an enemy among the sinners: but enough is thy Lord to guide and to help	Even so have We appointed unto every prophet an opponent from among the guilty; but Allah sufficeth for a Guide and Helper	And thus have We made for every prophet an enemy from among the guilty, and sufficient is thy Lord as a Guide and a Helper	That is how for every prophet We assigned an enemy from among the guilty, and your Lord suffices as helper and guide	c. 618 CE No direct report
32	وَقَالَ لَّذِينَ كَفَرُو لَوْلَا نُزِّلَ عَلَيْهِ لْقُرْءَانُ جُمْلَ ةً وَحِدَ ةً كَذَٰلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَٰهُ تَرْتِي ا	Those who reject Faith say: "Why is not the Qur'an revealed to him all at once? Thus (is it revealed), that We may strengthen thy heart thereby, and We have rehearsed it to thee in slow, well-arranged stages, gradually	And those who disbelieve say: Why is the Qur'an not revealed unto him all at once? (It is revealed) thus that We may strengthen thy heart therewith; and We have arranged it in right order	And those who disbelieve say: Why has not the Qur’an been revealed to him all at once? Thus, that We may strengthen thy heart thereby and We have arranged it well in arranging	The faithless say, ‘Why has not the Qur’a n been sent down to him all at once?’ So it is, that We may strengthen your heart with it, and We have recited it [to you] in a measured tone	c. 618 CE 1 note
33	وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَٰكَ بِ لْحَقِّ وَأَحْسَنَ تَفْسِيرًا	And no question do they bring to thee but We reveal to thee the truth and the best explanation (thereof)	And they bring thee no similitude but We bring thee the Truth (as against it), and better (than their similitude) as argument	And they cannot bring thee a question, but We have brought thee the truth and the best explanation	They do not bring you any poser but that We bring you the truth [in reply to them] and the best exposition	c. 618 CE No direct report
34	لَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُ لْئِكَ شَ رٌّ مَّكَا ا وَأَضَلُّ سَبِي ا	Those who will be gathered to Hell (prone) on their faces,- they will be in an evil plight, and, as to Path, most astray	Those who will be gathered on their faces unto hell: such are worse in plight and further from the right road	Those who will be gathered to hell on their faces -- they are in an evil plight and straying farther away from the path	Those who will be mustered on their faces toward hell, they are the worse situated and further astray from the [right] way	c. 618 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
35	وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ وَجَعَلْنَا مَعَهُۥٓ أَخَاهُ هَٰرُونَ وَزِيرًا	(Before this,) We sent Moses The Book, and appointed his brother Aaron with him as minister	We verily gave Moses the Scripture and placed with him his brother Aaron as henchman	And certainly We gave Moses the Book and We appointed with him his brother Aaron, an aider	Certainly We gave Moses the Book and We made Aaron, his brother, accompany him as a minister	c. 618 CE No direct report
36	فَقُلْنَا ٱذْهَبَآ إِلَى ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا فَدَمَّرْنَٰهُمْ تَدْمِيرًا	And We command: "Go ye both, to the people who have rejected our Signs:" And those (people) We destroyed with utter destruction	Then We said: Go together unto the folk who have denied Our revelations. Then We destroyed them, a complete destruction	Then We said: Go you both to the people who reject Our messages. So We destroyed them with utter destruction	Then We said, ‘Let the two of you go to the people who have denied Our signs.’ Then We destroyed them utterly	c. 618 CE No direct report
37	وَقَوْمَ نُوحٍ لَّمَّا كَذَّبُوا۟ ٱلرُّسُلَ أَغْرَقْنَٰهُمْ وَجَعَلْنَٰهُمْ لِلنَّاسِ ءَايَةً وَأَعْتَدْنَا لِلظَّٰلِمِينَ عَذَابًا أَلِيمًا	And the people of Noah,- when they rejected the apostles, We drowned them, and We made them as a Sign for mankind; and We have prepared for (all) wrong-doers a grievous Penalty;	And Noah's folk, when they denied the messengers, We drowned them and made of them a portent for mankind. We have prepared a painful doom for evil-doers	And the people of Noah, when they rejected the messengers, We drowned them, and made them a sign for men. And We have prepared a painful chastisement for the wrongdoers -	And Noah’s people, We drowned them when they impugned the apostles, and We made them a sign for mankind, and We have prepared for the wrongdoers a painful punishment	c. 618 CE No direct report
38	وَعَادًا وَثَمُودَ وَأَصْحَٰبَ ٱلرَّسِّ وَقُرُونًۢا بَيْنَ ذَٰلِكَ كَثِيرًا	As also 'Ad and Thamud, and the Companions of the Rass, and many a generation between them	And (the tribes of) A'ad and Thamud, and the dwellers in Ar-Rass, and many generations in between	And ‘Ad and Thamud and the dwellers of Rass and many generations in between	And ‘a€d and Thamud, and the inhabitants of Rass, and many generations between them	c. 618 CE No direct report
39	وَكُلًّا ضَرَبْنَا لَهُ ٱلْأَمْثَٰلَ وَكُلًّا تَبَّرْنَا تَتْبِيرًا	To each one We set forth Parables and examples; and each one We broke to utter annihilation (for their sins)	Each (of them) We warned by examples, and each (of them) We brought to utter ruin	And to each We gave examples and each did We destroy with utter destruction	For each of them We drew examples, and each We destroyed utterly	c. 618 CE No direct report
40	وَلَقَدْ أَتَوْا عَلَى ٱلْقَرْيَةِ ٱلَّتِىٓ أُمْطِرَتْ مَطَرَ ٱلسَّوْءِ أَفَلَمْ يَكُونُوا۟ يَرَوْنَهَا بَلْ كَانُوا۟ لَا يَرْجُونَ نُشُورًا	And the (Unbelievers) must indeed have passed by the town on which was rained a shower of evil: did they not then see it (with their own eyes)? But they fear not the Resurrection	And indeed they have passed by the township whereon was rained the fatal rain. Can it be that they have not seen it? Nay, but they hope for no resurrection	And indeed they pass by the town wherein was rained an evil rain. Do they not see it? Nay, they hope not to be raised again	Certainly they must have passed the town on which an evil shower was rained. Have they not seen it? Rather they did not expect resurrection	c. 618 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
41	وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَٰذَا لَّذِى بَعَثَ ٱللَّهُ رَسُولًا	When they see thee, they treat thee no otherwise than in mockery: "Is this the one whom God has sent as an apostle?"	And when they see thee (O Muhammad) they treat thee only as a jest (saying): Is this he whom Allah sendeth as a messenger	And when they see thee, they take thee for naught but a jest: Is this he whom Allah has raised to be a messenger	When they see you they just take you in derision: ‘Is this the one whom Allah has sent as an apostle!	c. 618 CE No direct report
42	إِن كَادَ لَيُضِلُّنَا عَنْ ءَالِهَتِنَا لَوْلَآ أَن صَبَرْنَا عَلَيْهَا وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ ٱلْعَذَابَ مَنْ أَضَلُّ سَبِيلًا	"He indeed would well-nigh have misled us from our gods, had it not been that we were constant to them!" - Soon will they know, when they see the Penalty, who it is that is most misled in Path	He would have led us far away from our gods if we had not been staunch to them. They will know, when they behold the doom, who is more astray as to the road	He had well-nigh led us astray from our gods had we not adhered to them patiently! And they will know, when they see the chastisement, who is more astray from the path	Indeed he was about to lead us astray from our gods, had we not stood by them.’ Soon they will know, when they sight the punishment, who is further astray from the [right] way	c. 618 CE No direct report
43	أَرَءَيْتَ مَنِ ٱتَّخَذَ إِلَٰهَهُ هَوَىٰهُ أَفَأَنتَ تَكُونُ عَلَيْهِ وَكِيلًا	Seest thou such a one as taketh for his god his own passion (or impulse)? Couldst thou be a disposer of affairs for him	Hast thou seen him who chooseth for his god his own lust? Wouldst thou then be guardian over him	Hast thou seen him who takes his low desires for his god? Wilt thou be a guardian over him	Have you seen him who has taken his desire to be his god? Is it your duty to watch over him	c. 618 CE No direct report
44	أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَٱلْأَنْعَٰمِ بَلْ هُمْ أَضَلُّ سَبِيلًا	Or thinkest thou that most of them listen or understand? They are only like cattle;- nay, they are worse astray in Path	Or deemest thou that most of them hear or understand? They are but as the cattle - nay, but they are farther astray	Or thinkest thou that most of them hear or understand? They are but as the cattle; nay, they are farther astray from the path	Do you suppose that most of them listen or apply reason? They are just like cattle; rather they are further astray from the way	c. 618 CE No direct report
45	أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ ٱلظِّلَّ وَلَوْ شَآءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا ٱلشَّمْسَ عَلَيْهِ دَلِيلًا	Hast thou not turned thy vision to thy Lord?- How He doth prolong the shadow! If He willed, He could make it stationary! then do We make the sun its guide	Hast thou not seen how thy Lord hath spread the shade - And if He willed He could have made it still - then We have made the sun its pilot	Seest thou not how thy Lord extends the shade? And if He pleased, He would have made it stationary. Then We have made the sun an indication of it	Have you not regarded how your Lord spreads the twilight? (Had He wished He would have made it still.) Then We made the sun a beacon for it	c. 618 CE No direct report
46	ثُمَّ قَبَضْنَٰهُ إِلَيْنَا قَبْضًا يَسِيرًا	Then We draw it in towards Ourselves,- a contraction by easy stages	Then We withdraw it unto Us, a gradual withdrawal	Then We take it to Ourselves, taking little by little	Then We retract it toward Ourselves, with a gentle retracting	c. 618 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
47	وَهُوَ الَّذِى جَعَلَ لَكُمُ الَّيْلَ لِبَا ا وَ النَّوْمَ سُبَا ا وَجَعَلَ النَّهَارَ نُشُو ا	And He it is Who makes the Night as a Robe for you, and Sleep as Repose, and makes the Day (as it were) a Resurrection	And He it is Who maketh night a covering for you, and sleep repose, and maketh day a resurrection	And He it is Who made the night a covering for you, and sleep a rest, and He made the day to rise up again	It is He who made for you the night as a covering and sleep for rest and He made the day a recall to life	c. 618 CE No direct report
48	وَهُوَ الَّذِىٓ أَرْسَلَ الرِّيٰحَ بُشْ ا بَيْنَ يَدَىْ رَحْمَتِهِ وَأَنزَلْنَا مِنَ السَّمَآءِ مَآ طَهُو ا	And He it is Who sends the winds as heralds of glad tidings, going before His mercy, and We send down pure water from the sky,	And He it is Who sendeth the winds, glad tidings heralding His mercy, and We send down purifying water from the sky	And He it is Who sends the winds as good news before His mercy; and We send down pure water from the clouds	And it is He who sends the winds as harbingers of His mercy, and We send down from the sky purifying water	c. 618 CE No direct report
49	لِّنُحْ ىَ بِهِ بَلْدَةً مَّيْ ا وَنُسْقِيَهُ مِمَّا خَلَقْنَآ أَنْعٰ ا وَأَنَاسِىَّ كَثِي ا	That with it We may give life to a dead land, and slake the thirst of things We have created,- cattle and men in great numbers	That We may give life thereby to a dead land, and We give many beasts and men that We have created to drink thereof	That We may give life thereby to a dead land, and give it for drink to cattle and many people that We have created	with which We revive a dead country and provide water to many of the cattle and humans We have created	c. 618 CE No direct report
50	وَلَقَدْ صَرَّفْنٰهُ بَيْنَهُمْ لِيَذَّكَّرُو فَأَبَىٰٓ أَكْثَرُ النَّاسِ إِلَّا كُفُو ا	And We have distributed the (water) amongst them, in order that they may celebrate (our) praises, but most men are averse (to aught) but (rank) ingratitude	And verily We have repeated it among them that they may remember, but most of mankind begrudge aught save ingratitude	And certainly We repeat this to them that they may be mindful, but most men consent to naught but denying	Certainly We distribute it among them so that they may take admonition. But most people are only intent on ingratitude	c. 618 CE No direct report
51	وَلَوْ شِئْنَا لَبَعَثْنَا فِى كُلِّ قَرْيَ نَّذِي ا	Had it been Our Will, We could have sent a warner to every centre of population	If We willed, We could raise up a warner in every village	And if We pleased, We could raise a warner in every town	Had We wished, We would have sent a warner to every town	c. 618 CE No direct report
52	فَلَا تُطِعِ الْكٰفِرِينَ وَجٰهِدْهُم بِهِ جِهَا ا كَبِي ا	Therefore listen not to the Unbelievers, but strive against them with the utmost strenuousness, with the (Qur'an)	So obey not the disbelievers, but strive against them herewith with a great endeavour	So obey not the disbelievers, and strive against them a mighty striving with it	So do not obey the faithless, but wage against them a great jiha d with it	c. 618 CE No direct report
53	وَهُوَ الَّذِى مَرَجَ الْبَحْرَيْنِ هٰذَا عَذْ فُرَا وَهٰذَا مِلْحٌ أُجَا وَجَعَلَ بَيْنَهُمَا	It is He Who has let free the two bodies of flowing water: One palatable and	And He it is Who hath given independence to	And He it is Who has made the two seas to flow freely,	It is He who merged the two seas: this one sweet and agreeable, and that one briny	c. 618 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	بَرْزَ ا وَحِجْ ا مَّحْجُو ا	sweet, and the other salt and bitter; yet has He made a barrier between them, a partition that is forbidden to be passed	the two seas (though they meet); one palatable, sweet, and the other saltish, bitter; and hath set a bar and a forbidding ban between them	the one sweet, very sweet, and the other saltish, bitter. And between the two He has made a barrier and inviolable obstruction	and bitter, and between the two He set a barrier and a forbidding hindrance	direct report
54	وَهُوَ لَّذِى خَلَقَ مِنَ لْمَآءِ بَشَ ا فَجَعَلَهُ نَسَ ا وَصِهْ ا وَكَانَ رَبُّكَ قَدِيْ ا	It is He Who has created man from water: then has He established relationships of lineage and marriage: for thy Lord has power (over all things)	And He it is Who hath created man from water, and hath appointed for him kindred by blood and kindred by marriage; for thy Lord is ever Powerful	And He it is Who has created man from water, then He has made for him blood-relationship and marriage-relationship. And thy Lord is ever Powerful	It is He who created the human being from water, then invested him with ties of blood and marriage, and your Lord is all-powerful	c. 618 CE No direct report
55	وَيَعْبُدُونَ مِن دُونِ لَّهِ مَا لَا يَنفَعُهُمْ وَلَا يَضُرُّهُمْ وَكَانَ لْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيْ ا	Yet do they worship, besides God, things that can neither profit them nor harm them: and the Misbeliever is a helper (of Evil), against his own Lord	Yet they worship instead of Allah that which can neither benefit them nor hurt them. The disbeliever was ever a partisan against his Lord	And they serve besides Allah that which can neither profit them, nor harm them. And the disbeliever is ever an aider against his Lord	They worship besides Allah that which neither brings them any benefit nor causes them any harm, and the faithless one is ever an abettor against his Lord	c. 618 CE No direct report
56	وَمَآ أَرْسَلْنَٰكَ إِلَّا مُبَشِّ ا وَنَذِيْ ا	But thee We only sent to give glad tidings and admonition	And We have sent thee (O Muhammad) only as a bearer of good tidings and a warner	And We have not sent thee but as a giver of good news and as a warner	We did not send you except as a bearer of good news and as a warner	c. 618 CE No direct report
57	قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَن شَآءَ أَن يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيْ ا	Say: "No reward do I ask of you for it but this: that each one who will may take a (straight) Path to his Lord."	Say: I ask of you no reward for this, save that whoso will may choose a way unto his Lord	Say: I ask of you naught in return for it except that he who will may take a way to his Lord	Say, ‘I do not ask you any reward for it, except that anyone who wishes should take the way to his Lord.’	c. 618 CE No direct report
58	وَتَوَكَّلْ عَلَى لْحَىِّ لَّذِى لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَىٰ بِهِ بِذُنُوبِ عِبَادِهِ خَبِيرًا	And put thy trust in Him Who lives and dies not; and celebrate his praise; and enough is He to be acquainted with the faults of His servants;	And trust thou in the Living One Who dieth not, and hymn His praise. He sufficeth as the	And rely on the Ever-Living Who dies not, and celebrate His praise. And sufficient is He as being Aware of	Put your trust in the Living One who does not die, and celebrate His praise. He suffices as one all-aware of the sins of His servants	c. 618 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			Knower of His bondmen's sins	His servants’ sins		
59	لَّذِى خَلَقَ لسَّمَٰوَٰتِ وَ لْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّا ثُمَّ سْتَوَىٰ عَلَى لْعَرْشِ لرَّحْمَٰنُ فَسْـَٔلْ بِهِۦ خَبِيرًا	He Who created the heavens and the earth and all that is between, in six days, and is firmly established on the Throne (of Authority): God Most Gracious: ask thou, then, about Him of any acquainted (with such things)	Who created the heavens and the earth and all that is between them in six Days, then He mounted the Throne. The Beneficent! Ask anyone informed concerning Him	Who created the heavens and the earth and what is between them in six periods, and He is established on the Throne of Power, the Beneficent. So ask respecting Him one aware	He, who created the heavens and the earth and whatever is between them in six days, and then settled on the Throne, the All-beneficent; so ask someone who is well aware about Him	c. 618 CE No direct report
60		When it is said to them, "Adore ye (God) Most Gracious!", they say, "And what is (God) Most Gracious? Shall we adore that which thou commandest us? " And it increases their flight (from the Truth)	And when it is said unto them: Prostrate to the Beneficent! they say: And what is the Beneficent? Are we to prostrate to whatever thou (Muhammad) biddest us? And it increaseth aversion in them	And when it is said to them: Make obeisance to the Beneficent, they say: And what is the Beneficent? Shall we make obeisance to what thou biddest us? And it adds to their aversion	When they are told: ‘Prostrate yourselves before the All-beneficent,’ they say, ‘What is ‘‘the All-beneficent’’? Shall we prostrate ourselves before whatever you bid us? ’ And it increases their aversion	c. 618 CE No direct report
61	تَبَارَكَ لَّذِى جَعَلَ فِى لسَّمَآءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَٰجًا وَقَمَرًا مُّنِيرًا	Blessed is He Who made constellations in the skies, and placed therein a Lamp and a Moon giving light	Blessed be He Who hath placed in the heaven mansions of the stars, and hath placed therein a great lamp and a moon giving light	Blessed is He Who made the stars in the heavens and made therein a sun and a moon giving light	Blessed is He who appointed houses in the sky and set in it a lamp and a shining moon	c. 618 CE No direct report
62	وَهُوَ لَّذِى جَعَلَ لَّيْلَ وَ لنَّهَارَ خِلْفَةً لِّمَنْ أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا	And it is He Who made the Night and the Day to follow each other: for such as have the will to celebrate His praises or to show their gratitude	And He it is Who hath appointed night and day in succession, for him who desireth to remember, or desireth thankfulness	And He it is, Who made the night and the day to follow each other, for him who desires to be mindful or desires to be thankful	It is He who made the night and the day alternate for one who desires to take admonition, or desires to give thanks	c. 618 CE No direct report
63	وَعِبَادُ لرَّحْمَٰنِ لَّذِينَ يَمْشُونَ عَلَى لْأَرْضِ	And the servants of (God) Most Gracious are those who walk on the earth in humility, and when the ignorant address them,	The (faithful) slaves of the Beneficent are they who walk upon the earth	And the servants of the Beneficent are they who walk on the earth in humility, and when the	The servants of the All-beneficent are those who walk humbly on the earth, and when the ignorant address them, say, ‘Peace!&rsquo	c. 618 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَٰهِلُونَ قَالُوا سَلَٰمًا	they say, "Peace!"	modestly, and when the foolish ones address them answer: Peace	ignorant address them, they say, Peace		
64	وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا	Those who spend the night in adoration of their Lord prostrate and standing	And who spend the night before their Lord, prostrate and standing	And they who pass the night prostrating themselves before their Lord and standing	Those who spend the night for their Lord, prostrating and standing [in worship]	c. 618 CE No direct report
65	وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا	Those who say, "Our Lord! avert from us the Wrath of Hell, for its Wrath is indeed an affliction grievous,	And who say: Our Lord! Avert from us the doom of hell; lo! the doom thereof is anguish	And they who say: Our Lord, avert from us the chastisement of hell; surely the chastisement thereof is a lasting evil	Those who say, ‘Our Lord! Turn away from us the punishment of hell. Indeed its punishment is enduring	c. 618 CE No direct report
66	إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا	"Evil indeed is it as an abode, and as a place to rest in"	Lo! it is wretched as abode and station	It is surely an evil abode and resting-place	Indeed it is an evil abode and place.’	c. 618 CE No direct report
67	وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَٰلِكَ قَوَامًا	Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes)	And those who, when they spend, are neither prodigal nor grudging; and there is ever a firm station between the two	And they who, when they spend are neither extravagant nor parsimonious, and the just mean is ever between these	Those who, when spending, are neither wasteful nor tightfisted, and moderation lies between these [extremes]	c. 618 CE No direct report
68	وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِى حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا	Those who invoke not, with God, any other god, nor slay such life as God has made sacred except for just cause, nor commit fornication; - and any that does this (not only) meets punishment	And those who cry not unto any other god along with Allah, nor take the life which Allah hath forbidden save in (course of) justice, nor commit adultery - and whoso doeth this shall pay the penalty	And they who call not upon another god with Allah and slay not the soul which Allah has forbidden, except in the cause of justice, not commit fornication; and he who does this shall meet a requital of sin -	Those who do not invoke another god besides Allah, and do not kill a soul [whose life] Allah has made inviolable, except with due cause, and do not commit fornication. (Whoever does that shall encounter its retribution	c. 618 CE 1 note
69	يُضَٰعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَٰمَةِ وَيَخْلُدْ فِيهِ مُهَانًا	(But) the Penalty on the Day of Judgment will be doubled to him, and he	The doom will be doubled for him on the Day of Resurrection, and	The chastisement will be doubled to him On the day of Resurrection, and he	the punishment being doubled for him on the Day of Resurrection. In it he will abide in humiliation forever	c. 618 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		will dwell therein in ignominy,	he will abide therein disdained for ever	will abide therein in abasement -		direct report
70	إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَ ا صٰلِ ا فَأُ ۟لَٰٓئِكَ يُبَدِّلُ ٱللَّهُ سَيِّـَٔاتِهِمْ حَسَنٰتٍ ۗ وَكَانَ ٱللَّهُ غَفُو ا رَّحِي ا	Unless he repents, believes, and works righteous deeds, for God will change the evil of such persons into good, and God is Oft-Forgiving, Most Merciful	Save him who repenteth and believeth and doth righteous work; as for such, Allah will change their evil deeds to good deeds. Allah is ever Forgiving, Merciful	Except him who repents and believes and does good deeds; for such Allah changes their evil deeds to good ones. And Allah is ever Forgiving, Merciful	excepting those who repent, attain faith, and act righteously. For such, Allah will replace their misdeeds with good deeds, and Allah is all-forgiving, all-merciful	c. 618 CE 1 note
71	وَمَن تَابَ وَعَمِلَ صٰلِ ا فَإِنَّهُۥ يَتُوبُ إِلَى ٱللَّهِ مَتَا ا	And whoever repents and does good has truly turned to God with an (acceptable) conversion;	And whosoever repenteth and doeth good, he verily repenteth toward Allah with true repentance	And whoever repents and does good, he surely turns to Allah a (goodly) turning	And whoever repents and acts righteously indeed turns to Allah with due penitence)	c. 618 CE No direct report
72	وَ ٱلَّذِينَ لَا يَشْهَدُونَ ٱلزُّورَ وَإِذَا مَرُّو ا بِ ٱللَّغْوِ مَرُّو ا كِرَا ا	Those who witness no falsehood, and, if they pass by futility, they pass by it with honourable (avoidance)	And those who will not witness vanity, but when they pass near senseless play, pass by with dignity	And they who witness no falsehood, and when they pass by what is vain, they pass by nobly	Those who do not give false testimony, and when they come upon vain talk, pass by nobly	c. 618 CE No direct report
73	وَ ٱلَّذِينَ إِذَا ذُكِّرُو ا بِـَٔايٰتِ رَبِّهِمْ لَمْ يَخِرُّو ا عَلَيْهَا صُ ا وَعُمْيَا ا	Those who, when they are admonished with the Signs of their Lord, droop not down at them as if they were deaf or blind	And those who, when they are reminded of the revelations of their Lord, fall not deaf and blind thereat	And they who, when reminded of the messages of their Lord, fall not down thereat deaf and blind	Those who, when reminded of the signs of their Lord, do not turn a deaf ear and a blind eye to them	c. 618 CE No direct report
74	وَ ٱلَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوٰجِنَا وَذُرِّيّٰتِنَا قُرَّةَ أَعْيُ ۟ وَ ٱجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا	And those who pray, "Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes, and give us (the grace) to lead the righteous."	And who say: Our Lord! Vouchsafe us comfort of our wives and of our offspring, and make us patterns for (all) those who ward off (evil)	And they who say, Our Lord, grant us in our wives and our offspring the joy of our eyes, and make us leaders for those who guard against evil	And those who say, ‘Our Lord! Grant us comfort in our spouses and descendants, and make us imams of the Godwary.’	c. 618 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
75	أُولَٰئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا	Those are the ones who will be rewarded with the highest place in heaven, because of their patient constancy: therein shall they be met with salutations and peace	They will be awarded the high place forasmuch as they were steadfast, and they will meet therein with welcome and the ward of peace	These are rewarded with high places because they are patient, and are met therein with greetings and salutation	Those shall be rewarded with sublime abodes for their patience, and they shall be met there with greetings and ‘Peace,&rsquo	c. 618 CE No direct report
76	خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا	Dwelling therein;- how beautiful an abode and place of rest	Abiding there for ever. Happy is it as abode and station	Abiding therein. Goodly the abode and the resting-place	to abide in them [forever], an excellent abode and place	c. 618 CE No direct report
77	قُلْ مَا يَعْبَؤُا بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا	Say (to the Rejecters): "My Lord is not uneasy because of you if ye call not on Him: But ye have indeed rejected (Him), and soon will come the inevitable (punishment)!"	Say (O Muhammad, unto the disbelievers): My Lord would not concern Himself with you but for your prayer. But now ye have denied (the Truth), therefor there will be judgment	Say: My Lord would not care for you, were it not for your prayer. Now indeed you have rejected, so the punishment will come	Say, ‘What store my Lord would set by you were it not for your supplication? But you impugned [me and my advice], so that will continue to haunt you.’	c. 618 CE No direct report

Direct context · Ayah 27 · c. 618 CE

Asbab al-Nuzul dataset · ungraded

عن ابن عباس رضي الله عنها: أن أبا معيط - هو عقبة بن أبي معيط -كان يجلس مع النبي بمكة لا يؤذيه، وكان رجلاً حليماً، وكان بقية قريش إذا جلسوا معه آذوه، وكان لأبي معيط خليل غائب عنه بالشام، فقالت قريش صبأ أبو معيط، وقدم خليله من الشام ليلاً، فقال لامرأته: ما فعل محمد مما كان عليه؟ فقالت: أشد مما كان أمراً. فقال: ما فعل خليلي أبو معيط؟ فقالت: صبأ. فبات بليلة سوء، فلما أصبح أتاه أبو معيط فحياه، فلم يرد عليه التحية، فقال: ما لك لا ترد على تحيتي؟ فقال: كيف أرد عليك تحيتك وقد صبوت؟ قال: أو قد فعلتها قريش؟ قال: نعم. قال: فما يبرئ صدورهم إن أنا فعلت؟ قال: تأتيه في مجلسه وتبصق في وجهه، وتشتمه بأخبث ما تعلمه من الشتم، ففعل، فلم يزد النبي أن مسح وجهه من البصاق، ثم التفت إليه فقال: « إن وجدتك خارجاً من جبال مكة، أضرب عنقك صبراً ». فلما كان يوم بدر، وخرج أصحابه أبى أن يخرج، فقال له أصحابه: اخرج معنا،...

Islamic: Asbāb al-nuzūl on Qurʾān 25:27

APA: Asbāb al-nuzūl tradition (n.d.). (25:27).

Direct context · Ayah 32 · c. 618 CE

Asbab al-Nuzul dataset · ungraded

عن ابن عباس رضي الله عنهما قال: قال المشركون: لو كان محمد كما يزعم نبياً فلم يعذبه ربه؟ ألا ينزل عليه القرآن جملة واحدة؟ ينزل عليه الآية والآيتين، والسورة والسورتين فأنزل الله على نبيه جواب ما قالوا: { وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْءَانُ جُمْلَةً وَٰحِدَةً كَذَٰلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَٰهُ تَرْتِيلًا ٣٢ }.

Islamic: Asbāb al-nuzūl on Qurʾān 25:32

APA: Asbāb al-nuzūl tradition (n.d.). (25:32).

Direct context · Ayah 68 · c. 618 CE

Asbab al-Nuzul dataset · ungraded

عن ابن عباس رضي الله عنهما قال: أن ناساً من أهل الشرك قتلوا فأكثروا، وزنوا فأكثروا، ثم أتوا محمداً ، فقالوا: إن الذي تقول وتدعو لحسن، ولو تخبرنا أن لما عملنا كفارة، فنزل: { وَ لَّذِينَ لَا يَدْعُونَ مَعَ للَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ لنَّفْسَ لَّتِى حَرَّمَ للَّهُ إِلَّا بِ لْحَقِّ وَلَا يَزْنُونَ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا ٦٨ } [الفرقان: ٦٨] {

. ٥٣ } [الزمر: ٥٣] {

Islamic: Asbāb al-nuzūl on Qurʾān 25:68

APA: Asbāb al-nuzūl tradition (n.d.). (25:68).

عن ابن عباس رضي الله عنهما قال: أن ناساً من أهل الشرك قتلوا فأكثروا، وزنوا فأكثروا، ثم أتوا محمداً ، فقالوا: إن الذي تقول وتدعو لحسن، ولو تخبرنا أن لما عملنا كفارة، فنزل: { وَ لَّذِينَ لَا يَدْعُونَ مَعَ للَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ لنَّفْسَ لَّتِى حَرَّمَ للَّهُ إِلَّا بِ لْحَقِّ وَلَا يَزْنُونَ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا ٦٨ } [الفرقان: ٦٨] {

. ٥٣ } [الزمر: ٥٣] {

وهناك سبب ثان لنزول الآية: فقد جاء عن عمرو بن شرحبيل قال: قال عبد الله رضي الله عنه: قال رجل: يا رسول الله أي الذنب أكبر عند الله؟ قال: « أن تدعو الله نداً وهو خلقك » قَالَ: ثُمَّ أَيُّ؟ قَالَ: « أَنْ تَقْتُل وَلَدَكَ مَخَافَةَ أَنْ يَطْعَمَ مَعَكَ »، قَالَ: ثُمَّ أَيُّ؟ قَالَ: « أَنْ تُزَانِي حَلِيلَةَ جَارِكَ »، فَأَنْزَلَ اللهُ عز و جل تَصْدِيقَهَا: { وَ لَّذِينَ لَا يَدْعُونَ مَعَ للَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ لنَّفْسَ لَّتِى حَرَّمَ للَّهُ إِلَّا بِ لْحَقِّ وَلَا يَزْنُونَ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا ٦٨ }.

Direct context · Ayah 70 · c. 618 CE

Asbab al-Nuzul dataset · ungraded

عَنْ سَعِيدِ بْنِ جُبَيْرٍ رحمه الله قَالَ: أَمَرَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبْزَى قَالَ: سَلِ ابْنَ عَبَّاسٍ رضي الله عنهما عَنْ هَاتَيْنِ الْآيَتَيْنِ، مَا أَمْرُهُمَا؟: { وَلَا تَقْتُلُو لنَّفْسَ لَّتِى حَرَّمَ للَّهُ إِلَّا بِ لْحَقِّ } [الأنعام: ١٥١] { وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا } [النساء: ٩٣]. فَسَأَلْتُ ابْنَ عَبَّاسٍ فَقَالَ: لَمَّا أُنْزِلَتِ الَّتِي فِي الْفُرْقَانِ، قَالَ مُشْرِكُوا أَهْلِ مَكَّةَ: فَقَدْ قَتَلْنَا النَّفْسَ الَّتِي حَرَّمَ اللهُ، وَدَعَوْنَا مَعَ اللهِ إِلَهاً آخَرَ، وَقَدْ أَتَيْنَا الْفَوَاحِشَ، فَأَنْزَلَ اللهُ: { إِلَّا مَن تَابَ وَءَامَنَ } الآية.

Islamic: Asbāb al-nuzūl on Qurʾān 25:70

APA: Asbāb al-nuzūl tradition (n.d.). (25:70).

35. Fatir — Originator فاطر

Revelation order #43 · c. 618 CE · Makkah · 45 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ٱلْحَمْدُ لِلَّهِ فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ جَاعِلِ ٱلْمَلَٰٓئِكَةِ رُسُلًا أُو۟لِىٓ أَجْنِحَةٍ مَّثْنَىٰ وَثُلَٰثَ وَرُبَٰعَ يَزِيدُ فِى ٱلْخَلْقِ مَا يَشَآءُ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ	Praise be to God, Who created (out of nothing) the heavens and the earth, Who made the angels, messengers with wings,- two, or three, or four (pairs): He adds to Creation as He pleases: for God has power over all things	Praise be to Allah, the Creator of the heavens and the earth, Who appointeth the angels messengers having wings two, three and four. He multiplieth in creation what He will. Lo! Allah is Able to do all things	Praise be to Allah, the Originator of the heavens and the earth, the Maker of the angels, messengers flying on wings, two, and three, and four. He increase in creation what He pleases. Surely Allah is Possessor of power over all things	All praise belongs to Allah, originator of the heavens and the earth, maker of the angels [His] messengers, possessing wings, two, three or four [of them]. He adds to the creation whatever He wishes. Indeed Allah has power over all things	c. 618 CE No direct report
2		What God out of his Mercy doth bestow on mankind there is none can withhold: what He doth withhold, there is none can grant, apart from Him: and He is the Exalted in Power, full of Wisdom	That which Allah openeth unto mankind of mercy none can withhold it; and that which He withholdeth none can release thereafter. He is the Mighty, the Wise	Whatever Allah grants to men of (His) mercy, there is none to withhold it, and what He withholds, none can grant thereafter. And He is the Mighty, the Wise	Whatever mercy Allah unfolds for the people, no one can withhold it; and whatever He withholds no one can release it after Him, and He is the All-mighty, the All-wise	c. 618 CE No direct report
3	يَٰٓأَيُّهَا ٱلنَّاسُ ٱذْكُرُو۟ا نِعْمَتَ ٱللَّهِ عَلَيْكُمْ هَلْ مِنْ خَٰلِقٍ غَيْرُ ٱللَّهِ يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ لَآ إِلَٰهَ إِلَّا هُوَ فَأَنَّىٰ تُؤْفَكُونَ	O men! Call to mind the grace of God unto you! is there a creator, other than God, to give you sustenance from heaven or earth? There is no god but He: how then are ye deluded away from the Truth	O mankind! Remember Allah's grace toward you! Is there any creator other than Allah who provideth for you from the sky and the earth? There is	O Men, call to mind the favour of Allah to you. Is there any Creator besides Allah who provides for you from the heaven and the earth? There is no God but	O mankind! Remember Allah’s blessing upon you! Is there any creator other than Allah who provides for you from the sky and the earth? There is no god except Him. So where do you stray	c. 618 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			no Allah save Him. Whither then are ye turned	He. How are you then turned away		
4		And if they reject thee, so were apostles rejected before thee: to God back for decision all affairs	And if they deny thee, (O Muhammad), messengers (of Allah) were denied before thee. Unto Allah all things are brought back	And if they reject thee -- truly messengers before thee were rejected. And to Allah are all affairs returned	If they impugn you, certainly [other] apostles were impugned before you, and all matters are returned to Allah	c. 618 CE No direct report
5		O men! Certainly the promise of God is true. Let not then this present life deceive you, nor let the Chief Deceiver deceive you about God	O mankind! Lo! the promise of Allah is true. So let not the life of the world beguile you, and let not the (avowed) beguiler beguile you with regard to Allah	O men, surely the promise of Allah is true, so let not the life of this world deceive you. And let not the arch-deceiver deceive you about Allah	O mankind! Allah’s promise is indeed true. So do not let the life of the world deceive you, nor let the Deceiver deceive you concerning Allah	c. 618 CE No direct report
6		Verily Satan is an enemy to you: so treat him as an enemy. He only invites his adherents, that they may become Companions of the Blazing Fire	Lo! the devil is an enemy for you, so treat him as an enemy. He only summoneth his faction to be owners of the flaming Fire	Surely the devil is your enemy, so take him for an enemy. He only invites his party to be companions of the burning Fire	Satan is indeed your enemy, so treat him as an enemy. He only invites his confederates so that they may be among the inmates of the Blaze	c. 618 CE No direct report
7	لَّذِينَ كَفَرُو لَهُمْ عَذَا شَدِيدٍ وَ لَّذِينَ ءَامَنُو وَعَمِلُو لصَّلِحَٰتِ لَهُم مَّغْفِرَ وَأَجْ كَبِيرٌ	For those who reject God, is a terrible Penalty: but for those who believe and work righteous deeds, is Forgiveness, and a magnificent Reward	Those who disbelieve, theirs will be an awful doom; and those who believe and do good works, theirs will be forgiveness and a great reward	Those who disbelieve, for them is a severe chastisement. And those who believe and do good, for them is forgiveness and a great reward	There is a severe punishment for the faithless, but for those who have faith and do righteous deeds there will be forgiveness and a great reward	c. 618 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
8	أَفَمَن زُيِّنَ لَهُ سُوٓءُ عَمَلِهِۦ فَرَءَاهُ حَسَنًا ۚ فَإِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ ۖ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَٰتٍ ۚ إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا يَصْنَعُونَ	Is he, then, to whom the evil of his conduct is made alluring, so that he looks upon it as good, (equal to one who is rightly guided)? For God leaves to stray whom He wills, and guides whom He wills. So let not thy soul go out in (vainly) sighi ng after them: for God knows well all that they do	Is he, the evil of whose deeds is made fairseeming unto him so that he deemeth it good, (other than Satan's dupe)? Allah verily sendeth whom He will astray, and guideth whom He will; so let not thy soul expire in sighings for them. Lo! Allah is Aware of what they do	Is he whose evil deed is made fair-seeming to him so that he considers it good? -- Now surely Allah leaves in error whom He pleases and guides aright whom He pleases, so let not thy soul waste away in grief for them. Surely Allah is Knower of what they do	Is someone the evil of whose conduct is presented as decorous to him, so he regards it as good. . . . Indeed Allah leads astray whomever He wishes, and guides whomever He wishes. So do not fret yourself to death regretting for them. Indeed Allah knows best what they do	c. 618 CE No direct report
9		It is God Who sends forth the Winds, so that they raise up the Clouds, and We drive them to a land that is dead, and revive the earth therewith after its death: even so (will be) the Resurrection	And Allah it is Who sendeth the winds and they raise a cloud; then We lead it unto a dead land and revive therewith the earth after its death. Such is the Resurrection	And Allah is He Who sends the winds, so they raise a cloud, then We drive it on to a dead land, and therewith give life to the earth after its death. Even so is the quickening	It is Allah who sends the winds and they raise a cloud; then We drive it toward a dead land and with it revive the earth after its death. Likewise will be the resurrection [of the dead]	c. 618 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
10	مَن كَانَ يُرِيدُ ٱلْعِزَّةَ فَلِلَّهِ ٱلْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ ٱلْكَلِمُ ٱلطَّيِّبُ وَ ٱلْعَمَلُ ٱلصَّالِحُ يَرْفَعُهُ وَ ٱلَّذِينَ يَمْكُرُونَ ٱلسَّيِّـَٔاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُوْلَٰٓئِكَ هُوَ يَبُورُ	If any do seek for glory and power,- to God belong all glory and power. To Him mount up (all) Words of Purity: It is He Who exalts each Deed of Righteousness. Those that lay Plots of Evil,- for them is a Penalty terrible; and the plotting of su ch will be void (of result)	Whoso desireth power (should know that) all power belongeth to Allah. Unto Him good words ascend, and the pious deed doth He exalt; but those who plot iniquities, theirs will be an awful doom; and the plotting of such (folk) will come to naught	Whoever desires might, then to Allah belongs the might wholly. To Him do ascend the goodly words, and the goodly deed -- He exalts it. And those who plan evil -- for them is a severe chastisement. And their plan will perish	Whoever seeks honour [should know that] honour entirely belongs to Allah. To Him ascends the good word, and He elevates righteous conduct; as for those who devise evil schemes, there is a severe punishment for them, and their plotting shall come to naught	c. 618 CE No direct report
11	وَ ٱللَّهُ خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَٰجًا وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ وَلَا يُنقَصُ مِنْ عُمُرِهِ إِلَّا فِى كِتَٰبٍ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ	And God did create you from dust; then from a sperm-drop; then He made you in pairs. And no female conceives, or lays down (her load), but with His knowledge. Nor is a man long-lived granted length of days, nor is a part cut off from his life, but is in a Decree (ordained). All this is easy to God	Allah created you from dust, then from a little fluid, then He made you pairs (the male and female). No female beareth or bringeth forth save with His knowledge. And no-one groweth old who groweth old, nor is aught lessened of his life, but it is recorded in a Book, Lo! that is easy for Allah	And Allah created you from dust, then from the life-germ, then He made you pairs. And no females bears, nor brings forth, except with His knowledge. And no one living long is granted a long life, nor is aught diminished of one’s life, but it is all in a book. Surely this is easy to Allah	Allah created you from dust, then from a drop of [seminal] fluid, then He made you mates. No female conceives or delivers except with His knowledge, and no elderly person advances in years, nor is anything diminished of his life, but it is [recorded] in a Book. That is indeed easy for Allah	c. 618 CE No direct report
12	وَمَا يَسْتَوِى ٱلْبَحْرَانِ هَٰذَا عَذْبٌ فُرَاتٌ سَآئِغٌ شَرَابُهُ وَهَٰذَا مِلْحٌ أُجَاجٌ وَمِن كُلٍّ تَأْكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا وَتَرَى ٱلْفُلْكَ فِيهِ مَوَاخِرَ لِتَبْتَغُوا مِن فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ	Nor are the two bodies of flowing water alike,- the one palatable, sweet, and pleasant to drink, and the other, salt and bitter. Yet from each (kind of water) do ye eat flesh fresh and tender, and ye extract ornaments to wear; and thou seest th e ships therein that plough the waves, that ye may seek	And the two seas are not alike: this, fresh, sweet, good to drink, this (other) bitter, salt. And from them both ye eat fresh meat and derive the ornament that ye wear. And thou	And the two seas are not alike: the one sweet, very sweet, pleasant to drink; and the other salt, bitter. Yet from both you eat fresh flesh and bring forth ornaments which you wear. And thou seest the ships cleave	Not alike are the two seas: this one sweet and agreeable, pleasant to drink, and that one briny and bitter, and from each you eat fresh meat and obtain ornaments which you wear. And you see the ships plowing through them, that you may seek of His grace, and so that you may give thanks	c. 618 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		(thus) of the Bounty of God that ye may be grateful	seest the ship cleaving them with its prow that ye may seek of His bounty, and that haply ye may give thanks	through it, that you may seek of His bounty and that you may give thanks		
13	يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّى ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ لَهُ ٱلْمُلْكُ وَٱلَّذِينَ تَدْعُونَ مِن دُونِهِۦ مَا يَمْلِكُونَ مِن قِطْمِيرٍ	He merges Night into Day, and he merges Day into Night, and he has subjected the sun and the moon (to his Law): each one runs its course for a term appointed. Such is God your Lord: to Him belongs all Dominion. And those whom ye invoke besides Him have not the least power	He maketh the night to pass into the day and He maketh the day to pass into the night. He hath subdued the sun and moon to service. Each runneth unto an appointed term. Such is Allah, your Lord; His is the Sovereignty; and those unto whom ye pray instead of Him own not so much as the white spot on a date-stone	He causes the night to enter in upon the day, and causes the day to enter in upon the night, and He has made subservient the sun and the moon, each one moves to an appointed time. This is Allah, your Lord; His is the kingdom. And those whom you call upon besides Him own not a straw	He makes the night pass into the day and makes the day pass into the night, and He has disposed the sun and the moon, each moving for a specified term. That is Allah, your Lord; to Him belongs all sovereignty. As for those whom you invoke besides Him, they do not control so much as the husk of a date stone	c. 618 CE No direct report
14	إِن تَدْعُوهُمْ لَا يَسْمَعُوا۟ دُعَآءَكُمْ وَلَوْ سَمِعُوا۟ مَا ٱسْتَجَابُوا۟ لَكُمْ وَيَوْمَ ٱلْقِيَٰمَةِ يَكْفُرُونَ بِشِرْكِكُمْ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ	If ye invoke them, they will not listen to your call, and if they were to listen, they cannot answer your (prayer). On the Day of Judgment they will reject your "Partnership". and none, (O man!) can tell thee (the Truth) like the One Who is ac quainted with all things	If ye pray unto them they hear not your prayer, and if they heard they could not grant it you. On the Day of Resurrection they will disown association with you. None can inform you like Him Who is Aware	If you call on them, they hear not your call; and if they heard, they could not answer you. And on the day of Resurrection they will deny your associating them (with Allah). And none can inform thee like the All-Aware one	If you invoke them they will not hear your invocation, and even if they heard they cannot respond to you, and on the Day of Resurrection they will forswear your polytheism, and none can inform you like the One who is all-aware	c. 618 CE No direct report
15		O ye men! It is ye that have need of God: but God is the One Free of all wants, worthy of all praise	O mankind! Ye are the poor in your relation to Allah. And Allah! He is the	O men, it is you that have need of Allah, and Allah is the Self-Sufficient, the Praised One	O mankind! You are the ones who stand in need of Allah, and Allah—He is the All-sufficient, the All-laudable	c. 618 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			Absolute, the Owner of Praise			
16	إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ	If He so pleased, He could blot you out and bring in a New Creation	If He will, He can be rid of you and bring (instead of you) some new creation	If He please, He will remove you and bring a new creation	If He wishes, He will take you away, and bring about a new creation	c. 618 CE No direct report
17	وَمَا ذَٰلِكَ عَلَى اللَّهِ بِعَزِيزٍ	Nor is that (at all) difficult for God	That is not a hard thing for Allah	And this is not hard to Allah	and that is not a hard thing for Allah	c. 618 CE No direct report
18		Nor can a bearer of burdens bear another's burdens if one heavily laden should call another to (bear) his load. Not the least portion of it can be carried (by the other). Even though he be nearly related. Thou canst but admonish such as fear th eir Lord unseen and establish regular Prayer. And whoever purifies himself does so for the benefit of his own soul; and the destination (of all) is to God	And no burdened soul can bear another's burden, and if one heavy laden crieth for (help with) his load, naught of it will be lifted even though he (unto whom he crieth) be of kin. Thou warnest only those who fear their Lord in secret, and have established worship. He who groweth (in goodness), groweth only for himself, (he cannot by his merit redeem others). Unto Allah is the journeying	And no burdened soul can bear another’s burden. And if one weighed down by a burden calls another to carry his load, naught of it will be carried, even though he be near of kin. Thou warnest only those who fear their Lord in secret and keep up prayer. And whoever purifies himself, purifies himself only for his own good. And to Allah is the eventual coming	No bearer shall bear another’s burden, and should one heavily burdened call [another] to carry it, nothing of it will be carried, even if he were a near relative. You can only warn those who fear their Lord in secret and maintain the prayer. Whoever purifies himself, purifies only for his own sake, and to Allah is the return	c. 618 CE No direct report
19	وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ	The blind and the seeing are not alike	The blind man is not equal with the seer	And the blind and the seeing are not alike	The blind one and the seer are not equal	c. 618 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
20		Nor are the depths of Darkness and the Light	Nor is darkness (tantamount to) light	Nor the darkness and the light	nor darkness and light	c. 618 CE No direct report
21		Nor are the (chilly) shade and the (genial) heat of the sun	Nor is the shadow equal with the sun's full heat	Nor the shade and the heat	nor shade and torrid heat	c. 618 CE No direct report
22		Nor are alike those that are living and those that are dead. God can make any that He wills to hear; but thou canst not make those to hear who are (buried) in graves	Nor are the living equal with the dead. Lo! Allah maketh whom He will to hear. Thou canst not reach those who are in the graves	Neither are the living and the dead alike. Surely Allah makes whom He pleases hear, and thou canst not make those hear who are in the graves	nor are the living equal to the dead. Indeed Allah makes whomever He wishes to hear, and you cannot make those who are in the graves hear	c. 618 CE No direct report
23	إِنْ أَنتَ إِلَّا نَذِيرٌ	Thou art no other than a warner	Thou art but a warner	Thou art naught but a warner	You are but a warner	c. 618 CE No direct report
24	إِنَّآ أَرْسَلْنَٰكَ بِ ٱلْحَقِّ بَشِيرًا وَنَذِيرًا ۚ وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ	Verily We have sent thee in truth, as a bearer of glad tidings, and as a warner: and there never was a people, without a warner having lived among them (in the past)	Lo! We have sent thee with the Truth, a bearer of glad tidings and a warner; and there is not a nation but a warner hath passed among them	Surely We have sent thee with the Truth as a bearer of good news and a warner. And there is not a people but a warner has gone among them	Indeed We have sent you with the truth as a bearer of good news and as a warner; and there is not a nation but a warner has passed in it	c. 618 CE No direct report
25		And if they reject thee, so did their predecessors, to whom came their apostles with Clear Signs, Books of dark prophecies, and the Book of Enlightenment	And if they deny thee, those before them also denied. Their messengers came unto them with clear proofs	And if they reject thee, those before them also rejected -- their messengers came to them with clear arguments, and with scriptures,	If they impugn you, those before them have impugned [likewise]: their apostles brought them manifest proofs, [holy] writs,	c. 618 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			(of Allah's Sovereignty), and with the Psalms and the Scripture giving light	and with the illuminating Book	and illuminating scriptures	
26	ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُو فَكَيْفَ كَانَ نَكِيرِ	In the end did I punish those who rejected Faith: and how (terrible) was My rejection (of them)	Then seized I those who disbelieved, and how intense was My abhorrence	Then I seized those who disbelieved, so how (terrible) was My disapproval	Then I seized the faithless. So how was My rebuttal	c. 618 CE No direct report
27	أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَآءِ مَآ فَأَخْرَجْنَا بِهِ ثَمَرٰ مُّخْتَلِفًا أَلْوٰنُهَا وَمِنَ الْجِبَالِ جُدَ بِيضٌ وَحُمْ مُّخْتَلِفٌ أَلْوٰنُهَا وَغَرَابِيبُ سُو	Seest thou not that God sends down rain from the sky? With it We then bring out produce of various colours. And in the mountains are tracts white and red, of various shades of colour, and black intense in hue	Hast thou not seen that Allah causeth water to fall from the sky, and We produce therewith fruit of divers hues; and among the hills are streaks white and red, of divers hues, and (others) raven-black	Seest thou not that Allah sends down water from the clouds, then We bring forth therewith fruits of various hues? And in the mountains are streaks, white and red, of various hues and (others) intensely black	Have you not regarded that Allah sends down water from the sky, with which We produce fruits of diverse hues; and in the mountains are stripes white and red, of diverse hues, and [others] pitch black	c. 618 CE No direct report
28	وَمِنَ النَّاسِ وَالدَّوَآبِّ وَالْأَنْعٰمِ مُخْتَلِفٌ أَلْوٰنُهُ كَذٰلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمٰٓؤُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ	And so amongst men and crawling creatures and cattle, are they of various colours. Those truly fear God, among His Servants, who have knowledge: for God is Exalted in Might, Oft-Forgiving	And of men and beasts and cattle, in like manner, divers hues? The erudite among His bondmen fear Allah alone. Lo! Allah is Mighty, Forgiving	And of men and beasts and cattle there are various colours likewise. Those of his servants only who are possessed of knowledge fear Allah. Surely Allah is Mighty, Forgiving	And of humans and beasts and cattle there are likewise diverse hues. Only those of Allah’s servants having knowledge fear Him. Indeed Allah is all-mighty, all-forgiving	c. 618 CE No direct report
29	إِنَّ الَّذِينَ يَتْلُونَ كِتٰبَ اللَّهِ وَأَقَامُو الصَّلَوٰةَ وَأَنفَقُو مِمَّا رَزَقْنٰهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجٰرَةً لَّن تَبُورَ	Those who rehearse the Book of God, establish regular Prayer, and spend (in Charity) out of what We have provided for them, secretly and openly, hope for a commerce that will never fail	Lo! those who read the Scripture of Allah, and establish worship, and spend of that which We have bestowed on them secretly and openly, they	Surely those who recite the Book of Allah and keep up prayer and spend out of what We have given them, secretly and openly, hope for a gain which perishes not -	Indeed those who recite the Book of Allah and maintain the prayer, and spend out of what We have provided them, secretly and openly, expect a commerce that will never go bankrupt	c. 618 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			look forward to imperishable gain			
30	لِيُوَفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ إِنَّهُ غَفُو شَكُو	For He will pay them their meed, nay, He will give them (even) more out of His Bounty: for He is Oft-Forgiving, Most Ready to appreciate (service)	That He will pay them their wages and increase them of His grace. Lo! He is Forgiving, Responsive	That He may pay them back fully their rewards and give them more out of His grace. Surely He is Forgiving, Multiplier of reward	so that He may pay them their reward in full and enhance them out of His grace. Indeed He is all-forgiving, all-appreciative	c. 618 CE No direct report
31	وَ لَّذِىٓ أَوْحَيْنَآ إِلَيْكَ مِنَ لْكِتَٰبِ هُوَ لْحَقُّ مُصَدِّ ا لِّمَا بَيْنَ يَدَيْهِ إِنَّ للَّهَ بِعِبَادِهِ لَخَبِير بَصِير	That which We have revealed to thee of the Book is the Truth,- confirming what was (revealed) before it: for God is assuredly- with respect to His Servants - well acquainted and Fully Observant	As for that which We inspire in thee of the Scripture, it is the Truth confirming that which was (revealed) before it. Lo! Allah is indeed Observer, Seer of His slaves	And that which We have revealed to thee of the Book, that is the truth, verifying that which is before it. Surely Allah is Aware, Seer of His servants	That which We have revealed to you of the Book is the truth, confirming what was [revealed] before it. Indeed Allah is all-aware, all-seeing about His servants	c. 618 CE No direct report
32		Then We have given the Book for inheritance to such of Our Servants as We have chosen: but there are among them some who wrong their own souls; some who follow a middle course; and some who are, by God's leave, foremost in good deeds; that is the highest Grace	Then We gave the Scripture as inheritance unto those whom We elected of Our bondmen. But of them are some who wrong themselves and of them are some who are lukewarm, and of them are some who outstrip (others) through good deeds, by Allah's leave. That is the great favour	Then We have given the Book as inheritance to those whom We have chosen from among Our servants: so of them is he who wrongs himself, and of them is he who takes a middle course, and of them is he who is foremost in deeds of goodness by Allah’s permission. That is the great grace	Then We made heirs to the Book those whom We chose from Our servants. Yet some of them are those who wrong themselves, and some of them are average, and some of them are those who take the lead in all the good works by Allah’s will. That is the greatest grace [of Allah]	c. 618 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
33	جَنَّٰتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا ۖ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ	Gardens of Eternity will they enter: therein will they be adorned with bracelets of gold and pearls; and their garments there will be of silk	Gardens of Eden! They enter them wearing armlets of gold and pearl and their raiment therein is silk	Gardens of perpetuity, which they enter -- they are made to wear therein bracelets of gold and pearls, and their dress therein is silk	Gardens of Eden, which they will enter, adorned therein with bracelets of gold and pearl, and their garments therein will be of silk	c. 618 CE No direct report
34	وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزَنَ ۖ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ	And they will say: "Praise be to God, Who has removed from us (all) sorrow: for our Lord is indeed Oft-Forgiving Ready to appreciate (service)	And they say: Praise be to Allah Who hath put grief away from us. Lo! Our Lord is Forgiving, Bountiful	And they say: Praise be to Allah, Who has removed grief from us! Surely our Lord is Forgiving, Multiplier of reward	They will say, ‘All praise belongs to Allah, who has removed all grief from us. Indeed Our Lord is all-forgiving, all-appreciative	c. 618 CE No direct report
35	الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِن فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ	"Who has, out of His Bounty, settled us in a Home that will last: no toil nor sense of weariness shall touch us therein."	Who, of His grace, hath installed us in the mansion of eternity, where toil toucheth us not nor can weariness affect us	Who out of His grace has made us alight in a house abiding for ever; therein toil touches us not nor does fatigue afflict us therein	who has settled us in the everlasting abode by His grace. In it we are untouched by toil, and untouched therein by fatigue.’	c. 618 CE No direct report
36	وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُم مِّنْ عَذَابِهَا كَذَٰلِكَ نَجْزِي كُلَّ كَفُورٍ	But those who reject (God) - for them will be the Fire of Hell: No term shall be determined for them, so they should die, nor shall its Penalty be lightened for them. Thus do We reward every ungrateful one	But as for those who disbelieve, for them is fire of hell; it taketh not complete effect upon them so that they can die, nor is its torment lightened for them. Thus We punish every ingrate	And those who disbelieve, for them is Fire of hell; it is not finished with them so that they should die, nor is chastisement thereof lightened to them. Thus We deal retribution on every ungrateful one	As for the faithless there is for them the fire of hell: they will neither be done away with so that they may die, nor shall its punishment be lightened for them. Thus do We requite every ingrate	c. 618 CE No direct report
37	وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَٰلِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۚ أَوَلَمْ نُعَمِّرْكُمْ مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ ۖ فَذُوقُوا فَمَا لِلظَّٰلِمِينَ مِن نَّصِيرٍ	Therein will they cry aloud (for assistance): "Our Lord! Bring us out: we shall work righteousness, not the (deeds) we used to do!" - "Did We not give you long enough life so that he that would should receive admonition? and (moreover)	And they cry for help there, (saying): Our Lord! Release us; we will do right, not (the wrong) that we used to do. Did not We grant you	And therein they cry for succour: Our Lord, take us out! we will do good deeds other than those which we used to do! Did We not give you a life long enough,	They shall cry therein for help: ‘Our Lord! Bring us out, so that we may act righteously —different from what we used to do!’ ‘Did We not give you a life long enough that one who	c. 618 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		the war ner came to you. So taste ye (the fruits of your deeds): for the wrong-doers there is no helper."	a life long enough for him who reflected to reflect therein? And the warner came unto you. Now taste (the flavour of your deeds), for evil-doers have no helper	for him to be mindful who would mind? And there came to you the warner. So taste; because for the iniquitous there is no helper	is heedful might take admonition? And [moreover] the warner had [also] come to you. Now taste [the consequence of your deeds], for the wrongdoers have no helper.’	
38		Verily God knows (all) the hidden things of the heavens and the earth: verily He has full knowledge of all that is in (men's) hearts	Lo! Allah is the Knower of the Unseen of the heavens and the earth. Lo! He is Aware of the secret of (men's) breasts	Surely Allah is the Knower of the unseen in the heavens and the earth. Surely He is Knower of what is in the hearts	Indeed Allah is the knower of the Unseen of the heavens and the earth. Indeed He knows well what is in the breasts	c. 618 CE No direct report
39	هُوَ لَّذِى جَعَلَكُمْ خَلَٰٓئِفَ فِى لْأَرْضِ فَمَن كَفَرَ فَعَلَيْهِ كُفْرُهُۥ وَلَا يَزِيدُ لْكَٰفِرِينَ كُفْرُهُمْ عِندَ رَبِّهِمْ إِلَّا مَقْتًا وَلَا يَزِيدُ لْكَٰفِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا	He it is That has made you inheritors in the earth: if, then, any do reject (God), their rejection (works) against themselves: their rejection but adds to the odium for the Unbelievers in the sight of their Lord: their rejection but adds to (th eir own) undoing	He it is Who hath made you regents in the earth; so he who disbelieveth, his disbelief be on his own head. Their disbelief increaseth for the disbelievers, in their Lord's sight, naught save abhorrence. Their disbelief increaseth for the disbelievers naught save loss	He it is Who made you successors in the earth. So whoever disbelieves, his disbelief is against himself. And their disbelief increases the disbelievers with their Lord in naught but hatred; and their disbelief increases the disbelievers in naught but loss	It is He who made you successors on the earth. So whoever is faithless, his unfaith is to his own detriment. And the unfaith of the faithless does not increase them with their Lord [in anything] except disfavour, and their unfaith increases the faithless in nothing except loss	c. 618 CE No direct report
40	قُلْ أَرَءَيْتُمْ شُرَكَآءَكُمُ لَّذِينَ تَدْعُونَ مِن دُونِ للَّهِ أَرُونِى مَاذَا خَلَقُو مِنَ لْأَرْضِ أَمْ لَهُمْ شِرْ فِى لسَّمَٰوَٰتِ أَمْ ءَاتَيْنَٰهُمْ كِتَٰبًا فَهُمْ عَلَىٰ بَيِّنَتٍ مِّنْهُ بَلْ إِن يَعِدُ لظَّٰلِمُونَ بَعْضُهُم بَعْضًا إِلَّا غُرُورًا	Say: "Have ye seen (these) 'Partners' of yours whom ye call upon besides God? Show Me what it is they have created in the (wide) earth. Or have they a share in the heavens? Or have We given them a Book from which they (can derive) clear (evide nce)?- Nay, the	Say: Have ye seen your partner-gods to whom ye pray beside Allah? Show me what they created of the earth! Or have they any portion in the heavens? Or	Say: Have you seen your associates which you call upon besides Allah? Show me what they have created of the earth! Or have they any share in the heavens? Or, have We given them a	Say, ‘Tell me about your partners [you ascribe to Allah] whom you invoke besides Allah? Show me what [part] of the earth have they created. Do they have any share in the heavens?’ Have We given them a	c. 618 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		wrong-doers promise each other nothing but delusions	have We given them a scripture so they act on clear proof therefrom? Nay, the evil-doers promise one another only to deceive	Book so that they follow a clear argument thereof? Nay, the wrongdoers hold out promises one to another only to deceive	scripture so that they stand on a manifest proof thereof? Rather the wrongdoers do not promise one another [anything] except delusion	
41	إِنَّ ٱللَّهَ يُمْسِكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ أَن تَزُولَا وَلَئِن زَالَتَآ إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنۢ بَعْدِهِۦٓ إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا	It is God Who sustains the heavens and the earth, lest they cease (to function): and if they should fail, there is none - not one - can sustain them thereafter: Verily He is Most Forbearing, Oft-Forgiving	Lo! Allah graspeth the heavens and the earth that they deviate not, and if they were to deviate there is not one that could grasp them after Him. Lo! He is ever Clement, Forgiving	Surely Allah upholds the heavens and the earth lest they come to naught. And if they come to naught, none can uphold them after Him. Surely He is ever Forbearing, Forgiving	Indeed Allah sustains the heavens and the earth lest they should fall apart, and if they were to fall apart there is none who can sustain them except Him. Indeed He is all-forbearing, all-forgiving	c. 618 CE No direct report
42	وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ لَئِن جَآءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى ٱلْأُمَمِ فَلَمَّا جَآءَهُمْ نَذِيرٌ مَّا زَادَهُمْ إِلَّا نُفُورًا	They swore their strongest oaths by God that if a warner came to them, they would follow his guidance better than any (other) of the Peoples: But when a warner came to them, it has only increased their flight (from righteousness),	And they swore by Allah, their most binding oath, that if a warner came unto them they would be more tractable than any of the nations; yet, when a warner came unto them it aroused in them naught save repugnance	And they swore by Allah, their strongest oaths, that, if a warner came to them, they would be better guided than any of the nations. But when a warner came to them, it increased them in naught but aversion	And they swore by Allah with solemn oaths that if a warner were to come to them they would be better guided than any of the nations. But when a warner came to them it only increased them in aversion	c. 618 CE No direct report
43	ٱسْتِكْبَارًا فِى ٱلْأَرْضِ وَمَكْرَ ٱلسَّيِّئِ وَلَا يَحِيقُ ٱلْمَكْرُ ٱلسَّيِّئُ إِلَّا بِأَهْلِهِۦ فَهَلْ يَنظُرُونَ إِلَّا سُنَّتَ ٱلْأَوَّلِينَ فَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ تَبْدِيلًا وَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ تَحْوِيلًا	On account of their arrogance in the land and their plotting of Evil, but the plotting of Evil will hem in only the authors thereof. Now are they but looking for the way the ancients were dealt with? But no change wilt thou find in God's way (o f dealing): no turning off	(Shown in their) behaving arrogantly in the land and plotting evil; and the evil plot encloseth but the men who make it. Then, can they expect aught save the	Behaving proudly in the land and planning evil. And the evil plan besets none save the authors of it. So they wait for naught but the way of the ancients. But thou wilt find no	acting arrogantly in the land and devising evil schemes; and evil schemes beset only their authors. So do they await anything except the precedent of the ancients? Yet you will never find any change in Allah’s precedent,	c. 618 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		wilt thou find in God's way (of dealing)	treatment of the folk of old? Thou wilt not find for Allah's way of treatment any substitute, nor wilt thou find for Allah's way of treatment aught of power to change	alteration in the course of Allah; and thou wilt find no change in the course of Allah	and you will never find any revision in Allah’s precedent	
44	أَوَلَمْ يَسِيرُو فِى لْأَرْضِ فَيَنظُرُو كَيْفَ كَانَ عَٰقِبَةُ لَّذِينَ مِن قَبْلِهِمْ وَكَانُوٓ أَشَدَّ مِنْهُمْ قُوَّ وَمَا كَانَ للَّهُ لِيُعْجِزَهُۥ مِن شَىْ فِى لسَّمَٰوَٰتِ وَلَا فِى لْأَرْضِ إِنَّهُۥ كَانَ عَلِي ا قَدِي ا	Do they not travel through the earth, and see what was the End of those before them,- though they were superior to them in strength? Nor is God to be frustrated by anything whatever in the heavens or on earth: for He is All-Knowing. All-Powerf ul	Have they not travelled in the land and seen the nature of the consequence for those who were before them, and they were mightier than these in power? Allah is not such that aught in the heavens or in the earth escapeth Him. Lo! He is the Wise, the Mighty	Have they not travelled in the land and seen what was the end of those before them -- and they were stronger than those in power? And Allah is not such that anything in the heavens or the earth can escape Him. Surely He is ever Knowing, Powerful	Have they not traveled over the land so that they may observe how was the fate of those who were before them? They were more powerful than them, and Allah is not to be thwarted by anything in the heavens or on the earth. Indeed He is all-knowing, all-powerful	c. 618 CE No direct report
45	وَلَوْ يُؤَاخِذُ للَّهُ لنَّاسَ بِمَا كَسَبُو مَا تَرَكَ عَلَىٰ ظَهْرِهَا مِن دَآبَّ وَلَٰكِن يُؤَخِّرُهُمْ إِلَىٰٓ أَجَ مُّسَ ى فَإِذَا جَآءَ أَجَلُهُمْ فَإِنَّ للَّهَ كَانَ بِعِبَادِهِۦ بَصِي ا	If God were to punish men according to what they deserve. He would not leave on the back of the (earth) a single living creature: but He gives them respite for a stated Term: when their Term expires, verily God has in His sight all His Servant	If Allah took mankind to task by that which they deserve, He would not leave a living creature on the surface of the earth; but He reprieveth them unto an appointed term, and when their term cometh - then verily (they will know that) Allah is ever Seer of His slaves	And were Allah to punish men for what they earn, he would not leave on the back of it any creature, but He respites them till an appointed term; so when their doom comes, then surely Allah is ever Seer of His servants	Were Allah to take mankind to task because of what they have earned, He would not leave any living being on its back. But He respites them until a specified time, and when their time comes, Allah indeed sees best His servants	c. 618 CE No direct report

19. Maryam — Mary مريم

Revelation order #44 · c. 618 CE · Makkah · 98 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ كٓهيعٓصٓ	Kaf. Ha. Ya. 'Ain. Sad	Kaf. Ha. Ya. A'in. Sad	Sufficient, Guide, Blessed, Knowing, Truthful God	Ka f, Ha , Ya , ‘Ayn, á¹¢a d	c. 618 CE No direct report
2	ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّآ	(This is) a recital of the Mercy of thy Lord to His servant Zakariya	A mention of the mercy of thy Lord unto His servant Zachariah	A mention of the mercy of thy Lord to His servant Zacharias -	[This is] an account of your Lord’s mercy on His servant, Zechariah	c. 618 CE No direct report
3	إِذْ نَادَىٰ رَبَّهُۥ نِدَآءً خَفِ ا	Behold! he cried to his Lord in secret	When he cried unto his Lord a cry in secret	When he called upon his Lord, crying in secret	when he called out to his Lord with a secret cry	c. 618 CE No direct report
4	قَالَ رَبِّ إِنِّى وَهَنَ لْعَظْمُ مِنِّى وَ شْتَعَلَ لرَّأْسُ شَيْ ا وَلَمْ أَكُ بِدُعَآئِكَ رَبِّ شَقِ ا	Praying: "O my Lord! infirm indeed are my bones, and the hair of my head doth glisten with grey: but never am I unblest, O my Lord,	Saying: My Lord! Lo! the bones of me wax feeble and my head is shining with grey hair, and I have never been unblest in	He said: My Lord, my bones are weakened, and my head flares with hoariness, and I have never been unsuccessful in	He said, ‘My Lord! Indeed my bones have become feeble, and my head has turned white with age, yet never have I, my Lord, been disappointed in supplicating You	c. 618 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		in my prayer to Thee	prayer to Thee, my Lord	my prayer to Thee, my Lord		
5	وَإِنِّى خِفْتُ ٱلْمَوَٰلِىَ مِن وَرَآءِى وَكَانَتِ ٱمْرَأَتِى عَاقِرًا فَهَبْ لِى مِن لَّدُنكَ وَلِيًّا	"Now I fear (what) my relatives (and colleagues) (will do) after me: but my wife is barren: so give me an heir as from Thyself,	Lo! I fear my kinsfolk after me, since my wife is barren. Oh, give me from Thy presence a successo	And I fear my kinsfolk after me, and my wife is barren, so grant me from Thyself an hei	Indeed I fear my kinsmen, after me, and my wife is barren. So grant me from Yourself an hei	c. 618 CE No direct report
6	يَرِثُنِى وَيَرِثُ مِنْ ءَالِ يَعْقُوبَ وَٱجْعَلْهُ رَبِّ رَضِيًّا	"(One that) will (truly) represent me, and represent the posterity of Jacob; and make him, O my Lord! one with whom Thou art well-pleased!"	Who shall inherit of me and inherit (also) of the house of Jacob. And make him, my Lord, acceptable (unto Thee)	Who should inherit me and inherit of the Children of Jacob, and make him, my Lord, acceptable (to Thee)	who may inherit from me and inherit from the House of Jacob, and make him, my Lord, pleasing [to You]!&rsquo	c. 618 CE No direct report
7	يَٰزَكَرِيَّآ إِنَّا نُبَشِّرُكَ بِغُلَٰمٍ ٱسْمُهُۥ يَحْيَىٰ لَمْ نَجْعَل لَّهُۥ مِن قَبْلُ سَمِيًّا	(His prayer was answered): "O Zakariya! We give thee good news of a son: His name shall be Yahya: on none by that name have We conferred distinction before."	(It was said unto him): O Zachariah! Lo! We bring thee tidings of a son whose name is John; we have given the same name to none before (him)	O Zacharias, We give thee good news of a boy, whose name is John: We have not made before anyone his equal	‘O Zechariah! Indeed We give you the good news of a son, whose name is ‘‘John.’’ Never before have We made anyone his namesake.’	c. 618 CE No direct report
8	قَالَ رَبِّ أَنَّىٰ يَكُونُ لِى غُلَٰمٌ وَكَانَتِ ٱمْرَأَتِى عَاقِرًا وَقَدْ بَلَغْتُ مِنَ ٱلْكِبَرِ عِتِيًّا	He said: "O my Lord! How shall I have a son, when my wife is barren and I have grown quite decrepit from old age?"	He said: My Lord! How can I have a son when my wife is barren and I have reached infirm old age	He said: My Lord, how shall I have a son, and my wife is barren, and I have reached extreme old age	He said, ‘My Lord! How shall I have a son, when my wife is barren, and I am already advanced in age?’	c. 618 CE No direct report
9	قَالَ كَذَٰلِكَ قَالَ رَبُّكَ هُوَ عَلَىَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِن قَبْلُ وَلَمْ تَكُ شَيْـًٔا	He said: "So (it will be) thy Lord saith, 'that is easy for Me: I did indeed create thee before, when thou hadst	He said: So (it will be). Thy Lord saith: It is easy for Me, even as I created thee before,	He said: So (it will be). Thy Lord says: It is easy for Me, and indeed I created thee before, when	He said, ‘So shall it be. Your Lord has said, ‘‘It is simple for Me.’’ Certainly I created you before when you were nothing.’	c. 618 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		been nothing!'"	when thou wast naught	thou wast nothing		
10	قَالَ رَبِّ ٱجْعَل لِّيٓ ءَايَةً قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ ٱلنَّاسَ ثَلَٰثَ لَيَالٍ سَوِيًّا	(Zakariya) said: "O my Lord! give me a Sign." "Thy Sign," was the answer, "Shall be that thou shalt speak to no man for three nights, although thou art not dumb."	He said: My Lord! Appoint for me some token. He said: Thy token is that thou, with no bodily defect, shalt not speak unto mankind three nights	He said: My Lord, give me a sign. He said: Thy sign is that thou speak not to people three nights, being in sound health	He said, ‘My Lord! Appoint a sign for me.’ He said, ‘Your sign is that you will not speak to the people for three complete nights.’	c. 618 CE No direct report
11	فَخَرَجَ عَلَىٰ قَوْمِهِۦ مِنَ ٱلْمِحْرَابِ فَأَوْحَىٰٓ إِلَيْهِمْ أَن سَبِّحُوا۟ بُكْرَةً وَعَشِيًّا	So Zakariya came out to his people from him chamber: He told them by signs to celebrate God's praises in the morning and in the evening	Then he came forth unto his people from the sanctuary, and signified to them: Glorify your Lord at break of day and fall of night	So he went forth to his people from the sanctuary and proclaimed to them: Glorify (Allah) morning and evening	So he emerged before his people from the Temple, and signaled to them that they should glorify [Allah] morning and evening	c. 618 CE No direct report
12	يَٰيَحْيَىٰ خُذِ ٱلْكِتَٰبَ بِقُوَّةٍ وَءَاتَيْنَٰهُ ٱلْحُكْمَ صَبِيًّا	(To his son came the command): "O Yahya! take hold of the Book with might": and We gave him Wisdom even as a youth	(And it was said unto his son): O John! Hold fast the Scripture. And we gave him wisdom when a child	O John, take hold of the Book with strength. And We granted him wisdom when a child	‘O John!’ [We said,] ‘Hold on with power to the Book!’ And We gave him judgement while still a child	c. 618 CE No direct report
13	وَحَنَانًا مِّن لَّدُنَّا وَزَكَوٰةً وَكَانَ تَقِيًّا	And piety (for all creatures) as from Us, and purity: He was devout	And compassion from Our presence, and purity; and he was devout	And kind-heartedness from Us and purity. And he was dutiful	and a compassion and purity from Us. He was Godwary	c. 618 CE No direct report
14	وَبَرًّا بِوَٰلِدَيْهِ وَلَمْ يَكُن جَبَّارًا عَصِيًّا	And kind to his parents, and he was not overbearing or rebellious	And dutiful toward his parents. And he was not arrogant, rebellious	And kindly to his parents, and he was not insolent, disobedient	and good to his parents, and was not self-willed or disobedient	c. 618 CE No direct report
15	وَسَلَٰمٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا	So Peace on him the day he was born, the day that	Peace on him the day he was born, and the day he	And peace on him the day he was born and	Peace be to him, the day he was born, and the day he dies, and the day he is raised alive	c. 618 CE No

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		he dies, and the day that he will be raised up to life (again)	dieth and the day he shall be raised alive	the day he died, and the day he is raised to life		direct report
16	وَ ذْكُرْ فِى لْكِتٰبِ مَرْيَمَ إِذِ نتَبَذَتْ مِنْ أَهْلِهَا مَكَا ا شَرْقِ ا	Relate in the Book (the story of) Mary, when she withdrew from her family to a place in the East	And make mention of Mary in the Scripture, when she had withdrawn from her people to a chamber looking East	And mention Mary in the Book. When she drew aside from her family to an eastern place	And mention in the Book Mary, when she withdrew from her family to an easterly place	c. 618 CE No direct report
17	فَ تَّخَذَتْ مِن دُونِهِمْ حِجَا ا فَأَرْسَلْنَآ إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَ ا سَوِ ا	She placed a screen (to screen herself) from them; then We sent her our angel, and he appeared before her as a man in all respects	And had chosen seclusion from them. Then We sent unto her Our Spirit and it assumed for her the likeness of a perfect man	So she screened herself from them. Then We sent to her Our spirit and it appeared to her as a well-made man	Thus did she seclude herself from them, whereupon We sent to her Our Spirit and he became incarnate for her as a well-proportioned human	c. 618 CE No direct report
18	قَالَتْ إِنِّىٓ أَعُوذُ بِ لرَّحْمٰنِ مِنكَ إِن كُنتَ تَقِ ا	She said: "I seek refuge from thee to (God) Most Gracious: (come not near) if thou dost fear God."	She said: Lo! I seek refuge in the Beneficent One from thee, if thou art Allah-fearing	She said: I flee for refuge from thee to the Beneficent, if thou art one guarding against evil	She said, ‘I seek the protection of the All-beneficent from you, should you be Godwary!’	c. 618 CE No direct report
19	قَالَ إِنَّمَآ أَنَ۠ رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلٰ ا زَكِ ا	He said: "Nay, I am only a messenger from thy Lord, (to announce) to thee the gift of a holy son	He said: I am only a messenger of thy Lord, that I may bestow on thee a faultless son	He said: I am only bearer of a message of thy Lord: That I will give thee a pure boy	He said, ‘I am only a messenger of your Lord that I may give you a pure son.’	c. 618 CE No direct report
20	قَالَتْ أَنّٰى يَكُونُ لِى غُلٰ وَلَمْ يَمْسَسْنِى بَشَ وَلَمْ أَكُ بَغِ ا	She said: "How shall I have a son, seeing that no man has touched me, and I am not unchaste? "	She said: How can I have a son when no mortal hath touched me, neither have I been unchaste	She said: How can I have a son and no mortal has yet touched me, nor have I been unchaste	She said, ‘How shall I have a child seeing that no human being has ever touched me, nor have I been unchaste?’	c. 618 CE No direct report
21	قَالَ كَذٰلِكِ قَالَ رَبُّكِ هُوَ عَلَىَّ هَيِّ وَلِنَجْعَلَهُ ءَايَ	He said: "So (it will be): Thy Lord saith, 'that is easy for Me: and	He said: So (it will be). Thy Lord saith: It is easy for Me. And	He said: So (it will be). Thy Lord says: It is easy to Me; and	He said, ‘So shall it be. Your Lord says, ‘‘It is simple for Me.’’ And so that We may make him a sign for mankind and a	c. 618 CE No

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	لِّلنَّاسِ وَرَحْمَةً مِّنَّا وَكَانَ أَمْرًا مَّقْضِيًّا	(We wish) to appoint him as a Sign unto men and a Mercy from Us':It is a matter (so) decreed."	(it will be) that We may make of him a revelation for mankind and a mercy from Us, and it is a thing ordained	that We may make him a sign to men and a mercy from Us. And it is a matter decreed	mercy from Us, and it is a matter [already] decided.’	direct report
22	فَحَمَلَتْهُ فَانتَبَذَتْ بِهِ مَكَانًا قَصِيًّا	So she conceived him, and she retired with him to a remote place	And she conceived him, and she withdrew with him to a far place	Then she conceived him; and withdrew with him to a remote place	Thus she conceived him, then withdrew with him to a distant place	c. 618 CE No direct report
23	فَأَجَآءَهَا ٱلْمَخَاضُ إِلَىٰ جِذْعِ ٱلنَّخْلَةِ قَالَتْ يَٰلَيْتَنِى مِتُّ قَبْلَ هَٰذَا وَكُنتُ نَسْيًا مَّنسِيًا	And the pains of childbirth drove her to the trunk of a palm-tree: She cried (in her anguish): "Ah! would that I had died before this! would that I had been a thing forgotten and out of sight!"	And the pangs of childbirth drove her unto the trunk of the palm-tree. She said: Oh, would that I had died ere this and had become a thing of naught, forgotten	And the throes of childbirth drove her to the trunk of a palm-tree. She said: Oh, would that I had died before this, and had been a thing quite forgotten	The birth pangs brought her to the trunk of a date palm. She said, ‘I wish I had died before this and become a forgotten thing, beyond recall.’	c. 618 CE No direct report
24	فَنَادَىٰهَا مِن تَحْتِهَآ أَلَّا تَحْزَنِى قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا	But (a voice) cried to her from beneath the (palm-tree): "Grieve not! for thy Lord hath provided a rivulet beneath thee	Then (one) cried unto her from below her, saying: Grieve not! Thy Lord hath placed a rivulet beneath thee	So a voice came to her from beneath her: Grieve not, surely thy Lord has provided a stream beneath three	Thereupon he called her from below her [saying,] ‘Do not grieve! Your Lord has made a spring to flow at your feet	c. 618 CE No direct report
25	وَهُزِّىٓ إِلَيْكِ بِجِذْعِ ٱلنَّخْلَةِ تُسَٰقِطْ عَلَيْكِ رُطَبًا جَنِيًّا	"And shake towards thyself the trunk of the palm-tree: It will let fall fresh ripe dates upon thee	And shake the trunk of the palm-tree toward thee, thou wilt cause ripe dates to fall upon thee	And shake towards thee the trunk of the palm-tree, it will drop on thee fresh ripe dates	Shake the trunk of the palm tree, freshly picked dates will drop upon you	c. 618 CE No direct report
26	فَكُلِى وَٱشْرَبِى وَقَرِّى عَيْنًا فَإِمَّا تَرَيِنَّ مِنَ ٱلْبَشَرِ أَحَدًا فَقُولِىٓ إِنِّى نَذَرْتُ لِلرَّحْمَٰنِ صَوْمًا فَلَنْ أُكَلِّمَ ٱلْيَوْمَ إِنسِيًّا	"So eat and drink and cool (thine) eye. And if thou dost see any man, say, 'I have vowed a fast to (God) Most Gracious, and this	So eat and drink and be consoled. And if thou meetest any mortal, say: Lo! I have vowed a fast unto the Beneficent, and	So eat and drink and cool the eye. Then if thou seest any mortal, say: Surely I have vowed a fast to the Beneficent,	Eat, drink, and be comforted. Then if you see any human, say, ‘‘Indeed I have vowed a fast to the All-beneficent, so I will not speak to any human today.’’ ’	c. 618 CE No direct report

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		day will I enter into not talk with any human being'"	may not speak this day to any mortal	so I will not speak to any man to-day		
27	فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يٰمَرْيَمُ لَقَدْ جِئْتِ شَيْـًٔا فَرِيًّا	At length she brought the (babe) to her people, carrying him (in her arms). They said: "O Mary! truly an amazing thing hast thou brought	Then she brought him to her own folk, carrying him. They said: O Mary! Thou hast come with an amazing thing	Then she came to her people with him, carrying him. They said: O Mary, thou has indeed brought a strange thing	Then carrying him she brought him to her people. They said, ‘O Mary, you have certainly come up with an odd thing	c. 618 CE No direct report
28	يٰأُخْتَ هٰرُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا	"O sister of Aaron! Thy father was not a man of evil, nor thy mother a woman unchaste!"	O sister of Aaron! Thy father was not a wicked man nor was thy mother a harlot	O sister of Aaron, thy father was not a wicked man, nor was thy mother an unchaste woman	O sister of Aaron[’s lineage]! Your father was not an evil man, nor was your mother unchaste.’	c. 618 CE No direct report
29	فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَن كَانَ فِى الْمَهْدِ صَبِيًّا	But she pointed to the babe. They said: "How can we talk to one who is a child in the cradle? "	Then she pointed to him. They said: How can we talk to one who is in the cradle, a young boy	But she pointed to him. They said: How should we speak to one who is a child in the cradle	Thereat she pointed to him. They said, ‘How can we speak to one who is yet a baby in the cradle?’	c. 618 CE No direct report
30	قَالَ إِنِّى عَبْدُ اللَّهِ ءَاتَىٰنِىَ الْكِتٰبَ وَجَعَلَنِى نَبِيًّا	He said: "I am indeed a servant of God: He hath given me revelation and made me a prophet	He spake: Lo! I am the slave of Allah. He hath given me the Scripture and hath appointed me a Prophet	He said: I am indeed a servant of Allah. He has given me the Book and made me a prophet	He said, ‘Indeed I am a servant of Allah! He has given me the Book and made me a prophet	c. 618 CE No direct report
31	وَجَعَلَنِى مُبَارَكًا أَيْنَ مَا كُنتُ وَأَوْصٰنِى بِالصَّلَوٰةِ وَالزَّكَوٰةِ مَا دُمْتُ حَيًّا	"And He hath made me blessed wheresoever I be, and hath enjoined on me Prayer and Charity as long as I live	And hath made me blessed wheresoever I may be, and hath enjoined upon me prayer and almsgiving so long as I remain alive	And He has made me blessed wherever I may be, and He has enjoined on me prayer and poor-rate so long as I live	He has made me blessed, wherever I may be, and He has enjoined me to [maintain] the prayer and to [pay] the zaka t as long as I live	c. 618 CE No direct report

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32	وَبَرًّا بِوَالِدَتِى وَلَمْ يَجْعَلْنِى جَبَّارًا شَقِيًّا	"(He) hath made me kind to my mother, and not overbearing or miserable	And (hath made me) dutiful toward her who bore me, and hath not made me arrogant, unblest	And to be kind to my mother; and He has not made me insolent, unblessed	and to be good to my mother, and He has not made me self-willed and wretched	c. 618 CE No direct report
33	وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدتُّ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا	"So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)"	Peace on me the day I was born, and the day I die, and the day I shall be raised alive	And peace on me the day I was born, and the day I die, and the day I am raised to life	Peace is to me the day I was born, and the day I die, and the day I am raised alive.’	c. 618 CE No direct report
34	ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِى فِيهِ يَمْتَرُونَ	Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute	Such was Jesus, son of Mary: (this is) a statement of the truth concerning which they doubt	Such is Jesus son of Mary -- a statement of truth about which they dispute	That is Jesus, son of Mary, a Word of the Real concerning whom they are in doubt	c. 618 CE No direct report
35	مَا كَانَ لِلَّهِ أَن يَتَّخِذَ مِن وَلَدٍ سُبْحَانَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ	It is not befitting to (the majesty of) God that He should beget a son. Glory be to Him! when He determines a matter, He only says to it, "Be", and it is	It befitteth not (the Majesty of) Allah that He should take unto Himself a son. Glory be to Him! When He decreeth a thing, He saith unto it only: Be! and it is	It beseems not Allah that He should take to Himself a son. Glory be to Him! when he decrees a matter He only says to it, Be, and it is	It is not for Allah to take a son. Immaculate is He! When He decides on a matter, He just says to it, ‘Be!’ and it is	c. 618 CE No direct report
36	وَإِنَّ اللَّهَ رَبِّى وَرَبُّكُمْ فَاعْبُدُوهُ هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ	Verily God is my Lord and your Lord: Him therefore serve ye: this is a Way that is straight	And lo! Allah is my Lord and your Lord. So serve Him. That is the right path	And surely Allah is my Lord and your Lord, so serve Him. This is the right path	‘Indeed Allah is my Lord and your Lord. So worship Him. This is a straight path.’	c. 618 CE No direct report
37	فَاخْتَلَفَ الْأَحْزَابُ مِن بَيْنِهِمْ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا مِن مَّشْهَدِ يَوْمٍ عَظِيمٍ	But the sects differ among themselves: and woe to the unbelievers because of the (coming) Judgment of a Momentous Day	The sects among them differ: but woe unto the disbelievers from the meeting of an awful Day	But parties from among them differed; so woe to those who disbelieve, because of their presence on a grievous day	But the factions differed among themselves. So woe to the faithless at the scene of a tremendous day	c. 618 CE No direct report

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38	أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لٰكِنِ لظَّٰلِمُونَ لْيَوْمَ فِى ضَلٰلٌ مُّبِينٍ	How plainly will they see and hear, the Day that they will appear before Us! but the unjust today are in error manifest	See and hear them on the Day they come unto Us! yet the evil-doers are to-day in error manifest	How clearly will they hear and see on the day when they come to Us; but the wrongdoers are to-day in manifest error	How well they will hear and how well they will see on the day when they come to Us! But today the wrongdoers are in manifest error	c. 618 CE No direct report
39	وَأَنذِرْهُمْ يَوْمَ لْحَسْرَةِ إِذْ قُضِىَ لْأَمْرُ وَهُمْ فِى غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ	But warn them of the Day of Distress, when the matter will be determined: for (behold,) they are negligent and they do not believe	And warn them of the Day of anguish when the case hath been decided. Now they are in a state of carelessness, and they believe not	And warn them of the day of Regret, when the matter is decided. And they are (now) in negligence and they believe not	Warn them of the Day of Regret, when the matter will be decided, while they are [yet] heedless and do not have faith	c. 618 CE No direct report
40	إِنَّا نَحْنُ نَرِثُ لْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ	It is We Who will inherit the earth, and all beings thereon: to Us will they all be returned	Lo! We, only We, inherit the earth and all who are thereon, and unto Us they are returned	Surely We inherit the earth and those thereon, and to Us they are returned	Indeed We shall inherit the earth and whoever there is on it, and to Us they shall be brought back	c. 618 CE No direct report
41	وَ ذْكُرْ فِى لْكِتٰبِ إِبْرٰهِيمَ إِنَّهُۥ كَانَ صِدِّيقًا نَّبِيًّا	(Also mention in the Book (the story of) Abraham: He was a man of Truth, a prophet	And make mention (O Muhammad) in the Scripture of Abraham. Lo! he was a saint, a prophet	And mention Abraham in the Book. Surely he was a truthful man, a prophet	And mention in the Book Abraham. Indeed he was a truthful one, a prophet	c. 618 CE No direct report
42	إِذْ قَالَ لِأَبِيهِ يٰٓأَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِى عَنكَ شَيْـًٔا	Behold, he said to his father: "O my father! why worship that which heareth not and seeth not, and can profit thee nothing	When he said unto his father: O my father! Why worshippest thou that which heareth not nor seeth, nor can in aught avail thee	When he said to his sire: O my sire, why worshippest thou that which hears not, or sees, or can it avail thee aught	When he said to his father, ‘Father! Why do you worship that which neither hears nor sees, and is of no avail to you in any way	c. 618 CE No direct report
43	يٰٓأَبَتِ إِنِّى قَدْ جَآءَنِى مِنَ لْعِلْمِ مَا لَمْ يَأْتِكَ فَ تَّبِعْنِىٓ أَهْدِكَ صِرٰطًا سَوِيًّا	"O my father! to me hath come knowledge which hath not reached thee: so follow me: I will guide thee to a way that is even and straight	O my father! Lo! there hath come unto me of knowledge that which came not unto thee. So follow me, and I	O my sire, to me indeed has come the knowledge which has not come to thee; so follow me, I	Father! Indeed a knowledge has already come to me which has not come to you. So follow me that I may guide you to a right path	c. 618 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			will lead thee on a right path	will guide thee on a right path		
44	يَٰٓأَبَتِ لَا تَعْبُدِ ٱلشَّيْطَٰنَ إِنَّ ٱلشَّيْطَٰنَ كَانَ لِلرَّحْمَٰنِ عَصِيًّا	"O my father! serve not Satan: for Satan is a rebel against (God) Most Gracious	O my father! Serve not the devil. Lo! the devil is a rebel unto the Beneficent	O my sire, serve not the devil. Surely the devil is disobedient to the Beneficent	Father! Do not worship Satan. Indeed Satan is disobedient to the All-beneficent	c. 618 CE No direct report
45	يَٰٓأَبَتِ إِنِّىٓ أَخَافُ أَن يَمَسَّكَ عَذَابٌ مِّنَ ٱلرَّحْمَٰنِ فَتَكُونَ لِلشَّيْطَٰنِ وَلِيًّا	"O my father! I fear lest a Penalty afflict thee from (God) Most Gracious, so that thou become to Satan a friend."	O my father! Lo! I fear lest a punishment from the Beneficent overtake thee so that thou become a comrade of the devil	O my sire, surely I fear lest a punishment from the Beneficent should afflict thee, so that thou become a friend of the devil	Father! I am indeed afraid that a punishment from the All-beneficent will befall you, and you will become Satan’s accomplice.’	c. 618 CE No direct report
46	قَالَ أَرَاغِبٌ أَنتَ عَنْ ءَالِهَتِى يَٰٓإِبْرَٰهِيمُ لَئِن لَّمْ تَنتَهِ لَأَرْجُمَنَّكَ وَٱهْجُرْنِى مَلِيًّا	(The father) replied: "Dost thou hate my gods, O Abraham? If thou forbear not, I will indeed stone thee: Now get away from me for a good long while!"	He said: Rejectest thou my gods, O Abraham? If thou cease not, I shall surely stone thee. Depart from me a long while	He said: Dislikest thou my gods, O Abraham? If thou desist not, I will certainly drive thee away. And leave me for a time	He said, ‘Abraham! Are you renouncing my gods? If you do not relinquish, I will stone you. Keep away from me for a long while.’	c. 618 CE No direct report
47	قَالَ سَلَٰمٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّىٓ إِنَّهُۥ كَانَ بِى حَفِيًّا	Abraham said: "Peace be on thee: I will pray to my Lord for thy forgiveness: for He is to me Most Gracious	He said: Peace be unto thee! I shall ask forgiveness of my Lord for thee. Lo! He was ever gracious unto me	He said: Peace be to thee! I shall pray my Lord to forgive thee. Surely He is ever Kind to me	He said, ‘Peace be to you! I shall plead with my Lord to forgive you. Indeed He is gracious to me	c. 618 CE No direct report
48	وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِن دُونِ ٱللَّهِ وَأَدْعُوا۟ رَبِّى عَسَىٰٓ أَلَّآ أَكُونَ بِدُعَآءِ رَبِّى شَقِيًّا	"And I will turn away from you (all) and from those whom ye invoke besides God: I will call on my Lord: perhaps, by my prayer to my Lord, I	I shall withdraw from you and that unto which ye pray beside Allah, and I shall pray unto my Lord. It may be that, in prayer unto my Lord, I	And I withdraw from you and that which you call on beside Allah, and I call upon my Lord. Maybe I shall not remain	I dissociate myself from you and whatever you invoke besides Allah. I will supplicate my Lord. Hopefully, I will not be disappointed in supplicating my Lord.’	c. 618 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		shall be not unblest."	shall not be unblest	unblessed in calling upon my Lord		
49	فَلَمَّا ٱعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِن دُونِ ٱللَّهِ وَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ ۖ وَكُلًّا جَعَلْنَا نَبِيًّا	When he had turned away from them and from those whom they worshipped besides God, We bestowed on him Isaac and Jacob, and each one of them We made a prophet	So, when he had withdrawn from them and that which they were worshipping beside Allah, We gave him Isaac and Jacob. Each of them We made a prophet	So, when he withdrew from them and that which they worshipped besides Allah, We gave him Isaac and Jacob. And each (of them) We made a prophet	So when he had left them and what they worshipped besides Allah, We gave him Isaac and Jacob, and each We made a prophet	c. 618 CE No direct report
50	وَوَهَبْنَا لَهُم مِّن رَّحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا	And We bestowed of Our Mercy on them, and We granted them lofty honour on the tongue of truth	And we gave them of Our mercy, and assigned to them a high and true renown	And We gave them of Our mercy, and We granted them a truthful mention of eminence	And We gave them out of Our mercy, and conferred on them a worthy and lofty repute	c. 618 CE No direct report
51	وَٱذْكُرْ فِى ٱلْكِتَٰبِ مُوسَىٰٓ ۚ إِنَّهُۥ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَّبِيًّا	Also mention in the Book (the story of) Moses: for he was specially chosen, and he was an apostle (and) a prophet	And make mention in the Scripture of Moses. Lo! he was chosen, and he was a messenger (of Allah), a prophet	And mention Moses in the Book. Surely he was one purified, and was a messenger, a prophet	And mention in the Book Moses. Indeed he was exclusively dedicated [to Allah], and an apostle and a prophet	c. 618 CE No direct report
52	وَنَٰدَيْنَٰهُ مِن جَانِبِ ٱلطُّورِ ٱلْأَيْمَنِ وَقَرَّبْنَٰهُ نَجِيًّا	And we called him from the right side of Mount (Sinai), and made him draw near to Us, for mystic (converse)	We called him from the right slope of the Mount, and brought him nigh in communion	And We called to him from the blessed side of the mountain, and We made him draw nigh in communion	We called him from the right side of the Mount and We drew him near for confidential discourse	c. 618 CE No direct report
53	وَوَهَبْنَا لَهُۥ مِن رَّحْمَتِنَآ أَخَاهُ هَٰرُونَ نَبِيًّا	And, out of Our Mercy, We gave him his brother Aaron, (also) a prophet	And We bestowed upon him of Our mercy his brother Aaron, a prophet (likewise)	And We gave him out of Our mercy his brother Aaron, a prophet	And We gave him out of Our mercy his brother Aaron, a prophet	c. 618 CE No direct report

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54	وَ ذْكُرْ فِى لْكِتٰبِ إِسْمٰعِيلَ إِنَّهُ كَانَ صَادِقَ لْوَعْدِ وَكَانَ رَسُو ا نَّبِ ا	Also mention in the Book (the story of) Isma'il: He was (strictly) true to what he promised, and he was an apostle (and) a prophet	And make mention in the Scripture of Ishmael. Lo! he was a keeper of his promise, and he was a messenger (of Allah), a prophet	And mention Ishmael in the Book. Surely he was truthful in promise, and he was a messenger, a prophet	And mention in the Book Ishmael. Indeed he was true to his promise, and an apostle and a prophet	c. 618 CE No direct report
55	وَكَانَ يَأْمُرُ أَهْلَهُ بِ لصَّلَوٰةِ وَ لزَّكَوٰةِ وَكَانَ عِندَ رَبِّهِ مَرْضِ ا	He used to enjoin on his people Prayer and Charity, and he was most acceptable in the sight of his Lord	He enjoined upon his people worship and almsgiving, and was acceptable in the sight of his Lord	And he enjoined on his people prayer and almsgiving, and was one in whom his Lord was well pleased	He used to bid his family to [maintain] the prayer and to [pay] the zaka t, and was pleasing to his Lord	c. 618 CE No direct report
56	وَ ذْكُرْ فِى لْكِتٰبِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيـ ا نَّبِ ا	Also mention in the Book the case of Idris: He was a man of truth (and sincerity), (and) a prophet	And make mention in the Scripture of Idris. Lo! he was a saint, a prophet	And mention Idris in the Book. Surely he was a truthful man, a prophet	And mention in the Book Idra«s. Indeed he was a truthful one, a prophet	c. 618 CE No direct report
57	وَرَفَعْنٰهُ مَكَانًا عَلِيًّا	And We raised him to a lofty station	And We raised him to high station	And We raised him to an elevated state	and We raised him to a station exalted	c. 618 CE No direct report
58		Those were some of the prophets on whom God did bestow His Grace,- of the posterity of Adam, and of those who We carried (in the Ark) with Noah, and of the posterity of Abraham and Israel of those whom We guided and chose. Whenever the Signs o f (God) Most Gracious were rehearsed to them,	These are they unto whom Allah showed favour from among the prophets, of the seed of Adam and of those whom We carried (in the ship) with Noah, and of the seed of Abraham and Israel, and from among those whom We guided and chose. When the revelations of	These are they on whom Allah bestowed favours, from among the prophets, of the seed of Adam, and of those whom We carried with Noah, and of the seed of Abraham and Israel, and of those whom We guided and chose. When	They are the ones whom Allah has blessed from among the prophets of Adam’s progeny, and from [the progeny of] those We carried with Noah, and from among the progeny of Abraham and Israel, and from among those We guided and chose. When the signs of the All-beneficent were recited to them, they would fall down weeping in prostration	c. 618 CE No direct report

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		they would fall down in prostrate adoration and in tears	the Beneficent were recited unto them, they fell down, adoring and weeping	the messages of the Beneficent were recited to them, they fell down in submission, weeping		
59	فَخَلَفَ مِ بَعْدِهِمْ خَلْفٌ أَضَاعُو لصَّلَوٰةَ وَ تَّبَعُو لشَّهَوٰتِ فَسَوْفَ يَلْقَوْنَ غَيًّا	But after them there followed a posterity who missed prayers and followed after lusts soon, then, will they face Destruction,	Now there hath succeeded them a later generation whom have ruined worship and have followed lusts. But they will meet deception	But there came after them an evil generation, who wasted prayers and followed lusts, so they will meet perdition	But they were succeeded by an evil posterity who neglected the prayer, and followed [their base] appetites. So they will soon encounter [the reward of] perversity	c. 618 CE No direct report
60	إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ صٰلِ ا فَأُ لْئِكَ يَدْخُلُونَ لْجَنَّةَ وَلَا يُظْلَمُونَ شَيْ ا	Except those who repent and believe, and work righteousness: for these will enter the Garden and will not be wronged in the least,	Save him who shall repent and believe and do right. Such will enter the Garden, and they will not be wronged in aught	Except those who repent and believe and do good -- such will enter the Garden, and they will not be wronged in aught	barring those who repent, believe, and act righteously. Such will enter paradise, and they will not be wronged in the least	c. 618 CE No direct report
61	جَنَّٰتِ عَدْنٍ لَّتِى وَعَدَ لرَّحْمَٰنُ عِبَادَهُ بِ لْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِ ا	Gardens of Eternity, those which (God) Most Gracious has promised to His servants in the Unseen: for His promise must (necessarily) come to pass	Gardens of Eden, which the Beneficent hath promised to His slaves in the unseen. Lo! His promise is ever sure of fulfilment	Gardens of perpetuity which the Beneficent has promised to His servants in the Unseen. Surely His promise ever comes to pass	Gardens of Eden promised by the All-beneficent to His servants, [while they were still] unseen. Indeed His promise is bound to come to pass	c. 618 CE No direct report
62	لَّا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلٰ ا وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَ وَعَشِ ا	They will not there hear any vain discourse, but only salutations of Peace: And they will have therein	They hear therein no idle talk, but only Peace; and therein they have	They will hear therein no vain discourse, but only, Peace! And they have their	Therein they will not hear vain talk, but only ‘Peace!’ And therein they will have their provision morning and evening	c. 618 CE No direct report

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		their sustenance, morning and evening	food for morn and evening	sustenance therein, morning and evening		
63	تِلْكَ ٱلْجَنَّةُ ٱلَّتِى نُورِثُ مِنْ عِبَادِنَا مَن كَانَ تَقِيًّا	Such is the Garden which We give as an inheritance to those of Our servants who guard against Evil	Such is the Garden which We cause the devout among Our bondmen to inherit	This is the Garden which We cause those of Our servants to inherit who keep their duty	This is the paradise We will give as inheritance to those of Our servants who are Godwary	c. 618 CE No direct report
64	وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَٰلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا	(The angels say:) "We descend not but by command of thy Lord: to Him belongeth what is before us and what is behind us, and what is between: and thy Lord never doth forget,	We (angels) come not down save by commandment of thy Lord. Unto Him belongeth all that is before us and all that is behind us and all that is between those two, and thy Lord was never forgetful	And we descend not but by the command of thy Lord. To Him belongs what is before us and what is behind us and what is between these, and thy Lord is never forgetful	‘We do not descend except by the command of your Lord. To Him belongs whatever is before us and whatever is behind us and whatever is in between that, and your Lord is not forgetful	c. 618 CE 1 note
65	رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا فَٱعْبُدْهُ وَٱصْطَبِرْ لِعِبَٰدَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا	"Lord of the heavens and of the earth, and of all that is between them; so worship Him, and be constant and patient in His worship: knowest thou of any who is worthy of the same Name as He? "	Lord of the heavens and the earth and all that is between them! Therefor, worship thou Him and be thou steadfast in His service. Knowest thou one that can be named along with Him	Lord of the heavens and the earth and what is between them, so serve Him and be patient in His service. Knowest thou any one equal to Him	The Lord of the heavens and the earth and whatever is between them. So worship Him and be steadfast in His worship. Do you know anyone who could be His namesake?’	c. 618 CE No direct report
66	وَيَقُولُ ٱلْإِنسَٰنُ أَءِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا	Man says: "What! When I am dead, shall I then be raised up alive?"	And man saith: When I am dead, shall I forsooth be brought forth alive	And says man: When I am dead, shall I truly be brought forth alive	Man says, ‘Shall I, when I have died, be brought forth alive?’	c. 618 CE No direct report
67	أَوَلَا يَذْكُرُ ٱلْإِنسَٰنُ أَنَّا خَلَقْنَٰهُ مِن قَبْلُ وَلَمْ يَكُ شَيْـًٔا	But does not man call to mind that We created him before out of nothing	Doth not man remember that We created him before, when he was naught	Does not man remember that We created him before, when he was nothing	Does not man remember that We created him before when he was nothing	c. 618 CE No direct report

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68	فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَ لشَّيٰطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِ ا	So, by thy Lord, without doubt, We shall gather them together, and (also) the Evil Ones (with them); then shall We bring them forth on their knees round about Hell	And, by thy Lord, verily We shall assemble them and the devils, then We shall bring them, crouching, around hell	So by thy Lord! We shall certainly gather them together and the devils, then shall We bring them around hell on their knees	By your Lord, We will surely gather them and the devils; then We will surely bring them up around hell [scrambling] on their knees	c. 618 CE No direct report
69	ثُمَّ لَنَنزِعَنَّ مِن كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى لرَّحْمٰنِ عِتِ ا	Then shall We certainly drag out from every sect all those who were worst in obstinate rebellion against (God) Most Gracious	Then We shall pluck out from every sect whichever of them was most stubborn in rebellion to the Beneficent	Then We shall draw forth from every sect those most rebellious against the Beneficent	Then from every group We shall draw whichever of them was more defiant to the All-beneficent	c. 618 CE No direct report
70	ثُمَّ لَنَحْنُ أَعْلَمُ بِ لَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِ ا	And certainly We know best those who are most worthy of being burned therein	And surely We are Best Aware of those most worthy to be burned therein	Again, We certainly know best those who deserve most to be burned therein	Then surely We will know best those who deserve most to enter it	c. 618 CE No direct report
71	وَإِن مِّنكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْ ا مَّقْضِ ا	Not one of you but will pass over it: this is, with thy Lord, a Decree which must be accomplished	There is not one of you but shall approach it. That is a fixed ordinance of thy Lord	And there is not one of you but shall come to it. This is an unavoidable decree of thy Lord	There is none of you but will come to it: a [matter that is a] decided certainty with your Lord	c. 618 CE No direct report
72	ثُمَّ نُنَجِّى لَّذِينَ تَّقَو وَّنَذَرُ لظَّٰلِمِينَ فِيهَا جِثِ ا	But We shall save those who guarded against evil, and We shall leave the wrong-doers therein, (humbled) to their knees	Then We shall rescue those who kept from evil, and leave the evil-doers crouching there	And We shall deliver those who guard against evil, and leave the wrongdoers therein on their knees	Then We will deliver those who are Godwary, and leave the wrongdoers in it, fallen on their knees	c. 618 CE No direct report
73	وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايٰتُنَا بَيِّنٰتٍ قَالَ لَّذِينَ كَفَرُو لِلَّذِينَ ءَامَنُوَ أَىُّ لْفَرِيقَيْنِ خَيْ مَّقَا ا وَأَحْسَنُ نَدِ ا	When Our Clear Signs are rehearsed to them, the Unbelievers say to those who believe, "Which of the two sides is best in point of position?	And when Our clear revelations are recited unto them, those who disbelieve say unto those who believe: Which of the two parties	And when our clear messages are recited to them, those who disbelieve say to those who believe: Which of the	When Our manifest signs are recited to them, the faithless say to the faithful, ‘Which of the two sides is superior in station and better with respect to company?’	c. 618 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		Which makes the best show in council?"	(yours or ours) is better in position, and more imposing as an army	two parties is better in position and better in assembly		
74	وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ أَحْسَنُ أَثَٰ ا وَرِءْ ا	But how many (countless) generations before them have we destroyed, who were even better in equipment and in glitter to the eye	How many a generation have We destroyed before them, who were more imposing in respect of gear and outward seeming	And how many a generation have We destroyed before them, who had better possessions and appearance	How many a generation We have destroyed before them, who were superior in furnishings and appearance	c. 618 CE No direct report
75	قُلْ مَن كَانَ فِى لضَّلَٰلَةِ فَلْيَمْدُدْ لَهُ لرَّحْمَٰنُ مَدًّا حَتَّىٰٓ إِذَا رَأَوْ مَا يُوعَدُونَ إِمَّا لْعَذَابَ وَإِمَّا لسَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَ مَّكَا ا وَأَضْعَفُ جُنـ ا	Say: "If any men go astray, (God) Most Gracious extends (the rope) to them, until, when they see the warning of God (being fulfilled) - either in punishment or in (the approach of) the Hour,- they will at length realise who is worst in position , and (who) weakest in forces	Say: As for him who is in error, the Beneficent will verily prolong his span of life until, when they behold that which they were promised, whether it be punishment (in the world), or the Hour (of doom), they will know who is worse in position and who is weaker as an army	Say: As for him who is in error, the Beneficent will prolong his length of days; until they see what they were threatened with, either the punishment or the Hour. Then they will know who is worse in position and weaker in forces	Say, ‘Whoever abides in error, the All-beneficent shall prolong his respite until they sight what they have been promised: either punishment, or the Hour.’ Then they will know whose position is worse, and whose host is weaker	c. 618 CE No direct report
76	وَيَزِيدُ للَّهُ لَّذِينَ هْتَدَوْ هُ ى وَ لْبَٰقِيَٰتُ لصَّٰلِحَٰتُ خَيْرٌ عِندَ رَبِّكَ ثَوَا ا وَخَيْ مَّرَدًّا	"And God doth advance in guidance those who seek guidance: and the things that endure, Good Deeds, are best in the sight of thy Lord, as rewards, and best in respect of (their) eventual return."	Allah increaseth in right guidance those who walk aright, and the good deeds which endure are better in thy Lord's sight for reward, and better for resort	And Allah increases in guidance those who go aright. And deeds that endure, the good deeds, are, with thy Lord, better in recompense and yield better return	Allah enhances in guidance those who are [rightly] guided, and lasting righteous deeds are better with your Lord in reward, and better at the return [to Allah]	c. 618 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
77	أَفَرَءَيْتَ ٱلَّذِى كَفَرَ بِـَٔايَٰتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا	Hast thou then seen the (sort of) man who rejects Our Signs, yet says: "I shall certainly be given wealth and children?"	Hast thou seen him who disbelieveth in Our revelations and saith: Assuredly I shall be given wealth and children	Hast thou seen him who disbelieves in Our messages and says: I shall certainly be given wealth and children	Have you not regarded him who defies Our signs, and says, ‘I will surely be given wealth and children’	c. 618 CE 1 note
78	أَطَّلَعَ ٱلْغَيْبَ أَمِ ٱتَّخَذَ عِندَ ٱلرَّحْمَٰنِ عَهْدًا	Has he penetrated to the Unseen, or has he taken a contract with (God) Most Gracious	Hath he perused the Unseen, or hath he made a pact with the Beneficent	Has he gained knowledge of the unseen, or made a covenant with the Beneficent	Has he come to know the Unseen, or taken a promise from the All-beneficent	c. 618 CE 1 note
79	كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ ٱلْعَذَابِ مَدًّا	Nay! We shall record what he says, and We shall add and add to his punishment	Nay, but We shall record that which he saith and prolong for him a span of torment	By no means! We write down what he says, and We shall lengthen to him the length of the chastisement	No indeed! We will write down what he says, and We will prolong his punishment endlessly	c. 618 CE No direct report
80	وَنَرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا	To Us shall return all that he talks of and he shall appear before Us bare and alone	And We shall inherit from him that whereof he spake, and he will come unto Us, alone (without his wealth and children)	And We shall inherit from him what he says, and he will come to Us alone	We shall take over from him what he talks about, and he will come to Us alone	c. 618 CE No direct report
81	وَٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ ءَالِهَةً لِّيَكُونُوا۟ لَهُمْ عِزًّا	And they have taken (for worship) gods other than God, to give them power and glory	And they have chosen (other) gods beside Allah that they may be a power for them	And they have taken gods besides Allah, that they should be to them a source of strength -	They have taken gods besides Allah that they may be a [source of] might to them	c. 618 CE No direct report
82	كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا	Instead, they shall reject their worship, and become adversaries against them	Nay, but they will deny their worship of them, and become opponents unto them	By no means! They will soon deny their worshipping them, and be their adversaries	No Indeed! Soon they will disown their worship, and they will be their opponents	c. 618 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
83	أَلَمْ تَرَ أَنَّآ أَرْسَلْنَا لشَّيَٰطِينَ عَلَى لْكَٰفِرِينَ تَؤُزُّهُمْ أَ ا	Seest thou not that We have set the Evil Ones on against the unbelievers, to incite them with fury	Seest thou not that We have set the devils on the disbelievers to confound them with confusion	Seest thou not that We send the devils against the disbelievers, inciting them incitingly	Have you not regarded that We unleash the devils upon the faithless to urge them impetuously	c. 618 CE No direct report
84	فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَ ا	So make no haste against them, for We but count out to them a (limited) number (of days)	So make no haste against them (O Muhammad). We do but number unto them a sum (of days)	So make no haste against them. We only number out to them a number (of days)	So do not make haste against them; indeed We are counting for them, a counting [down]	c. 618 CE No direct report
85	يَوْمَ نَحْشُرُ لْمُتَّقِينَ إِلَى لرَّحْمَٰنِ وَفْ ا	The day We shall gather the righteous to (God) Most Gracious, like a band presented before a king for honours	On the day when We shall gather the righteous unto the Beneficent, a goodly company	The day when We gather the dutiful to the Beneficent to receive honours	The day We shall gather the Godwary toward the All-beneficent, on mounts	c. 618 CE No direct report
86	وَنَسُوقُ لْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وِرْ ا	And We shall drive the sinners to Hell, like thirsty cattle driven down to water,	And drive the guilty unto hell, a weary herd	And drive the guilty to hell, as thirsty beasts	and drive the guilty as a thirsty herd towards hell	c. 618 CE No direct report
87	لَّا يَمْلِكُونَ لشَّفَٰعَةَ إِلَّا مَنِ تَّخَذَ عِندَ لرَّحْمَٰنِ عَهْ ا	None shall have the power of intercession, but such a one as has received permission (or promise) from (God) Most Gracious	They will have no power of intercession, save him who hath made a covenant with his Lord	They have no power of intercession, save him who has made a covenant with the Beneficent	No one will have the power to intercede [with Allah], except for him who has taken a covenant with the All-beneficent	c. 618 CE No direct report
88	وَقَالُو تَّخَذَ لرَّحْمَٰنُ وَلَ ا	They say: " (God) Most Gracious has begotten a son!"	And they say: The Beneficent hath taken unto Himself a son	And they say: The Beneficent has taken to Himself a son	They say, ‘The All-beneficent has taken a son!’	c. 618 CE No direct report
89	لَّقَدْ جِئْتُمْ شَيْـًٔا إِ ا	Indeed ye have put forth a thing most monstrous	Assuredly ye utter a disastrous thin	Certainly you make an abominable assertion	You have certainly advanced something hideous	c. 618 CE No direct report
90	تَكَادُ لسَّمَٰوَٰتُ يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ لْأَرْضُ وَتَخِرُّ لْجِبَالُ هَدًّا	At it the skies are ready to burst, the	Whereby almost the heavens are	The heavens may almost be	The heavens are about to be rent apart at it, the earth to split open, and the	c. 618 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		earth to split asunder, and the mountains to fall down in utter ruin	torn, and the earth is split asunder and the mountains fall in ruins	rent thereat, and the earth cleave asunder, and the mountains fall down in pieces	mountains to collapse into bits	No direct report
91	أَن دَعَوْ لِلرَّحْمَٰنِ وَلَ ا	That they should invoke a son for (God) Most Gracious	That ye ascribe unto the Beneficent a son	That they ascribe a son to the Beneficent	that they should ascribe a son to the All-beneficent	c. 618 CE No direct report
92	وَمَا يَ بَغِى لِلرَّحْمَٰنِ أَن يَتَّخِذَ وَلَدًا	For it is not consonant with the majesty of (God) Most Gracious that He should beget a son	When it is not meet for (the Majesty of) the Beneficent that He should choose a son	And it is not worthy of the Beneficent that he should take to Himself a son	It does not behoove the All-beneficent to take a son	c. 618 CE No direct report
93	إِن كُلُّ مَن فِى لسَّمَٰوَٰتِ وَ لْأَرْضِ إِلَّآ ءَاتِى لرَّحْمَٰنِ عَبْ ا	Not one of the beings in the heavens and the earth but must come to (God) Most Gracious as a servant	There is none in the heavens and the earth but cometh unto the Beneficent as a slave	There is none in the heavens and the earth but comes to the Beneficent as a servant	There is none in the heavens and the earth but he comes to the All-beneficent as a servant	c. 618 CE No direct report
94	لَّقَدْ أَحْصَىٰهُمْ وَعَدَّهُمْ عَ ا	He does take an account of them (all), and hath numbered them (all) exactly	Verily He knoweth them and numbereth them with (right) numbering	Certainly He comprehends them, as has numbered them all	Certainly He has counted them [all] and numbered them precisely	c. 618 CE No direct report
95	وَكُلُّهُمْ ءَاتِيهِ يَوْمَ لْقِيَٰمَةِ فَرْدًا	And everyone of them will come to Him singly on the Day of Judgment	And each one of them will come unto Him on the Day of Resurrection, alone	And every one of them will come to Him on the day of Resurrection, alone	and each of them will come to Him alone on the Day of Resurrection	c. 618 CE No direct report
96	إِنَّ لَّذِينَ ءَامَنُو وَعَمِلُو لصَّٰلِحَٰتِ سَيَجْعَلُ لَهُمُ لرَّحْمَٰنُ وُ ا	On those who believe and work deeds of righteousness, will (God) Most Gracious bestow love	Lo! those who believe and do good works, the Beneficent will appoint for them love	Those who believe and do good deeds, for them the Beneficent will surely bring about love	Indeed those who have faith and do righteous deeds —the All-beneficent will endear them [to His creation]	c. 618 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
97	فَإِنَّمَا يَسَّرْنَٰهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ ٱلْمُتَّقِينَ وَتُنذِرَ بِهِۦ قَوْمًا لُّدًّا	So have We made the (Qur'an) easy in thine own tongue, that with it thou mayest give Glad Tidings to the righteous, and warnings to people given to contention	And We make (this Scripture) easy in thy tongue, (O Muhammad) only that thou mayst bear good tidings therewith unto those who ward off (evil), and warn therewith the froward folk	So We have made it easy in thy tongue only that thou shouldst give good news thereby to those who guard against evil, and shouldst warn thereby a contentious people	Indeed We have made it simple in your language so that you may give good news thereby to the Godwary and warn with it a disputatious lot	c. 618 CE No direct report
98	وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هَلْ تُحِسُّ مِنْهُم مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا	But how many (countless) generations before them have We destroyed? Canst thou find a single one of them (now) or hear (so much as) a whisper of them	And how many a generation before them have We destroyed! Canst thou (Muhammad) see a single man of them, or hear from them the slightest sound	And how many a generation before them have We destroyed! Canst thou see any one of them or hear a sound of them	How many a generation We have destroyed before them! Can you descry any one of them, or hear from them so much as a murmur	c. 618 CE No direct report

Direct context · Ayah 64 · c. 618 CE

Asbab al-Nuzul dataset · ungraded

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: قَالَ رَسُولُ اللَّهِ لِجِبْرِيلَ: « أَلَا تَزُورُنَا أَكْثَرَ مِمَّا تَزُورُنَا؟ » قَالَ فَنَزَلَتْ { وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا } الْآيَةَ. واللفظ للبخاري.

Islamic: Asbāb al-nuzūl on Qurʾān 19:64

APA: Asbāb al-nuzūl tradition (n.d.). (19:64).

Direct context · Ayah 77 · c. 618 CE

Asbab al-Nuzul dataset · ungraded

عَنْ خَبَّابٍ رضي الله عنه قَالَ: كُنْتُ قَيْناً فِي الْجَاهِلِيَّةِ، وَكَانَ لِي عَلَى الْعَاصِ بْنِ وَائِلٍ دَيْنٌ، فَأَتَيْتُهُ أَتَقَاضَاهُ، قَالَ: لَا أُعْطِيكَ حَتَّى تَكْفُرَ بِمُحَمَّدٍ ، فَقُلْتُ: لَا أَكْفُرُ حَتَّى يُمِيتَكَ اللهُ ثُمَّ تُبْعَثَ، قَالَ: دَعْنِي حَتَّى أَمُوتَ وَأُبْعَثَ، فَسَأُوتَى مَالًا وَوَلَداً فَأَقْضِيكَ. فَنَزَلَتْ { أَفَرَءَيْتَ لَّذِى كَفَرَ بِـَٔايَـٰتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا ٧٧ أَطَّلَعَ لْغَيْبَ أَمِ تَّخَذَ عِندَ لرَّحْمَـٰنِ عَهْدًا ٧٨ }. واللفظ للبخاري.

Islamic: Asbāb al-nuzūl on Qurʾān 19:77

APA: Asbāb al-nuzūl tradition (n.d.). (19:77).

Direct context · Ayah 78 · c. 618 CE

Asbab al-Nuzul dataset · ungraded

عَنْ خَبَّابٍ رضي الله عنه قَالَ: كُنْتُ قَيْناً فِي الْجَاهِلِيَّةِ، وَكَانَ لِي عَلَى الْعَاصِ بْنِ وَائِلٍ دَيْنٌ، فَأَتَيْتُهُ أَتَقَاضَاهُ، قَالَ: لَا أُعْطِيكَ حَتَّى تَكْفُرَ بِمُحَمَّدٍ ، فَقُلْتُ: لَا أَكْفُرُ حَتَّى يُمِيتَكَ اللهُ ثُمَّ تُبْعَثَ، قَالَ: دَعْنِي حَتَّى أَمُوتَ وَأُبْعَثَ، فَسَأُوتَى مَالًا وَوَلَداً فَأَقْضِيكَ. فَنَزَلَتْ { أَفَرَءَيْتَ لَّذِى كَفَرَ بِـَٔايَـٰتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا ٧٧ أَطَّلَعَ لْغَيْبَ أَمِ تَّخَذَ عِندَ لرَّحْمَـٰنِ عَهْدًا ٧٨ }. واللفظ للبخاري.

Islamic: Asbāb al-nuzūl on Qurʾān 19:78

APA: Asbāb al-nuzūl tradition (n.d.). (19:78).

20. Taha — Ta-Ha طه

Revelation order #45 · c. 619 CE · Makkah · 135 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ للَّهِ لرَّحْمَٰنِ لرَّحِيمِ طه	Ta-Ha	Ta. Ha	O man	á¹¬a Ha	c. 619 CE No direct report
2	مَآ أَنزَلْنَا عَلَيْكَ لْقُرْءَانَ لِتَشْقَىٰٓ	We have not sent down the Qur'an to thee to be (an occasion) for thy distress	We have not revealed unto thee (Muhammad) this Qur'an that thou shouldst be distressed	We have not revealed the Qur’an to thee that thou mayest be unsuccessful	We did not send down to you the Qur’a n that you should be miserable	c. 619 CE No direct report
3	إِلَّا تَذْكِرَ لِّمَن يَخْشَىٰ	But only as an admonition to those who fear (God),	But as a reminder unto him who feareth	But it is a reminder to him who fears	but only as an admonition to him who fears [his Lord]	c. 619 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
4		A revelation from Him Who created the earth and the heavens on high	A revelation from Him Who created the earth and the high heavens	A revelation from Him Who created the earth and the high heavens	A sending down [of the Revelation] from Him who created the earth and the lofty heaven	c. 619 CE No direct report
5		(God) Most Gracious is firmly established on the throne (of authority)	The Beneficent One, Who is established on the Throne	The Beneficent is established on the Throne of Power	—the All-beneficent, settled on the Throne	c. 619 CE No direct report
6		To Him belongs what is in the heavens and on earth, and all between them, and all beneath the soil	Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth, and whatsoever is between them, and whatsoever is beneath the sod	To Him belongs whatever is in the heavens and whatever is in the earth and whatever is between them and whatever is beneath the soil	To Him belongs whatever is in the heavens and whatever is on the earth, and whatever is between them, and whatever is under the ground	c. 619 CE No direct report
7	وَإِن تَجْهَرْ بِ ٱلْقَوْلِ فَإِنَّهُۥ يَعْلَمُ ٱلسِّرَّ وَأَخْفَى	If thou pronounce the word aloud, (it is no matter): for verily He knoweth what is secret and what is yet more hidden	And if thou speakest aloud, then lo! He knoweth the secret (thought) and (that which is yet) more hidden	And if thou utter the saying aloud, surely He knows the secret, and what is yet more hidden	Whether you speak loudly [or in secret tones] He indeed knows the secret and what is still more hidden	c. 619 CE No direct report
8		God! there is no god but He! To Him belong the most Beautiful Names	Allah! There is no Allah save Him. His are the most beautiful names	Allah -- there is no God but He. His are the most beautiful names	Allah—there is no god except Him— to Him belong the Best Names	c. 619 CE No direct report
9	وَهَلْ أَتَىٰكَ حَدِيثُ مُوسَىٰٓ	Has the story of Moses reached thee	Hath there come unto thee the story of Moses	And has the story of Moses come to thee	Did the story of Moses come to you	c. 619 CE No direct report
10	إِذْ رَءَا نَارًا فَقَالَ لِأَهْلِهِ ٱمْكُثُوٓا۟ إِنِّىٓ ءَانَسْتُ نَارًا	Behold, he saw a fire: So he said to his	When he saw a fire and said unto	When he saw a fire, he said to his	when he sighted a fire, and said to his family, ‘Wait!	c. 619 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	لَّعَلِّىٓ ءَاتِيكُم مِّنْهَا بِقَبَسٍ أَوْ أَجِدُ عَلَى ٱلنَّارِ هُدًى	family, "Tarry ye; I perceive a fire; perhaps I can bring you some burning brand therefrom, or find some guidance at the fire."	his folk: Lo! Wait! I see a fire afar off. Peradventure I may bring you a brand therefrom or may find guidance at the fire	people: Stay, I see a fire; haply I may bring to you therefrom a live coal or find guidance at the fire	Indeed I descry a fire! Maybe I will bring you a brand from it, or find some guidance at the fire.’	No direct report
11	فَلَمَّآ أَتَىٰهَا نُودِىَ يَٰمُوسَىٰٓ	But when he came to the fire, a voice was heard: "O Moses	And when he reached it, he was called by name: O Moses	So when he came to it, a voice came: O Moses	So when he came to it, he was called, ‘O Moses	c. 619 CE No direct report
12	إِنِّىٓ أَنَا۠ رَبُّكَ فَٱخْلَعْ نَعْلَيْكَ إِنَّكَ بِٱلْوَادِ ٱلْمُقَدَّسِ طُوًى	"Verily I am thy Lord! therefore (in My presence) put off thy shoes: thou art in the sacred valley Tuwa	Lo! I, even I, am thy Lord, So take off thy shoes, for lo! thou art in the holy valley of Tuwa	Surely I am thy Lord, so take off thy shoes; surely thou art in the sacred valley Tuwa	Indeed I am your Lord! So take off your sandals. You are indeed in the sacred valley of Tuwa	c. 619 CE No direct report
13	وَأَنَا ٱخْتَرْتُكَ فَٱسْتَمِعْ لِمَا يُوحَىٰٓ	"I have chosen thee: listen, then, to the inspiration (sent to thee)	And I have chosen thee, so hearken unto that which is inspired	And I have chosen thee so listen to what is revealed	I have chosen you; so listen to what is revealed	c. 619 CE No direct report
14	إِنَّنِىٓ أَنَا ٱللَّهُ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدْنِى وَأَقِمِ ٱلصَّلَوٰةَ لِذِكْرِىٓ	"Verily, I am God: There is no god but I: So serve thou Me (only), and establish regular prayer for celebrating My praise	Lo! I, even I, am Allah, There is no Allah save Me. So serve Me and establish worship for My remembrance	Surely I am Allah, there is no God but I, so serve Me, and keep up prayer for My remembrance	Indeed I am Allah —there is no god except Me. So worship Me, and maintain the prayer for My remembrance	c. 619 CE No direct report
15	إِنَّ ٱلسَّاعَةَ ءَاتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍۭ بِمَا تَسْعَىٰ	"Verily the Hour is coming - My design is to keep it hidden - for every soul to receive its reward by the measure of its Endeavour	Lo! the Hour is surely coming. But I will to keep it hidden, that every soul may be rewarded for that which it striveth (to achieve)	Surely the Hour is coming -- I am about to make it manifest -- so that every soul may be rewarded as it strives	Indeed the Hour is bound to come: I will have it hidden, so that every soul may be rewarded for what it strives for	c. 619 CE No direct report
16	فَلَا يَصُدَّنَّكَ عَنْهَا مَن لَّا يُؤْمِنُ بِهَا وَٱتَّبَعَ هَوَىٰهُ فَتَرْدَىٰ	"Therefore let not such as believe not therein but follow their own lusts, divert thee therefrom, lest thou perish!".	Therefor, let not him turn thee aside from (the thought of) it who believeth not therein but	So let not him, who believes not in it and follows his low desire, turn thee away	So do not let yourself be distracted from it by those who do not believe in it and who follow their desires, lest you should perish.’	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			followeth his own desire, lest thou perish	from it, lest thou perish		
17	وَمَا تِلْكَ بِيَمِينِكَ يَٰمُوسَىٰ	"And what is that in the right hand, O Moses?"	And what is that in thy right hand, O Moses	And what is this in thy right hand, O Moses	‘Moses, what is that in your right hand?’	c. 619 CE No direct report
18	قَالَ هِىَ عَصَاىَ أَتَوَكَّؤُا۟ عَلَيْهَا وَأَهُشُّ بِهَا عَلَىٰ غَنَمِى وَلِىَ فِيهَا مَـَٔارِبُ أُخْرَىٰ	He said, "It is my rod: on it I lean; with it I beat down fodder for my flocks; and in it I find other uses."	He said: This is my staff whereon I lean, and wherewith I bear down branches for my sheep, and wherein I find other uses	He said: This is my staff -- I lean on it, and beat the leaves with it for my sheep, and I have other uses for it	He said, ‘It is my staff. I lean upon it, and with it I beat down leaves for my sheep; and I have other uses for it.’	c. 619 CE No direct report
19	قَالَ أَلْقِهَا يَٰمُوسَىٰ	(God) said, "Throw it, O Moses!"	He said: Cast it down, O Moses	He said: Cast it down, O Moses	He said, ‘Moses, throw it down.’	c. 619 CE No direct report
20	فَأَلْقَىٰهَا فَإِذَا هِىَ حَيَّةٌ تَسْعَىٰ	He threw it, and behold! It was a snake, active in motion	So he cast it down, and lo! it was a serpent, gliding	So he cast it down, and lo! it was a serpent, gliding	So he threw it down, and behold, it was a snake, moving swiftly	c. 619 CE No direct report
21		(God) said, "Seize it, and fear not: We shall return it at once to its former condition".	He said: Grasp it and fear not. We shall return it to its former state	He said: Seize it and fear not. We shall return it to its former state	He said, ‘Take hold of it, and do not fear. We will restore it to its former state	c. 619 CE No direct report
22	وَ ٱضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوٓءٍ ءَايَةً أُخْرَىٰ	"Now draw thy hand close to thy side: It shall come forth white (and shining), without harm (or stain),- as another Sign,	And thrust thy hand within thine armpit, it will come forth white without hurt. (That will be) another token	And press thy hand to thy side, it will come out white without evil -- another sign	Now clasp your hand to your armpit: it will emerge white, without any fault. [This is yet] another sign	c. 619 CE No direct report
23		"In order that We may show thee (two) of our Greater Signs	That We may show thee (some) of Our greater portents	That We may show thee of Our greater signs	that We may show you some of Our great signs	c. 619 CE No direct report

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24	ذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ	"Go thou to Pharaoh, for he has indeed transgressed all bounds."	Go thou unto Pharaoh! Lo! he hath transgressed (the bounds)	Go to Pharaoh, surely he has exceeded the limits	Go to Pharaoh. He has indeed rebelled.’	c. 619 CE No direct report
25	قَالَ رَبِّ ٱشْرَحْ لِى صَدْرِى	(Moses) said: "O my Lord! expand me my breast	(Moses) said: My Lord! relieve my min	He said: My Lord, expand my breast for me	He said, ‘My Lord! Open my breast for me	c. 619 CE No direct report
26	وَيَسِّرْ لِىٓ أَمْرِى	"Ease my task for me	And ease my task for me	And ease my affair for me	Make my affair easy for me	c. 619 CE No direct report
27	وَ ٱحْلُلْ عُقْدَةً مِّن لِّسَانِى	"And remove the impediment from my speech	And loose a knot from my tongue	And loose the knot from my tongue	Remove the hitch from my tongue	c. 619 CE No direct report
28	يَفْقَهُوا۟ قَوْلِى	"So they may understand what I say	That they may understand my saying	(That) they may understand my word	[so that] they may understand my discourse	c. 619 CE No direct report
29	وَ ٱجْعَل لِّى وَزِيرًا مِّنْ أَهْلِى	"And give me a Minister from my family	Appoint for me a henchman from my folk	And give to me an aider from my family	Appoint for me a minister from my family	c. 619 CE No direct report
30	هَٰرُونَ أَخِى	"Aaron, my brother	Aaron, my brother	Aaron, my brother	Aaron, my brother	c. 619 CE No direct report
31	ٱشْدُدْ بِهِۦٓ أَزْرِى	"Add to my strength through him	Confirm my strength with hi	Add to my strength by him	Strengthen my back through him	c. 619 CE No direct report
32	وَأَشْرِكْهُ فِىٓ أَمْرِى	"And make him share my task	And let him share my task	And make him share my task -	and make him my associate in my affair	c. 619 CE No direct report

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33	كَىْ نُسَبِّحَكَ كَثِيرًا	"That we may celebrate Thy praise without stint	That we may glorify Thee muc	So that we may glorify Thee much	so that we may glorify You greatly	c. 619 CE No direct report
34	وَنَذْكُرَكَ كَثِيرًا	"And remember Thee without stint	And much remember Thee	And much remember Thee	and remember You greatly	c. 619 CE No direct report
35	إِنَّكَ كُنتَ بِنَا بَصِيرًا	"For Thou art He that (ever) regardeth us."	Lo! Thou art ever Seeing us	Surely, Thou art ever Seeing us	Indeed You see us best.’	c. 619 CE No direct report
36	قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَٰمُوسَىٰ	(God) said: "Granted is thy prayer, O Moses!"	He said: Thou art granted thy request, O Moses	He said: Thou art indeed granted thy petition, O Moses	He said, ‘Moses, your request has been granted	c. 619 CE No direct report
37	وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ	"And indeed We conferred a favour on thee another time (before)	And indeed, another time, already We have shown thee favour	And indeed We bestowed on thee a favor at another time	Certainly, We have done you a favour another time	c. 619 CE No direct report
38	إِذْ أَوْحَيْنَآ إِلَىٰٓ أُمِّكَ مَا يُوحَىٰٓ	"Behold! We sent to thy mother, by inspiration, the message	When we inspired in thy mother that which is inspired	When We revealed to thy mother that which was revealed	when We revealed to your mother whatever was revealed	c. 619 CE No direct report
39	أَنِ ٱقْذِفِيهِ فِى ٱلتَّابُوتِ فَٱقْذِفِيهِ فِى ٱلْيَمِّ فَلْيُلْقِهِ ٱلْيَمُّ بِٱلسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّى وَعَدُوٌّ لَّهُ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّى وَلِتُصْنَعَ عَلَىٰ عَيْنِىٓ	"'Throw (the child) into the chest, and throw (the chest) into the river: the river will cast him up on the bank, and he will be taken up by one who is an enemy to Me and an enemy to him': But I cast (the garment of) love over thee from Me: and (this) in order that thou mayest be reared under Mine eye	Saying: Throw him into the ark, and throw it into the river, then the river shall throw it on to the bank, and there an enemy to Me and an enemy to him shall take him. And I endued thee with love from Me that thou mightest be trained according to My will	Put him into a chest, then cast it into the river, the river will cast it upon the shore -- there an enemy to Me and an enemy to him shall take him up. And I shed on thee love from Me; and that thou mayest be brought up before My eyes	“Put him in the casket, and cast it into the river. Then the river will cast it on the bank, and he shall be picked up by an enemy of Mine and an enemy of his.” And I cast upon you a love from Me, and that you might be reared under My eyes	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
40	إِذْ تَمْشِىٓ أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُۥ فَرَجَعْنَٰكَ إِلَىٰٓ أُمِّكَ كَىْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَٰكَ مِنَ ٱلْغَمِّ وَفَتَنَّٰكَ فُتُونًا فَلَبِثْتَ سِنِينَ فِىٓ أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَٰمُوسَىٰ	"Behold! thy sister goeth forth and saith, 'shall I show you one who will nurse and rear the (child)?' So We brought thee back to thy mother, that her eye might be cooled and she should not grieve. Then thou didst slay a man, but We saved thee from trouble, and We tried thee in various ways. Then didst thou tarry a number of years with the people of Midian. Then didst thou come hither as ordained, O Moses	When thy sister went and said: Shall I show you one who will nurse him? and we restored thee to thy mother that her eyes might be refreshed and might not sorrow. And thou didst kill a man and We delivered thee from great distress, and tried thee with a heavy trial. And thou didst tarry years among the folk of Midian. Then camest thou (hither) by (My) providence, O Moses	When thy sister went and said: Shall I direct you to one who will take charge of him? So We brought thee back to thy mother that her eye might be cooled and she should not grieve. And thou didst kill a man, then We delivered thee from grief, and tried thee with (many) trials. Then thou didst stay for years among the people of Midian. Then thou camest hither as ordained, O Moses	When your sister walked up [to Pharaoh’s palace] saying, “Shall I show you someone who will take care of him?” Then We restored you to your mother, that she might be comforted and not grieve. Then you slew a soul, whereupon We delivered you from anguish, and We tried you with various ordeals. Then you stayed for several years among the people of Midian. Then you turned up as ordained, O Moses	c. 619 CE No direct report
41	وَٱصْطَنَعْتُكَ لِنَفْسِى	"And I have prepared thee for Myself (for service)".	And I have attached thee to Myself	And I have chosen thee for Myself	And I chose you for Myself	c. 619 CE No direct report
42	ٱذْهَبْ أَنتَ وَأَخُوكَ بِـَٔايَٰتِى وَلَا تَنِيَا فِى ذِكْرِى	"Go, thou and thy brother, with My Signs, and slacken not, either of you, in keeping Me in remembrance	Go, thou and thy brother, with My tokens, and be not faint in remembrance of Me	Go thou and thy brother with My messages and be not remiss in remembering Me	Go ahead, you and your brother, with My signs and do not flag in My remembrance	c. 619 CE No direct report
43	ٱذْهَبَآ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ	"Go, both of you, to Pharaoh, for he has indeed transgressed all bounds	Go, both of you, unto Pharaoh. Lo! he hath transgressed (the bounds)	Go both of you to Pharaoh, surely he is inordinate	Let the two of you go to Pharaoh. Indeed he has rebelled	c. 619 CE No direct report
44	فَقُولَا لَهُۥ قَوْلًا لَّيِّنًا لَّعَلَّهُۥ يَتَذَكَّرُ أَوْ يَخْشَىٰ	"But speak to him mildly; perchance he may take warning or fear (God)."	And speak unto him a gentle word, that peradventure he may heed or fear	Then speak to him a gentle word, haply he may mind or fear	Speak to him in a soft manner; maybe he will take admonition or fear.’	c. 619 CE No direct report

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45	قَالَا رَبَّنَآ إِنَّنَا نَخَافُ أَن يَفْرُطَ عَلَيْنَآ أَوْ أَن يَطْغَىٰ	They (Moses and Aaron) said: "Our Lord! We fear lest he hasten with insolence against us, or lest he transgress all bounds."	They said: Our Lord! Lo! we fear that he may be beforehand with us or that he may play the tyrant	They said: Our Lord, we fear lest he hasten to do evil to us or be inordinate	The two of them said, ‘Our Lord! We are indeed afraid that he will forestall us or will overstep the bounds.’	c. 619 CE No direct report
46	قَالَ لَا تَخَافَآ إِنَّنِى مَعَكُمَآ أَسْمَعُ وَأَرَىٰ	He said: "Fear not: for I am with you: I hear and see (everything)	He said: Fear not. Lo! I am with you twain, Hearing and Seeing	He said: Fear not, surely I am with you -- I do hear and see	He said, ‘Do not be afraid, for I will be with the two of you, hearing and seeing [whatever happens]	c. 619 CE No direct report
47		"So go ye both to him, and say, 'Verily we are apostles sent by thy Lord: Send forth, therefore, the Children of Israel with us, and afflict them not: with a Sign, indeed, have we come from thy Lord! and peace to all who follow guidance	So go ye unto him and say: Lo! we are two messengers of thy Lord. So let the children of Israel go with us, and torment them not. We bring thee a token from thy Lord. And peace will be for him who followeth right guidance	So go you to him and say: Surely we are two messengers of thy Lord; so send forth the Children of Israel with us; and torment them not. Indeed we have brought to thee a message from thy Lord, and peace to him who follows the guidance	So approach him and say, ‘‘We are the apostles of your Lord. Let the Children of Israel go with us, and do not torture them! We certainly bring you a sign from your Lord, and may peace be upon him who follows guidance	c. 619 CE No direct report
48	إِنَّا قَدْ أُوحِىَ إِلَيْنَآ أَنَّ ٱلْعَذَابَ عَلَىٰ مَن كَذَّبَ وَتَوَلَّىٰ	"'Verily it has been revealed to us that the Penalty (awaits) those who reject and turn away.'"	Lo! it hath been revealed unto us that the doom will be for him who denieth and turneth away	It has indeed been revealed to us that punishment will overtake him who rejects and turns away	Indeed it has been revealed to us that the punishment shall befall those who deny and turn their backs [on us].’’ ’	c. 619 CE No direct report
49	قَالَ فَمَن رَّبُّكُمَا يَٰمُوسَىٰ	(When this message was delivered), (Pharaoh) said: "Who, then, O Moses, is the Lord of you two?"	(Pharaoh) said: Who then is the Lord of you twain, O Moses	(Pharaoh) said: Who is your Lord, O Moses	He said, ‘Who is your Lord, Moses?’	c. 619 CE No direct report
50	قَالَ رَبُّنَا ٱلَّذِىٓ أَعْطَىٰ كُلَّ شَىْءٍ خَلْقَهُۥ ثُمَّ هَدَىٰ	He said: "Our Lord is He Who gave to each (created) thing	He said: Our Lord is He Who gave unto	He said: Our Lord is He Who gives to everything its	He said, ‘Our Lord is He who gave everything its creation and then guided it.’	c. 619 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		its form and nature, and further, gave (it) guidance."	everything its nature, then guided it aright	creation, then guides (it)		direct report
51		(Pharaoh) said: "What then is the condition of previous generations?"	He said: What then is the state of the generations of old	He said: What then is the state of the former generations	He said, ‘What about the former generations?’	c. 619 CE No direct report
52	قَالَ عِلْمُهَا عِندَ رَبِّى فِى كِتَٰبٍ لَّا يَضِلُّ رَبِّى وَلَا يَنسَى	He replied: "The knowledge of that is with my Lord, duly recorded: my Lord never errs, nor forgets,	He said: The knowledge thereof is with my Lord in a Record. My Lord neither erreth nor forgetteth	He said: The knowledge thereof is with my Lord in a book; my Lord neither errs nor forgets -	He said, ‘Their knowledge is with my Lord, in a Book. My Lord neither makes any error nor forgets.’	c. 619 CE No direct report
53	لَّذِى جَعَلَ لَكُمُ لْأَرْضَ مَهْ ا وَسَلَكَ لَكُمْ فِيهَا سُبُ ا وَأَنزَلَ مِنَ لسَّمَآءِ مَآ فَأَخْرَجْنَا بِهِ أَزْوَٰ ا مِّن نَّبَا شَتَّىٰ	"He Who has, made for you the earth like a carpet spread out; has enabled you to go about therein by roads (and channels); and has sent down water from the sky." With it have We produced diverse pairs of plants each separate from the others	Who hath appointed the earth as a bed and hath threaded roads for you therein and hath sent down water from the sky and thereby We have brought forth divers kinds of vegetation	Who made the earth for you an expanse and made for you therein paths and sent down water from the clouds. Then thereby We bring forth pairs of various herbs	He who made the earth for you a cradle, and in it threaded for you ways, and sent down water from the sky, and with it We brought forth various kinds of vegetation	c. 619 CE No direct report
54		Eat (for yourselves) and pasture your cattle: verily, in this are Signs for men endued with understanding	(Saying): Eat ye and feed your cattle. Lo! herein verily are portents for men of thought	Eat and pasture your cattle. Surely there are signs in this for men of understanding	‘Eat and pasture your cattle.’ There are indeed signs in that for those who have sense	c. 619 CE No direct report
55	مِنْهَا خَلَقْنَٰكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ	From the (earth) did We create you, and into it shall We return you, and from it shall We bring you out once again	Thereof We created you, and thereunto We return you, and thence We bring you forth a second time	From it We created you, and into it We shall return you, and from it raise you a second time	From it did We create you, into it shall We return you, and from it shall We bring you forth another time	c. 619 CE No direct report
56	وَلَقَدْ أَرَيْنَٰهُ ءَايَٰتِنَا كُلَّهَا فَكَذَّبَ وَأَبَىٰ	And We showed Pharaoh all Our Signs,	And We verily did show him all	And truly We showed him all	Certainly We showed him all Our signs. But he denied	c. 619 CE

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		but he did reject and refuse	Our tokens, but he denied them and refused	Our signs but he rejected and refused	[them] and refused [to believe them]	No direct report
57	قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يٰمُوسَىٰ	He said: "Hast thou come to drive us out of our land with thy magic, O Moses	He said: Hast come to drive us out from our land by thy magic, O Moses	Said he: Hast thou come to us to turn us out of our land by thy enchantment, O Moses	He said, ‘Have you come to us, Moses, to expel us from our land with your magic	c. 619 CE No direct report
58	فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ فَٱجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَّا نُخْلِفُهُۥ نَحْنُ وَلَآ أَنتَ مَكَانًا سُوًى	"But we can surely produce magic to match thine! So make a tryst between us and thee, which we shall not fail to keep - neither we nor thou - in a place where both shall have even chances."	But we surely can produce for thee magic the like thereof; so appoint a tryst between us and you, which neither we nor thou shall fail to keep, at a place convenient (to us both)	We too can bring to thee enchantment like it, so make an appointment between us and thee, which we break not, (neither) we nor thou, (in) a central place	Yet we [too] will bring you a magic like it! So fix a tryst between us and you, which neither we shall fail nor you, at a middle place.’	c. 619 CE No direct report
59	قَالَ مَوْعِدُكُمْ يَوْمُ ٱلزِّينَةِ وَأَن يُحْشَرَ ٱلنَّاسُ ضُحًى	Moses said: "Your tryst is the Day of the Festival, and let the people be assembled when the sun is well up."	(Moses) said: Your tryst shall be the day of the feast, and let the people assemble when the sun hath risen high	(Moses) said: Your appointment is the day of the Festival, and let the people be gathered in the early forenoon	He said, ‘Your tryst shall be the Day of Adornment, and let the people be assembled in early forenoon.’	c. 619 CE No direct report
60	فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُۥ ثُمَّ أَتَىٰ	So Pharaoh withdrew: He concerted his plan, and then came (back)	Then Pharaoh went and gathered his strength, then came (to the appointed tryst)	So Pharaoh went back and settled his plan, then came	Then Pharaoh withdrew [to consult privately], summoned up his guile, and then arrived [at the scene of the contest]	c. 619 CE No direct report
61		Moses said to him: Woe to you! Forge not ye a lie against God, lest He destroy you (at once) utterly by chastisement: the forger must suffer frustration!"	Moses said unto them: Woe unto you! Invent not a lie against Allah, lest He extirpate you by some punishment. He who lieth faileth miserably	Moses said to them: Woe to you! Forge not a lie against Allah, lest He destroy you by punishment, and he fails indeed who forges (a lie)	Moses said to them, ‘Woe to you! Do not fabricate a lie against Allah, lest He should annihilate you with a punishment. Whoever fabricates lies certainly fails.’	c. 619 CE No direct report

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62		So they disputed, one with another, over their affair, but they kept their talk secret	Then they debated one with another what they must do, and they kept their counsel secret	So they disputed one with another about their affair and kept the discourse secret	So they disputed their matter among themselves, and kept their confidential talks secret	c. 619 CE No direct report
63		They said: "These two are certainly (expert) magicians: their object is to drive you out from your land with their magic, and to do away with your most cherished institutions	They said: Lo! these are two wizards who would drive you out from your country by their magic, and destroy your best traditions	They said: These are surely two enchanters who would drive you out from your land by their enchantment, and destroy your excellent institutions	They said, ‘These two are indeed magicians who intend to expel you from your land with their magic, and to abolish your excellent tradition	c. 619 CE No direct report
64		"Therefore concert your plan, and then assemble in (serried) ranks: He wins (all along) today who gains the upper hand."	So arrange your plan, and come in battle line. Whoso is uppermost this day will be indeed successful	So settle your plan, then come in ranks, and he will succeed indeed this day who is uppermost	So summon up your ingenuity, then come in ranks. Today he who has the upper hand will be saved!’	c. 619 CE No direct report
65	قَالُو يٰمُوسَىٰٓ إِمَّآ أَن تُلْقِىَ وَإِمَّآ أَن نَّكُونَ أَوَّلَ مَنْ أَلْقَىٰ	They said: "O Moses! whether wilt thou that thou throw (first) or that we be the first to throw?"	They said: O Moses! Either throw first, or let us be the first to throw	They said: O Moses, wilt thou cast, or shall we be the first to cast down	They said, ‘O Moses! Either you will throw down, or we shall be the first to throw.’	c. 619 CE No direct report
66	قَالَ بَلْ أَلْقُو فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّهَا تَسْعَىٰ	He said, "Nay, throw ye first!" Then behold their ropes and their rods-so it seemed to him on account of their magic - began to be in lively motion	He said: Nay, do ye throw! Then lo! their cords and their staves, by their magic, appeared to him as though they ran	He said: Nay! Cast you down. Then lo! their cords and their rods -- it appeared to him by their enchantment as if they ran	He said, ‘Rather you throw down first.’ Behold, their ropes and staffs appeared to him by their magic to wriggle swiftly	c. 619 CE No direct report
67	فَأَوْجَسَ فِى نَفْسِهِ خِيفَةً مُّوسَىٰ	So Moses conceived in his mind a (sort of) fear	And Moses conceived a fear in his mind	So Moses conceived fear in his mind	Then Moses felt a fear within his heart	c. 619 CE No direct report

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68		We said: "Fear not! for thou hast indeed the upper hand	We said: Fear not! Lo! thou art the higher	We said: Fear not, surely thou are the uppermost	We said, ‘Do not be afraid. Indeed you will have the upper hand	c. 619 CE No direct report
69	وَأَلْقِ مَا فِى يَمِينِكَ تَلْقَفْ مَا صَنَعُوٓ۟ا ۖ إِنَّمَا صَنَعُوا۟ كَيْدُ سَٰحِرٍ ۖ وَلَا يُفْلِحُ ٱلسَّاحِرُ حَيْثُ أَتَىٰ	"Throw that which is in thy right hand: Quickly will it swallow up that which they have faked what they have faked is but a magician's trick: and the magician thrives not, (no matter) where he goes."	Throw that which is in thy right hand! It will eat up that which they have made. Lo! that which they have made is but a wizard's artifice, and a wizard shall not be successful to whatever point (of skill) he may attain	And cast down what is in thy right hand -- it will eat up what they have wrought. What they have wrought is only the trick of an enchanter, and the enchanter succeeds not wheresoever he comes from	Throw down what is in your right hand, and it will swallow what they have conjured. What they have conjured is only a magician’s trick, and the magician does not fare well wherever he may show up.’	c. 619 CE No direct report
70	فَأُلْقِىَ ٱلسَّحَرَةُ سُجَّدًا قَالُوٓا۟ ءَامَنَّا بِرَبِّ هَٰرُونَ وَمُوسَىٰ	So the magicians were thrown down to prostration: they said, "We believe in the Lord of Aaron and Moses"	Then the wizards were (all) flung down prostrate, crying: We believe in the Lord of Aaron and Moses	So the enchanters fell down prostrate, saying: We believe in the Lord of Aaron and Moses	Thereat the magicians fell down prostrating. They said, ‘We have believed in the Lord of Aaron and Moses!’	c. 619 CE No direct report
71	قَالَ ءَامَنتُمْ لَهُۥ قَبْلَ أَنْ ءَاذَنَ لَكُمْ ۖ إِنَّهُۥ لَكَبِيرُكُمُ ٱلَّذِى عَلَّمَكُمُ ٱلسِّحْرَ ۖ فَلَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَٰفٍ وَلَأُصَلِّبَنَّكُمْ فِى جُذُوعِ ٱلنَّخْلِ ۖ وَلَتَعْلَمُنَّ أَيُّنَآ أَشَدُّ عَذَابًا وَأَبْقَىٰ	(Pharaoh) said: "Believe ye in Him before I give you permission? Surely this must be your leader, who has taught you magic! be sure I will cut off your hands and feet on opposite sides, and I will have you crucified on trunks of palm-trees: so shall ye know for certain, which of us can give the more severe and the more lasting punishment!"	(Pharaoh) said: Ye put faith in him before I give you leave. Lo! he is your chief who taught you magic. Now surely I shall cut off your hands and your feet alternately, and I shall crucify you on the trunks of palm trees, and ye shall know for certain which of us hath sterner and more lasting punishment	(Pharaoh) said: You believe in him before I give you leave! Surely he is your chief who taught you enchantment. So I shall cut off your hands and your feet on opposite sides and I shall crucify you on the trunks of palm-trees, and you shall certainly know which of us can give the severer and the more abiding chastisement	He said, ‘Do you profess faith in Him before I may permit you? He is indeed your chief who has taught you magic! Surely I will cut off your hands and feet from opposite sides, and I will crucify you on the trunks of palm trees. So you will know which of us can inflict a punishment severer and more lasting.’	c. 619 CE No direct report

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72		They said: "Never shall we regard thee as more than the Clear Sings that have come to us, or than Him Who created us! so decree whatever thou desirest to decree: for thou canst only decree (touching) the life of this world	They said: We choose thee not above the clear proofs that have come unto us, and above Him Who created us. So decree what thou wilt decree. Thou wilt end for us only this life of the world	They said: We cannot prefer thee to what has come to us of clear arguments and to Him Who made us, so decide as thou wilt decide. Thou canst only decide about this world’s life	They said, ‘We will never prefer you to the manifest proofs which have come to us and [to] Him who originated us. Decide whatever you may. You can only decide about the life of this world	c. 619 CE No direct report
73	إِنَّآ ءَامَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَٰيَٰنَا وَمَآ أَكْرَهْتَنَا عَلَيْهِ مِنَ لسِّحْرِ وَ للَّهُ خَيْ وَأَبْقَىٰٓ	"For us, we have believed in our Lord: may He forgive us our faults, and the magic to which thou didst compel us: for God is Best and Most Abiding."	Lo! we believe in our Lord, that He may forgive us our sins and the magic unto which thou didst force us. Allah is better and more lasting	Surely we believe in our Lord that He may forgive us our faults and the magic to which thou didst compel us. And Allah is Best and ever Abiding	We have indeed believed in our Lord that He may forgive us our iniquities and the magic you compelled us to perform. Allah is better and more lasting.’	c. 619 CE No direct report
74	إِنَّهُ مَن يَأْتِ رَبَّهُ مُجْرِ ا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ	Verily he who comes to his Lord as a sinner (at Judgment),- for him is Hell: therein shall he neither die nor live	Lo! whoso cometh guilty unto his Lord, verily for him is hell. There he will neither die nor live	Whoso comes guilty to his Lord, for him is surely hell. He will neither die therein, nor live	Whoever comes to his Lord laden with guilt, indeed for him shall be hell where he will neither live nor die	c. 619 CE No direct report
75		But such as come to Him as Believers who have worked righteous deeds,- for them are ranks exalted,	But whoso cometh unto Him a believer, having done good works, for such are the high stations	And whoso comes to Him a believer, having done good deeds, for them are high ranks -	But whoever comes to Him with faith and he has done righteous deeds, for such shall be the highest rank	c. 619 CE No direct report
76	جَنَّٰتُ عَدْ تَجْرِى مِن تَحْتِهَا لْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَذَٰلِكَ جَزَآءُ مَن تَزَكَّىٰ	Gardens of Eternity, beneath which flow rivers: they will dwell therein for aye: such is the reward of those	Gardens of Eden underneath which rivers flow, wherein they will abide	Gardens of perpetuity, wherein flow rivers, to abide therein. And such	—the Gardens of Eden, with streams running in them, to abide in them [forever], and that is	c. 619 CE No direct report

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		who purify themselves (from evil)	for ever. That is the reward of him who groweth	is the reward of him who purifies himself	the reward of him who keeps pure	
77	وَلَقَدْ أَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَسْرِ بِعِبَادِى فَ ٱضْرِبْ لَهُمْ طَرِيقًا فِى ٱلْبَحْرِ يَبَسًا لَّا تَخَٰفُ دَرَكًا وَلَا تَخْشَىٰ	We sent an inspiration to Moses: "Travel by night with My servants, and strike a dry path for them through the sea, without fear of being overtaken (by Pharaoh) and without (any other) fear."	And verily We inspired Moses, saying: Take away My slaves by night and strike for them a dry path in the sea, fearing not to be overtaken, neither being afraid (of the sea)	And certainly We revealed to Moses: Travel by night with My servants, then strike for them a dry path in the sea, not fearing to be overtaken, nor being afraid	Certainly We revealed to Moses, [saying], ‘Take My servants on a journey by night. Then strike out for them a dry path through the sea. Do not be afraid of being overtaken, and have no fear [of getting drowned]	c. 619 CE No direct report
78	فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُم مِّنَ ٱلْيَمِّ مَا غَشِيَهُمْ	Then Pharaoh pursued them with his forces, but the waters completely overwhelmed them and covered them up	Then Pharaoh followed them with his hosts and there covered them that which did cover them of the sea	So Pharaoh followed them with his armies, then there covered them of the sea that which covered them	Then Pharaoh pursued them with his troops, whereat they were engulfed by what engulfed them of the sea	c. 619 CE No direct report
79	وَأَضَلَّ فِرْعَوْنُ قَوْمَهُۥ وَمَا هَدَىٰ	Pharaoh led his people astray instead of leading them aright	And Pharaoh led his folk astray, he did not guide them	And Pharaoh led his people astray and he guided not aright	Pharaoh led his people astray and did not guide them	c. 619 CE No direct report
80	يَٰبَنِىٓ إِسْرَٰٓءِيلَ قَدْ أَنجَيْنَٰكُم مِّنْ عَدُوِّكُمْ وَوَٰعَدْنَٰكُمْ جَانِبَ ٱلطُّورِ ٱلْأَيْمَنَ وَنَزَّلْنَا عَلَيْكُمُ ٱلْمَنَّ وَٱلسَّلْوَىٰ	O ye Children of Israel! We delivered you from your enemy, and We made a Covenant with you on the right side of Mount (Sinai), and We sent down to you Manna and quails	O Children of Israel! We delivered you from your enemy, and we made a covenant with you on the holy mountain's side, and sent down on you the manna and the quails	O Children of Israel, We truly delivered you from your enemy, and made a covenant with you on the blessed side of the mountain, and sent to you the manna and the quails	O Children of Israel! We delivered you from your enemy, and We appointed with you a tryst on the right side of the Mount and We sent down to you manna and quails	c. 619 CE No direct report
81	كُلُوا مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِى وَمَن يَحْلِلْ عَلَيْهِ غَضَبِى فَقَدْ هَوَىٰ	(Saying): "Eat of the good things We have provided for your sustenance, but commit no excess therein, lest My Wrath should	(Saying): Eat of the good things wherewith We have provided you, and transgress not in	Eat of the good things We have provided for you, and be not inordinate in respect thereof,	‘Eat of the good things We have provided you, but do not overstep the bounds therein, lest My wrath should descend on you. And he on whom My wrath descends certainly perishes	c. 619 CE No direct report

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		justly descend on you: and those on whom descends My Wrath do perish indeed	respect thereof lest My wrath come upon you: and he on whom My wrath cometh, he is lost indeed	lest My wrath come upon you; and he on whom My wrath comes, he perishes indeed		
82		"But, without doubt, I am (also) He that forgives again and again, to those who repent, believe, and do right, who,- in fine, are ready to receive true guidance."	And lo! verily I am Forgiving toward him who repenteth and believeth and doeth good, and afterward walketh aright	And surely I am Forgiving toward him who repents and believes and does good, then walks aright	Indeed I am all-forgiver toward him who repents, becomes faithful and acts righteously, and then follows guidance.’	c. 619 CE No direct report
83	وَمَآ أَعْجَلَكَ عَن قَوْمِكَ يٰمُوسَىٰ	(When Moses was up on the Mount, God said:) "What made thee hasten in advance of thy people, O Moses?"	And (it was said): What hath made thee hasten from thy folk, O Moses	And what made thee hasten from thy people, O Moses	‘What has hurried you from your people, O Moses? ’	c. 619 CE No direct report
84	قَالَ هُمْ أُ لَآءِ عَلَىٰٓ أَثَرِى وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ	He replied: "Behold, they are close on my footsteps: I hastened to thee, O my Lord, to please thee."	He said: They are close upon my track. I hastened unto Thee, my Lord, that Thou mightest be well pleased	He said: They are here on my track, and I hasten on to Thee, my Lord, that Thou mightest be pleased	He said, ‘They are close upon my heels, and I hurried on to You, my Lord, that You may be pleased.’	c. 619 CE No direct report
85		(God) said: "We have tested thy people in thy absence: the Samiri has led them astray."	He said: Lo! We have tried thy folk in thine absence, and As-Samiri hath misled them	He said: Surely We have tried thy people in thy absence, and the Samiri has led them astray	He said, ‘Indeed We tried your people in your absence, and the Sa mira« has led them astray.’	c. 619 CE No direct report
86	فَرَجَعَ مُوسَىٰٓ إِلَىٰ قَوْمِهِۦ غَضْبَٰنَ أَسِفًا ۚ قَالَ يٰقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعْدًا حَسَنًا ۚ أَفَطَالَ عَلَيْكُمُ ٱلْعَهْدُ أَمْ أَرَدتُّمْ أَن يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِى	So Moses returned to his people in a state of indignation and sorrow. He said: "O my people! did not your Lord make a handsome promise to you? Did then the promise seem	Then Moses went back unto his folk, angry and sad. He said: O my people! Hath not your Lord promised you a fair promise? Did the	So Moses returned to his people angry, sorrowing. He said: O my people, did not your Lord promise you a goodly promise? Did the promised time,	Thereupon Moses returned to his people, indignant and grieved. He said, ‘O my people! Did not your Lord give you a true promise? Did the period [of my absence]seem too long to you? Or did you desire that your Lord’s wrath should	c. 619 CE No direct report

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		to you long (in coming)? Or did ye desire that Wrath should descend from y our Lord on you, and so ye broke your promise to me?"	time appointed then appear too long for you, or did ye wish that wrath from your Lord should come upon you, that ye broke tryst with me	then seem long to you, or did you wish that displeasure from your Lord should come upon you, so that you broke (your) promise to me	descend on you and so you failed your tryst with me?’	
87		They said: "We broke not the promise to thee, as far as lay in our power: but we were made to carry the weight of the ornaments of the (whole) people, and we threw them (into the fire), and that was what the Samiri suggested	They said: We broke not tryst with thee of our own will, but we were laden with burdens of ornaments of the folk, then cast them (in the fire), for thus As-Samiri proposed	They said: We broke not the promise to thee of our own accord, but we were made to bear the burdens of the ornaments of the people, then we cast them away, and thus did the Samiri suggest	They said, ‘We did not fail our tryst with you of our own accord, but we were laden with the weight of the people’s ornaments, and we cast them [into the fire] and so did the Sa mira« throw.’	c. 619 CE No direct report
88	فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَّهُ خُوَارٌ فَقَالُوا هَٰذَآ إِلَٰهُكُمْ وَإِلَٰهُ مُوسَىٰ فَنَسِىَ	"Then he brought out (of the fire) before the (people) the image of a calf: It seemed to low: so they said: This is your god, and the god of Moses, but (Moses) has forgotten!"	Then he produced for them a calf, of saffron hue, which gave forth a lowing sound. And they cried: This is your god and the god of Moses, but he hath forgotten	Then he brought forth for them a calf, a body, which had a hollow sound, so they said: This is your god and the god of Moses; but he forgot	Then he produced for them a calf —a [lifeless] body with a low— and they said, This is your god and the god of Moses, so he forgot	c. 619 CE No direct report
89	أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا	Could they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good	See they not, then, that it returneth no saying unto them and possesseth for them neither hurt nor use	Could they not see that it returned no reply to them, nor controlled any harm or benefit for them	Did they not see that it did not answer them, nor could it bring them any benefit or harm	c. 619 CE No direct report
90	وَلَقَدْ قَالَ لَهُمْ هَٰرُونُ مِن قَبْلُ يَٰقَوْمِ إِنَّمَا فُتِنتُم بِهِۦ وَإِنَّ رَبَّكُمُ	Aaron had already, before this said to them: "O my people! ye are being	And Aaron indeed had told them beforehand: O	And Aaron indeed had said to them before: O my people, you are	Aaron had certainly told them earlier, ‘O my people! You are only being tested by it. Indeed your Lord is the All-beneficent.	c. 619 CE No

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	لرَّحْمَٰنُ فَ تَّبِعُونِى وَأَطِيعُوٓ۟ أَمْرِى	tested in this: for verily your Lord is (God) Most Gracious; so follow me and obey my command."	my people! Ye are but being seduced therewith, for lo! your Lord is the Beneficent, so follow me and obey my order	only tried by it, and surely your Lord is the Beneficent God, so follow me and obey my order	So follow me and obey my command!’	direct report
91	قَالُو لَن نَّبْرَحَ عَلَيْهِ عَٰكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ	They had said: "We will not abandon this cult, but we will devote ourselves to it until Moses returns to us."	They said: We shall by no means cease to be its votaries till Moses return unto us	They said: We shall not cease to keep it its worship until Moses returns to us	They had said, ‘We will keep on clinging to it until Moses returns to us.’	c. 619 CE No direct report
92	قَالَ يَٰهَٰرُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوٓ۟	(Moses) said: "O Aaron! what kept thee back, when thou sawest them going wrong	He (Moses) said: O Aaron! What held thee back when thou didst see them gone astray	(Moses) said: O Aaron, what prevented thee, when thou sawest them going astray	He said, ‘O Aaron! What kept you, when you saw them going astray	c. 619 CE No direct report
93	أَلَّا تَتَّبِعَنِ أَفَعَصَيْتَ أَمْرِى	"From following me? Didst thou then disobey my order? "	That thou followedst me not? Hast thou then disobeyed my order	That thou didst not follow me? Hast thou, then, disobeyed my order	from following me? Did you disobey my command?’	c. 619 CE No direct report
94	قَالَ يَبْنَؤُمَّ لَا تَأْخُذْ بِلِحْيَتِى وَلَا بِرَأْسِىٓ إِنِّى خَشِيتُ أَن تَقُولَ فَرَّقْتَ بَيْنَ بَنِىٓ إِسْرَٰٓءِيلَ وَلَمْ تَرْقُبْ قَوْلِى	(Aaron) replied: "O son of my mother! Seize (me) not by my beard nor by (the hair of) my head! Truly I feared lest thou shouldst say, 'Thou has caused a division among the children of Israel, and thou didst not respect my word!'"	He said: O son of my mother! Clutch not my beard nor my head! I feared lest thou shouldst say: Thou hast caused division among the Children of Israel, and hast not waited for my word	He said: O son of my mother, seize me not by my beard, nor by my head. Surely I was afraid lest thou shouldst say: Thou hast caused division among the Children of Israel and not waited for my word	He said, ‘O son of my mother! Do not hold my beard or my head! I feared lest you should say, ‘‘You have caused a rift among the Children of Israel, and did not heed my word [of advice].’’ ’	c. 619 CE No direct report
95	قَالَ فَمَا خَطْبُكَ يَٰسَٰمِرِىُّ	(Moses) said: "What then is thy case, O Samiri?"	(Moses) said: And what hast thou to say, O Samiri	(Moses) said: What was thy object, O Samiri	He said, ‘What is your business, O Sa mira«?’	c. 619 CE No direct report
96	قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُو بِهِۦ فَقَبَضْتُ قَبْضَ ةً مِّنْ أَثَرِ	He replied: "I saw what they saw not: so I took a handful (of	He said: I perceived what they perceive	He said: I perceived what they perceived	He said, ‘I saw what they did not see. I took a handful [of dust] from the	c. 619 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	لِلرَّسُولِ فَنَبَذْتُهَا وَكَذَٰلِكَ سَوَّلَتْ لِى نَفْسِى	dust) from the footprint of the Apostle, and threw it (into the calf): thus did my soul suggest to me."	not, so I seized a handful from the footsteps of the messenger, and then threw it in. Thus my soul commended to me	not, so I took a handful from the footprints of the messenger then I cast it away. Thus did my soul embellish (it) to me	messenger’s trail and threw it. That is how my soul prompted me.’	direct report
97	قَالَ فَ ٱذْهَبْ فَإِنَّ لَكَ فِى ٱلْحَيَوٰةِ أَن تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَّن تُخْلَفَهُ وَ ٱنظُرْ إِلَىٰٓ إِلَٰهِكَ ٱلَّذِى ظَلْتَ عَلَيْهِ عَاكِفًا لَّنُحَرِّقَنَّهُ ثُمَّ لَنَنسِفَنَّهُ فِى ٱلْيَمِّ نَسْفًا	(Moses) said: "Get thee gone! but thy (punishment) in this life will be that thou wilt say, 'touch me not'; and moreover (for a future penalty) thou hast a promise that will not fail: Now look at thy god, of whom thou hast become a devoted wor shipper: We will certainly (melt) it in a blazing fire and scatter it broadcast in the sea!"	(Moses) said: Then go! and lo! in this life it is for thee to say: Touch me not! and lo! there is for thee a tryst thou canst not break. Now look upon thy god of which thou hast remained a votary. Verily we will burn it and will scatter its dust over the sea	He said: Begone then! It is for thee in this life to say, Touch (me) not. And for thee is a promise which shall not fail. And look at thy god to whose worship thou hast kept. We will certainly burn it, then we will scatter it in the sea	He said, ‘Begone! It shall be your [lot] throughout life to say, ‘‘Do not touch me!’’ Indeed there is a tryst for you which you will not fail to keep! Now look at your god to whom you went on clinging. We will burn it down and then scatter it[s ashes] into the sea	c. 619 CE No direct report
98	إِنَّمَآ إِلَٰهُكُمُ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ وَسِعَ كُلَّ شَىْءٍ عِلْمًا	But the god of you all is the One God: there is no god but He: all things He comprehends in His knowledge	Your Allah is only Allah, than Whom there is no other Allah. He embraceth all things in His knowledge	Your Lord is only Allah, there is no God but He. He comprehends all things in (His) knowledge	Indeed your God is Allah. There is no god except Him. He embraces all things in [His] knowledge.’	c. 619 CE No direct report
99	كَذَٰلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنۢبَآءِ مَا قَدْ سَبَقَ وَقَدْ ءَاتَيْنَٰكَ مِن لَّدُنَّا ذِكْرًا	Thus do We relate to thee some stories of what happened before: for We have sent thee a Message from Our own Presence	Thus relate We unto thee (Muhammad) some tidings of that which happened of old, and We have given thee from Our presence a reminder	Thus relate We to thee of the news of what has gone before. And indeed We have given thee a Reminder from Ourselves	Thus do We relate to you some accounts of what is past. Certainly We have given you a Reminder from Ourselves	c. 619 CE No direct report
100	مَّنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ ٱلْقِيَٰمَةِ وِزْرًا	If any do turn away therefrom, verily they will bear a burden on the Day of judgment	Whoso turneth away from it, he verily will bear a burden on the	Whoever turns away from it, he will surely bear a burden on the day of Resurrection	Whoever disregards it shall bear its onus on the Day of Resurrection	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			Day of Resurrection			
101	خَٰلِدِينَ فِيهِ وَسَآءَ لَهُمْ يَوْمَ لْقِيَٰمَةِ حِمْلًا	They will abide in this (state): and grievous will the burden be to them on that Day,	Abiding under it - an evil burden for them on the Day of Resurrection	Abiding therein. And evil will be their burden on the day of Resurrection -	remaining in it [forever]. Evil is their burden on the Day of Resurrectio	c. 619 CE No direct report
102	يَوْمَ يُنفَخُ فِى لصُّورِ وَنَحْشُرُ لْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا	The Day when the Trumpet will be sounded: that Day, We shall gather the sinful, blear-eyed (with terror)	The day when the Trumpet is blown. On that day we assemble the guilty white-eyed (with terror)	The day when the trumpet is blown; and We shall gather the guilty, blue-eyed, on that day	—the day the Trumpet will be blown— on that day We shall muster the guilty with blind eyes	c. 619 CE No direct report
103	يَتَخَٰفَتُونَ بَيْنَهُمْ إِن لَّبِثْتُمْ إِلَّا عَشْرًا	In whispers will they consult each other: "Yet tarried not longer than ten (Days)	Murmuring among themselves: Ye have tarried but ten (days)	Consulting together secretly: You tarried but ten (days)	They will whisper to one another: ‘You have stayed only for ten [days].&rsquo	c. 619 CE No direct report
104	نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِن لَّبِثْتُمْ إِلَّا يَوْمًا	We know best what they will say, when their leader most eminent in conduct will say: "Ye tarried not longer than a day!"	We are Best Aware of what they utter when their best in conduct say: Ye have tarried but a day	We know best what they say when the fairest of them in course would say: You tarried but a day	We know best what they will say, when the best of them in conduct will say, ‘You stayed only a day!’	c. 619 CE No direct report
105	وَيَسْـَٔلُونَكَ عَنِ لْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّى نَسْفًا	They ask thee concerning the Mountains: say, "My Lord will uproot them and scatter them as dust	They will ask thee of the mountains (on that day). Say: My Lord will break them into scattered dust	And they ask thee about the mountains. Say: My Lord will scatter them, as scattered dust	They question you concerning the mountains. Say, ‘My Lord will scatter them [like dust].&rsquo	c. 619 CE No direct report
106	فَيَذَرُهَا قَاعًا صَفْصَفًا	"He will leave them as plains smooth and level	And leave it as an empty plain	Then leave it a plain, smooth, level	Then He will leave it a level plain	c. 619 CE No direct report
107	لَّا تَرَىٰ فِيهَا عِوَجًا وَلَآ أَمْتًا	"Nothing crooked or curved wilt thou see in their place."	Wherein thou seest neither curve nor ruggedness	Wherein thou seest no crookedness nor unevenness	You will not see any crookedness or unevenness in it	c. 619 CE No direct report
108	يَوْمَئِذٍ يَتَّبِعُونَ لدَّاعِىَ لَا عِوَجَ لَهُۥ وَخَشَعَتِ لْأَصْوَاتُ	On that Day will they follow the Caller (straight): no	On that day they follow the summoner who	On that day they will follow the Inviter, in whom	On that day they will follow a summoner in whom there will be no deviousness. The voices will	c. 619 CE No

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	لِلرَّحْمٰنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا	crookedness (can they show) him: all sounds shall humble themselves in the Presence of (God) Most Gracious: nothing shalt thou hear but the tramp of their feet (as they march)	deceiveth not, and voices are hushed for the Beneficent, and thou hearest but a faint murmur	is no crookedness; and the voices are low before the Beneficent God, so that thou hearest naught but a soft sound	be muted before the All-beneficent, and you will hear nothing but a murmur	direct report
109	يَوْمَئِذٍ لَّا تَنفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمٰنُ وَرَضِيَ لَهُ قَوْلًا	On that Day shall no intercession avail except for those for whom permission has been granted by (God) Most Gracious and whose word is acceptable to Him	On that day no intercession availeth save (that of) him unto whom the Beneficent hath given leave and whose word He accepteth	On that day no intercession avails except of him whom the Beneficent allows, and whose word He is pleased with	Intercession will not avail that day except from him whom the All-beneficent allows and approves of his word	c. 619 CE No direct report
110	يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا	He knows what (appears to His creatures as) before or after or behind them: but they shall not compass it with their knowledge	He knoweth (all) that is before them and (all) that is behind them, while they cannot compass it in knowledge	He knows what is before them and what is behind them, while they cannot comprehend it in knowledge	He knows that which is before them and that which is behind them, but they cannot comprehend Him in their knowledge	c. 619 CE No direct report
111	وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا	(All) faces shall be humbled before (Him) - the Living, the Self-Subsisting, Eternal: hopeless indeed will be the man that carries iniquity (on his back)	And faces humble themselves before the Living, the Eternal. And he who beareth (a burden of) wrongdoing is indeed a failure (on that day)	And faces shall be humbled before the Living, the Self-subsistent. And he who bears iniquity is indeed undone	All faces shall be humbled before the Living One, the All-sustainer, and he will fail who bears [the onus of] wrongdoing	c. 619 CE No direct report
112	وَمَن يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا	But he who works deeds of righteousness, and has faith, will have no fear of harm nor of any curtailment (of what is his due)	And he who hath done some good works, being a believer, he feareth not injustice nor begrudging (of his wage)	And whoever does good works and he is a believer, he has no fear of injustice, nor of the withholding of his due	But whoever does righteous deeds, should he be faithful, shall neither fear any wrong nor detraction	c. 619 CE No direct report
113	وَكَذٰلِكَ أَنزَلْنٰهُ قُرْءَانًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ	Thus have We sent this down - an arabic Qur'an - and explained	Thus we have revealed it as a Lecture in	And thus have We sent it down an Arabic	Thus We have sent it down as an Arabic Qur’a n and We have paraphrased the threats in it	c. 619 CE No

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	ا يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْ	therein in detail some of the warnings, in order that they may fear God, or that it may cause their remembrance (of Him)	Arabic, and have displayed therein certain threats, that peradventure they may keep from evil or that it may cause them to take heed	Qur’an, and have distinctly set forth therein of threats that they may guard against evil, or that it may be a reminder for them	so that they may be Godwary or it may evoke remembrance for them	direct report
114	فَتَعٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ وَلَا تَعْجَلْ بِ ٱلْقُرْءَانِ مِن قَبْلِ أَن يُقْضَىٰٓ إِلَيْكَ وَحْيُهُ وَقُل رَّبِّ زِدْنِى عِلْ ا	High above all is God, the King, the Truth! Be not in haste with the Qur'an before its revelation to thee is completed, but say, "O my Lord! advance me in knowledge."	Then exalted be Allah, the True King! And hasten not (O Muhammad) with the Qur'an ere its revelation hath been perfected unto thee, and say: My Lord! Increase me in knowledge	Supremely exalted then is Allah, the King, the Truth. And make not haste with the Qur’an before its revelation is made complete to thee, and say: My Lord, increase me in knowledge	So exalted is Allah, the True Sovereign. Do not hasten with the Qur’a n before its revelation is completed for you, and say, ‘My Lord! Increase me in knowledge.’	c. 619 CE No direct report
115	وَلَقَدْ عَهِدْنَآ إِلَىٰٓ ءَادَمَ مِن قَبْلُ فَنَسِىَ وَلَمْ نَجِدْ لَهُ عَزْ ا	We had already, beforehand, taken the covenant of Adam, but he forgot: and We found on his part no firm resolve	And verily We made a covenant of old with Adam, but he forgot, and We found no constancy in him	And certainly We gave a commandment to Adam before, but he forgot; and We found in him no resolve (to disobey)	Certainly We had enjoined Adam earlier; but he forgot, and We did not find any resoluteness in him	c. 619 CE No direct report
116	وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ سْجُدُو لِءَادَمَ فَسَجَدُوٓ إِلَّآ إِبْلِيسَ أَبَىٰ	When We said to the angels, "Prostrate yourselves to Adam", they prostrated themselves, but not Iblis: he refused	And when We said unto the angels: Fall prostrate before Adam, they fell prostrate (all) save Iblis; he refused	And when We said to the angels: Be submissive to Adam, they submitted except Iblis; he refused	When We said to the angels, ‘Prostrate before Adam,’ they prostrated, but not Iblis: he refused	c. 619 CE No direct report
117	فَقُلْنَا يَٰٓـَٔادَمُ إِنَّ هَٰذَا عَدُ لَّكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا مِنَ لْجَنَّةِ فَتَشْقَىٰٓ	Then We said: "O Adam! verily, this is an enemy to thee and thy wife: so let him not get you both out of the Garden, so that thou art landed in misery	Therefor we said: O Adam! This is an enemy unto thee and unto thy wife, so let him not drive you both out of the Garden so	We said: O Adam, this is an enemy to thee and to thy wife; so let him not drive you both out of the garden so that thou art unhappy	We said, ‘O Adam! This is indeed an enemy of yours and your mate’s. So do not let him expel you from paradise, or you will be miserable	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			that thou come to toil			
118	إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ	"There is therein (enough provision) for thee not to go hungry nor to go naked	It is (vouchsafed) unto thee that thou hungerest not therein nor art naked	Surely it is granted to thee therein that thou art not hungry, nor naked	Indeed you will neither be hungry in it nor naked	c. 619 CE No direct report
119	وَأَنَّكَ لَا تَظْمَؤُا فِيهَا وَلَا تَضْحَىٰ	"Nor to suffer from thirst, nor from the sun's heat."	And that thou thirstest not therein nor art exposed to the sun's heat	And that thou are not thirst therein, nor exposed to the sun’s heat	Indeed you will neither be thirsty in it, nor suffer from the sun.’	c. 619 CE No direct report
120	فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَىٰ شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَىٰ	But Satan whispered evil to him: he said, "O Adam! shall I lead thee to the Tree of Eternity and to a kingdom that never decays?"	But the devil whispered to him, saying: O Adam! Shall I show thee the tree of immortality and power that wasteth not away	But the devil made an evil suggestion to him; he said: O Adam, shall I lead thee to the tree of immortality and a kingdom which decays not	Then Satan tempted him. He said, ‘O Adam! Shall I show you the tree of immortality, and an imperishable kingdom? ’	c. 619 CE No direct report
121	فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ الْجَنَّةِ وَعَصَىٰ آدَمُ رَبَّهُ فَغَوَىٰ	In the result, they both ate of the tree, and so their nakedness appeared to them: they began to sew together, for their covering, leaves from the Garden: thus did Adam disobey his Lord, and allow himself to be seduced	Then they twain ate thereof, so that their shame became apparent unto them, and they began to hide by heaping on themselves some of the leaves of the Garden. And Adam disobeyed his Lord, so went astray	So they both ate of it, then their evil inclinations became manifest to them, and they began to cover themselves with the leaves of the garden. And Adam disobeyed his Lord, and was disappointed	So they both ate of it, and their nakedness became evident to them, and they began to stitch over themselves with the leaves of paradise. Adam disobeyed his Lord, and went amiss	c. 619 CE No direct report
122	ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَىٰ	But his Lord chose him (for His Grace): He turned to him, and gave him Guidance	Then his Lord chose him, and relented toward him, and guided him	Then his Lord chose him, so He turned to him and guided (him)	Then his Lord chose him, and turned to him clemently, and guided him	c. 619 CE No direct report
123	قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُم مِّنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ	He said: "Get ye down, both of you,- all together, from the Garden, with enmity one to another: but if, as is sure, there comes	He said: Go down hence, both of you, one of you a foe unto the other. But when there come	He said: Go forth here from both -- all (of you) -- one of you (is) enemy to another. So there will surely	He said, ‘Get down both of you from it, all together, being enemies of one another! Yet, should any guidance come to you from Me, those who follow My	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		to you Guidance from Me, whosoever follows My Guidance, will not lose his way, nor fall into misery	unto you from Me a guidance, then whoso followeth My guidance, he will not go astray nor come to grief	come to you guidance from Me; then whoever follows My guidance, he will not go astray nor be unhappy	guidance will not go astray, nor will they be miserable	
124	وَمَنْ أَعْرَضَ عَن ذِكْرِى فَإِنَّ لَهُۥ مَعِيشَةً ضَنكًا وَنَحْشُرُهُۥ يَوْمَ ٱلْقِيَٰمَةِ أَعْمَىٰ	"But whosoever turns away from My Message, verily for him is a life narrowed down, and We shall raise him up blind on the Day of Judgment."	But he who turneth away from remembrance of Me, his will be a narrow life, and I shall bring him blind to the assembly on the Day of Resurrection	And whoever turns away from My Reminder, for him is surely a straitened life, and We shall raise him up blind on the day of Resurrection	But whoever disregards My remembrance, his shall be a wretched life, and on the Day of Resurrection We shall raise him blind.’	c. 619 CE No direct report
125	قَالَ رَبِّ لِمَ حَشَرْتَنِىٓ أَعْمَىٰ وَقَدْ كُنتُ بَصِيرًا	He will say: "O my Lord! why hast Thou raised me up blind, while I had sight (before)?"	He will say: My Lord! Wherefor hast Thou gathered me (hither) blind, when I was wont to see	He will say: My Lord, why hast Thou raised me up blind, while I used to see	He will say, ‘My Lord! Why have You raised me blind, though I used to see?’	c. 619 CE No direct report
126	قَالَ كَذَٰلِكَ أَتَتْكَ ءَايَٰتُنَا فَنَسِيتَهَا وَكَذَٰلِكَ ٱلْيَوْمَ تُنسَىٰ	(God) will say: "Thus didst Thou, when Our Signs came unto thee, disregard them: so wilt thou, this day, be disregarded."	He will say: So (it must be). Our revelations came unto thee but thou didst forget them. In like manner thou art forgotten this Day	He will say: Thus did Our messages come to thee, but thou didst neglect them. And thus art thou forsaken this day	He will say: ‘So it is. Our signs came to you, but you forgot them, and thus you will be forgotten today.’	c. 619 CE No direct report
127	وَكَذَٰلِكَ نَجْزِى مَنْ أَسْرَفَ وَلَمْ يُؤْمِنۢ بِـَٔايَٰتِ رَبِّهِۦ وَلَعَذَابُ ٱلْءَاخِرَةِ أَشَدُّ وَأَبْقَىٰٓ	And thus do We recompense him who transgresses beyond bounds and believes not in the Sings of his Lord: and the Penalty of the Hereafter is far more grievous and more enduring	Thus do We reward him who is prodigal and believeth not the revelations of his Lord; and verily the doom of the Hereafter will be sterner and more lasting	And thus do We recompense him who is extravagant and believes not in the messages of his Lord. And certainly the chastisement of the Hereafter is severer and more lasting	Thus do We requite him who is a profligate and does not believe in the signs of his Lord. And the punishment of the Hereafter is severer and more lasting	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
128		Is it not a warning to such men (to call to mind) how many generations before them We destroyed, in whose haunts they (now) move? Verily, in this are Signs for men endued with understanding	Is it not a guidance for them (to know) how many a generation We destroyed before them, amid whose dwellings they walk? Lo! therein verily are signs for men of thought	Does it not manifest to them how many of the generations, in whose dwellings they go about, We destroyed before them? Surely there are signs in this for men of understanding	Does it not dawn upon them how many generations We have destroyed before them, amid [the ruins of] whose dwellings they walk? There are indeed signs in this for those who have reason	c. 619 CE No direct report
129	وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى	Had it not been for a Word that went forth before from thy Lord, (their punishment) must necessarily have come; but there is a Term appointed (for respite)	And but for a decree that had already gone forth from thy Lord, and a term already fixed, the judgment would have been inevitable (in this world)	And had not a word gone forth from thy Lord, and a term been fixed, it would surely have overtaken them	And were it not for a prior decree of your Lord and a specified time, it was inevitable	c. 619 CE No direct report
130	فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ	Therefore be patient with what they say, and celebrate (constantly) the praises of thy Lord, before the rising of the sun, and before its setting; yea, celebrate them for part of the hours of the night, and at the sides of the day: that thou ma yest have (spiritual) joy	Therefor (O Muhammad), bear with what they say, and celebrate the praise of thy Lord ere the rising of the sun and ere the going down thereof. And glorify Him some hours of the night and at the two ends of the day, that thou mayst find acceptance	So bear patiently what they say, and celebrate the praise of thy Lord before the rising of the sun and before its setting, and glorify (Him) during the hours of the night and parts of the day, that thou mayest be well pleased	So be patient with what they say, and celebrate the praise of your Lord before the rising of the sun and before the sunset, and glorify Him in watches of the night and at the day’s ends, that you may be pleased	c. 619 CE No direct report
131	وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ	Nor strain thine eyes in longing for the things We have given for enjoyment to parties of them, the splendour of the life of this world,	And strain not thine eyes toward that which We cause some wedded pairs among	And strain not thine eyes toward that with which We have provided different classes of them, (of) the	Do not extend your glance toward what We have provided certain groups of them as a glitter of the life of this world, so that We may test them thereby. And the	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		through which We test them: but the provision of thy Lord is better and more enduring	them to enjoy, the flower of the life of the world, that We may try them thereby. The provision of thy Lord is better and more lasting	splendour of this world’s life, that We may thereby try them. And the sustenance of thy Lord is better and more abiding	provision of your Lord is better and more lasting	
132	وَأْمُرْ أَهْلَكَ بِـ لصَّلَوٰةِ وَ صْطَبِرْ عَلَيْهَا لَا نَسْـَٔلُكَ رِزْ ا نَّحْنُ نَرْزُقُكَ وَ لْعُقِبَةُ لِلتَّقْوَىٰ	Enjoin prayer on thy people, and be constant therein. We ask thee not to provide sustenance: We provide it for thee. But the (fruit of) the Hereafter is for righteousness	And enjoin upon thy people worship, and be constant therein. We ask not of thee a provision: We provided for thee. And the sequel is for righteousness	And enjoin prayer on thy people, and steadily adhere to it. We ask not of thee a sustenance. We provide for thee. And the (good) end is for guarding against evil	And bid your family to prayer and be steadfast in its maintenance. We do not ask any provision of you. It is We who provide for you, and the outcome will be in favour of Godwariness	c. 619 CE No direct report
133		They say: "Why does he not bring us a sign from his Lord? " Has not a Clear Sign come to them of all that was in the former Books of revelation	And they say: If only he would bring us a miracle from his Lord! Hath there not come unto them the proof of what is in the former scriptures	And they say: Why does he not bring us a sign from his Lord? Has not there come to them a clear evidence of what is in the previous Books	They say, ‘Why does he not bring us a sign from his Lord? ’ Has there not come to them a manifest proof in that which is in the former scriptures	c. 619 CE No direct report
134	وَلَوْ أَنَّآ أَهْلَكْنَٰهُم بِعَذَا مِّن قَبْلِهِۦ لَقَالُو رَبَّنَا لَوْلَآ أَرْسَلْتَ إِلَيْنَا رَسُو ا فَنَتَّبِعَ ءَايَٰتِكَ مِن قَبْلِ أَن نَّذِلَّ وَنَخْزَىٰ	And if We had inflicted on them a penalty before this, they would have said: "Our Lord! If only Thou hadst sent us an apostle, we should certainly have followed Thy Signs before we were humbled and put to shame."	And if we had destroyed them with some punishment before it, they would assuredly have said: Our Lord! If only Thou hadst sent unto us a messenger, so that we might have followed Thy revelations before we were	And if We had destroyed them with chastisement before it, they would have said: Our Lord, why didst Thou not send to us a messenger, so that we might have followed Thy messages before we met disgrace and shame	Had We destroyed them with a punishment before it, they would have surely said, ‘Our Lord! Why did You not send us an apostle so that we might follow Your signs before we were abased and disgraced?’	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			(thus) humbled and disgraced			
135		Say: "Each one (of us) is waiting: wait ye, therefore, and soon shall ye know who it is that is on the straight and even way, and who it is that has received Guidance."	Say: Each is awaiting; so await ye! Ye will come to know who are the owners of the path of equity, and who is right	Say: Every one (of us) is waiting, so wait. Soon you will come to know who is the following of the even path and who goes aright	Say, ‘Each [of us] is waiting. So wait! Soon you will know who are the people of the right path, and who is guided.’	c. 619 CE No direct report

56. Al-Waqi'ah — The Inevitable الواقعة

Revelation order #46 · c. 619 CE · Makkah · 96 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1		When the Event inevitable cometh to pass	When the event befalleth	When the Event comes to pass -	When the Imminent [Hour] befall	c. 619 CE No direct report
2	لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ	Then will no (soul) entertain falsehood	There is no denying that it will befall	There is no belying its coming to pass -	—there is no denying that it will befall—	c. 619 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		concerning its coming				direct report
3	خَافِضَةٌ رَّافِعَةٌ	(Many) will it bring low; (many) will it exalt	Abasing (some), exalting (others)	Abasing (some), exalting (others) -	[it will be] lowering, exalting	c. 619 CE No direct report
4	إِذَا رُجَّتِ لْأَرْضُ رَ ا	When the earth shall be shaken to its depths	When the earth is shaken with a shoc	When the earth is shaken with a (severe) shaking	When the earth is shaken violently	c. 619 CE No direct report
5	وَبُسَّتِ لْجِبَالُ بَ ا	And the mountains shall be crumbled to atoms	And the hills are ground to powde	And the mountains are crumbled to pieces	and the mountains are shattered into bit	c. 619 CE No direct report
6	فَكَانَتْ هَبَآ مُّ بَ ا	Becoming dust scattered abroad	So that they become a scattered dust	So they are as scattered dust	and become scattered dust	c. 619 CE No direct report
7	وَكُنتُمْ أَزْوَٰ ا ثَلَٰثَ	And ye shall be sorted out into three classes	And ye will be three kinds	And you are three sorts	you will be three groups	c. 619 CE No direct report
8		Then (there will be) the Companions of the Right Hand;- What will be the Companions of the Right Hand	(First) those on the right hand; what of those on the right hand	So those on the right hand; how (happy) are those on the right-hand	The People of the Right Hand —and what are the People of the Right Hand	c. 619 CE No direct report
9		And the Companions of the Left Hand,- what will be the Companions of the Left Hand	And (then) those on the left hand; what of those on the left hand	And those on the left; how (wretched) are those on the left	And the People of the Left Hand —and what are the People of the Left Hand	c. 619 CE No direct report
10		And those Foremost (in Faith) will be Foremost (in the Hereafter)	And the foremost in the race, the foremost in the race	And the foremost are the foremost -	And the Foremost Ones are the foremost ones	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
11		These will be those Nearest to God	Those are they who will be brought nig	These are drawn nigh (to Allah)	they are the ones brought near [to Allah]	c. 619 CE No direct report
12		In Gardens of Bliss	In gardens of delight	In Gardens of blis	[who will reside] in the gardens of bliss	c. 619 CE No direct report
13		A number of people from those of old	A multitude of those of ol	A multitude from among the first	A multitude from the former [generations&#93	c. 619 CE No direct report
14		And a few from those of later times	And a few of those of later time	And a few from among those of later times	and a few from the latter ones	c. 619 CE No direct report
15	عَلَىٰ سُرُرٍ مَّوْضُونَةٍ	(They will be) on Thrones encrusted (with gold and precious stones)	On lined couches	On thrones inwrought	On brocaded couche	c. 619 CE No direct report
16	مُّتَّكِـِٔينَ عَلَيْهَا مُتَقَٰبِلِينَ	Reclining on them, facing each other	Reclining therein face to face	Reclining on them, facing each other	reclining on them, face to face	c. 619 CE No direct report
17	يَطُوفُ عَلَيْهِمْ وِلْدَٰنٌ مُّخَلَّدُونَ	Round about them will (serve) youths of perpetual (freshness)	There wait on them immortal youth	Round about them will go youths never altering in age	They will be waited upon by immortal youths	c. 619 CE No direct report
18	بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ	With goblets, (shining) beakers, and cups (filled) out of clear-flowing fountains	With bowls and ewers and a cup from a pure sprin	With goblets and ewers, and a cup of pure drink -	with goblets and ewers and a cup of a clear wine	c. 619 CE No direct report
19	لَّا يُصَدَّعُونَ عَنْهَا وَلَا يُنزِفُونَ	No after-ache will they receive therefrom, nor will they suffer intoxication	Wherefrom they get no aching of the head nor any madness	They are not affected with headache thereby, nor are they intoxicated	which neither causes them headache nor stupefaction	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
20	وَفَٰكِهَةٍ مِّمَّا يَتَخَيَّرُونَ	And with fruits, any that they may select	And fruit that they prefe	And fruits that they choose	and such fruits as they prefe	c. 619 CE No direct report
21	وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ	And the flesh of fowls, any that they may desire	And flesh of fowls that they desire	And flesh of fowl that they desire	and such flesh of fowls as they desire	c. 619 CE No direct report
22	وَحُورٌ عِينٌ	And (there will be) Companions with beautiful, big, and lustrous eyes,	And (there are) fair ones with wide, lovely eyes	And pure, beautiful ones	and big-eyed houri	c. 619 CE No direct report
23		Like unto Pearls well-guarded	Like unto hidden pearls	Like to hidden pearls	like guarded pearls	c. 619 CE No direct report
24	جَزَآءً بِمَا كَانُوا يَعْمَلُونَ	A Reward for the deeds of their past (life)	Reward for what they used to do	A reward for what they did	a reward for what they used to do	c. 619 CE No direct report
25	لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا	Not frivolity will they hear therein, nor any taint of ill,	There hear they no vain speaking nor recriminatio	They hear therein no vain or sinful talk -	They will not hear therein any vain talk or sinful speech	c. 619 CE No direct report
26	إِلَّا قِيلًا سَلَٰمًا سَلَٰمًا	Only the saying, "Peace! Peace"	(Naught) but the saying: Peace, (and again) Peace	But only the saying, Peace! Peace	but only the watchword, ‘Peace!’ ‘Peace!&rsquo	c. 619 CE No direct report
27		The Companions of the Right Hand,- what will be the Companions of the Right Hand	And those on the right hand; what of those on the right hand	And those on the right hand; how (happy) are those on the right hand	And the People of the Right Hand —what are the People of the Right Hand	c. 619 CE No direct report
28	فِى سِدْرٍ مَّخْضُودٍ	(They will be) among Lote-trees without thorns	Among thornless lote-tree	Amid thornless lote-trees	Amid thornless lote tree	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
29	وَطَلْحٍ مَّنضُودٍ	Among Talh trees with flowers (or fruits) piled one above another,	And clustered plantains	And clustered banana-trees	and clustered spathe	c. 619 CE No direct report
30	وَظِلٍّ مَّمْدُودٍ	In shade long-extended	And spreading shade	And extensive shade	and extended shade	c. 619 CE No direct report
31	وَمَآءٍ مَّسْكُوبٍ	By water flowing constantly	And water gushing	And water gushing	and ever-flowing wate	c. 619 CE No direct report
32	وَفَٰكِهَةٍ كَثِيرَةٍ	And fruit in abundance	And fruit in plent	And abundant fruit	and abundant fruits	c. 619 CE No direct report
33	لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ	Whose season is not limited, nor (supply) forbidden	Neither out of reach nor yet forbidden	Neither intercepted, nor forbidden	neither inaccessible, nor forbidden	c. 619 CE No direct report
34	وَفُرُشٍ مَّرْفُوعَةٍ	And on Thrones (of Dignity), raised high	And raised couches	And exalted couches	and noble spouses	c. 619 CE No direct report
35	إِنَّآ أَنشَأْنَٰهُنَّ إِنشَآءً	We have created (their Companions) of special creation	Lo! We have created them a (new) creatio	Surely We have created them a (new) creation	We have created them with a special creation	c. 619 CE No direct report
36	فَجَعَلْنَٰهُنَّ أَبْكَارًا	And made them virgin - pure (and undefiled),	And made them virgins	So We have made them virgins	and made them virgins	c. 619 CE No direct report
37	عُرُبًا أَتْرَابًا	Beloved (by nature), equal in age,	Lovers, friends	Loving, equals in age	loving, of a like age	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
38		For the Companions of the Right Hand	For those on the right hand	For those on the right hand	for the People of the Right Hand	c. 619 CE No direct report
39		A (goodly) number from those of old	A multitude of those of ol	A multitude from among the first	A multitude from the former [generations&#93	c. 619 CE No direct report
40		And a (goodly) number from those of later times	And a multitude of those of later time	And a multitude from among those of later times	and a multitude from the latter [ones]	c. 619 CE No direct report
41		The Companions of the Left Hand,- what will be the Companions of the Left Hand	And those on the left hand: What of those on the left hand	And those on the left hand; how (wretched) are those on the left hand	And the People of the Left Hand —what are the People of the Left Hand	c. 619 CE No direct report
42	وَحَمِيمٍ	فِى سَمُو	(They will be) in the midst of a Fierce Blast of Fire and in Boiling Water	In scorching wind and scalding wate	In hot wind and boiling water	Amid infernal miasma and boiling wate	c. 619 CE No direct report
43	مِّن يَحْمُو	وَظِلٍ	And in the shades of Black Smoke	And shadow of black smoke	And shadow of black smoke	and the shadow of a dense black smoke	c. 619 CE No direct report
44	وَلَا كَرِيمٍ	لَّا بَارِ	Nothing (will there be) to refresh, nor to please	Neither cool nor refreshing	Neither cool nor refreshing	neither cool nor beneficial	c. 619 CE No direct report
45	قَبْلَ ذَٰلِكَ مُتْرَفِينَ	إِنَّهُمْ كَانُو	For that they were wont to be indulged, before that, in wealth (and luxury)	Lo! heretofore they were effete with luxur	Surely they lived before that in ease	Indeed they had been affluent before this	c. 619 CE No direct report
46			And persisted obstinately in wickedness supreme	And used to persist in the awful sin	And they persisted in the great violation	and they used to persist in the great sin	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
47	وَكَانُو يَقُولُونَ أَئِذَا مِتْنَا وَكُنَّا تُرَا ا وَعِظَٰمًا أَءِنَّا لَمَبْعُوثُونَ	And they used to say, "What! when we die and become dust and bones, shall we then indeed be raised up again?	And they used to say: When we are dead and have become dust and bones, shall we then, forsooth, be raised again	And they used to say: When we die and become dust and bones, shall we then indeed be rised	And they used to say, ‘What! When we are dead and become dust and bones, shall we be resurrected	c. 619 CE No direct report
48		"(We) and our fathers of old? "	And also our forefathers	Or our fathers of yore	And our forefathers too? ’	c. 619 CE No direct report
49	قُلْ إِنَّ لْأَوَّلِينَ وَ لْءَاخِرِينَ	Say: "Yea, those of old and those of later times	Say (unto them, O Muhammad): Lo! those of old and those of later tim	Say: The ancients and those of later time	Say, ‘Indeed the former and latter generation	c. 619 CE No direct report
50	لَمَجْمُوعُونَ إِلَىٰ مِيقَٰتِ يَوْمٍ مَّعْلُو	"All will certainly be gathered together for the meeting appointed for a Day well-known	Will all be brought together to the tryst of an appointed day	Will surely be gathered together for the appointed hour of a known day	will all be gathered for the tryst of a known day	c. 619 CE No direct report
51		"Then will ye truly,- O ye that go wrong, and treat (Truth) as Falsehood!	Then lo! ye, the erring, the deniers	Then shall you, O you who err and deny	Then indeed, you, astray deniers	c. 619 CE No direct report
52	لَءَاكِلُونَ مِن شَجَرٍ مِّن زَقُّو	"Ye will surely taste of the Tree of Zaqqum	Ye verily will eat of a tree called Zaqqu	East of the tree of Zaqqum	will surely eat from the Zaqqum tre	c. 619 CE No direct report
53		"Then will ye fill your insides therewith	And will fill your bellies therewith	And fill (your) bellies with it	and stuff your bellies with it	c. 619 CE No direct report
54		"And drink Boiling Water on top of it	And thereon ye will drink of boiling water	Then drink after it of boiling water	and drink boiling water on top of it	c. 619 CE No direct report
55		"Indeed ye shall drink like diseased camels	Drinking even as the camel drinketh	And drink as drinks the thirsty camel	drinking like thirsty camels.’	c. 619 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		raging with thirst!"				direct report
56		Such will be their entertainment on the Day of Requital	This will be their welcome on the Day of Judgment	This is their entertainment on the day of Requital	Such will be the hospitality they receive on the Day of Retribution	c. 619 CE No direct report
57	نَحْنُ خَلَقْنٰكُمْ فَلَوْلَا تُصَدِّقُونَ	It is We Who have created you: why will ye not witness the Truth	We created you. Will ye then admit the truth	We have created you, why do you not then accept	We created you. Then why do you not acknowledge it	c. 619 CE No direct report
58	أَفَرَءَيْتُم مَّا تُمْنُونَ	Do ye then see?- The (human Seed) that ye throw out,	Have ye seen that which ye emit	See you that which you emit	Have you considered the sperm that you emit	c. 619 CE No direct report
59		Is it ye who create it, or are We the Creators	Do ye create it or are We the Creator	Is it you that create it or are We the Creators	Is it you who create it, or are We the creator	c. 619 CE No direct report
60	نَحْنُ قَدَّرْنَا بَيْنَكُمُ لْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ	We have decreed Death to be your common lot, and We are not to be frustrate	We mete out death among you, and We are not to be outrun	We have ordained death among you and We are not to be overcome	We have ordained death among you, and We are not to be outmaneuvere	c. 619 CE No direct report
61	عَلَىٰٓ أَن نُّبَدِّلَ أَمْثَٰلَكُمْ وَنُنشِئَكُمْ فِى مَا لَا تَعْلَمُونَ	from changing your Forms and creating you (again) in (forms) that ye know not	That We may transfigure you and make you what ye know not	That We may change your state and make you grow into what you know not	from replacing you with your likes and recreating you in [a realm] you do not know	c. 619 CE No direct report
62	وَلَقَدْ عَلِمْتُمُ لنَّشْأَةَ لْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ	And ye certainly know already the first form of creation: why then do ye not celebrate His praises	And verily ye know the first creation. Why, then, do ye not reflect	And certainly you know the first growth, why do you not then mind	Certainly you have known the first genesis, then why do you not take admonition	c. 619 CE No direct report
63	أَفَرَءَيْتُم مَّا تَحْرُثُونَ	See ye the seed that ye sow in the ground	Have ye seen that which ye cultivate	See you what you sow	Have you considered what you sow	c. 619 CE No direct report
64		Is it ye that cause it to grow, or are We the Cause	Is it ye who foster it, or are We the Fosterer	Is it you that cause it to grow, or are We	Is it you who make it grow, or are We the grower	c. 619 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
				the Causer of growth		direct report
65	لَوْ نَشَآءُ لَجَعَلْنَٰهُ حُطَٰ ا فَظَلْتُمْ تَفَكَّهُونَ	Were it Our Will, We could crumble it to dry powder, and ye would be left in wonderment	If We willed, We verily could make it chaff, then would ye cease not to exclaim	If We pleased, We would make it chaff, then would you lament	If We wish, We surely turn it into chaff, whereat you are left stunned [saying to yourselves,]	c. 619 CE No direct report
66	إِنَّا لَمُغْرَمُونَ	(Saying), "We are indeed left with debts (for nothing)	Lo! we are laden with debt	Surely we are burdened with debt	‘Indeed we have suffered loss	c. 619 CE No direct report
67	بَلْ نَحْنُ مَحْرُومُونَ	"Indeed are we shut out (of the fruits of our labour)"	Nay, but we are deprived	Nay, we are deprived	Rather we are deprived!’	c. 619 CE No direct report
68	أَفَرَءَيْتُمُ لْمَآءَ لَّذِى تَشْرَبُونَ	See ye the water which ye drink	Have ye observed the water which ye drink	See you the water which you drink	Have you considered the water that you drink	c. 619 CE No direct report
69		Do ye bring it down (in rain) from the cloud or do We	Is it ye who shed it from the raincloud, or are We the Shedder	Do you bring it down from the clouds, or are We the Bringer	Is it you who bring it down from the rain cloud, or is it We who bring [it] down	c. 619 CE No direct report
70	لَوْ نَشَآءُ جَعَلْنَٰهُ أُجَا ا فَلَوْلَا تَشْكُرُونَ	Were it Our Will, We could make it salt (and unpalatable): then why do ye not give thanks	If We willed We verily could make it bitter. Why then, give ye not thanks	If We pleased, We could make it saltish; why give you not thanks	If We wish We can make it bitter. Then why do you not give thanks	c. 619 CE No direct report
71	أَفَرَءَيْتُمُ لنَّارَ لَّتِى تُورُونَ	See ye the Fire which ye kindle	Have ye observed the fire which ye strike out	See you the fire which you kindle	Have you considered the fire that you kindle	c. 619 CE No direct report
72		Is it ye who grow the tree which feeds the fire, or do We grow it	Was it ye who made the tree thereof to grow, or were We the grower	Is it you that produce the trees for it, or are We the Producer	Was it you who caused its tree to grow, or were We the grower	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
73	نَحْنُ جَعَلْنٰهَا تَذْكِرَ وَمَتٰعًا لِّلْمُقْوِينَ	We have made it a memorial (of Our handiwork), and an article of comfort and convenience for the denizens of deserts	We, even We, appointed it a memorial and a comfort for the dwellers in the wilderness	We have made it a reminder and an advantage for the wayfarers of the desert	It was We who made it a reminder and a boon for the desert-dwellers	c. 619 CE No direct report
74		Then celebrate with praises the name of thy Lord, the Supreme	Therefor (O Muhammad), praise the name of thy Lord, the Tremendous	So glorify the name of thy Lord, the Incomparably Great	So celebrate the Name of your Lord, the All-supreme	c. 619 CE No direct report
75		Furthermore I call to witness the setting of the Stars,	Nay, I swear by the places of the stars	But nay, I swear by revelation of portions (of the Qur’an)! -	So I swear by the places where the stars set	c. 619 CE No direct report
76	وَإِنَّهُ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ	And that is indeed a mighty adjuration if ye but knew,	And lo! that verily is a tremendous oath, if ye but knew	And it is a great oath indeed, if you knew -	And indeed it is a great oath, should you know	c. 619 CE No direct report
77	إِنَّهُ لَقُرْءَانٌ كَرِيمٌ	That this is indeed a qur'an Most Honourable	That (this) is indeed a noble Qur'a	Surely it is a bounteous Qur’an	This is indeed a noble Qur’a n	c. 619 CE No direct report
78	فِى كِتَٰبٍ مَّكْنُونٍ	In Book well-guarded	In a Book kept hidde	In a book that is protected	in a guarded Book	c. 619 CE No direct report
79		Which none shall touch but those who are clean	Which none toucheth save the purified	Which none touches save the purified ones	—no one touches it except the pure ones—	c. 619 CE No direct report
80		A Revelation from the Lord of the Worlds	A revelation from the Lord of the Worlds	A revelation from the Lord of the worlds	gradually sent down from the Lord of all the worlds	c. 619 CE No direct report
81	أَفَبِهَٰذَا ٱلْحَدِيثِ أَنتُم مُّدْهِنُونَ	Is it such a Message that ye would hold in light esteem	Is it this Statement that ye scorn	Is it this announcement that you disdain	What! Do you take lightly this discourse	c. 619 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
82	وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ	And have ye made it your livelihood that ye should declare it false	And make denial thereof your livelihood	And make your denial your means of subsistence	And make your denial of it your vocation	c. 619 CE No direct report
83		Then why do ye not (intervene) when (the soul of the dying man) reaches the throat,	Why, then, when (the soul) cometh up to the throat (of the dying	Why is it not then that when it comes up to the throat	So when it reaches the throat [of the dying person]	c. 619 CE No direct report
84	وَأَنتُمْ حِينَئِذٍ تَنظُرُونَ	And ye the while (sit) looking on,	And ye are at that moment lookin	And you at that time look on -	and at that moment you are looking o	c. 619 CE No direct report
85	وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنكُمْ وَلَٰكِن لَّا تُبْصِرُونَ	But We are nearer to him than ye, and yet see not,	- And We are nearer unto him than ye are, but ye see not	And We are nearer to it than you, but you see not -	—and We are nearer to him than you are, though you do not perceive—	c. 619 CE No direct report
86	فَلَوْلَآ إِن كُنتُمْ غَيْرَ مَدِينِينَ	Then why do ye not,- If you are exempt from (future) account,	Why then, if ye are not in bondage (unto Us)	Why then, if you are not held under authority	then why do you not, if you are not subjec	c. 619 CE No direct report
87	تَرْجِعُونَهَآ إِن كُنتُمْ صَٰدِقِينَ	Call back the soul, if ye are true (in the claim of independence)	Do ye not force it back, if ye are truthful	Do you not send it back, if you are truthful	[to the Divine dispensation], restore it, should you be truthful	c. 619 CE No direct report
88		Thus, then, if he be of those Nearest to God	Thus if he is of those brought nigh	Then if he is one of those drawn nigh (to Allah)	Then, if he be of those brought near	c. 619 CE No direct report
89	فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ	(There is for him) Rest and Satisfaction, and a Garden of Delights	Then breath of life, and plenty, and a Garden of delight	Then happiness and bounty and a Garden of bliss	then ease, abundance, and a garden of bliss	c. 619 CE No direct report
90		And if he be of the Companions of the Right Hand	And if he is of those on the right hand	And if he is one of those on the right hand	And if he be of the People of the Right Hand	c. 619 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
91		(For him is the salutation), "Peace be unto thee", from the Companions of the Right Hand	Then (the greeting) "Peace be unto thee" from those on the right hand	Then peace to thee from those on the right hand	then ‘Peace be on you,’ [a greeting] from the People of the Right Hand	c. 619 CE No direct report
92		And if he be of those who treat (Truth) as Falsehood, who go wrong	But if he is of the rejecters, the erring	And if he is one of the rejectors, the erring ones	But if he be of the impugners, the astray ones	c. 619 CE No direct report
93	فَنُزُلٌ مِّنْ حَمِيمٍ	For him is Entertainment with Boiling Water	Then the welcome will be boiling wate	He has an entertainment of boiling water	then a treat of boiling wate	c. 619 CE No direct report
94	وَتَصْلِيَةُ جَحِيمٍ	And burning in Hell-Fire	And roasting at hell-fire	And burning in hell	and entry into hell	c. 619 CE No direct report
95		Verily, this is the Very Truth and Certainly	Lo! this is certain truth	Surely this is a certain truth	Indeed this is certain truth	c. 619 CE No direct report
96		So celebrate with praises the name of thy Lord, the Supreme	Therefor (O Muhammad) praise the name of thy Lord, the Tremendous	So glorify the name of thy Lord, the Incomparably Great	So celebrate the Name of your Lord, the All-supreme	c. 619 CE No direct report

26. Ash-Shu'ara — The Poets الشعراء

Revelation order #47 · c. 619 CE · Makkah · 227 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ طسٓمٓ	Ta. Sin. Mim	Ta. Sin. Mim	Benignant, Hearing, Knowing God	Ta , Sa«n, Ma«m	c. 619 CE No direct report
2		These are verses of the Book that makes (things) clear	These are revelations of the Scripture that maketh plain	These are the verses of the Book that makes manifest	These are the signs of the Manifest Book	c. 619 CE No direct report
3	لَعَلَّكَ بَٰخِعٌ نَّفْسَكَ أَلَّا يَكُونُو مُؤْمِنِينَ	It may be thou frettest thy soul with grief, that they do not become Believers	It may be that thou tormentest thyself (O Muhammad) because they believe not	Perhaps thou wilt kill thyself with grief because they believe not	You are liable to imperil your life [out of distress] that they will not have faith	c. 619 CE No direct report
4	إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّنَ ٱلسَّمَآءِ ءَايَةً فَظَلَّتْ أَعْنَٰقُهُمْ لَهَا خَٰضِعِينَ	If (such) were Our Will, We could send down to them from the sky a Sign, to which they would bend their necks in humility	If We will, We can send down on them from the sky a portent so that their necks would remain bowed before it	If We please, We could send down on them a sign from heaven, so that their necks would bend before it	If We wish We will send down to them a sign from the sky before which their heads will remain bowed in humility	c. 619 CE No direct report
5	وَمَا يَأْتِيهِم مِّن ذِكْرٍ مِّنَ ٱلرَّحْمَٰنِ مُحْدَثٍ إِلَّا كَانُو عَنْهُ مُعْرِضِينَ	But there comes not to them a newly-revealed Message from (God) Most Gracious, but they turn away therefrom	Never cometh there unto them a fresh reminder from the Beneficent One, but they turn away from it	And there comes not to them a new Reminder from the Beneficent but they turn away from it	There would not come to them any new reminder from the All-beneficent but that they used to disregard it	c. 619 CE No direct report
6	فَقَدْ كَذَّبُو فَسَيَأْتِيهِمْ أَنۢبَٰٓؤُ مَا كَانُو بِهِۦ يَسْتَهْزِءُونَ	They have indeed rejected (the Message): so they will know soon (enough) the truth of what they mocked at	Now they have denied (the Truth); but there will come unto them tidings of	They indeed reject, so the news will soon come to them of that at which they mock	They have certainly denied [the truth], but soon there will come to them the news of what they have been deriding	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			that whereat they used to scoff			
7	أَوَلَمْ يَرَوْا إِلَى ٱلْأَرْضِ كَمْ أَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ	Do they not look at the earth,- how many noble things of all kinds We have produced therein	Have they not seen the earth, how much of every fruitful kind We make to grow therein	See they not the earth, how many of every noble kind We cause to grow in it	Have they not regarded the earth, how many We have caused to grow in it of every splendid kind [of vegetation]	c. 619 CE No direct report
8	إِنَّ فِى ذَٰلِكَ لَءَايَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ	Verily, in this is a Sign: but most of them do not believe	Lo! herein is indeed a portent; yet most of them are not believers	Surely in this is a sign; yet most of them believe not	There is indeed a sign in that; but most of them do not have faith	c. 619 CE No direct report
9		And verily, thy Lord is He, the Exalted in Might, Most Merciful	And lo! thy Lord! He is indeed the Mighty, the Merciful	And surely thy Lord is the Mighty, the Merciful	Indeed your Lord is the All-mighty, the All-merciful	c. 619 CE No direct report
10		Behold, thy Lord called Moses: "Go to the people of iniquity,	And when thy Lord called Moses, saying: Go unto the wrongdoing folk	And when thy Lord called Moses, saying: Go to the iniquitous people -	When your Lord called out to Moses: [saying,] ‘Go to the wrongdoing people	c. 619 CE No direct report
11	قَوْمَ فِرْعَوْنَ أَلَا يَتَّقُونَ	"The people of the Pharaoh: will they not fear God?"	The folk of Pharaoh. Will they not ward off (evil)	The people of Pharaoh. Will they not guard against evil	the people of Pharaoh. Will they not be wary [of Allah]?&rsquo	c. 619 CE No direct report
12	قَالَ رَبِّ إِنِّىٓ أَخَافُ أَن يُكَذِّبُونِ	He said: "O my Lord! I do fear that they will charge me with falsehood	He said: My Lord! Lo! I fear that they will deny me	He said: My Lord, I fear that they will reject me	He said, ‘My Lord! I fear they will impugn me	c. 619 CE No direct report
13	وَيَضِيقُ صَدْرِى وَلَا يَنطَلِقُ لِسَانِى فَأَرْسِلْ إِلَىٰ هَٰرُونَ	"My breast will be straitened. And my speech may not go (smoothly): so send unto Aaron	And I shall be embarrassed, and my tongue will not speak plainly, therefor send for Aaron (to help me)	And my breast straitens, and my tongue is not eloquent, so send for Aaron (too)	and I will become upset, and my tongue will fail me. So send [Your messenger] to Aaron	c. 619 CE No direct report
14	وَلَهُمْ عَلَىَّ ذَنۢبٌ فَأَخَافُ أَن يَقْتُلُونِ	"And (further), they have a charge of crime against me; and I fear they may slay me."	And they have a crime against me, so I fear that they will kill me	And they have a crime against me, so I fear that they will kill me	Also they have a charge against me, and I fear they will kill me.’	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
15	قَالَ كَلَّا ۖ فَٱذْهَبَا بِـَٔايَٰتِنَآ إِنَّا مَعَكُم مُّسْتَمِعُونَ	God said: "By no means! proceed then, both of you, with Our Signs; We are with you, and will listen (to your call)	He said: Nay, verily. So go ye twain with Our tokens. Lo! We shall be with you, Hearing	He said: By no means; so go you both with Our signs; surely We are with you, Hearing	He said, ‘Certainly not! Let the two of you go with Our signs: We will indeed be with you, hearing [everything]	c. 619 CE No direct report
16		"So go forth, both of you, to Pharaoh, and say: 'We have been sent by the Lord and Cherisher of the worlds	And come together unto Pharaoh and say: Lo! we bear a message of the Lord of the Worlds	Then come to Pharaoh, and say: We are bearers of a message of the Lord of the worlds	So approach Pharaoh and say, ‘‘We are indeed envoys of the Lord of the world	c. 619 CE No direct report
17	أَنْ أَرْسِلْ مَعَنَا بَنِىٓ إِسْرَٰٓءِيلَ	"'Send thou with us the Children of Israel.'"	(Saying): Let the Children of Israel go with us	Send with us the Children of Israel	that you let the Children of Israel go with us.’’ ’	c. 619 CE No direct report
18	قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ	(Pharaoh) said: "Did we not cherish thee as a child among us, and didst thou not stay in our midst many years of thy life	(Pharaoh) said (unto Moses): Did we not rear thee among us as a child? And thou didst dwell many years of thy life among us	(Pharaoh) said: Did we not bring thee up as a child among us, and thou didst tarry (many) years of thy life among us	He said, ‘Did we not rear you as a child among us, and did you not stay with us for years of your life	c. 619 CE No direct report
19		"And thou didst a deed of thine which (thou knowest) thou didst, and thou art an ungrateful (wretch)!"	And thou didst that thy deed which thou didst, and thou wast one of the ingrates	And thou didst (that) deed of thine which thou didst and thou art of the ungrateful ones	Then you committed that deed of yours, and you are an ingrate.’	c. 619 CE No direct report
20		Moses said: "I did it then, when I was in error	He said: I did it then, when I was of those who are astray	He said: I did it then when I was of those who err	He said, ‘I did that when I was astray	c. 619 CE No direct report
21		"So I fled from you (all) when I feared you; but my Lord has (since) invested me with judgment (and wisdom) and	Then I fled from you when I feared you, and my Lord vouchsafed me a command and appointed me (of the number) of	So I fled from you when I feared you, then my Lord granted me judgment and made me of the messengers	So I fled from you, as I was afraid of you. Then my Lord gave me judgement and made me one of the apostles	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		appointed me as one of the apostles	those sent (by Him)			
22	وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدتَّ بَنِيٓ إِسْرَٰٓءِيلَ	"And this is the favour with which thou dost reproach me,- that thou hast enslaved the Children of Israel!"	And this is the past favour wherewith thou reproachest me: that thou hast enslaved the Children of Israel	And is it a favour of which thou remindest me that thou hast enslaved the Children of Israel	As for that favour, you remind me of it reproachfully because you have enslaved the Children of Israel.’	c. 619 CE No direct report
23		Pharaoh said: "And what is the 'Lord and Cherisher of the worlds'?"	Pharaoh said: And what is the Lord of the Worlds	Pharaoh said: And what is the Lord of the worlds	He said, ‘And what is ‘‘the Lord of all the worlds? ’’ ’	c. 619 CE No direct report
24	قَالَ رَبُّ لسَّمَٰوَٰتِ وَ لْأَرْضِ وَمَا بَيْنَهُمَآ إِن كُنتُم مُّوقِنِينَ	(Moses) said: "The Lord and Cherisher of the heavens and the earth, and all between,- if ye want to be quite sure."	(Moses) said: Lord of the heavens and the earth and all that is between them, if ye had but sure belief	He said: The Lord of the heavens and the earth and what is between them, if you would be sure	He said, ‘The Lord of the heavens and the earth and whatever is between them, —should you have conviction.’	c. 619 CE No direct report
25	قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْتَمِعُونَ	(Pharaoh) said to those around: "Did ye not listen (to what he says)?"	(Pharaoh) said unto those around him: Hear ye not	(Pharaoh) said to those around him: Do you not hear	He said to those who were around him, ‘Don’t you hear?!’	c. 619 CE No direct report
26		(Moses) said: "Your Lord and the Lord of your fathers from the beginning!"	He said: Your Lord and the Lord of your fathers	He said: Your Lord and the Lord of your fathers of old	He said, ‘Your Lord, and the Lord of your forefathers!’	c. 619 CE No direct report
27	قَالَ إِنَّ رَسُولَكُمُ لَّذِيٓ أُرْسِلَ إِلَيْكُمْ لَمَجْنُو	(Pharaoh) said: "Truly your apostle who has been sent to you is a veritable madman!"	(Pharaoh) said: Lo! your messenger who hath been sent unto you is indeed a madman	(Pharaoh) said: Surely your messenger, who is sent to you, is mad	He said, ‘Indeed your messenger, who has been sent to you, is surely crazy!’	c. 619 CE No direct report
28	قَالَ رَبُّ لْمَشْرِقِ وَ لْمَغْرِبِ وَمَا بَيْنَهُمَآ إِن كُنتُمْ تَعْقِلُونَ	(Moses) said: "Lord of the East and the West, and all between! if ye only had sense!"	He said: Lord of the East and the West and all that is between them, if ye did but understand	He said: The Lord of the East and the West and what is between them, if you have any sense	He said, ‘The Lord of the east and the west and whatever is between them —should you apply reason.’	c. 619 CE No direct report
29		(Pharaoh) said: "If thou dost put	(Pharaoh) said: If thou choosest a	(Pharaoh) said: If thou takest a god	He said, ‘If you take up any god other than me, I	c. 619 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		forward any god other than me, I will certainly put thee in prison!"	god other than me, I assuredly shall place thee among the prisoners	besides me, I will certainly put thee is prison	will surely make you a prisoner!’	No direct report
30	قَالَ أَوَلَوْ جِئْتُكَ بِشَىْءٍ مُّبِينٍ	(Moses) said: "Even if I showed you something clear (and) convincing?"	He said: Even though I show thee something plain	He said: Even if I show thee something plain	He said, ‘What if I bring you something manifest?’	c. 619 CE No direct report
31		(Pharaoh) said: "Show it then, if thou tellest the truth!"	(Pharaoh) said: Produce it then, if thou art of the truthful	(Pharaoh) said: Show it, then, if thou art of the truthful	He said, ‘Then bring it, should you be truthful.’	c. 619 CE No direct report
32	فَأَلْقَىٰ عَصَاهُ فَإِذَا هِىَ ثُعْبَانٌ مُّبِينٌ	So (Moses) threw his rod, and behold, it was a serpent, plain (for all to see)	Then he flung down his staff and it became a serpent manifest	So he cast down his rod, and lo! it was an obvious serpent	Thereat he threw down his staff, and behold, it was a manifest python	c. 619 CE No direct report
33	وَنَزَعَ يَدَهُۥ فَإِذَا هِىَ بَيْضَآءُ لِلنَّٰظِرِينَ	And he drew out his hand, and behold, it was white to all beholders	And he drew forth his hand and lo! it was white to the beholders	And he drew forth his hand, and lo! it appeared white to the beholders	Then he drew out his hand, and behold, it was white to the onlookers	c. 619 CE No direct report
34	قَالَ لِلْمَلَإِ حَوْلَهُۥٓ إِنَّ هَٰذَا لَسَٰحِرٌ عَلِيمٌ	(Pharaoh) said to the Chiefs around him: "This is indeed a sorcerer well- versed	(Pharaoh) said unto the chiefs about him: Lo! this is verily a knowing wizard	(Pharaoh) said to the chiefs around him: Surely this is a skilful enchanter	He said to the elite [who stood] around him, ‘This is indeed an expert magicia	c. 619 CE No direct report
35	يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُم بِسِحْرِهِۦ فَمَاذَا تَأْمُرُونَ	"His plan is to get you out of your land by his sorcery; then what is it ye counsel?"	Who would drive you out of your land by his magic. Now what counsel ye	Who desires to turn you out of your land with his enchantment. What is it then that you counsel	who seeks to expel you from your land with his magic. So what do you advise?’	c. 619 CE No direct report
36	قَالُوٓا۟ أَرْجِهْ وَأَخَاهُ وَ ٱبْعَثْ فِى ٱلْمَدَآئِنِ حَٰشِرِينَ	They said: "Keep him and his brother in suspense (for a while), and dispatch to the Cities heralds to collect	They said: Put him off, (him) and his brother, and send into the cities summoner	They said: Give him and his brother respite and send heralds into the citie	They said, ‘Put him and his brother off for a while, and send heralds to the citie	c. 619 CE No direct report
37	يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ	"And bring up to thee all (our) sorcerers well-versed."	Who shall bring unto thee every knowing wizard	That they bring to thee every skilful enchanter	to bring you every expert magician.’	c. 619 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
38	فَجُمِعَ لسَّحَرَةُ لِمِيقَٰتِ يَوْمٍ مَّعْلُو	So the sorcerers were got together for the appointment of a day well-known	So the wizards were gathered together at a set time on a day appointed	So the enchanters were gathered together for the appointment of a well-known day	So the magicians were gathered for the tryst of a known day	c. 619 CE No direct report
39	وَقِيلَ لِلنَّاسِ هَلْ أَنتُم مُّجْتَمِعُونَ	And the people were told: "Are ye (now) assembled?	And it was said unto the people: Are ye (also) gathering	And it was said to the people: Will you gather together	and the people were told: ‘Will you gather?!’	c. 619 CE No direct report
40		"That we may follow the sorcerers (in religion) if they win?"	(They said): Aye, so that we may follow the wizards if they are the winners	Haply may we follow the enchanters, if they are the vanquishers	‘Maybe we will follow the magicians, should they be the victors!’	c. 619 CE No direct report
41		So when the sorcerers arrived, they said to Pharaoh: "Of course - shall we have a (suitable) reward if we win	And when the wizards came they said unto Pharaoh: Will there surely be a reward for us if we are the winners	So when the enchanters came, they said to Pharaoh: Will there be a reward for us, if we are the vanquishers	So when the magicians came, they said to Pharaoh, ‘Shall we indeed have a reward if we were to be the victors?’	c. 619 CE No direct report
42		He said: "Yea, (and more),- for ye shall in that case be (raised to posts) nearest (to my person)."	He said: Aye, and ye will then surely be of those brought near (to me)	He said: Yes, and surely you will then be of those who are nearest (to me)	He said, ‘ Of course; and indeed you shall be among those near [to me].&rsquo	c. 619 CE No direct report
43	قَالَ لَهُم مُّوسَىٰٓ أَلْقُوا مَآ أَنتُم مُّلْقُونَ	Moses said to them: "Throw ye - that which ye are about to throw!"	Moses said unto them: Throw what ye are going to throw	Moses said to them: Cast what you are going to cast	Moses said to them, ‘Throw down what you have to throw!’	c. 619 CE No direct report
44		So they threw their ropes and their rods, and said: "By the might of Pharaoh, it is we who will certainly win!"	Then they threw down their cords and their staves and said: By Pharaoh's might,	So they cast down their cords and their rods and said: By Pharaoh’s power we shall most surely be victorious	So they threw down their sticks and ropes, and said, ‘By the might of Pharaoh, we shall surely be the victors!’	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			lo! we verily are the winners			
45	فَأَلْقَىٰ مُوسَىٰ عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ	Then Moses threw his rod, when, behold, it straightway swallows up all the falsehoods which they fake	Then Moses threw his staff and lo! it swallowed that which they did falsely show	Then Moses cast down his rod, and lo! it swallowed up their fabrication	Thereat Moses threw down his staff, and behold, it was swallowing what they had faked	c. 619 CE No direct report
46	فَأُلْقِيَ السَّحَرَةُ سُجِدِينَ	Then did the sorcerers fall down, prostrate in adoration	And the wizards were flung prostrate	And the enchanters were thrown down prostrate -	Thereat the magicians fell down prostrating	c. 619 CE No direct report
47		Saying: "We believe in the Lord of the Worlds	Crying: We believe in the Lord of the Worlds	They said: We believe in the Lord of the worlds	They said, ‘We believe in the Lord of all the worlds	c. 619 CE No direct report
48	رَبِّ مُوسَىٰ وَهَٰرُونَ	"The Lord of Moses and Aaron."	The Lord of Moses and Aaron	The Lord of Moses and Aaron	the Lord of Moses and Aaron.’	c. 619 CE No direct report
49	قَالَ ءَامَنتُمْ لَهُ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِى عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَٰفٍ وَلَأُصَلِّبَنَّكُمْ أَجْمَعِينَ	Said (Pharaoh): "Believe ye in Him before I give you permission? surely he is your leader, who has taught you sorcery! but soon shall ye know! Be sure I will cut off your hands and your feet on opposite sides, and I will cause you all to die on the cross!"	(Pharaoh) said: Ye put your faith in him before I give you leave. Lo! he doubtless is your chief who taught you magic! But verily ye shall come to know. Verily I will cut off your hands and your feet alternately, and verily I will crucify you every one	(Pharaoh) said: You believe in him before I give you leave; surely he is the chief of you who taught you enchantment, so you shall know. Certainly I will cut off your hands and your feet on opposites sides, and I will crucify you all	He said, ‘Do you profess faith in Him before I permit you? He is indeed your chief who has taught you magic! Soon you will surely know! Surely I will cut off your hands and feet from opposite sides, and I will surely crucify you all.’	c. 619 CE No direct report
50	قَالُوا لَا ضَيْرَ إِنَّآ إِلَىٰ رَبِّنَا مُنقَلِبُونَ	They said: "No matter! for us, we shall but return to our Lord	They said: It is no hurt, for lo! unto our Lord we shall return	They said: No harm; surely to our Lord we return	They said, ‘[There is] no harm [in that]! Indeed we shall return to our Lord	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
51		"Only, our desire is that our Lord will forgive us our faults, that we may become foremost among the believers!"	Lo! we ardently hope that our Lord will forgive us our sins because we are the first of the believers	We hope that our Lord will forgive us our wrongs because we are the first of the believers	Indeed we hope our Lord will forgive us our iniquities for being the first to believe.’	c. 619 CE No direct report
52	وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَسْرِ بِعِبَادِىٓ إِنَّكُم مُّتَّبَعُونَ	By inspiration we told Moses: "Travel by night with my servants; for surely ye shall be pursued."	And We inspired Moses, saying: Take away My slaves by night, for ye will be pursued	And We revealed to Moses, saying: Travel by night with My servants -- you will be pursued	Then We revealed to Moses, [saying], ‘Take My servants on a journey by night, for you will be pursued.’	c. 619 CE No direct report
53	فَأَرْسَلَ فِرْعَوْنُ فِى ٱلْمَدَآئِنِ حَٰشِرِينَ	Then Pharaoh sent heralds to (all) the Cities	Then Pharaoh sent into the cities summoners	And Pharaoh sent heralds into the cities (proclaiming)	Then Pharaoh sent heralds to the cities	c. 619 CE No direct report
54	إِنَّ هَٰٓؤُلَآءِ لَشِرْذِمَةٌ قَلِيلُونَ	(Saying): "These (Israelites) are but a small band	(Who said): Lo! these indeed are but a little troop	These are indeed a small band	[announcing:] ‘These are indeed a small gang	c. 619 CE No direct report
55	وَإِنَّهُمْ لَنَا لَغَآئِظُونَ	"And they are raging furiously against us	And lo! they are offenders against us	And they have surely enraged us	They have surely aroused our wrath	c. 619 CE No direct report
56	وَإِنَّا لَجَمِيعٌ حَٰذِرُونَ	"But we are a multitude amply fore-warned."	And lo! we are a ready host	And we are truly a vigilant multitude	and indeed we are all on our guard.’	c. 619 CE No direct report
57	فَأَخْرَجْنَٰهُم مِّن جَنَّٰتٍ وَعُيُونٍ	So We expelled them from gardens, springs	Thus did We take them away from gardens and watersprings	So We turned them out of gardens and springs	So We expelled them from gardens and springs	c. 619 CE No direct report
58	وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ	Treasures, and every kind of honourable position	And treasures and a fair estate	And treasures and goodly dwellings -	and [from] treasures and splendid places	c. 619 CE No direct report
59	كَذَٰلِكَ وَأَوْرَثْنَٰهَا بَنِىٓ إِسْرَٰٓءِيلَ	Thus it was, but We made the Children of	Thus (were those things taken from	Even so. And We gave them as a	So it was; and We bequeathed them to the	c. 619 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		Israel inheritors of such things	them) and We caused the Children of Israel to inherit them	heritage to the Children of Israel	Children of Israel	No direct report
60	فَأَتْبَعُوهُم مُّشْرِقِينَ	So they pursued them at sunrise	And they overtook them at sunrise	Then they pursued them at sunrise	Then they pursued them at sunrise	c. 619 CE No direct report
61	فَلَمَّا تَرَٰٓءَا ٱلْجَمْعَانِ قَالَ أَصْحَٰبُ مُوسَىٰٓ إِنَّا لَمُدْرَكُونَ	And when the two bodies saw each other, the people of Moses said: "We are sure to be overtaken."	And when the two hosts saw each other, those with Moses said: Lo! we are indeed caught	So when the two hosts saw each other, the companions of Moses cried out: Surely we are overtaken	When the two hosts sighted each other, the companions of Moses said, ‘Indeed we have been caught up.’	c. 619 CE No direct report
62	قَالَ كَلَّآ إِنَّ مَعِىَ رَبِّى سَيَهْدِينِ	(Moses) said: "By no means! my Lord is with me! Soon will He guide me!"	He said: Nay, verily! for lo! my Lord is with me. He will guide me	He said: By no means; surely my Lord is with me -- He will guide me	He said, ‘Certainly not! Indeed my Lord is with me. He will guide me.’	c. 619 CE No direct report
63		Then We told Moses by inspiration: "Strike the sea with thy rod." So it divided, and each separate part became like the huge, firm mass of a mountain	Then We inspired Moses, saying: Smite the sea with thy staff. And it parted, and each part was as a mountain vast	Then We revealed to Moses: March on to the sea with thy staff. So it parted, and each party was like a huge mound	Thereupon We revealed to Moses: ‘Strike the sea with your staff!’ Whereupon it parted, and each part was as if it were a great mountain	c. 619 CE No direct report
64		And We made the other party approach thither	Then brought We near the others to that place	And there We brought near the others	There, We brought the others near	c. 619 CE No direct report
65	وَأَنجَيْنَا مُوسَىٰ وَمَن مَّعَهُ أَجْمَعِينَ	We delivered Moses and all who were with him	And We saved Moses and those with him, every one	And We saved Moses and those with him, all	And We delivered Moses and all those who were with him	c. 619 CE No direct report
66		But We drowned the others	And We drowned the others	Then We drowned the others	Then We drowned the others	c. 619 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
67	وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ إِنَّ فِى ذَٰلِكَ لَءَايَةً	Verily in this is a Sign: but most of them do not believe	Lo! herein is indeed a portent, yet most of them are not believers	Surely there is a sign in this; yet most of them believe not	There is indeed a sign in that, but most of them do not have faith	c. 619 CE No direct report
68		And verily thy Lord is He, the Exalted in Might, Most Merciful	And lo, thy Lord! He is indeed the Mighty, the Merciful	And surely thy Lord is the Mighty, the Merciful	Indeed your Lord is the All-mighty, the All-merciful	c. 619 CE No direct report
69	وَ ٱتْلُ عَلَيْهِمْ نَبَأَ إِبْرَٰهِيمَ	And rehearse to them (something of) Abraham's story	Recite unto them the story of Abraham	And recite to them the story of Abraham	Relate to them the account of Abraha	c. 619 CE No direct report
70	إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ مَا تَعْبُدُونَ	Behold, he said to his father and his people: "What worship ye?"	When he said unto his father and his folk: What worship ye	When he said to his sire and his people: What do you worship	when he said to his father and his people, ‘What is it that you are worshiping?!’	c. 619 CE No direct report
71	قَالُوا۟ نَعْبُدُ أَصْنَامًا فَنَظَلُّ لَهَا عَٰكِفِينَ	They said: "We worship idols, and we remain constantly in attendance on them."	They said: We worship idols, and are ever devoted unto them	They said: We worship idols, so we shall remain devoted to them	They said, ‘We worship idols, and we will go on clinging to them.’	c. 619 CE No direct report
72	قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ	He said: "Do they listen to you when ye call (on them),"	He said: Do they hear you when ye cry	He said: Do they hear you when you call (on them)	He said, ‘Do they hear you when you call them	c. 619 CE No direct report
73	أَوْ يَنفَعُونَكُمْ أَوْ يَضُرُّونَ	"or do you good or harm?"	Or do they benefit or harm you	Or do they benefit or harm you	Or do they bring you any benefit, or cause you any harm?’	c. 619 CE No direct report
74	قَالُوا۟ بَلْ وَجَدْنَآ ءَابَآءَنَا كَذَٰلِكَ يَفْعَلُونَ	They said: "Nay, but we found our fathers doing thus (what we do)."	They said: Nay, but we found our fathers acting on this wise	They said: Nay, we found our fathers doing so	They said, ‘Rather we found our fathers acting likewise.’	c. 619 CE No direct report
75	قَالَ أَفَرَءَيْتُم مَّا كُنتُمْ تَعْبُدُونَ	He said: "Do ye then see whom ye have been worshipping,	He said: See now that which ye worship	He said: Do you then see what you worship -	He said, ‘Have you regarded what you have been worshipping	c. 619 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
76		"Ye and your fathers before you?	Ye and your forefathers	You and your ancient sires	you and your ancestors	c. 619 CE No direct report
77		"For they are enemies to me; not so the Lord and Cherisher of the Worlds	Lo! they are (all) an enemy unto me, save the Lord of the Worlds	Surely they are an enemy to me, but not (so) the Lord of the worlds	They are indeed hateful to me, but the Lord of all the worlds	c. 619 CE No direct report
78	لَّذِى خَلَقَنِى فَهُوَ يَهْدِينِ	"Who created me, and it is He Who guides me	Who created me, and He doth guide me	Who created me, then He shows me the way	who created me, it is He who guides me	c. 619 CE No direct report
79	وَ لَّذِى هُوَ يُطْعِمُنِى وَيَسْقِينِ	"Who gives me food and drink	And Who feedeth me and watereth me	And Who gives me to eat and to drink	and provides me with food and drink	c. 619 CE No direct report
80	وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ	"And when I am ill, it is He Who cures me	And when I sicken, then He healeth me	And when I am sick, He heals me	and when I get sick, it is He who cures me	c. 619 CE No direct report
81	وَ لَّذِى يُمِيتُنِى ثُمَّ يُحْيِينِ	"Who will cause me to die, and then to life (again)	And Who causeth me to die, then giveth me life (again)	And Who will cause me to die, then give me life	who will make me die, then He will bring me to life	c. 619 CE No direct report
82		"And who, I hope, will forgive me my faults on the day of Judgment	And Who, I ardently hope, will forgive me my sin on the Day of Judgment	And Who, I hope, will forgive me my mistakes on the day of Judgment	and who, I hope, will forgive me my iniquities on the Day of Retribution.’	c. 619 CE No direct report
83	رَبِّ هَبْ لِى حُكْ ا وَأَلْحِقْنِى بِ لصَّلِحِينَ	"O my Lord! bestow wisdom on me, and join me with the righteous	My Lord! Vouchsafe me wisdom and unite me to the righteous	My Lord, grant me wisdom, and join me with the righteous	‘My Lord! Grant me [unerring] judgement, and unite me with the Righteous	c. 619 CE No direct report
84		"Grant me honourable mention on	And give unto me a good report in	And ordain for me a goodly mention in	Confer on me a worthy repute among the posterity	c. 619 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		the tongue of truth among the latest (generations)	later generations	later generations		No direct report
85		"Make me one of the inheritors of the Garden of Bliss	And place me among the inheritors of the Garden of Delight	And make me of the heirs of the Garden of bliss	and make me one of the heirs to the paradise of bliss	c. 619 CE No direct report
86		"Forgive my father, for that he is among those astray	And forgive my father. Lo! he is of those who err	And forgive my sire, surely he is of the erring ones	Forgive my father, for he is one of those who are astray	c. 619 CE No direct report
87	وَلَا تُخْزِنِى يَوْمَ يُبْعَثُونَ	"And let me not be in disgrace on the Day when (men) will be raised up;	And abase me not on the day when they are raised	And disgrace me not on the day when they are raised -	Do not disgrace me on the day that they will be resurrected	c. 619 CE No direct report
88	يَوْمَ لَا يَنفَعُ مَا وَلَا بَنُونَ	"The Day whereon neither wealth nor sons will avail	The day when wealth and sons avail not (any man	The day when wealth will not avail, nor sons	the day when neither wealth nor children will avail	c. 619 CE No direct report
89	إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ	"But only he (will prosper) that brings to God a sound heart	Save him who bringeth unto Allah a whole heart	Save him who comes to Allah with a sound heart	except him who comes to Allah with a sound heart,’	c. 619 CE No direct report
90	وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ	"To the righteous, the Garden will be brought near	And the Garden will be brought nigh for those who ward off (evil)	And the Garden is brought near for the dutiful	and paradise will be brought near for the Godwary	c. 619 CE No direct report
91	وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ	"And to those straying in Evil, the Fire will be placed in full view	And hell will appear plainly to the erring	And hell is made manifest to the deviators	and hell will be brought into view for the perverse	c. 619 CE No direct report
92	وَقِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تَعْبُدُونَ	"And it shall be said to them: 'Where are the (gods) ye worshipped	And it will be said unto them: Where is (all) that ye used to worship	And it is said to them: Where are those that you worshipped	and they shall be told: ‘Where is that which you used to worship	c. 619 CE No direct report
93	مِن دُونِ اللَّهِ هَلْ يَنصُرُونَكُمْ أَوْ يَنتَصِرُونَ	"'Besides God? Can they help you or help themselves?	Instead of Allah? Can they help	Besides Allah? Can they help you or help themselves	besides Allah? Do they help you, or do they help each other?’	c. 619 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			you or help themselves			direct report
94	فَكُبْكِبُو فِيهَا هُمْ وَ لْغَاوُ نَ	"Then they will be thrown headlong into the (Fire),- they and those straying in Evil	Then will they be hurled therein, they and the seducer	So they are hurled into it, they and the deviators	Then they will be cast into it on their faces —they and the perverse	c. 619 CE No direct report
95	وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ	"And the whole hosts of Iblis together	And the hosts of Iblis, together	And the hosts of the devil, all	and the hosts of Iblis all together	c. 619 CE No direct report
96	قَالُو وَهُمْ فِيهَا يَخْتَصِمُونَ	"They will say there in their mutual bickerings	And they will say, when they are quarrelling therein	They will say, while they quarrel therein	They will say, as they wrangle in it [together]	c. 619 CE No direct report
97	تَ للَّهِ إِن كُنَّا لَفِى ضَلَٰ مُّبِينٍ	"'By God, we were truly in an error manifest	By Allah, of a truth we were in error manifes	By Allah! We were certainly in manifest error	‘By Allah, we had indeed been in manifest error	c. 619 CE No direct report
98		"'When we held you as equals with the Lord of the Worlds	When we made you equal with the Lord of the Worlds	When we made you equal with the Lord of the worlds	when we equated you with the Lord of all the worlds	c. 619 CE No direct report
99		"'And our seducers were only those who were steeped in guilt	It was but the guilty who misled us	And none but the guilty led us astray	And no one led us astray except the guilty	c. 619 CE No direct report
100	فَمَا لَنَا مِن شَٰفِعِينَ	"'Now, then, we have none to intercede (for us)	Now we have no intercessor	So we have no intercessors	Now we have no intercessors	c. 619 CE No direct report
101	وَلَا صَدِيقٍ حَمِيمٍ	"'Nor a single friend to feel (for us)	Nor any loving friend	Nor a true friend	nor do we have any sympathetic friend	c. 619 CE No direct report
102		"'Now if we only had a chance of return we shall truly be of	Oh, that we had another turn (on earth), that we	Now, if we could but once return, we would be believers	Had there been another turn for us, we would be among the faithful.’	c. 619 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		those who believe!'"	might be of the believers			direct report
103	وَمَا كَانَ إِنَّ فِى ذَٰلِكَ لَءَايَةً أَكْثَرُهُم مُّؤْمِنِينَ	Verily in this is a Sign but most of them do not believe	Lo! herein is indeed a portent, yet most of them are not believers	Surely there is a sign in this; yet most of them believe not	There is indeed a sign in that; but most of them do not have faith	c. 619 CE No direct report
104		And verily thy Lord is He, the Exalted in Might, Most Merciful	And lo, thy Lord! He is indeed the Mighty, the Merciful	And surely thy Lord is the Mighty, the Merciful	Indeed your Lord is the All-mighty, the All-merciful	c. 619 CE No direct report
105		The people of Noah rejected the apostles	Noah's folk denied the messengers (of Allah)	The people of Noah rejected the messengers	The people of Noah impugned the apostle	c. 619 CE No direct report
106	إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ	Behold, their brother Noah said to them: "Will ye not fear (God)	When their brother Noah said unto them: Will ye not ward off (evil)	When their brother Noah said to them: Will you not guard against evil	when Noah, their brother, said to them, ‘Will you not be wary [of Allah]	c. 619 CE No direct report
107	إِنِّى لَكُمْ رَسُولٌ أَمِينٌ	"I am to you an apostle worthy of all trust	Lo! I am a faithful messenger unto you	Surely I am a faithful messenger to you	Indeed I am a trusted apostle [sent] to you	c. 619 CE No direct report
108	فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ	"So fear God, and obey me	So keep your duty to Allah, and obey me	So keep your duty to Allah and obey me	So be wary of Allah and obey me	c. 619 CE No direct report
109		"No reward do I ask of you for it: my reward is only from the Lord of the Worlds	And I ask of you no wage therefor; my wage is the concern only of the Lord of the Worlds	And I ask of you no reward for it: my reward is only with the Lord of the worlds	I do not ask you any reward for it; my reward lies only with the Lord of all the worlds	c. 619 CE No direct report
110	فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ	"So fear God, and obey me."	So keep your duty to Allah, and obey me	So keep your duty to Allah and obey me	So be wary of Allah and obey me.’	c. 619 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
111		They said: "Shall we believe in thee when it is the meanest that follow thee?"	They said: Shall we put faith in thee, when the lowest (of the people) follow thee	They said: Shall we believe in thee and the meanest follow thee	They said, ‘Shall we believe in you, when it is the riffraff who follow you? ’	c. 619 CE No direct report
112	قَالَ وَمَا عِلْمِى بِمَا كَانُو يَعْمَلُونَ	He said: "And what do I know as to what they do	He said: And what knowledge have I of what they may have been doing (in the past)	He said: And what knowledge have I of what they did	He said, ‘What do I know as to what they used to do	c. 619 CE No direct report
113	إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّى لَوْ تَشْعُرُونَ	"Their account is only with my Lord, if ye could (but) understand	Lo! their reckoning is my Lord's concern, if ye but knew	Their reckoning is only with my Lord, if you but perceive	Their reckoning is only with my Lord, should you be aware	c. 619 CE No direct report
114		"I am not one to drive away those who believe	And I am not (here) to repulse believers	And I am not going to drive away the believers	I will not drive away the faithful	c. 619 CE No direct report
115	إِنْ أَنَ إِلَّا نَذِيرٌ مُّبِينٌ	"I am sent only to warn plainly in public."	I am only a plain warner	I am only a plain warner	I am just a manifest warner.’	c. 619 CE No direct report
116		They said: "If thou desist not, O Noah! thou shalt be stoned (to death)."	They said: If thou cease not, O Noah, thou wilt surely be among those stoned (to death)	They said: If thou desist not, O Noah, thou wilt certainly be stoned to death	They said, ‘Noah, if you do not relinquish, you will certainly be stoned [to death].&rsquo	c. 619 CE No direct report
117	قَالَ رَبِّ إِنَّ قَوْمِى كَذَّبُونِ	He said: "O my Lord! truly my people have rejected me	He said: My Lord! Lo! my own folk deny me	He said: My Lord, my people give me the lie	He said, ‘My Lord! Indeed my people have impugned me	c. 619 CE No direct report
118		"Judge Thou, then, between me and them openly, and deliver me and those of the Believers who are with me."	Therefor judge Thou between us, a (conclusive) judgment, and save me and	So judge Thou between me and them openly, and deliver me and the believers who are with me	So judge conclusively between me and them, and deliver me and the faithful who are with me.’	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			those believers who are with me			
119		So We delivered him and those with him, in the Ark filled (with all creatures)	And We saved him and those with him in the laden ship	So We delivered him and those with him in the laden ark	Thereupon We delivered him and those who were with him in the laden ark	c. 619 CE No direct report
120		Thereafter We drowned those who remained behind	Then afterward We drowned the others	Then We drowned the rest afterwards	Then We drowned the rest	c. 619 CE No direct report
121	إِنَّ فِى ذَٰلِكَ لَءَايَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ	Verily in this is a Sign: but most of them do not believe	Lo! herein is indeed a portent, yet most of them are not believers	Surely there is sign in this, yet most of them believe not	There is indeed a sign in that; but most of them do not have faith	c. 619 CE No direct report
122		And verily thy Lord is He, the Exalted in Might, Most Merciful	And lo, thy Lord, He is indeed the Mighty, the Merciful	And surely thy Lord is the Mighty, the Merciful	Indeed your Lord is the All-mighty, the All-merciful	c. 619 CE No direct report
123		The 'Ad (people) rejected the apostles	(The tribe of) A'ad denied the messengers (of Allah)	‘Ad gave the lie to the messengers	[The people of] ‘a€d impugned the apostles	c. 619 CE No direct report
124	إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ	Behold, their brother Hud said to them: "Will ye not fear (God)	When their brother Hud said unto them: Will ye not ward off (evil)	When their brother Hud said to them: Will you not guard against evil	when Hud, their brother, said to them, ‘Will you not be wary [of Allah]	c. 619 CE No direct report
125	إِنِّى لَكُمْ رَسُولٌ أَمِينٌ	"I am to you an apostle worthy of all trust	Lo! I am a faithful messenger unto you	Surely I am a faithful messenger to you	Indeed I am a trusted apostle [sent] to you	c. 619 CE No direct report
126	فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ	"So fear God and obey me	So keep your duty to Allah and obey me	So keep your duty to Allah and obey me	So be wary of Allah and obey me	c. 619 CE No direct report
127		"No reward do I ask of you for it: my	And I ask of you no wage therefor; my wage is the	And I ask of you no reward for it; surely my reward is only	I do not ask you any reward for it; my reward lies only	c. 619 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		reward is only from the Lord of the Worlds	concern only of the Lord of the Worlds	with the Lord of the worlds	with the Lord of all the worlds	direct report
128	أَتَبْنُونَ بِكُلِّ رِيعٍ ءَايَةً تَعْبَثُونَ	"Do ye build a landmark on every high place to amuse yourselves	Build ye on every high place a monument for vain delight	Do you build on every height a monument? You (only) sport	Do you futilely build a sign on every prominence	c. 619 CE No direct report
129	وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ	"And do ye get for yourselves fine buildings in the hope of living therein (for ever)	And seek ye out strongholds, that haply ye may last for ever	And you make fortresses that you may abide	You set up structures as if you will be immortal	c. 619 CE No direct report
130	وَإِذَا بَطَشْتُم بَطَشْتُمْ جَبَّارِينَ	"And when ye exert your strong hand, do ye do it like men of absolute power	And if ye seize by force, seize ye as tyrants	And when you seize, you seize as tyrants	and when you seize [someone for punishment], you seize [him] like tyrants	c. 619 CE No direct report
131	فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ	"Now fear God, and obey me	Rather keep your duty to Allah, and obey me	So keep your duty to Allah and obey me	So be wary of Allah and obey me	c. 619 CE No direct report
132	وَٱتَّقُوا۟ ٱلَّذِىٓ أَمَدَّكُم بِمَا تَعْلَمُونَ	"Yea, fear Him Who has bestowed on you freely all that ye know	Keep your duty toward Him Who hath aided you with (the good things) that ye know	And keep your duty to Him Who aids you with that which you know -	And be wary of Him who has provided you with what you know	c. 619 CE No direct report
133	أَمَدَّكُم بِأَنْعَٰمٍ وَبَنِينَ	"Freely has He bestowed on you cattle and sons,	Hath aided you with cattle and sons	He aids you with cattle and childre	and aided you with sons and with cattle	c. 619 CE No direct report
134	وَجَنَّٰتٍ وَعُيُونٍ	"And Gardens and Springs	And gardens and watersprings	And gardens and fountains	gardens and springs	c. 619 CE No direct report
135	إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ	"Truly I fear for you the Penalty of a Great Day."	Lo! I fear for you the retribution of an awful day	Surely I fear for you the chastisement of a grievous day	Indeed I fear for you the punishment of a tremendous day.’	c. 619 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
136		They said: "It is the same to us whether thou admonish us or be not among (our) admonishers	They said: It is all one to us whether thou preachest or art not of those who preach	They said: It is the same to us whether thou admonish, or art not one of the admonishers	They said, ‘It is the same to us whether you advise us or not	c. 619 CE No direct report
137		"This is no other than a customary device of the ancients	This is but a fable of the men of old	This is naught but a fabrication of the ancients	These are nothing but the traditions of the ancients	c. 619 CE No direct report
138	وَمَا نَحْنُ بِمُعَذَّبِينَ	"And we are not the ones to receive Pains and Penalties!"	And we shall not be doomed	And we will not be chastised	and we will not be punished.’	c. 619 CE No direct report
139	فَكَذَّبُوهُ فَأَهْلَكْنَٰهُمْ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ	So they rejected him, and We destroyed them. Verily in this is a Sign: but most of them do not believe	And they denied him; therefor We destroyed them. Lo! herein is indeed a portent, yet most of them are not believers	So they rejected him, then We destroyed them. Surely there is a sign in this; yet most of them believe not	So they impugned him, whereupon We destroyed them. There is indeed a sign in that; but most of them do not have faith	c. 619 CE No direct report
140		And verily thy Lord is He, the Exalted in Might, Most Merciful	And lo! thy Lord, He is indeed the Mighty, the Merciful	And surely thy Lord is the Mighty, the Merciful	Indeed your Lord is the All-mighty, the All-merciful	c. 619 CE No direct report
141		The Thamud (people) rejected the apostles	(The tribe of) Thamud denied the messengers (of Allah	Thamud gave the lie to the messengers	[The people of] Thamud impugned the apostle	c. 619 CE No direct report
142	إِذْ قَالَ لَهُمْ أَخُوهُمْ صَٰلِحٌ أَلَا تَتَّقُونَ	Behold, their brother Salih said to them: "Will you not fear (God)	When their brother Salih said unto them: Will ye not ward off (evil)	When their brother Salih said to them: Will you not guard against evil	when á¹¢a liá¸¥, their brother, said to them, ‘Will you not be wary [of Allah]	c. 619 CE No direct report
143	إِنِّى لَكُمْ رَسُولٌ أَمِينٌ	"I am to you an apostle worthy of all trust	Lo! I am a faithful messenger unto you	Surely I am a faithful messenger to you	Indeed I am a trusted apostle [sent] to you	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
144	فَ ٱتَّقُو ٱللَّهَ وَأَطِيعُونِ	"So fear God, and obey me	So keep your duty to Allah and obey me	So keep your duty to Allah and obey me	So be wary of Allah and obey me	c. 619 CE No direct report
145		"No reward do I ask of you for it: my reward is only from the Lord of the Worlds	And I ask of you no wage therefor; my wage is the concern only of the Lord of the Worlds	And I ask of you no reward for it; my reward is only with the Lord of the worlds	I do not ask you any reward for it; my reward lies only with the Lord of all the worlds	c. 619 CE No direct report
146	أَتُتْرَكُونَ فِى مَا هَٰهُنَآ ءَامِنِينَ	"Will ye be left secure, in (the enjoyment of) all that ye have here?	Will ye be left secure in that which is here before us	Will you be left secure in what is here	Will you be left secure in that which is her	c. 619 CE No direct report
147	فِى جَنَّـٰ وَعُيُو	"Gardens and Springs	In gardens and watersprings	In gardens and fountains	—amid gardens and springs	c. 619 CE No direct report
148	وَزُرُو وَنَخْ طَلْعُهَا هَضِيـ	"And corn-fields and date-palms with spathes near breaking (with the weight of fruit)	And tilled fields and heavy-sheathed palm-trees	And corn-fields and palm-trees having fine flower-spikes	farms and date palms with dainty spathes	c. 619 CE No direct report
149	وَتَنْحِتُونَ مِنَ ٱلْجِبَالِ بُيُو ا فَـٰرِهِينَ	"And ye carve houses out of (rocky) mountains with great skill	Though ye hew out dwellings in the mountain, being skilful	And you hew houses out of the mountains exultingly	And you hew houses out of the mountains skillfully	c. 619 CE No direct report
150	فَ ٱتَّقُو ٱللَّهَ وَأَطِيعُونِ	"But fear God and obey me	Therefor keep your duty to Allah and obey me	So keep your duty to Allah and obey me	So be wary of Allah and obey me	c. 619 CE No direct report
151		"And follow not the bidding of those who are extravagant,	And obey not the command of the prodigal	And obey not the bidding of the extravagant	and do not obey the dictates of the profligate	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
152	لَّذِينَ يُفْسِدُونَ فِى لْأَرْضِ وَلَا يُصْلِحُونَ	"Who make mischief in the land, and mend not (their ways)."	Who spread corruption in the earth, and reform not	Who make mischief in the land and act not aright	who cause corruption in the land and do not bring about reform.’	c. 619 CE No direct report
153		They said: "Thou art only one of those bewitched	They said: Thou art but one of the bewitched	They said: Thou art only a deluded person	They said, ‘Indeed you are one of the bewitched	c. 619 CE No direct report
154		"Thou art no more than a mortal like us: then bring us a Sign, if thou tellest the truth!"	Thou art but a mortal like us. So bring some token if thou art of the truthful	Thou art naught but a mortal like ourselves -- so bring a sign if thou art truthful	You are just a human being like us. So bring us a sign, should you be truthful.’	c. 619 CE No direct report
155	قَالَ هَٰذِهِۦ نَاقَةٌ لَّهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُو	He said: "Here is a she-camel: she has a right of watering, and ye have a right of watering, (severally) on a day appointed	He said: (Behold) this she-camel. She hath the right to drink (at the well), and ye have the right to drink, (each) on an appointed day	He said: This is a she-camel; she has her portion of water, and you have your portion of water at an appointed time	He said, ‘This is a she-camel; she shall drink and you shall drink on known days	c. 619 CE No direct report
156	وَلَا تَمَسُّوهَا بِسُوٓءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ	"Touch her not with harm, lest the Penalty of a Great Day seize you."	And touch her not with ill lest there come on you the retribution of an awful day	And touch her not with evil, lest the chastisement of a grievous day overtake you	Do not cause her any harm, for then you shall be seized by the punishment of a terrible day.’	c. 619 CE No direct report
157	فَعَقَرُوهَا فَأَصْبَحُو نَٰدِمِينَ	But they ham-strung her: then did they become full of regrets	But they hamstrung her, and then were penitent	But the hamstrung her, then regretted	But they hamstrung her, whereupon they became regretful	c. 619 CE No direct report
158	فَأَخَذَهُمُ لْعَذَابُ إِنَّ فِى ذَٰلِكَ لَءَايَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ	But the Penalty seized them. Verily in this is a Sign: but most of them do not believe	So the retribution came on them. Lo! herein is indeed a portent, yet most of them are not believers	So the chastisement overtook them. Surely there is a sign in this; yet most of them believe not	So the punishment seized them. There is indeed a sign in that; but most of them do not have faith	c. 619 CE No direct report
159		And verily thy Lord is He, the Exalted in Might, Most Merciful	And lo! thy Lord! He is indeed the Mighty, the Merciful	And surely thy Lord is the Mighty, the Merciful	Indeed your Lord is the All-mighty, the All-merciful	c. 619 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
160		The people of Lut rejected the apostles	The folk of Lot denied the messengers (of Allah)	The people of Lot gave the lie to the messengers	The people of Lot impugned the apostle	c. 619 CE No direct report
161	إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطٌ أَلَا تَتَّقُونَ	Behold, their brother Lut said to them: "Will ye not fear (God)	When their brother Lot said unto them: Will ye not ward off (evil)	When their brother Lot said to them: Will you not guard against evil	when Lot, their brother, said to them, ‘Will you not be wary [of Allah]	c. 619 CE No direct report
162	إِنِّى لَكُمْ رَسُولٌ أَمِينٌ	"I am to you an apostle worthy of all trust	Lo! I am a faithful messenger unto you	Surely I am a faithful messenger to you	Indeed I am a trusted apostle [sent] to you	c. 619 CE No direct report
163	فَاتَّقُوا اللَّهَ وَأَطِيعُونِ	"So fear God and obey me	So keep your duty to Allah and obey me	So keep your duty to Allah and obey me	So be wary of Allah and obey me	c. 619 CE No direct report
164		"No reward do I ask of you for it: my reward is only from the lord of the Worlds	And I ask of you no wage therefor; my wage is the concern only of the Lord of the Worlds	And I ask of you no reward for it; my reward is only with the Lord of the worlds	I do not ask you any reward for it; my reward lies only with the Lord of all the worlds	c. 619 CE No direct report
165		"Of all the creatures in the world, will ye approach males	What! Of all creatures do ye come unto the males	Do you come to the males from among the creatures	What! Of all people do you come to males	c. 619 CE No direct report
166	وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُم مِّنْ أَزْوَاجِكُم بَلْ أَنتُمْ قَوْمٌ عَادُونَ	"And leave those whom God has created for you to be your mates? Nay, ye are a people transgressing (all limits)!"	And leave the wives your Lord created for you? Nay, but ye are froward folk	And leave your wives whom your Lord has created for you? Nay, you are a people exceeding limits	abandoning your wives your Lord has created for you? Rather you are a transgressing lot.’	c. 619 CE No direct report
167		They said: "If thou desist not, O Lut! thou wilt assuredly be cast out!"	They said: If thou cease not, O Lot, thou wilt soon be of the outcast	They said: If thou desist not, O Lot, thou wilt surely be banished	They said, ‘Lot, if you do not relinquish, you will surely be banished.’	c. 619 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
168		He said: "I do detest your doings."	He said: I am in truth of those who hate your conduct	He said: Surely I abhor what you do	He said, ‘Indeed I detest your conduct.’	c. 619 CE No direct report
169	رَبِّ نَجِّنِى وَأَهْلِى مِمَّا يَعْمَلُونَ	"O my Lord! deliver me and my family from such things as they do!"	My Lord! Save me and my household from what they do	My Lord, deliver me and my followers from what they do	‘My Lord! Deliver me and my family from what they do.’	c. 619 CE No direct report
170	فَنَجَّيْنٰهُ وَأَهْلَهُ أَجْمَعِينَ	So We delivered him and his family,- al	So We saved him and his household, every one	So We delivered him and his followers all	So We delivered him and all his family	c. 619 CE No direct report
171		Except an old woman who lingered behind	Save an old woman among those who stayed behind	Except an old woman, among those who remained behind	except an old woman who remained behind	c. 619 CE No direct report
172		But the rest We destroyed utterly	Then afterward We destroyed the others	Then We destroyed the others	Then We destroyed [all] the others	c. 619 CE No direct report
173		We rained down on them a shower (of brimstone): and evil was the shower on those who were admonished (but heeded not)	And We rained on them a rain. And dreadful is the rain of those who have been warned	And We rained on them a rain, and evil was the rain on those warned	and rained down upon them a rain [of stones]. Evil was the rain of those who were warned	c. 619 CE No direct report
174	إِنَّ فِى ذٰلِكَ لَءَايَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ	Verily in this is a Sign: but most of them do not believe	Lo! herein is indeed a portent, yet most of them are not believers	Surely there is a sign in this; yet most of them believe not	There is indeed a sign in that; but most of them do not have faith	c. 619 CE No direct report
175		And verily thy Lord is He, the Exalted in Might Most Merciful	And lo! thy Lord, He is indeed the Mighty, the Merciful	And surely thy Lord is the Mighty, the Merciful	Indeed your Lord is the All-mighty, the All-merciful	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
176		The Companions of the Wood rejected the apostles	The dwellers in the wood (of Midian) denied the messengers (of Allah)	The dwellers of the thicket gave the lie to the messengers	The inhabitants of Aykah impugned the apostles	c. 619 CE No direct report
177	إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ	Behold, Shu'aib said to them: "Will ye not fear (God)	When Shu'eyb said unto them: Will ye not ward off (evil)	When Shu’aib said to them: Will you not guard against evil	when Shu‘ayb said to them, ‘Will you not be wary [of Allah]	c. 619 CE No direct report
178	إِنِّى لَكُمْ رَسُولٌ أَمِينٌ	"I am to you an apostle worthy of all trust	Lo! I am a faithful messenger unto you	Surely I am a faithful messenger to you	Indeed I am a trusted apostle [sent] to you	c. 619 CE No direct report
179	فَاتَّقُوا اللَّهَ وَأَطِيعُونِ	"So fear God and obey me	So keep your duty to Allah and obey me	So keep your duty to Allah and obey me	So be wary of Allah and obey me	c. 619 CE No direct report
180		"No reward do I ask of you for it: my reward is only from the Lord of the Worlds	And I ask of you no wage for it; my wage is the concern only of the Lord of the Worlds	And I ask of you no reward for it; my reward only with the Lord of the worlds	I do not ask you any reward for it; my reward lies only with the Lord of all the worlds	c. 619 CE No direct report
181		"Give just measure, and cause no loss (to others by fraud)	Give full measure, and be not of those who give less (than the due)	Give full measure and be not of those who diminish	Observe fully the measure, and do not be of those who give short measure	c. 619 CE No direct report
182		"And weigh with scales true and upright	And weigh with the true balance	And weigh with a true balance	Weigh with an even balance	c. 619 CE No direct report
183	وَلَا تَبْخَسُوا النَّاسَ أَشْيَآءَهُمْ وَلَا تَعْثَوْا فِى الْأَرْضِ مُفْسِدِينَ	"And withhold not things justly due to men, nor do evil in the land, working mischief	Wrong not mankind in their goods, and do not evil, making mischief, in the earth	And wrong not men of their dues, and act not corruptly in the earth, making mischief	and do not cheat the people of their goods. Do not act wickedly on the earth, causing corruption	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
184		"And fear Him Who created you and (who created) the generations before (you)"	And keep your duty unto Him Who created you and the generations of the men of old	And keep your duty to Him Who created you and the former generation	Be wary of Him who created you and the earlier generations.’	c. 619 CE No direct report
185		They said: "Thou art only one of those bewitched	They said: Thou art but one of the bewitched	They said: Thou art only a deluded person	They said, ‘Indeed you are one of the bewitched	c. 619 CE No direct report
186		"Thou art no more than a mortal like us, and indeed we think thou art a liar	Thou art but a mortal like us, and lo! we deem thee of the liars	And thou art naught but a mortal like ourselves, and we deem thee to be a liar	You are just a human being like us, and we indeed consider you to be a liar	c. 619 CE No direct report
187		"Now cause a piece of the sky to fall on us, if thou art truthful!"	Then make fragments of the heaven fall upon us, if thou art of the truthful	So cause a portion of the heaven to fall on us, if thou art truthful	Then make a fragment fall upon us from the sky, should you be truthful.’	c. 619 CE No direct report
188	قَالَ رَبِّىٓ أَعْلَمُ بِمَا تَعْمَلُونَ	He said: "My Lord knows best what ye do."	He said: My Lord is Best Aware of what ye do	He said: My Lord knows best what you do	He said, ‘My Lord knows best what you are doing.’	c. 619 CE No direct report
189	فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ لظُّلَّةِ إِنَّهُۥ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ	But they rejected him. Then the punishment of a day of overshadowing gloom seized them, and that was the Penalty of a Great Day	But they denied him, so there came on them the retribution of the day of gloom. Lo! it was the retribution of an awful day	But they rejected him, so the chastisement of the day of Covering overtook them. Surely it was the chastisement of a grievous day	So they impugned him, and then they were overtaken by the punishment of the day of the overshadowing cloud. It was indeed the punishment of a tremendous day	c. 619 CE No direct report
190	إِنَّ فِى ذَٰلِكَ لَءَايَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ	Verily in that is a Sign: but most of them do not believe	Lo! herein is indeed a portent; yet most of them are not believers	Surely there is a sign in this; yet most of them believe not	There is indeed a sign in that; but most of them do not have faith	c. 619 CE No direct report
191		And verily thy Lord is He, the Exalted in	And lo! thy Lord! He is indeed the	And surely thy Lord is the Mighty, the	Indeed your Lord is the All-mighty, the All-merciful	c. 619 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		Might, Most Merciful	Mighty, the Merciful	Merciful		No direct report
192		Verily this is a Revelation from the Lord of the Worlds	And lo! it is a revelation of the Lord of the Worlds	And surely this is a revelation from the Lord of the worlds	This is indeed [a Book] sent down by the Lord of all the worlds	c. 619 CE No direct report
193		With it came down the spirit of Faith and Truth	Which the True Spirit hath brought dow	The faithful Spirit has brought i	brought down by the Trustworthy Spiri	c. 619 CE No direct report
194		To thy heart and mind, that thou mayest admonish	Upon thy heart, that thou mayst be (one) of the warners	On thy heart that thou mayest be a warner	upon your heart (so that you may be one of the warners)	c. 619 CE No direct report
195	بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ	In the perspicuous Arabic tongue	In plain Arabic speech	In plain Arabic language	in a clear Arabic language	c. 619 CE No direct report
196		Without doubt it is (announced) in the mystic Books of former peoples	And lo! it is in the Scriptures of the men of old	And surely the same is in the Scriptures of the ancients	It is indeed [foretold] in the scriptures of the ancients	c. 619 CE No direct report
197	أَوَلَمْ يَكُن لَّهُمْ ءَايَةً أَن يَعْلَمَهُ عُلَمَٰٓؤُا بَنِىٓ إِسْرَٰٓءِيلَ	Is it not a Sign to them that the Learned of the Children of Israel knew it (as true)	Is it not a token for them that the doctors of the Children of Israel know it	Is it not a sign to them that the learned men of the Children of Israel know it	Is it not a sign for them that the learned of the Children of Israel recognize it	c. 619 CE No direct report
198		Had We revealed it to any of the non-Arabs	And if We had revealed it unto one of any other nation than the Arabs	And if We have revealed it to any of the foreigners	Had We sent it down upon some non-Ara	c. 619 CE No direct report
199	فَقَرَأَهُۥ عَلَيْهِم مَّا كَانُوا۟ بِهِۦ مُؤْمِنِينَ	And had he recited it to them, they would not have believed in it	And he had read it unto them, they would not have believed in it	And he had read it to them, they would not have believed in it	and had he recited it to them, they would not have believed in it	c. 619 CE No direct report
200		Thus have We caused it to enter the hearts of the sinners	Thus do We make it traverse the	Thus do We cause it to enter into the hearts of the guilty	This is how We let it pass through the hearts of the guilty	c. 619 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			hearts of the guilty			direct report
201		They will not believe in it until they see the grievous Penalty	They will not believe in it till they behold the painful doom	They will not believe in it till they see the painful chastisement	they do not believe in it until they sight the painful punishment	c. 619 CE No direct report
202	فَيَأْتِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ	But the (Penalty) will come to them of a sudden, while they perceive it not	So that it will come upon them suddenly, when they perceive not	So it will come to them suddenly, while they perceive not	It will overtake them suddenly while they are unaware	c. 619 CE No direct report
203	فَيَقُولُو هَلْ نَحْنُ مُنظَرُونَ	Then they will say: "Shall we be respited?"	Then they will say: Are we to be reprieved	Then they will say: Shall we be respited	Thereupon they will say, ‘Shall we be granted any respite?’	c. 619 CE No direct report
204	أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ	Do they then ask for Our Penalty to be hastened on	Would they (now) hasten on Our doom	Do they still seek to hasten on Our chastisement	So do they seek to hasten on Our punishment	c. 619 CE No direct report
205	أَفَرَءَيْتَ إِن مَّتَّعْنَٰهُمْ سِنِينَ	Seest thou? If We do let them enjoy (this life) for a few years	Hast thou then seen, if We content them for (long) years	Seest thou, if We let them enjoy themselves for years	Do you see, should We let them enjoy for some years	c. 619 CE No direct report
206	ثُمَّ جَآءَهُم مَّا كَانُو يُوعَدُونَ	Yet there comes to them at length the (Punishment) which they were promised	And then cometh that which they were promised	Then that which they are promised comes to them -	then there comes to them what they have been promised	c. 619 CE No direct report
207	مَآ أَغْنَىٰ عَنْهُم مَّا كَانُو يُمَتَّعُونَ	It will profit them not that they enjoyed (this life)	(How) that wherewith they were contented naught availeth them	That which they were made to enjoy will not avail them	of what avail to them will be that which they were given to enjoy	c. 619 CE No direct report
208	وَمَآ أَهْلَكْنَا مِن قَرْيَةٍ إِلَّا لَهَا مُنذِرُونَ	Never did We destroy a population, but had its warners	And We destroyed no township but it had its warner	And We destroyed no town but it had (its) warners -	We have not destroyed any town without its having warners	c. 619 CE No direct report
209	ذِكْرَىٰ وَمَا كُنَّا ظَٰلِمِينَ	By way of reminder; and We never are	For reminder, for We never were	To remind. And We are never unjust	for the sake of admonition, and We were not unjust	c. 619 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		unjust	oppressors			No direct report
210		No evil ones have brought down this (Revelation)	The devils did not bring it down	And the devils have not brought it	It has not been brought down by the devils	c. 619 CE No direct report
211	وَمَا يَ بَغِى لَهُمْ وَمَا يَسْتَطِيعُونَ	It would neither suit them nor would they be able (to produce it)	It is not meet for them, nor is it in their power	And it behoves them not, nor have they the power to do (it)	Neither does it behoove them, nor are they capable [of doing that]	c. 619 CE No direct report
212	إِنَّهُمْ عَنِ لسَّمْعِ لَمَعْزُولُونَ	Indeed they have been removed far from even (a chance of) hearing it	Lo! verily they are banished from the hearing	Surely they are far removed from hearing it	Indeed they are kept at bay [even] from hearing it	c. 619 CE No direct report
213		So call not on any other god with God, or thou wilt be among those under the Penalty	Therefor invoke not with Allah another god, lest thou be one of the doomed	So call not upon another god with Allah, lest thou be of those who are chastised	So do not invoke any god besides Allah, lest you should be among the punished	c. 619 CE No direct report
214		And admonish thy nearest kinsmen	And warn thy tribe of near kindred	And warn thy nearest relations	Warn the nearest of your kinsfolk	c. 619 CE No direct report
215		And lower thy wing to the Believers who follow thee	And lower thy wing (in kindness) unto those believers who follow thee	And lower thy wing to the believers who follow thee	and lower your wing to the faithful who follow you	c. 619 CE No direct report
216	فَإِنْ عَصَوْكَ فَقُلْ إِنِّى بَرِىٓ ءٌ مِّمَّا تَعْمَلُونَ	Then if they disobey thee, say: "I am free (of responsibility) for what ye do!"	And if they (thy kinsfolk) disobey thee, say: Lo! I am innocent of what they do	But if they disobey thee, say: I am clear of what you do	But if they disobey you, say, ‘I am absolved of what you do.’	c. 619 CE No direct report
217		And put thy trust on the Exalted in Might, the Merciful,	And put thy trust in the Mighty, the Merciful	And rely on the Mighty, the Merciful	And put your trust in the All-mighty, the All-merciful	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
218	ٱلَّذِى يَرَىٰكَ حِينَ تَقُومُ	Who seeth thee standing forth (in prayer)	Who seeth thee when thou standest up (to pray	Who sees thee when thou standest up	who sees you when you stand [for prayer]	c. 619 CE No direct report
219		And thy movements among those who prostrate themselves	And (seeth) thine abasement among those who fall prostrate (in worship)	And thy movements among those who prostrate themselves	and your going about among those who prostrate	c. 619 CE No direct report
220		For it is He Who heareth and knoweth all things	Lo! He, only He, is the Hearer, the Knower	Surely He is the Hearing, the Knowing	Indeed He is the All-hearing, the All-knowing	c. 619 CE No direct report
221		Shall I inform you, (O people!), on whom it is that the evil ones descend	Shall I inform you upon whom the devils descend	Shall I inform you upon whom the devils descend	Should I inform you on whom the devils descend	c. 619 CE No direct report
222	تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ	They descend on every lying, wicked person	They descend on every sinful, false one	They descend upon every lying, sinful one -	They descend on every sinful liar	c. 619 CE No direct report
223	يُلْقُونَ لسَّمْعَ وَأَكْثَرُهُمْ كَٰذِبُونَ	(Into whose ears) they pour hearsay vanities, and most of them are liars	They listen eagerly, but most of them are liars	They give ear, and most of them are liars	They eavesdrop, and most of them are liars	c. 619 CE No direct report
224		And the Poets,- It is those straying in Evil, who follow them	As for poets, the erring follow them	And the poets -- the deviators follow them	As for the poets, [only] the perverse follow them	c. 619 CE No direct report
225	أَلَمْ تَرَ أَنَّهُمْ فِى كُلِّ وَادٍ يَهِيمُونَ	Seest thou not that they wander distracted in every valley?	Hast thou not seen how they stray in every valley	Seest thou not that they wander in every valley	Have you not regarded that they rove in every valley	c. 619 CE No direct report
226	وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ	And that they say what they practise not?	And how they say that which they do not	And that they say that which they do not	and that they say what they do not do	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
227	إِلَّا لَّذِينَ ءَامَنُو وَعَمِلُو لصَّلِحَٰتِ وَذَكَرُو للَّهَ كَثِيرا وَ نتَصَرُو مِ بَعْدِ مَا ظُلِمُو وَسَيَعْلَمُ لَّذِينَ ظَلَمُوَ أَىَّ مُنقَلَ يَنقَلِبُونَ	Except those who believe, work righteousness, engage much in the remembrance of God, and defend themselves only after they are unjustly attacked. And soon will the unjust assailants know what vicissitudes their affairs will take	Save those who believe and do good works, and remember Allah much, and vindicate themselves after they have been wronged. Those who do wrong will come to know by what a (great) reverse they will be overturned	Except those who believe and do good and remember Allah much, and defend themselves after they are oppressed. And they who do wrong, will know to what final place of turning they will turn back	Barring those who have faith and do righteous deeds and remember Allah greatly, and aid each other after they have been wronged. And the wrongdoers will soon know at what goal they will end up	c. 619 CE No direct report

27. An-Naml — The Ant النمل

Revelation order #48 · c. 619 CE · Makkah · 93 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ للَّهِ لرَّحْمَٰنِ لرَّحِيمِ طسٓ تِلْكَ ءَايَٰتُ لْقُرْءَانِ وَكِتَا مُّبِينٍ	These are verses of the Qur'an,-a book that makes (things) clear	Ta. Sin. These are revelations of the Qur'an and a Scripture that maketh plain	Benignant, Hearing God! These are the verses of the Qur’an and the Book	á¹¬a , Sa«n. These are the signs of the Qur’a n and a manifest Book	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
				that makes manifest		
2	هُ ى وَبُشْرَىٰ لِلْمُؤْمِنِينَ	A guide: and glad tidings for the believers,	A guidance and good tidings for believer	A guidance and good news for the believers	a guidance and good news for the faithfu	c. 619 CE No direct report
3	لَّذِينَ يُقِيمُونَ لصَّلَوٰةَ وَيُؤْتُونَ لزَّكَوٰةَ وَهُم بِ لْءَاخِرَةِ هُمْ يُوقِنُونَ	Those who establish regular prayers and give in regular charity, and also have (full) assurance of the hereafter	Who establish worship and pay the poor-due and are sure of the Hereafter	Who keep up prayer and pay the poor-rate, and they are sure of the Hereafter	—those who maintain the prayer and pay the zaka t, and who are certain of the Hereafter	c. 619 CE No direct report
4	إِنَّ لَّذِينَ لَا يُؤْمِنُونَ بِ لْءَاخِرَةِ زَيَّنَّا لَهُمْ أَعْمَٰلَهُمْ فَهُمْ يَعْمَهُونَ	As to those who believe not in the Hereafter, We have made their deeds pleasing in their eyes; and so they wander about in distraction	Lo! as for those who believe not in the Hereafter, We have made their works fairseeming unto them so that they are all astray	Those who believe not in the Hereafter, We make their deeds fair-seeming to them, but they blindly wander on	As for those who do not believe in the Hereafter, We have made their deeds seem decorous to them, and so they are bewildered	c. 619 CE No direct report
5		Such are they for whom a grievous Penalty is (waiting); and in the Hereafter theirs will be the greatest loss	Those are they for whom is the worst of punishment, and in the Hereafter they will be the greatest losers	These are they for whom is an evil chastisement, and in the Hereafter they are the greatest losers	They are the ones for whom there is a terrible punishment, and they are the ones who will be the biggest losers in the Hereafter	c. 619 CE No direct report
6	وَإِنَّكَ لَتُلَقَّى لْقُرْءَانَ مِن لَّدُنْ حَكِيمٍ عَلِيمٍ	As to thee, the Qur'an is bestowed upon thee from the presence of one who is wise and all-knowing	Lo! as for thee (Muhammad), thou verily receivest the Qur'an from the presence of One Wise, Aware	And thou art surely made to receive the Qur’an from the Wise, the Knowing	Indeed you receive the Qur’a n from One who is all-wise, all-knowing	c. 619 CE No direct report
7	إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّىٓ ءَانَسْتُ نَا ا سَـَٔاتِيكُم مِّنْهَا بِخَبَرٍ أَوْ ءَاتِيكُم بِشِهَا قَبَ لَّعَلَّكُمْ تَصْطَلُونَ	Behold! Moses said to his family: "I perceive a fire; soon will I bring you from there some information, or I will bring you a burning brand to light our fuel, that ye may warn yourselves	(Remember) when Moses said unto his household: Lo! I spy afar off a fire; I will bring you tidings thence, or bring to you a borrowed flame	When Moses said to his family: Surely I see a fire; I will bring you news thence, or bring you therefrom a burning brand, so that you may warm yourselves	When Moses said to his family, ‘Indeed I descry a fire! I will bring you some news from it, or bring you a firebrand so that you may warm yourselves.’	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			that ye may warm yourselves			
8		But when he came to the (fire), a voice was heard: "Blessed are those in the fire and those around: and glory to God, the Lord of the worlds	But when he reached it, he was called, saying: Blessed is Whosoever is in the fire and Whosoever is round about it! And Glorified be Allah, the Lord of the Worlds	So when he came to it, a voice issued, saying: Blessed is he who is in search of fire and those around it. And glory be to Allah, the Lord of the worlds	So when he came to it, he was called: ‘Blessed is He who is in the fire and who is [as well] around it, and immaculate is Allah, the Lord of all the worlds!’	c. 619 CE No direct report
9		"O Moses! verily, I am God, the exalted in might, the wise!...	O Moses! Lo! it is I, Allah, the Mighty, the Wise	O Moses, surely I am Allah, the Mighty, the Wise	‘O Moses! Indeed I am Allah, the All-mighty, the All-wise.’	c. 619 CE No direct report
10		"Now do thou throw thy rod!" But when he saw it moving (of its own accord)as if it had been a snake, he turned back in retreat, and retraced not his steps: "O Moses!" (it was said), "Fear not: truly, in My presence, those called as apostles ha ve no fear,	And throw down thy staff! But when he saw it writhing as it were a demon, he turned to flee headlong; (but it was said unto him): O Moses! Fear not! the emissaries fear not in My presence	And cast down thy rod. So when he saw it in motion as if it were a serpent, he turned back retreating and did not return. O Moses, fear not. Surely the messengers fear not in My presence -	‘Throw down your staff!’ And when he saw it wriggling, as if it were a snake, he turned his back [to flee], without looking back. ‘O Moses! ‘Do not be afraid. Indeed the apostles are not afraid before Me	c. 619 CE No direct report
11	إِلَّا مَن ظَلَمَ ثُمَّ بَدَّلَ حُسْنَۢا بَعْدَ سُوٓءٍ فَإِنِّى غَفُورٌ رَّحِيمٌ	"But if any have done wrong and have thereafter substituted good to take the place of evil, truly, I am Oft-Forgiving, Most Merciful	Save him who hath done wrong and afterward hath changed evil for good. And lo! I am Forgiving, Merciful	Nor he who does wrong, then does good instead after evil; surely I am Forgiving, Merciful	barring someone who does wrong and then makes up with goodness for [his] fault, for indeed I am all-forgiving, all-merciful.’	c. 619 CE No direct report
12	وَأَدْخِلْ يَدَكَ فِى جَيْبِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوٓءٍ فِى تِسْعِ ءَايَٰتٍ إِلَىٰ	"Now put thy hand into thy bosom, and it will come forth white without stain (or harm): (these are)	And put thy hand into the bosom of thy robe, it will come forth	And put thy hand into thy bosom, it will come forth white without evil,	‘Insert your hand into your bosom. It will emerge white, without any fault, —among nine signs for Pharaoh and his people.	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	فِرْعَوْنَ وَقَوْمِهِ إِنَّهُمْ كَانُو قَوْمًا فَٰسِقِينَ	among the nine Signs (thou wilt take) to Pharaoh and his people: for they are a people rebellious in transgression."	white but unhurt. (This will be one) among nine tokens unto Pharaoh and his people Lo! they were ever evil-living folk	among nine signs to Pharaoh and his people. Surely they are a transgressing people	Indeed they are a transgressing lot.’	
13	فَلَمَّا جَآءَتْهُمْ ءَايَٰتُنَا مُبْصِرَةً قَالُوا هَٰذَا سِحْرٌ مُّبِينٌ	But when Our Signs came to them, that should have opened their eyes, they said: "This is sorcery manifest!"	But when Our tokens came unto them, plain to see, they said: This is mere magic	So when our clear signs came to them, they said: This is clear enchantment	But when Our signs came to them, as eye-openers, they said, ‘This is plain magic.’	c. 619 CE No direct report
14		And they rejected those Signs in iniquity and arrogance, though their souls were convinced thereof: so see what was the end of those who acted corruptly	And they denied them, though their souls acknowledged them, for spite and arrogance. Then see the nature of the consequence for the wrong-doers	And they denied them unjustly and proudly, while their souls were convinced of them. See then, what was the end of the mischief-makers	They impugned them —though they were convinced in their hearts— wrongfully and defiantly. So observe how was the fate of the agents of corruption	c. 619 CE No direct report
15		We gave (in the past) knowledge to David and Solomon: And they both said: "Praise be to God, Who has favoured us above many of his servants who believe!"	And We verily gave knowledge unto David and Solomon, and they said: Praise be to Allah, Who hath preferred us above many of His believing slaves	And certainly We gave knowledge to David and Solomon. And they said: Praise be to Allah, Who has made us excel many of His believing servants	Certainly We gave David and Solomon knowledge, and they said, ‘All praise belongs to Allah, who granted us an advantage over many of His faithful servants.’	c. 619 CE No direct report
16		And Solomon was David's heir. He said: "O ye people! We have been taught the speech of birds, and on us has been bestowed (a little) of all things: this is indeed Grace manifest (from God.)"	And Solomon was David's heir. And he said: O mankind! Lo! we have been taught the language of birds, and have been given	And Solomon was David’s heir, and he said: O men, we have been taught the speech of birds, and we have been granted of all things. Surely	Solomon inherited from David, and he said, ‘O people! We have been taught the speech of the birds, and we have been given out of everything. Indeed this is a manifest advantage.’	c. 619 CE No direct report

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			(abundance) of all things. This surely is evident favour	this is manifest grace		
17	وَحُشِرَ لِسُلَيْمٰنَ جُنُودُهُ مِنَ لْجِنِّ وَ لْإِنسِ وَ لطَّيْرِ فَهُمْ يُوزَعُونَ	And before Solomon were marshalled his hosts,- of Jinns and men and birds, and they were all kept in order and ranks	And there were gathered together unto Solomon his armies of the jinn and humankind, and of the birds, and they were set in battle order	And his hosts of the jinn and the men and the birds were gathered to Solomon, and they were formed into groups	[Once] Solomon’s hosts were marched out for him, comprising jinn, humans, and birds, and they were held in check	c. 619 CE No direct report
18	حَتّٰىٓ إِذَآ أَتَوْ عَلَىٰ وَادِ لنَّمْلِ قَالَتْ نَمْلَ يٰٓأَيُّهَا لنَّمْلُ دْخُلُو مَسٰكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمٰنُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ	At length, when they came to a (lowly) valley of ants, one of the ants said: "O ye ants, get into your habitations, lest Solomon and his hosts crush you (under foot) without knowing it."	Till, when they reached the Valley of the Ants, an ant exclaimed: O ants! Enter your dwellings lest Solomon and his armies crush you, unperceiving	Until when they came to the valley of the Naml, a Namlite said: O Naml, enter your houses, (lest) Solomon and his hosts crush you, while they know not	When they came to the Valley of Ants, an ant said, ‘O ants! Enter your dwellings, lest Solomon and his hosts should trample on you while they are unaware.’	c. 619 CE No direct report
19		So he smiled, amused at her speech; and he said: "O my Lord! so order me that I may be grateful for Thy favours, which thou hast bestowed on me and on my parents, and that I may work the righteousness that will please Thee: And admit me, by Th y Grace, to the ranks of Thy righteous Servants."	And (Solomon) smiled, laughing at her speech, and said: My Lord, arouse me to be thankful for Thy favour wherewith Thou hast favoured me and my parents, and to do good that shall be pleasing unto Thee, and include me in (the number of) Thy righteous slaves	So he smiled, wondering at her word, and said: My Lord, grant me that I may be grateful for Thy favour which Thou hast bestowed on me and on my parents, and that I may do good such as Thou art pleased with, and admit me, by Thy mercy, among Thy righteous servants	Whereat he smiled, amused at its words, and he said, ‘My Lord! Inspire me to give thanks for Your blessing with which You have blessed me and my parents, and that I may do righteous deeds which may please You, and admit me, by Your mercy, among Your righteous servants.’	c. 619 CE No direct report
20		And he took a muster of the Birds; and he said: "Why is it I	And he sought among the birds and said: How is	And he reviewed the birds, then said: How is it I	[One day] he reviewed the birds, and said, ‘Why do I not see the	c. 619 CE No

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		see not the Hoopoe? Or is he among the absentees	it that I see not the hoopoe, or is he among the absent	see not Hudhud, or is it that he is one of the absentees	hoopoe? Or is he absent? ’	direct report
21	لَأُعَذِّبَنَّهُۥ عَذَابًا شَدِيدًا أَوْ لَأَا۟ذْبَحَنَّهُۥٓ أَوْ لَيَأْتِيَنِّى بِسُلْطَٰنٍ مُّبِينٍ	"I will certainly punish him with a severe penalty, or execute him, unless he bring me a clear reason (for absence)."	I verily will punish him with hard punishment or I verily will slay him, or he verily shall bring me a plain excuse	I will certainly punish him with a severe punishment, or kill him, or he shall bring me a clear excuse	‘I will surely punish him with a severe punishment, or I will surely behead him, unless he brings a clear-cut excuse.’	c. 619 CE No direct report
22	فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطتُ بِمَا لَمْ تُحِطْ بِهِۦ وَجِئْتُكَ مِن سَبَإٍۭ بِنَبَإٍ يَقِينٍ	But the Hoopoe tarried not far: he (came up and) said: "I have compassed (territory) which thou hast not compassed, and I have come to thee from Saba with tidings true	But he was not long in coming, and he said: I have found out (a thing) that thou apprehendest not, and I come unto thee from Sheba with sure tidings	And he tarried not long, then said: I have compassed that which thou has not compassed and I have come to thee from Saba’ with sure information -	He did not stay for long [before he turned up] and said, ‘I have alighted on something which you have not alighted on, and I have brought you from Sheba a definite report	c. 619 CE No direct report
23	إِنِّى وَجَدتُّ ٱمْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِن كُلِّ شَىْءٍ وَلَهَا عَرْشٌ عَظِيمٌ	"I found (there) a woman ruling over them and provided with every requisite; and she has a magnificent throne	Lo! I found a woman ruling over them, and she hath been given (abundance) of all things, and hers is a mighty throne	I found a woman ruling over them, and she has been given of everything and she has a mighty throne	I found a woman ruling over them, and she has been given everything, and she has a great throne	c. 619 CE No direct report
24	وَجَدتُّهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِن دُونِ ٱللَّهِ وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ فَصَدَّهُمْ عَنِ ٱلسَّبِيلِ فَهُمْ لَا يَهْتَدُونَ	"I found her and her people worshipping the sun besides God: Satan has made their deeds seem pleasing in their eyes, and has kept them away from the Path,- so they receive no guidance,	I found her and her people worshipping the sun instead of Allah; and Satan maketh their works fairseeming unto them, and debarreth them from the way (of Truth), so that they go not aright	I found her and her people adoring the sun instead of Allah, and the devil has made their deeds fair-seeming to them and turned them from the way, so they go not aright -	I found her and her people prostrating to the sun instead of Allah, and Satan has made their deeds seem decorous to them —thus he has barred them from the way [of Allah], so they are not guided—	c. 619 CE No direct report

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25	أَلَّا يَسْجُدُو لِلَّهِ لَّذِى يُخْرِجُ لْخَبْءَ فِى لسَّمَٰوَٰتِ وَ لْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ	"(Kept them away from the Path), that they should not worship God, Who brings to light what is hidden in the heavens and the earth, and knows what ye hide and what ye reveal	So that they worship not Allah, Who bringeth forth the hidden in the heavens and the earth, and knoweth what ye hide and what ye proclaim	So that they worship not Allah, Who brings forth what is hidden in the heavens and the earth and knows what you hide and what you proclaim	so that they do not prostrate themselves to Allah, who brings out the hidden in the heavens and the earth, and He knows whatever you hide and whatever you disclose	c. 619 CE No direct report
26		"God!- there is no god but He!- Lord of the Throne Supreme!"	Allah; there is no Allah save Him, the Lord of the Tremendous Throne	Allah, there is no God but He, the Lord of the mighty Throne	Allah—there is no god except Him— is the Lord of the Great Throne.’	c. 619 CE No direct report
27		(Solomon) said: "Soon shall we see whether thou hast told the truth or lied	(Solomon) said: We shall see whether thou speakest truth or whether thou art of the liars	He said: We shall see whether thou speakest the truth or whether thou art a liar	He said, ‘We shall see whether you are truthful, or if you are one of the liars.’	c. 619 CE No direct report
28	ذْهَب بِّكِتَٰبِى هَٰذَا فَأَلْقِهْ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَ نظُرْ مَاذَا يَرْجِعُونَ	"Go thou, with this letter of mine, and deliver it to them: then draw back from them, and (wait to) see what answer they return"..	Go with this my letter and throw it down unto them; then turn away and see what (answer) they return	Take this my letter and hand it over to them, then turn from them and see what (answer) they return	Take this letter of mine and deliver it to them. Then draw away from them and observe what [response] they return.’	c. 619 CE No direct report
29	قَالَتْ يَٰٓأَيُّهَا لْمَلَؤُا إِنِّىٓ أُلْقِىَ إِلَىَّ كِتَٰبٌ كَرِيمٌ	(The queen) said: "Ye chiefs! here is delivered to me - a letter worthy of respect	(The Queen of Sheba) said (when she received the letter): O chieftains! Lo! there hath been thrown unto me a noble letter	She said: O chiefs, an honourable letter has been delivered to me	She said, ‘O [members of the] elite! Indeed a noble letter has been delivered to me	c. 619 CE No direct report
30		"It is from Solomon, and is (as follows): 'In the name of God, Most Gracious, Most Merciful	Lo! it is from Solomon, and lo! it is: In the name of Allah, the Beneficent, the Merciful	It is from Solomon, and it is in the name of Allah, the Beneficent, the Merciful	It is from Solomon, and it begins in the name of Allah, the All-beneficent, the All-merciful	c. 619 CE No direct report
31	أَلَّا تَعْلُو عَلَىَّ وَأْتُونِى مُسْلِمِينَ	"'Be ye not arrogant against me,	Exalt not yourselves	Proclaiming, Exalt not	[It states,] ‘‘Do not defy	c. 619 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		but come to me in submission (to the true Religion).'"	against me, but come unto me as those who surrender	yourselves against me and come to me in submission	me, and come to me in submission.’’ ’	No direct report
32	قَالَتْ يَٰٓأَيُّهَا ٱلْمَلَؤُا۟ أَفْتُونِى فِىٓ أَمْرِى مَا كُنتُ قَاطِعَةً أَمْرًا حَتَّىٰ تَشْهَدُونِ	She said: "Ye chiefs! advise me in (this) my affair: no affair have I decided except in your presence."	She said: O chieftains! Pronounce for me in my case. I decide no case till ye are present with me	She said: O chiefs, advise me respecting my affair; I never decide an affair until you are in my presence	She said, ‘O [members of the] elite! Give me your opinion concerning my matter. I do not decide any matter until you are present.’	c. 619 CE No direct report
33	قَالُوا۟ نَحْنُ أُو۟لُوا۟ قُوَّةٍ وَأُو۟لُوا۟ بَأْسٍ شَدِيدٍ وَٱلْأَمْرُ إِلَيْكِ فَٱنظُرِى مَاذَا تَأْمُرِينَ	They said: "We are endued with strength, and given to vehement war: but the command is with thee; so consider what thou wilt command."	They said: We are lords of might and lords of great prowess, but it is for thee to command; so consider what thou wilt command	They said: We are possessors of strength and possessors of mighty prowess. And the command is thine, so consider what thou wilt command	They said, ‘We are powerful and possess a great might. But it is up to you to command. So see what you will command.’	c. 619 CE No direct report
34	قَالَتْ إِنَّ ٱلْمُلُوكَ إِذَا دَخَلُوا۟ قَرْيَةً أَفْسَدُوهَا وَجَعَلُوٓا۟ أَعِزَّةَ أَهْلِهَآ أَذِلَّةً وَكَذَٰلِكَ يَفْعَلُونَ	She said: "Kings, when they enter a country, despoil it, and make the noblest of its people its meanest thus do they behave	She said: Lo! kings, when they enter a township, ruin it and make the honour of its people shame. Thus will they do	She said: Surely the kings, when they enter a town, ruin it and make the noblest of its people to be low; and thus they do	She said, ‘Indeed when kings enter a town, they devastate it, and reduce the mightiest of its people to the most abased. That is how they act	c. 619 CE No direct report
35		"But I am going to send him a present, and (wait) to see with what (answer) return (my) ambassadors."	But lo! I am going to send a present unto them, and to see with what (answer) the messengers return	And surely I am going to send them a present, and to see what (answer) the messengers bring back	I will send them a gift, and I shall see what the envoys bring back.’	c. 619 CE No direct report
36	فَلَمَّا جَآءَ سُلَيْمَٰنَ قَالَ أَتُمِدُّونَنِ بِمَالٍ فَمَآ ءَاتَىٰنِۦَ ٱللَّهُ خَيْرٌ مِّمَّآ ءَاتَىٰكُم بَلْ أَنتُم بِهَدِيَّتِكُمْ تَفْرَحُونَ	Now when (the embassy) came to Solomon, he said: "Will ye give me abundance in wealth? But that which God has given me is better	So when (the envoy) came unto Solomon, (the King) said: What! Would ye help me with wealth? But that	So when (the envoy) came to Solomon, he said: Will you help me with wealth? But what Allah has	So when he came to Solomon, he said, ‘Are you aiding me with wealth? What Allah has given me is better than what He has given you. Rather you are exultant over your gift	c. 619 CE No direct report

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		than that which He has given you! Nay it is ye who rejoice in your gift	which Allah hath given me is better than that which He hath given you. Nay it is ye (and not I) who exult in your gift	given me is better than that which He has given you. Nay, you are exultant because of your present		
37	ٱرْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُم بِجُنُودٍ لَّا قِبَلَ لَهُم بِهَا وَلَنُخْرِجَنَّهُم مِّنْهَآ أَذِلَّةً وَهُمْ صَٰغِرُونَ	"Go back to them, and be sure we shall come to them with such hosts as they will never be able to meet: We shall expel them from there in disgrace, and they will feel humbled (indeed)."	Return unto them. We verily shall come unto them with hosts that they cannot resist, and we shall drive them out from thence with shame, and they will be abased	Go back to them, so we shall certainly come to them with hosts which they have no power to oppose, and we shall certainly expel them therefrom in disgrace, while they are abased	Go back to them, for we will come at them with hosts which they cannot face, and we will expel them from it, abased, and they shall be degraded.’	c. 619 CE No direct report
38	قَالَ يَٰٓأَيُّهَا ٱلْمَلَؤُا۟ أَيُّكُمْ يَأْتِينِى بِعَرْشِهَا قَبْلَ أَن يَأْتُونِى مُسْلِمِينَ	He said (to his own men): "Ye chiefs! which of you can bring me her throne before they come to me in submission?"	He said: O chiefs! Which of you will bring me her throne before they come unto me, surrendering	He said: O chiefs, which of you can bring me her throne before they come to me in submission	He said, ‘O [members of the] elite! Which of you will bring me her throne before they come to me in submission? ’	c. 619 CE No direct report
39	قَالَ عِفْرِيتٌ مِّنَ ٱلْجِنِّ أَنَا۠ ءَاتِيكَ بِهِۦ قَبْلَ أَن تَقُومَ مِن مَّقَامِكَ وَإِنِّى عَلَيْهِ لَقَوِىٌّ أَمِينٌ	Said an 'Ifrit, of the Jinns: "I will bring it to thee before thou rise from thy council: indeed I have full strength for the purpose, and may be trusted."	A stalwart of the jinn said: I will bring it thee before thou canst rise from thy place. Lo! I verily am strong and trusty for such work	One audacious among the jinn said: I will bring it to thee before thou rise up from thy place; and surely I am strong, trusty for it	An afreet from among the jinn said, ‘I will bring it to you before you rise from your place. Indeed I have the power for it and am trustworthy.’	c. 619 CE No direct report
40	قَالَ ٱلَّذِى عِندَهُۥ عِلْمٌ مِّنَ ٱلْكِتَٰبِ أَنَا۠ ءَاتِيكَ بِهِۦ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَءَاهُ مُسْتَقِرًّا عِندَهُۥ قَالَ هَٰذَا مِن فَضْلِ رَبِّى لِيَبْلُوَنِىٓ ءَأَشْكُرُ أَمْ أَكْفُرُ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِۦ وَمَن كَفَرَ فَإِنَّ رَبِّى غَنِىٌّ كَرِيمٌ	Said one who had knowledge of the Book: "I will bring it to thee within the twinkling of an eye!" Then when (Solomon) saw it placed firmly before him, he said: "This is by the	One with whom was knowledge of the Scripture said: I will bring it thee before thy gaze returneth unto thee. And when he saw it set in his presence,	One having knowledge of the Book said: I will bring it to thee in the twinkling of an eye. Then when he saw it settled beside him, he said: This is of	The one who had knowledge of the Book said, ‘I will bring it to you in the twinkling of an eye.’ So when he saw it set near him, he said, ‘This is by the grace of my Lord, to test me if I will give thanks or be ungrateful. And whoever gives thanks, gives thanks	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		Grace of my Lord!- to test me whether I am grateful or ungrateful! a nd if any is grateful, truly his gratitude is (a gain) for his own soul; but if any is ungrateful, truly my Lord is Free of all Needs, Supreme in Honour !"	(Solomon) said: This is of the bounty of my Lord, that He may try me whether I give thanks or am ungrateful. Whosoever giveth thanks he only giveth thanks for (the good of) his own soul; and whosoever is ungrateful (is ungrateful only to his own soul's hurt). For lo! my Lord is Absolute in independence, Bountiful	the grace of my Lord, that He may try me whether I am grateful or ungrateful. And whoever is grateful, he is grateful only for his own soul, and whoever is ungrateful, then surely my Lord is Self-sufficient, Bountiful	only for his own sake. And whoever is ungrateful [should know that] my Lord is indeed all-sufficient, all-generous.’	
41	قَالَ نَكِّرُو لَهَا عَرْشَهَا نَنظُرْ أَتَهْتَدِىٓ أَمْ تَكُونُ مِنَ لَّذِينَ لَا يَهْتَدُونَ	He said: "Transform her throne out of all recognition by her: let us see whether she is guided (to the truth) or is one of those who receive no guidance."	He said: Disguise her throne for her that we may see whether she will go aright or be of those not rightly guided	He said: Alter her throne for her; we may see whether she follows the right way or is of those who go not aright	He said, ‘Disguise her throne for her, so that we may see whether she is discerning or if she is one of the undiscerning ones.’	c. 619 CE No direct report
42	فَلَمَّا جَآءَتْ قِيلَ أَهَٰكَذَا عَرْشُكِ قَالَتْ كَأَنَّهُۥ هُوَ وَأُوتِينَا لْعِلْمَ مِن قَبْلِهَا وَكُنَّا مُسْلِمِينَ	So when she arrived, she was asked, "Is this thy throne?" She said, "It was just like this; and knowledge was bestowed on us in advance of this, and we have submitted to God (in Islam)."	So, when she came, it was said (unto her): Is thy throne like this? She said: (It is) as though it were the very one. And (Solomon said): We were given the knowledge before her and we had surrendered (to Allah)	So when she came, it was said: Was thy throne like this? She said: It is as it were the same; and we were given the knowledge before about it, and we submitted	So when she came, it was said [to her], ‘Is your throne like this one? ’ She said, ‘It seems to be the same, and we were informed before it, and we had submitted.’	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
43	وَصَدَّهَا مَا كَانَت تَّعْبُدُ مِن دُونِ لِلَّهِ إِنَّهَا كَانَتْ مِن قَوْ كُفِرِينَ	And he diverted her from the worship of others besides God: for she was (sprung) of a people that had no faith	And (all) that she was wont to worship instead of Allah hindered her, for she came of disbelieving folk	And that which she worshipped besides Allah prevented her; for she was of a disbelieving people	She had been barred [from the way of Allah] by what she used to worship besides Allah, for she belonged to a faithless people	c. 619 CE No direct report
44		She was asked to enter the lofty Palace: but when she saw it, she thought it was a lake of water, and she (tucked up her skirts), uncovering her legs. He said: "This is but a palace paved smooth with slabs of glass." She said: "O my Lord! I ha ve indeed wronged my soul: I do (now) submit (in Islam), with Solomon, to the Lord of the Worlds."	It was said unto her: Enter the hall. And when she saw it she deemed it a pool and bared her legs. (Solomon) said: Lo! it is a hall, made smooth, of glass. She said: My Lord! Lo! I have wronged myself, and I surrender with Solomon unto Allah, the Lord of the Worlds	It was said to her: Enter the palace. But when she saw it she deemed it to be a great expanse of water, and prepared herself to meet the difficulty. He said: Surely it is a palace made smooth with glass. She said: My Lord, surely I have wronged myself, and I submit with Solomon to Allah, the Lord of the worlds	It was said to her, ‘Enter the palace.’ So when she saw it, she supposed it to be a pool of water, and she bared her shanks. He said, ‘It is a palace paved with crystal.’ She said, ‘My Lord! Indeed I have wronged myself, and I submit with Solomon to Allah, the Lord of all the worlds.’	c. 619 CE No direct report
45	وَلَقَدْ أَرْسَلْنَآ إِلَىٰ ثَمُودَ أَخَاهُمْ صَٰلِحًا أَنِ عْبُدُو لَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ	We sent (aforetime), to the Thamud, their brother Salih, saying, "Serve God": But behold, they became two factions quarrelling with each other	And We verily sent unto Thamud their brother Salih, saying: Worship Allah. And lo! they (then became two parties quarrelling	And certainly We sent to Thamud their brother Salih saying: Serve Allah. Then lo! they became two parties, contending	Certainly We sent to Thamud á¹¢a liá¸¥, their brother, [with the summons:] ‘Worship Allah!’ But thereat they became two groups contending with each other	c. 619 CE No direct report
46	قَالَ يَٰقَوْمِ لِمَ تَسْتَعْجِلُونَ بِ لسَّيِّئَةِ قَبْلَ لْحَسَنَةِ لَوْلَا تَسْتَغْفِرُونَ للَّهَ لَعَلَّكُمْ تُرْحَمُونَ	He said: "O my people! why ask ye to hasten on the evil in preference to the good? If only ye ask God for forgiveness, ye may hope to receive mercy	He said: O my people! Why will ye hasten on the evil rather than the good? Why will ye not ask pardon of Allah,	He said: O my people, who do you hasten on the evil before the good? Why do you not ask forgiveness of	He said, ‘O My people! Why do you press for evil sooner than for good? Why do you not plead to Allah for forgiveness so that you may receive His mercy? ’	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			that ye may receive mercy	Allah so that you may have mercy		
47	قَالُو طَّيَّرْنَا بِكَ وَبِمَن مَّعَكَ قَالَ طَٰٓئِرُكُمْ عِندَ ٱللَّهِ بَلْ أَنتُمْ قَوْمٌ تُفْتَنُونَ	They said: "Ill omen do we augur from thee and those that are with thee". He said: "Your ill omen is with God; yea, ye are a people under trial."	They said: We augur evil of thee and those with thee. He said: Your evil augury is with Allah. Nay, but ye are folk that are being tested	They said: We augur evil of thee and those with thee. He said: Your evil augury is with Allah; nay, you are a people who are tried	They said, ‘We take for a bad omen you and those who are with you.’ He said, ‘Your bad omens are with Allah. Rather you are a people being tested.’	c. 619 CE No direct report
48	وَكَانَ فِى ٱلْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِى ٱلْأَرْضِ وَلَا يُصْلِحُونَ	There were in the city nine men of a family, who made mischief in the land, and would not reform	And there were in the city nine persons who made mischief in the land and reformed not	And there were in the city nine persons who made mischief in the land and did not act aright	There were nine persons in the city who caused corruption in the land, and did not bring about any reform	c. 619 CE No direct report
49	قَالُو تَقَاسَمُو بِ ٱللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَٰدِقُونَ	They said: "Swear a mutual oath by God that we shall make a secret night attack on him and his people, and that we shall then say to his heir (when he seeks vengeance): 'We were not present at the slaughter of his people, and we are positively telling the truth.'"	They said: Swear one to another by Allah that we verily will attack him and his household by night, and afterward we will surely say unto his friend: We witnessed not the destruction of his household. And lo! we are truthtellers	They said: Swear one to another by Allah that we shall attack him and his family by night, then we shall say to his heir: We witnessed not the destruction of his family, and we are surely truthful	They said, ‘[Let us] swear together by Allah that we will attack him and his family by night. Then we will surely tell his heir that we were not present at the murder of his family and we indeed speak the truth.’	c. 619 CE No direct report
50	وَمَكَرُو مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ	They plotted and planned, but We too planned, even while they perceived it not	So they plotted a plot: and We plotted a plot, while they perceived not	And they planned a plan, and We planned a plan, while they perceived not	They devised a plot, and We [too] devised a plan, but they were not aware	c. 619 CE No direct report
51	فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ مَكْرِهِمْ أَنَّا دَمَّرْنَٰهُمْ وَقَوْمَهُمْ أَجْمَعِينَ	Then see what was the end of their plot!- this, that We destroyed them and their people, all (of them)	Then see the nature of the consequence of their plotting, for lo! We destroyed them	See, then, what was the end of their plan, that We destroyed them and their people, all (of them)	So observe how was the outcome of their plotting, as We destroyed them and all their people	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			and their people, every one			
52	فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً بِمَا ظَلَمُوٓاْ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَعْلَمُونَ	Now such were their houses, - in utter ruin, - because they practised wrong-doing. Verily in this is a Sign for people of knowledge	See, yonder are their dwellings empty and in ruins because they did wrong. Lo! herein is indeed a portent for a people who have knowledge	So those are their houses fallen own because they were iniquitous. Surely there is a sign in this for a people who know	So there lay their houses, fallen in ruin, because of their wrongdoing. There is indeed a sign in that for a people who have knowledge	c. 619 CE No direct report
53	وَأَنجَيْنَا ٱلَّذِينَ ءَامَنُواْ وَكَانُواْ يَتَّقُونَ	And We saved those who believed and practised righteousness	And we saved those who believed and used to ward off (evil)	And We delivered those who believed and kept their duty	And We delivered those who had faith and were Godwary	c. 619 CE No direct report
54	وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ أَتَأْتُونَ ٱلْفَٰحِشَةَ وَأَنتُمْ تُبْصِرُونَ	(We also sent) Lut (as an apostle): behold, He said to his people, "Do ye do what is shameful though ye see (its iniquity)	And Lot! when he said unto his folk: Will ye commit abomination knowingly	And Lot, when he said to his people: Do you commit foul deeds, while you see	And Lot, when he said to his people, ‘What! Do you commit this indecency while you see [with your own eyes]	c. 619 CE No direct report
55	أَئِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ شَهْوَةً مِّن دُونِ ٱلنِّسَآءِ بَلْ أَنتُمْ قَوْمٌ تَجْهَلُونَ	Would ye really approach men in your lusts rather than women? Nay, ye are a people (grossly) ignorant	Must ye needs lust after men instead of women? Nay, but ye are folk who act senselessly	Will you come to men lustfully rather than women? Nay, you are a people who act ignorantly	Do you approach men with [sexual] desire instead of women?! Rather you are a senseless lot!’	c. 619 CE No direct report
56	فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوٓاْ أَخْرِجُوهُم مِّن قَرْيَتِكُمْ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ	But his people gave no other answer but this: they said, "Drive out the followers of Lut from your city: these are indeed men who want to be clean and pure!"	But the answer of his folk was naught save that they said: Expel the household of Lot from your township, for they (forsooth) are folk who would keep clean	But the answer of his people was naught except that they said: Drive out Lot’s followers from your town; surely they are a people who would keep pure	But the only answer of his people was that they said, ‘Expel Lot’s family from your town! They are indeed a puritanical lot.’	c. 619 CE No direct report
57		But We saved him and his family, except his wife; her We destined to be of those who lagged behind	Then We saved him and his household save his wife; We destined her to be of those who stayed behind	But We delivered him and his followers except his wife; We ordained her to be of those	So We delivered him and his family, except his wife. We ordained her to be among those who remained behind	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
				who remained behind		
58		And We rained down on them a shower (of brimstone): and evil was the shower on those who were admonished (but heeded not)	And We rained a rain upon them. Dreadful is the rain of those who have been warned	And We rained on them a rain; so evil was the rain on those who had been warned	Then We poured down upon them a rain [of stones]. So evil was the rain of those who were warned	c. 619 CE No direct report
59	قُلِ ٱلْحَمْدُ لِلَّهِ وَسَلَٰمٌ عَلَىٰ عِبَادِهِ ٱلَّذِينَ ٱصْطَفَىٰٓ ءَآللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ	Say: Praise be to God, and Peace on his servants whom He has chosen (for his Message). (Who) is better?- God or the false gods they associate (with Him)	Say (O Muhammad): Praise be to Allah, and peace be on His slaves whom He hath chosen! Is Allah best, or (all) that ye ascribe as partners (unto Him)	Say: Praise be to Allah and peace on His servants whom He has chosen! Is Allah better or what they associate (with Him)	Say, ‘All praise belongs to Allah, and Peace be to His servants whom He has chosen.’ Is Allah better, or the partners they ascribe [to Him]	c. 619 CE No direct report
60	أَمَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَأَنزَلَ لَكُم مِّنَ ٱلسَّمَآءِ مَآءً فَأَنۢبَتْنَا بِهِۦ حَدَآئِقَ ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ أَن تُنۢبِتُوا شَجَرَهَآ أَءِلَٰهٌ مَّعَ ٱللَّهِ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ	Or, Who has created the heavens and the earth, and Who sends you down rain from the sky? Yea, with it We cause to grow well-planted orchards full of beauty of delight: it is not in your power to cause the growth of the trees in them. (Can there be another) god besides God? Nay, they are a people who swerve from justice	Is not He (best) Who created the heavens and the earth, and sendeth down for you water from the sky wherewith We cause to spring forth joyous orchards, whose trees it never hath been yours to cause to grow. Is there any Allah beside Allah? Nay, but they are folk who ascribe equals (unto Him)	Or, Who created the heavens and the earth, and sends down for you water from the cloud? Then We cause to grow thereby beautiful gardens -- it is not possible for you to make the trees thereof to grow. Is there a god with Allah? Nay, they are a people who deviate	Is He who created the heavens and the earth, and sends down for you water from the sky, whereby We grow delightful gardens, whose trees you could never cause to grow. . . ? What! Is there a god besides Allah? Rather they are a lot who equate [others with Allah]	c. 619 CE No direct report
61	أَمَّن جَعَلَ ٱلْأَرْضَ قَرَارًا وَجَعَلَ خِلَٰلَهَآ أَنْهَٰرًا وَجَعَلَ لَهَا رَوَٰسِيَ وَجَعَلَ بَيْنَ ٱلْبَحْرَيْنِ حَاجِزًا أَءِلَٰهٌ مَّعَ ٱللَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ	Or, Who has made the earth firm to live in; made rivers in its midst; set thereon mountains immovable; and made a separating	Is not He (best) Who made the earth a fixed abode, and placed rivers in the folds	Or, Who made the earth a resting-place, and made in it rivers, and raised on it mountains,	Is He who made the earth an abode [for you], and made rivers [flowing] through it, and set firm mountains for it, and set a barrier between	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		bar between the two bodies of flowing water? (can there be another) god besides God? Nay, most of them know not	thereof, and placed firm hills therein, and hath set a barrier between the two seas? Is there any Allah beside Allah? Nay, but most of them know not	and placed between the two seas a barrier? Is there a god with Allah? Nay, most of them know not	the two seas. . . ? What! Is there a god besides Allah? Rather most of them do not know	
62	أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ ٱلسُّوٓءَ وَيَجْعَلُكُمْ خُلَفَآءَ ٱلْأَرْضِ أَءِلَٰهٌ مَّعَ ٱللَّهِ قَلِيلًا مَّا تَذَكَّرُونَ	Or, Who listens to the (soul) distressed when it calls on Him, and Who relieves its suffering, and makes you (mankind) inheritors of the earth? (Can there be another) god besides God? Little it is that ye heed	Is not He (best) Who answereth the wronged one when he crieth unto Him and removeth the evil, and hath made you viceroys of the earth? Is there any Allah beside Allah? Little do they reflect	Or, Who answers the distressed one when he calls upon Him and removes the evil, and will make you successors in the earth? Is there a god with Allah? Little is it that you mind	Is He who answers the call of the distressed [person] when he invokes Him and removes his distress, and makes you the earth’s successors. . . ? What! Is there a god besides Allah? Little is the admonition that you take	c. 619 CE No direct report
63	أَمَّن يَهْدِيكُمْ فِى ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ وَمَن يُرْسِلُ ٱلرِّيَٰحَ بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦٓ أَءِلَٰهٌ مَّعَ ٱللَّهِ تَعَٰلَى ٱللَّهُ عَمَّا يُشْرِكُونَ	Or, Who guides you through the depths of darkness on land and sea, and Who sends the winds as heralds of glad tidings, going before His Mercy? (Can there be another) god besides God?- High is God above what they associate with Him	Is not He (best) Who guideth you in the darkness of the land and the sea, He Who sendeth the winds as heralds of His mercy? Is there any Allah beside Allah? High Exalted be Allah from all that they ascribe as partner (unto Him)	Or, Who guides you in the darkness of the land and the sea, and Who sends the winds as good news before His mercy? Is there a god with Allah? Exalted by Allah above what they associate (with Him)	Is He who guides you in the darkness of land and sea and who sends the winds as harbingers of His mercy. . . ? What! Is there a god besides Allah? Exalted is Allah above [having] any partners they ascribe [to Him]	c. 619 CE No direct report
64	أَمَّن يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَمَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ أَءِلَٰهٌ مَّعَ ٱللَّهِ قُلْ هَاتُوا۟ بُرْهَٰنَكُمْ إِن كُنتُمْ صَٰدِقِينَ	Or, Who originates creation, then repeats it, and who gives you sustenance from heaven and earth? (Can there be another) god besides God? Say, "Bring forth	Is not He (best) Who produceth creation, then reproduceth it, and Who provideth for you from the heaven and the	Or, Who originates the creation, then reproduces it, and Who gives you sustenance from the heaven and the earth? Is	Is He who originates the creation, then He will bring it back, and who provides for you from the sky and the earth. . . ? What! Is there a god besides Allah? Say, ‘Produce your	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		your argument, if ye are telling the truth!"	earth? Is there any Allah beside Allah? Say: Bring your proof, if ye are truthful	there a god with Allah? Say: Bring your proof, if you are truthful	evidence, should you be truthful.’	
65	قُل لَّا يَعْلَمُ مَن فِى لسَّمَٰوٰتِ وَ لْأَرْضِ لْغَيْبَ إِلَّا للَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ	Say: None in the heavens or on earth, except God, knows what is hidden: nor can they perceive when they shall be raised up (for Judgment)	Say (O Muhammad): None in the heavens and the earth knoweth the Unseen save Allah; and they know not when they will be raised (again)	Say: No one in the heavens and the earth knows the unseen but Allah; and they know not when they will be raised	Say, ‘No one in the heavens or the earth knows the Unseen except Allah, and they are not aware when they will be resurrected.’	c. 619 CE No direct report
66	بَلِ دَّرَكَ عِلْمُهُمْ فِى لْءَاخِرَةِ بَلْ هُمْ فِى شَ مِّنْهَا بَلْ هُم مِّنْهَا عَمُونَ	Still less can their knowledge comprehend the Hereafter: Nay, they are in doubt and uncertainty thereanent; nay, they are blind thereunto	Nay, but doth their knowledge reach to the Hereafter? Nay, for they are in doubt concerning it. Nay, for they cannot see it	Nay, their knowledge reaches not the Hereafter. Nay, they are in doubt about it. Nay, they are blind to it	Do they comprehend the knowledge of the Hereafter? No, they are in doubt about it. Rather they are blind to it	c. 619 CE No direct report
67	وَقَالَ لَّذِينَ كَفَرُوٓ أَءِذَا كُنَّا تُرَٰ وَءَابَآؤُنَآ أَئِنَّا لَمُخْرَجُونَ	The Unbelievers say: "What! when we become dust,- we and our fathers,- shall we really be raised (from the dead)	Yet those who disbelieve say: When we have become dust like our fathers, shall we verily be brought forth (again)	And those who disbelieve say: When we have become dust and our fathers (too), shall we indeed be brought forth	The faithless say, ‘What! When we and our fathers have become dust shall we indeed be raised [from the dead]	c. 619 CE No direct report
68		"It is true we were promised this,- we and our fathers before (us): these are nothing but tales of the ancients."	We were promised this, forsooth, we and our fathers. (All) this is naught but fables of the men of old	We have certainly been promised this -- we and our fathers before; these are naught but stories of the ancients	Certainly we and our fathers were promised this before. [But] these are just myths of the ancients.’	c. 619 CE No direct report
69		Say: "Go ye through the earth and see what has been the end of those guilty (of sin)."	Say (unto them, O Muhammad): Travel in the land and see the nature of the	Say: Travel in the earth, then see what was the end of the guilty	Say, ‘Travel over the land and then observe how was the fate of the guilty.’	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			sequel for the guilty			
70	وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُن فِى ضَيْقٍ مِّمَّا يَمْكُرُونَ	But grieve not over them, nor distress thyself because of their plots	And grieve thou not for them, nor be in distress because of what they plot (against thee)	And grieve not for them, nor be distressed because of what they plan	Do not grieve for them, and do not be upset by their guile	c. 619 CE No direct report
71	وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ	They also say: "When will this promise (come to pass)? (Say) if ye are truthful."	And they say: When (will) this promise (be fulfilled), if ye are truthful	And they say: When will this promise come to pass, if you are truthful	They say, ‘When will this promise be fulfilled, should you be truthful? ’	c. 619 CE No direct report
72	قُلْ عَسَىٰٓ أَن يَكُونَ رَدِفَ لَكُم بَعْضُ ٱلَّذِى تَسْتَعْجِلُونَ	Say: "It may be that some of the events which ye wish to hasten on may be (close) in your pursuit!"	Say: It may be that a part of that which ye would hasten on is close behind you	Say: Maybe somewhat of that which you seek to hasten has drawn nigh to you	Say, ‘Perhaps right behind you there is some of what you seek to hasten.’	c. 619 CE No direct report
73	وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ	But verily thy Lord is full of grace to mankind: Yet most of them are ungrateful	Lo! thy Lord is full of bounty for mankind, but most of them do not give thanks	And surely thy Lord is full of grace to men, but most of them do not give thanks	Indeed your Lord is gracious to mankind, but most of them do not give thanks	c. 619 CE No direct report
74	وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ	And verily thy Lord knoweth all that their hearts do hide. As well as all that they reveal	Lo! thy Lord knoweth surely all that their bosoms hide, and all that they proclaim	And surely thy Lord knows what their breasts conceal and what they manifest	Your Lord indeed knows whatever their breasts conceal, and whatever they disclose	c. 619 CE No direct report
75	وَمَا مِنْ غَآئِبَةٍ فِى ٱلسَّمَآءِ وَٱلْأَرْضِ إِلَّا فِى كِتَٰبٍ مُّبِينٍ	Nor is there aught of the unseen, in heaven or earth, but is (recorded) in a clear record	And there is nothing hidden in the heaven or the earth but it is in a clear Record	And there is nothing concealed in the heaven and the earth but it is in a clear book	There is no invisible thing in the heaven and the earth but it is in a manifest Book	c. 619 CE No direct report
76	إِنَّ هَٰذَا ٱلْقُرْءَانَ يَقُصُّ عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ أَكْثَرَ ٱلَّذِى هُمْ فِيهِ يَخْتَلِفُونَ	Verily this Qur'an doth explain to the Children of Israel most of the matters in which they disagree	Lo! this Qur'an narrateth unto the Children of Israel most of that concerning which they differ	Surely this Qur’an declares to the Children of Israel most of that wherein they differ	Indeed this Qur’a n recounts to the Children of Israel most of what they differ about	c. 619 CE No direct report
77	وَإِنَّهُۥ لَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ	And it certainly is a Guide and a Mercy to	And lo! it is a guidance and a	And surely it is a guidance and a	and it is indeed a guidance and mercy for the faithful	c. 619 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		those who believe	mercy for believers	mercy for the believers		No direct report
78		Verily thy Lord will decide between them by His Decree: and He is Exalted in Might, All-Knowing	Lo! thy Lord will judge between them of His wisdom, and He is the Mighty, the Wise	Truly thy Lord will judge between them by His judgment, and He is the Mighty, the Knowing	Indeed your Lord will decide between them by His judgement, and He is the All-mighty, the All-knowing	c. 619 CE No direct report
79		So put thy trust in God: for thou art on (the path of) manifest Truth	Therefor (O Muhammad) put thy trust in Allah, for thou (standest) on the plain Truth	So rely on Allah. Surely thou art on the plain truth	So put your trust in Allah, for you indeed stand on the manifest truth	c. 619 CE No direct report
80	إِنَّكَ لَا تُسْمِعُ لْمَوْتَىٰ وَلَا تُسْمِعُ لصُّمَّ لدُّعَآءَ إِذَا وَلَّوْ مُدْبِرِينَ	Truly thou canst not cause the dead to listen, nor canst thou cause the deaf to hear the call, (especially) when they turn back in retreat	Lo! thou canst not make the dead to hear, nor canst thou make the deaf to hear the call when they have turned to flee	Certainly thou canst not make the dead to hear the call, nor canst thou make the deaf to hear, when they go back retreating	Indeed you cannot make the dead hear, nor can you make the deaf hear the call when they turn their backs [upon you]	c. 619 CE No direct report
81	وَمَآ أَنتَ بِهَٰدِى لْعُمْيِ عَن ضَلَٰلَتِهِمْ إِن تُسْمِعُ إِلَّا مَن يُؤْمِنُ بِـَٔايَٰتِنَا فَهُم مُّسْلِمُونَ	Nor canst thou be a guide to the blind, (to prevent them) from straying: only those wilt thou get to listen who believe in Our Signs, and they will bow in Islam	Nor canst thou lead the blind out of their error. Thou canst make none to hear, save those who believe Our revelations and who have surrendered	Nor canst thou lead the blind out of their error. Thou canst make none to hear except those who believe in Our messages, so they submit	nor can you lead the blind out of their error. You can make only those hear who believe in Our signs and who have submitted	c. 619 CE No direct report
82	وَإِذَا وَقَعَ لْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَآبَّةً مِّنَ لْأَرْضِ تُكَلِّمُهُمْ أَنَّ لنَّاسَ كَانُو بِـَٔايَٰتِنَا لَا يُوقِنُونَ	And when the Word is fulfilled against them (the unjust), we shall produce from the earth a beast to (face) them: He will speak to them, for that mankind did not believe with assurance in Our Signs	And when the word is fulfilled concerning them, We shall bring forth a beast of the earth to speak unto them because mankind had not faith in Our revelations	And when the word comes to pass against them, We shall bring forth for them a creature from the earth that will speak to them, because people did not believe in Our messages	And when the word [of judgement] falls upon them, We shall bring out for them an Animal from the earth who shall speak to them that the people had no faith in Our signs	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
83	وَيَوْمَ نَحْشُرُ مِن كُلِّ أُمَّةٍ فَوْجًا مِّمَّن يُكَذِّبُ بِـَٔايَٰتِنَا فَهُمْ يُوزَعُونَ	One day We shall gather together from every people a troop of those who reject our Signs, and they shall be kept in ranks,	And (remind them of) the Day when We shall gather out of every nation a host of those who denied Our revelations, and they will be set in array	And the day when We gather from every nation a party from among those who rejected Our messages, then they will be formed into groups	The day We shall resurrect from every nation a group of those who denied Our signs, and they shall be held in check	c. 619 CE No direct report
84	حَتَّىٰٓ إِذَا جَآءُو قَالَ أَكَذَّبْتُم بِـَٔايَٰتِى وَلَمْ تُحِيطُوا۟ بِهَا عِلْمًا أَمَّاذَا كُنتُمْ تَعْمَلُونَ	Until, when they come (before the Judgment-seat), (God) will say: "Did ye reject My Signs, though ye comprehended them not in knowledge, or what was it ye did? "	Till, when they come (before their Lord), He will say: Did ye deny My revelations when ye could not compass them in knowledge, or what was it that ye did	Until, when they come, He will say: Did you reject My messages, while you did not comprehend them in knowledge? Or what was it that you did	When they come, He will say, ‘Did you deny My signs without comprehending them in knowledge? What was it that you used to do? ’	c. 619 CE No direct report
85	وَوَقَعَ ٱلْقَوْلُ عَلَيْهِم بِمَا ظَلَمُوا۟ فَهُمْ لَا يَنطِقُونَ	And the Word will be fulfilled against them, because of their wrong-doing, and they will be unable to speak (in plea)	And the Word will be fulfilled concerning them because they have done wrong, and they will not speak	And the word will come to pass against them because they were unjust, so they will not speak	And the word [of judgement] shall fall upon them for their wrongdoing, and they will not speak	c. 619 CE No direct report
86	أَلَمْ يَرَوْا۟ أَنَّا جَعَلْنَا ٱلَّيْلَ لِيَسْكُنُوا۟ فِيهِ وَٱلنَّهَارَ مُبْصِرًا إِنَّ فِى ذَٰلِكَ لَـَٔايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ	See they not that We have made the Night for them to rest in and the Day to give them light? Verily in this are Signs for any people that believe	Have they not seen how We have appointed the night that they may rest therein, and the day sight-giving? Lo! therein verily are portents for a people who believe	See they not that We have made the night that they may rest therein, and the day to give light? Surely there are signs in this for a people who believe	Do they not see that We made the night that they may rest in it, and the day to provide visibility. There are indeed signs in that for a people who have faith	c. 619 CE No direct report
87	وَيَوْمَ يُنفَخُ فِى ٱلصُّورِ فَفَزِعَ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ إِلَّا مَن شَآءَ ٱللَّهُ وَكُلٌّ أَتَوْهُ دَٰخِرِينَ	And the Day that the Trumpet will be sounded - then will be smitten with terror those who are in the	And (remind them of) the Day when the Trumpet will be blown, and all	And the day when the trumpet is blown, then those in the	The day when the trumpet will be blown, whoever is in the heavens will be terrified and whoever is on the earth, except whomever Allah may	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		heavens, and those who are on earth, except such as God will please (to exempt): and all shall come to His (Presence) as beings conscious of t heir lowliness	who are in the heavens and the earth will start in fear, save him whom Allah willeth. And all come unto Him, humbled	heavens and those in the earth will be struck with terror, except such as Allah please. And all shall come to Him abased	wish, and all will come to Him in utter humility	
88	وَتَرَى ٱلْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِىَ تَمُرُّ مَرَّ ٱلسَّحَابِ صُنْعَ ٱللَّهِ ٱلَّذِىٓ أَتْقَنَ كُلَّ شَىْءٍ إِنَّهُۥ خَبِيرٌۢ بِمَا تَفْعَلُونَ	Thou seest the mountains and thinkest them firmly fixed: but they shall pass away as the clouds pass away: (such is) the artistry of God, who disposes of all things in perfect order: for he is well acquainted with all that ye do	And thou seest the hills thou deemest solid flying with the flight of clouds: the doing of Allah Who perfecteth all things. Lo! He is Informed of what ye do	And thou seest the mountains -- thou thinkest them firmly fixed -- passing away as the passing away of the cloud: the handiwork of Allah, Who has made everything thoroughly. Surely He is Aware of what you do	And you see the mountains, which you suppose to be stationary, while they drift like passing clouds —the handiwork of Allah who has made everything faultless. He is indeed well aware of what you do	c. 619 CE No direct report
89	مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ خَيْرٌ مِّنْهَا وَهُم مِّن فَزَعٍ يَوْمَئِذٍ ءَامِنُونَ	If any do good, good will (accrue) to them therefrom; and they will be secure from terror that Day	Whoso bringeth a good deed will have better than its worth; and such are safe from fear that Day	Whoever brings good, he will have better than it; and they will be secure from terror that day	Whoever brings virtue shall receive [a reward] better than it; and they shall be secure from terror on that day	c. 619 CE No direct report
90	وَمَن جَآءَ بِٱلسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِى ٱلنَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ	And if any do evil, their faces will be thrown headlong into the Fire: "Do ye receive a reward other than that which ye have earned by your deeds?"	And whoso bringeth an ill-deed, such will be flung down on their faces in the Fire. Are ye rewarded aught save what ye did	And whoever brings evil, these will be thrown down on their faces into the Fire. Are you rewarded aught except for what you did	And whoever brings vice —they shall be cast on their faces into the Fire [and told:] ‘Shall you be requited except with what you used to do?’	c. 619 CE No direct report
91		For me, I have been commanded to serve the Lord of this city, Him Who has sanctified it and to Whom (belong) all things: and I am	(Say): I (Muhammad) am commanded only to serve the Lord of this land which He hath hallowed, and	I am commanded only to serve the Lord of this city, Who has made it sacred, and His are all things,	‘Indeed I have been commanded to worship the Lord of this city who has made it inviolable and to whom all things belong, and I have been commanded to be	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		commanded to be of those who bow in Islam to God's Will,	unto Whom all things belong. And I am commanded to be of those who surrender (unto Him)	and I am commanded to be of those who submit	among those who submit [to Allah]	
92		And to rehearse the Qur'an: and if any accept guidance, they do it for the good of their own souls, and if any stray, say: "I am only a Warner"	And to recite the Qur'an. And whoso goeth right, goeth right only for (the good of) his own soul; and as for him who goeth astray - (Unto him) say: Lo! I am only a warner	And to recite the Qur’an. So whoever goes aright, he goes aright for his own soul, and whoever goes astray -- say: I am only one of the warners	and to recite the Qur’a n.’ So whoever is guided is guided only for his own sake, and as for him who goes astray, say, ‘I am just one of the warners.’	c. 619 CE No direct report
93	وَقُلِ ٱلْحَمْدُ لِلَّهِ سَيُرِيكُمْ ءَايَٰتِهِۦ فَتَعْرِفُونَهَا ۚ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ	And say: "Praise be to God, Who will soon show you His Signs, so that ye shall know them"; and thy Lord is not unmindful of all that ye do. 27:1 These are verses of the Qur'an,-a book that makes (things) clear	And say: Praise be to Allah Who will show you His portents so that ye shall know them. And thy Lord is not unaware of what ye (mortals) do	And say: Praise be to Allah! He will show you His signs so that you shall recognize them. And thy Lord is not heedless of what you do	And say, ‘All praise belongs to Allah. Soon He will show you His signs, and you will recognize them.’ And your Lord is not oblivious of what you do	c. 619 CE No direct report

28. Al-Qasas — The Stories القصص

Revelation order #49 · c. 619 CE · Makkah · 88 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ طسٓمٓ	Ta. Sin. Mim	Ta. Sin. Mim	Benignant, Hearing, Knowing God	á¹¬a , Sa«n, Ma«m	c. 619 CE No direct report
2		These are Verses of the Book that makes (things) clear	These are revelations of the Scripture that maketh plain	These are the verses of the Book that makes manifest	These are the signs of the Manifest Book	c. 619 CE No direct report
3	تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْمُبِينِ نَتْلُواْ عَلَيْكَ مِن نَّبَإِ مُوسَىٰ وَفِرْعَوْنَ بِٱلْحَقِّ لِقَوْمٍ يُؤْمِنُونَ	We rehearse to thee some of the story of Moses and Pharaoh in Truth, for people who believe	We narrate unto thee (somewhat) of the story of Moses and Pharaoh with truth, for folk who believe	We recite to thee the story of Moses and Pharaoh with truth, for a people who believe	We relate to you truly some of the account of Moses and Pharaoh for a people who have faith	c. 619 CE No direct report
4		Truly Pharaoh elated himself in the land and broke up its people into sections, depressing a small group among them: their sons he slew, but he kept alive their females: for he was indeed a maker of mischief	Lo! Pharaoh exalted himself in the earth and made its people castes. A tribe among them he oppressed, killing their sons and sparing their women. Lo! he was of those who work corruption	Surely Pharaoh exalted himself in the land and made its people into parties, weakening one party from among them; he slaughtered their sons and let their women live. Surely he was one of the mischief-makers	Indeed Pharaoh tyrannized over the land, reducing its people to factions, abasing one group of them, slaughtering their sons and sparing their women. Indeed He was one of the agents of corruption	c. 619 CE No direct report
5		And We wished to be Gracious to those who were being depressed in the land, to make them leaders (in Faith) and make them heirs	And We desired to show favour unto those who were oppressed in the earth, and to make them examples and to	And We desire to bestow a favour upon those who were deemed weak in the land, and to make them the leaders, and to make them the heirs	And We desired to show favour to those who were abased in the land, and to make them imams, and to make them the heirs	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			make them the inheritors			
6	وَنُمَكِّنَ لَهُمْ فِى ٱلْأَرْضِ وَنُرِىَ فِرْعَوْنَ وَهَٰمَٰنَ وَجُنُودَهُمَا مِنْهُم مَّا كَانُو يَحْذَرُونَ	To establish a firm place for them in the land, and to show Pharaoh, Haman, and their hosts, at their hands, the very things against which they were taking precautions	And to establish them in the earth, and to show Pharaoh and Haman and their hosts that which they feared from them	And to grant them power in the land, and to make Pharaoh and Haman and their hosts see from them what they feared	and to establish them in the land, and to show Pharaoh and Ha ma n and their hosts from them that of which they were apprehensive	c. 619 CE No direct report
7		So We sent this inspiration to the mother of Moses: "Suckle (thy child), but when thou hast fears about him, cast him into the river, but fear not nor grieve: for We shall restore him to thee, and We shall make him one of Our apostles."	And We inspired the mother of Moses, saying: Suckle him and, when thou fearest for him, then cast him into the river and fear not nor grieve. Lo! We shall bring him back unto thee and shall make him (one) of Our messengers	And We revealed to Moses’ mother, saying: Give him suck; then when thou fearest for him, cast him into the river and fear not, nor grieve; surely We shall bring him back to thee and make him one the messengers	We revealed to Moses’ mother, [saying], ‘Nurse him; then, when you fear for him, cast him into the river, and do not fear or grieve, for We will restore him to you and make him one of the apostles.’	c. 619 CE No direct report
8	فَٱلْتَقَطَهُ ءَالُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُا وَحَزَنًا إِنَّ فِرْعَوْنَ وَهَٰمَٰنَ وَجُنُودَهُمَا كَانُو خَٰطِـِٔينَ	Then the people of Pharaoh picked him up (from the river): (It was intended) that (Moses) should be to them an adversary and a cause of sorrow: for Pharaoh and Haman and (all) their hosts were men of sin	And the family of Pharaoh took him up, that he might become for them an enemy and a sorrow, Lo! Pharaoh and Haman and their hosts were ever sinning	So Pharaoh’s people took him up that he might be en enemy and a grief for them. Surely Pharaoh and Haman and their hosts were wrongdoers	Then Pharaoh’s kinsmen picked him up that he might be to them an enemy and a cause of grief. Indeed Pharaoh and Ha ma n and their hosts were iniquitous	c. 619 CE No direct report
9	وَقَالَتِ ٱمْرَأَتُ فِرْعَوْنَ قُرَّتُ عَيْنٍ لِّى وَلَكَ لَا تَقْتُلُوهُ عَسَىٰٓ أَن يَنفَعَنَآ أَوْ نَتَّخِذَهُ وَلَدَا وَهُمْ لَا يَشْعُرُونَ	The wife of Pharaoh said: "(Here is) joy of the eye, for me and for thee: slay him not. It may be that he will be use to us, or	And the wife of Pharaoh said: (He will be) a consolation for me and for thee. Kill him not.	And Pharaoh’s wife said: A refreshment of the eye to me and to thee -- slay him not;	Pharaoh’s wife said [to Pharaoh], ‘[This infant will be] a [source of] comfort to me and to you. Do not kill him.	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		we may adopt him as a son." And they perceived not (what they were doing)	Peradventure he may be of use to us, or we may choose him for a son. And they perceived not	maybe he will be useful to us, or we may take him for a son. And they perceived not	Maybe he will benefit us, or we will adopt him as a son.’ And they were not aware	
10		But there came to be a void in the heart of the mother of Moses: She was going almost to disclose his (case), had We not strengthened her heart (with faith), so that she might remain a (firm) believer	And the heart of the mother of Moses became void, and she would have betrayed him if We had not fortified her heart, that she might be of the believers	And the heart of Moses’ mother was free (from anxiety). She would almost have disclosed it, had We not strengthened her heart, so that she might be of the believers	The heart of Moses’ mother became desolate, and indeed she was about to divulge it had We not fortified her heart so that she might have faith [in Allah’s promise]	c. 619 CE No direct report
11	وَقَالَتْ لِأُخْتِهِ قُصِّيهِ فَبَصُرَتْ بِهِ عَن جُنُبٍ وَهُمْ لَا يَشْعُرُونَ	And she said to the sister of (Moses), "Follow him" so she (the sister) watched him in the character of a stranger. And they knew not	And she said unto his sister: Trace him. So she observed him from afar, and they perceived not	And she said to his sister: Follow him up. So she watched him from a distance, while they perceived not	She said to his sister, ‘Follow him.’ So she watched him from a distance, while they were not aware	c. 619 CE No direct report
12	وَحَرَّمْنَا عَلَيْهِ ٱلْمَرَاضِعَ مِن قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰٓ أَهْلِ بَيْتٍ يَكْفُلُونَهُۥ لَكُمْ وَهُمْ لَهُۥ نَٰصِحُونَ	And we ordained that he refused suck at first, until (His sister came up and) said: "Shall I point out to you the people of a house that will nourish and bring him up for you and be sincerely attached to him?"..	And We had before forbidden foster-mothers for him, so she said: Shall I show you a household who will rear him for you and take care of him	And We did not allow him to suck before, so she said: Shall I point out to you the people of a house who will bring him up for you, and they will wish him well	We had forbidden him to be suckled by any nurse since before. So she said, ‘Shall I show you a household that will take care of him for you and will be his well-wishers?’	c. 619 CE No direct report
13	فَرَدَدْنَٰهُ إِلَىٰٓ أُمِّهِۦ كَىْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ ٱللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ	Thus did We restore him to his mother, that her eye might be comforted, that she might not grieve, and that she might know that the promise of God is true: but most of them do not understand	So We restored him to his mother that she might be comforted and not grieve, and that she might know that the promise of Allah is true. But most of them know not	So We gave him back to his mother that her eye might be refreshed, and that she might not grieve, and that she might know that the promise of Allah is true. But most of them know not	Thus We restored him to his mother so that she might be comforted and not grieve, and that she might know that Allah’s promise is true, but most of them do not know	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
14		When he reached full age, and was firmly established (in life), We bestowed on him wisdom and knowledge: for thus do We reward those who do good	And when he reached his full strength and was ripe, We gave him wisdom and knowledge. Thus do We reward the good	And when he attained his maturity and became full-grown, We granted him wisdom and knowledge. And thus do We reward those who do good (to others)	When he came of age and became fully matured, We gave him judgement and knowledge, and thus do We reward the virtuous	c. 619 CE No direct report
15	وَدَخَلَ ٱلْمَدِينَةَ عَلَىٰ حِينِ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِن شِيعَتِهِۦ وَهَٰذَا مِنْ عَدُوِّهِۦ فَٱسْتَغَٰثَهُ ٱلَّذِى مِن شِيعَتِهِۦ عَلَى ٱلَّذِى مِنْ عَدُوِّهِۦ فَوَكَزَهُۥ مُوسَىٰ فَقَضَىٰ عَلَيْهِ قَالَ هَٰذَا مِنْ عَمَلِ ٱلشَّيْطَٰنِ إِنَّهُۥ عَدُوٌّ مُّضِلٌّ مُّبِينٌ	And he entered the city at a time when its people were not watching: and he found there two men fighting,- one of his own religion, and the other, of his foes. Now the man of his own religion appealed to him against his foe, and Moses struck h im with his fist and made an end of him. He said: "This is a work of Evil (Satan): for he is an enemy that manifestly misleads!"	And he entered the city at a time of carelessness of its folk, and he found therein two men fighting, one of his own caste, and the other of his enemies; and he who was of his caste asked him for help against him who was of his enemies. So Moses struck him with his fist and killed him. He said: This is of the devil's doing. Lo! he is an enemy, a mere misleader	And he went into the city at a time of carelessness on the part of its people, so he found therein two men fighting -- one being of his party and the other of his foes; and he who was of his party cried out to him for help against him who was of his enemies, so Moses struck him with his fist and killed him. He said: This is on account of the devil’s doing; surely he is an enemy, openly leading astray	[One day] he entered the city at a time when its people dwelt in distraction. He found there two men fighting, this one from among his followers, and that one from his enemies. The one who was from his followers sought his help against him who was from his enemies. So Moses hit him with his fist, whereupon he expired. He said, ‘This is of Satan’s doing. Indeed he is an enemy, manifestly misguiding.’	c. 619 CE No direct report
16		He prayed: "O my Lord! I have indeed wronged my soul! Do Thou then forgive me!" So (God) forgave him: for He is the Oft-Forgiving, Most Merciful	He said: My Lord! Lo! I have wronged my soul, so forgive me. Then He forgave him. Lo! He is the Forgiving, the Merciful	He said: My Lord, surely I have done harm to myself, so do Thou protect me; so He protected him. Surely He is the Forgiving, the Merciful	He said, ‘My Lord! I have wronged myself. Forgive me!’ So He forgave him. Indeed He is the All-forgiving, the All-merciful	c. 619 CE No direct report
17	قَالَ رَبِّ بِمَآ أَنْعَمْتَ عَلَىَّ فَلَنْ أَكُونَ ظَهِيرًا لِّلْمُجْرِمِينَ	He said: "O my Lord! For that Thou hast bestowed Thy Grace on me, never	He said: My Lord! Forasmuch as Thou hast favoured me, I will nevermore be	He said: My Lord, because Thou has bestowed a favour on me, I shall never	He said, ‘My Lord! As You have blessed me, I will never be a supporter of the guilty.’	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		shall I be a help to those who sin!"	a supporter of the guilty	be a backer of the guilty		
18	فَأَصْبَحَ فِى ٱلْمَدِينَةِ خَآئِفًا يَتَرَقَّبُ فَإِذَا ٱلَّذِى ٱسْتَنصَرَهُۥ بِٱلْأَمْسِ يَسْتَصْرِخُهُۥ قَالَ لَهُۥ مُوسَىٰٓ إِنَّكَ لَغَوِىٌّ مُّبِينٌ	So he saw the morning in the city, looking about, in a state of fear, when behold, the man who had, the day before, sought his help called aloud for his help (again). Moses said to him: "Thou art truly, it is clear, a quarrelsome fellow!"	And morning found him in the city, fearing, vigilant, when behold! he who had appealed to him the day before cried out to him for help. Moses said unto him: Lo! thou art indeed a mere hothead	And he was in the city, fearing, awaiting, when lo, he who had asked his assistance the day before was crying out to him for help. Moses said to him: Thou art surely one erring manifestly	He rose at dawn in the city, fearful and vigilant, when behold, the one who had sought his help the day before, shouted for his help [once again]. Moses said to him, ‘You are indeed manifestly perverse!’	c. 619 CE No direct report
19		Then, when he decided to lay hold of the man who was an enemy to both of them, that man said: "O Moses! Is it thy intention to slay me as thou slewest a man yesterday? Thy intention is none other than to become a powerful violent man in the la nd, and not to be one who sets things right!"	And when he would have fallen upon the man who was an enemy unto them both, he said: O Moses! Wouldst thou kill me as thou didst kill a person yesterday. Thou wouldst be nothing but a tyrant in the land, thou wouldst not be of the reformers	So when he desired to seize him who was an enemy to them both, he said: O Moses, dost thou intend to kill me as thou didst kill a person yesterday? Thou only desirest to be a tyrant in the land, and thou desirest not to be of those who act aright	But when he wanted to strike him who was an enemy of both of them, he said, ‘Moses, do you want to kill me, just like the one you killed yesterday? You just want to be a tyrant in the land, and you do not desire to be of those who bring about reform.’	c. 619 CE No direct report
20		And there came a man, running, from the furthest end of the City. He said: "O Moses! the Chiefs are taking counsel together about thee, to slay thee: so get thee away, for I do give thee sincere advice."	And a man came from the uttermost part of the city, running. He said: O Moses! Lo! the chiefs take counsel against thee to slay thee; therefor escape. Lo! I am of those who give thee good advice	And a man came running from the remotest part of the city. He said: O Moses, the chiefs are consulting together to slay thee, so depart (at once); surely I am of those who wish thee well	And there came a man from the city outskirts, hurrying. He said, ‘Moses! The elite are indeed conspiring to kill you. So leave. I am indeed your well-wisher.’	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
21		He therefore got away therefrom, looking about, in a state of fear. He prayed "O my Lord! save me from people given to wrong-doing."	So he escaped from thence, fearing, vigilant. He said: My Lord! Deliver me from the wrongdoing folk	So he went forth therefrom, fearing, awaiting. He said: My Lord, deliver me from the iniquitous people	So he left the city, fearful and vigilant. He said, ‘My Lord! Deliver me from the wrongdoing lot.’	c. 619 CE No direct report
22		Then, when he turned his face towards (the land of) Madyan, he said: "I do hope that my Lord will show me the smooth and straight Path."	And when he turned his face toward Midian, he said: Peradventure my Lord will guide me in the right road	And when he turned his face towards Midian, he said: Maybe my Lord will guide me in the right path	And when he turned his face toward Midian, he said, ‘Maybe my Lord will show me the right way.’	c. 619 CE No direct report
23	وَلَمَّا وَرَدَ مَآءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ ٱلنَّاسِ يَسْقُونَ وَوَجَدَ مِن دُونِهِمُ ٱمْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِى حَتَّىٰ يُصْدِرَ ٱلرِّعَآءُ وَأَبُونَا شَيْخٌ كَبِيرٌ	And when he arrived at the watering (place) in Madyan, he found there a group of men watering (their flocks), and besides them he found two women who were keeping back (their flocks). He said: "What is the matter with you?" They said: "We can not water (our flocks) until the shepherds take back (their flocks): And our father is a very old man."	And when he came unto the water of Midian he found there a whole tribe of men, watering. And he found apart from them two women keeping back (their flocks). He said: What aileth you? The two said: We cannot give (our flocks) to drink till the shepherds return from the water; and our father is a very old man	And when he came to the water of Midian, he found there a group of men watering, and he found besides them two women keeping back (their flocks). He said: What is the matter with you? They said: We cannot water until the shepherds take away (their sheep) from the water; and our father is a very old man	When he arrived at the well of Midian, he found there a throng of people watering [their flocks], and he found, besides them, two women holding back [their flock]. He said, ‘What is your business?’ They said, ‘We do not water [our flock] until the shepherds have driven out [their flocks], and our father is an aged man.’	c. 619 CE No direct report
24	فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰٓ إِلَى ٱلظِّلِّ فَقَالَ رَبِّ إِنِّى لِمَآ أَنزَلْتَ إِلَىَّ مِنْ خَيْرٍ فَقِيرٌ	So he watered (their flocks) for them; then he turned back to the shade, and said:"O my Lord! truly am I in (desperate) need of	So he watered (their flock) for them. Then he turned aside into the shade, and said: My Lord! I am needy of whatever good	So he watered (their sheep) for them, then went back to the shade, and said: My Lord, I stand in need of whatever good Thou mayest send to me	So he watered [their flock] for them. Then he withdrew toward the shade and said, ‘My Lord! I am indeed in need of any good You may send down to me!’	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		any good that Thou dost send me!"	Thou sendest down for me			
25		Afterwards one of the (damsels) came (back) to him, walking bashfully. She said: "My father invites thee that he may reward thee for having watered (our flocks) for us." So when he came to him and narrated the story, he said: "Fear thou not: (w ell) hast thou escaped from unjust people."	Then there came unto him one of the two women, walking shyly. She said: Lo! my father biddeth thee, that he may reward thee with a payment for that thou didst water (the flock) for us. Then, when he came unto him and told him the (whole) story, he said: Fear not! Thou hast escaped from the wrongdoing folk	Then one of the two women came to him walking bashfully. She said: My father invites thee that he may reward thee for having watered for us. So when he came to him and related to him the story, he said: Fear not, thou art secure from the iniquitous people	Then one of the two women approached him, walking bashfully. She said, ‘Indeed my father invites you to pay you the wages for watering [our flock] for us.’ So when he came to him and recounted the story to him, he said, ‘Do not be afraid. You have been delivered from the wrongdoing lot.’	c. 619 CE No direct report
26		Said one of the (damsels): "O my (dear) father! engage him on wages: truly the best of men for thee to employ is the (man) who is strong and trusty"...	One of the two women said: O my father! Hire him! For the best (man) that thou canst hire in the strong, the trustworthy	One of them said: O my father, employ him; surely the best of those that thou canst employ is the strong, the faithful one	One of the two women said, ‘Father, hire him. Indeed the best you can hire is a powerful and trustworthy man.’	c. 619 CE No direct report
27		He said: "I intend to wed one of these my daughters to thee, on condition that thou serve me for eight years; but if thou complete ten years, it will be (grace) from thee. But I intend not to place thee under a difficulty: thou wilt find me, in deed, if God wills, one of the righteous."	He said: Lo! I fain would marry thee to one of these two daughters of mine on condition that thou hirest thyself to me for (the term of) eight pilgrimages. Then if thou completest ten it will be of thine own accord, for I would not make it hard for thee. Allah	He said: I desire to marry one of these two daughters of mine to thee on condition that thou serve me for eight years; but, if thou complete ten, it will be of thy own free will, and I wish not to be hard on thee. If Allah please, thou wilt find me one of the righteous	He said, ‘Indeed I desire to marry you to one of these two daughters of mine, on condition that you hire yourself to me for eight years. And if you complete ten, that will be up to you, and I do not want to be hard on you. God willing, you will find me to be one of the righteous.’	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			willing, thou wilt find me of the righteous			
28	قَالَ ذَٰلِكَ بَيْنِى وَبَيْنَكَ أَيَّمَا ٱلْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَٰنَ عَلَىَّ وَ ٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ	He said: "Be that (the agreement) between me and thee: whichever of the two terms I fulfil, let there be no ill-will to me. Be God a witness to what we say."	He said: That (is settled) between thee and me. Whichever of the two terms I fulfil, there will be no injustice to me, and Allah is Surety over what we say	He said: That is (agreed) between me and thee; whichever of the two terms I fulfil, there will be no injustice to me; and Allah is surety over what we say	He said, ‘This will be [by consent] between you and me. Whichever of the two terms I complete, there shall be no reprisal against me, and Allah is witness over what we say.’	c. 619 CE No direct report
29	فَلَمَّا قَضَىٰ مُوسَى ٱلْأَجَلَ وَسَارَ بِأَهْلِهِۦٓ ءَانَسَ مِن جَانِبِ ٱلطُّورِ نَارًا قَالَ لِأَهْلِهِ ٱمْكُثُوٓا إِنِّىٓ ءَانَسْتُ نَارًا لَّعَلِّىٓ ءَاتِيكُم مِّنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِّنَ ٱلنَّارِ لَعَلَّكُمْ تَصْطَلُونَ	Now when Moses had fulfilled the term, and was travelling with his family, he perceived a fire in the direction of Mount Tur. He said to his family: "Tarry ye; I perceive a fire; I hope to bring you from there some information, or a burning f irebrand, that ye may warm yourselves."	Then, when Moses had fulfilled the term, and was travelling with his housefolk, he saw in the distance a fire and said unto his housefolk: Bide ye (here). Lo! I see in the distance a fire; peradventure I shall bring you tidings thence, or a brand from the fire that ye may warm yourselves	Then when Moses had completed the term, and was travelling with his family, he perceived a fire on the side of the mountain. He said to his family: Wait, I see a fire; maybe I will bring to you from it some news or a brand of fire, so that you may warm yourselves	So when Moses completed the term and set out with his family, he descried a fire on the side of the mountain. He said to his family, ‘Wait! Indeed I descry a fire! Maybe I will bring you some news from it, or a brand of fire so that you may warm yourselves.’	c. 619 CE No direct report
30		But when he came to the (fire), a voice was heard from the right bank of the valley, from a tree in hallowed ground: "O Moses! Verily I am God, the Lord of the Worlds...	And when he reached it, he was called from the right side of the valley in the blessed field, from the tree: O Moses! Lo! I, even I, am Allah, the Lord of the Worlds	And when he came to it, he was called from the right side of the valley in the blessed spot of the bush: O Moses, surely I am Allah, the Lord of the worlds	When he approached it, he was called from the right bank of the valley at the blessed spot from the tree: ‘Moses! Indeed I am Allah, the Lord of all the worlds!’	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
31		"Now do thou throw thy rod!" but when he saw it moving (of its own accord) as if it had been a snake, he turned back in retreat, and retraced not his steps: O Moses!" (It was said), "Draw near, and fear not: for thou art of those who are secur e	Throw down thy staff. And when he saw it writhing as it had been a demon, he turned to flee headlong, (and it was said unto him): O Moses! Draw nigh and fear not. Lo! thou art of those who are secure	And cast down thy rod. So when he saw it in motion as if it were a serpent, he turned away retreating, and looked not back. O Moses, come forward and fear not; surely thou art of the those who are secure	And: ‘Throw down your staff!’ And when he saw it wriggling as if it were a snake, he turned his back [to flee], without looking back. ‘Moses! Come forward, and do not be afraid. Indeed you are safe.’	c. 619 CE No direct report
32	سْلُكْ يَدَكَ فِى جَيْبِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوٓ وَ ضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ لرَّهْبِ فَذَٰنِكَ بُرْهَٰنَانِ مِن رَّبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَإِهِۦ إِنَّهُمْ كَانُو قَوْ ا فَٰسِقِينَ	"Move thy hand into thy bosom, and it will come forth white without stain (or harm), and draw thy hand close to thy side (to guard) against fear. Those are the two credentials from thy Lord to Pharaoh and his Chiefs: for truly they are a peopl e rebellious and wicked."	Thrust thy hand into the bosom of thy robe it will come forth white without hurt. And guard thy heart from fear. Then these shall be two proofs from your Lord unto Pharaoh and his chiefs. Lo! they are evil-living folk	Insert thy hand into thy bosom, it will come forth white without evil, and remain calm in fear. These two are two arguments from thy Lord to Pharaoh and his chiefs. Surely they are a transgressing people	‘Insert your hand into your bosom. It will emerge white, without any fault, and keep your arms drawn in awe to your sides. These shall be two proofs from your Lord to Pharaoh and his elite. They are indeed a transgressing lot.’	c. 619 CE No direct report
33	قَالَ رَبِّ إِنِّى قَتَلْتُ مِنْهُمْ نَفْ ا فَأَخَافُ أَن يَقْتُلُونِ	He said: "O my Lord! I have slain a man among them, and I fear lest they slay me	He said: My Lord! Lo! I killed a man among them and I fear that they will kill me	He said: My Lord, I killed one of them, so I fear lest they slay me	He said, ‘My Lord! Indeed I have killed one of their men, so I fear they will kill me	c. 619 CE No direct report
34	وَأَخِى هَٰرُونُ هُوَ أَفْصَحُ مِنِّى لِسَا ا فَأَرْسِلْهُ مَعِىَ رِدْ ا يُصَدِّقُنِىٓ إِنِّىٓ أَخَافُ أَن يُكَذِّبُونِ	"And my brother Aaron - He is more eloquent in speech than I: so send him with me as a helper, to confirm (and strengthen) me: for I fear that they may accuse me of falsehood."	My brother Aaron is more eloquent than me in speech. Therefor send him with me as a helper to confirm me. Lo! I fear that they will give the lie to me	And my brother, Aaron, he is more eloquent in speech than I, so send him with me as a helper to confirm me. Surely I fear that they would reject me	Aaron, my brother —he is more eloquent than me in speech. So send him with me as a helper to confirm me, for I fear that they will impugn me.’	c. 619 CE No direct report
35		He said: "We will certainly strengthen thy arm	He said: We will strengthen thine arm with thy	He said: We will strengthen thine arm with thy	He said, ‘We will strengthen your arm by means of your brother, and	c. 619 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		through thy brother, and invest you both with authority, so they shall not be able to touch you: with Our Sign shall ye triumph,- you two as well as those who follow you."	brother, and We will give unto you both power so that they cannot reach you for Our portents. Ye twain, and those who follow you, will be the winners	brother, and We will give you both an authority, so that they shall not reach you. With Our signs, you two and those who follow you, will triumph	invest both of you with such authority that they will not touch you. With the help of Our signs, you two, and those who follow the two of you, shall be the victors.’	direct report
36		When Moses came to them with Our clear signs, they said: "This is nothing but sorcery faked up: never did we head the like among our fathers of old!"	But when Moses came unto them with Our clear tokens, they said: This is naught but invented magic. We never heard of this among our fathers of old	So when Moses came to them with Our clear signs, they said: This is nothing but forged enchantment, and we never heard of it among our fathers of old	When Moses brought them Our manifest signs, they said, ‘This is nothing but concocted magic. We never heard of such a thing among our forefathers.’	c. 619 CE No direct report
37		Moses said: "My Lord knows best who it is that comes with guidance from Him and whose end will be best in the Hereafter: certain it is that the wrong-doers will not prosper."	And Moses said: My Lord is Best Aware of him who bringeth guidance from His presence, and whose will be the sequel of the Home (of bliss). Lo! wrong-doers will not be successful	And Moses said: My Lord knows best who comes with guidance from Him, and whose shall be the good end of the abode. Surely the wrongdoers will not be successful	Moses said, ‘My Lord knows best who brings guidance from Him, and in whose favour the outcome of that abode will be. The wrongdoers will not be felicitous.’	c. 619 CE No direct report
38		Pharaoh said: "O Chiefs! no god do I know for you but myself: therefore, O Haman! light me a (kiln to bake bricks) out of clay, and build me a lofty palace, that I may mount up to the	And Pharaoh said: O chiefs! I know not that ye have a god other than me, so kindle for me (a fire), O Haman, to bake the mud; and set up for me a lofty tower in	And Pharaoh said: O chiefs, I know no god for you besides myself; so kindle a fire for me, O Haman, on (bricks of) clay, then prepare for me a lofty building, so that I may obtain	Pharaoh said, ‘O [members of the] elite! I do not know of any god that you may have other than me. Ha ma n, light for me a fire over clay, and build me a tower so that I may take a look at Moses’ god, and	c. 619 CE No direct report

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		god of Moses: but as far as I am concerned, I think (Moses) is a liar!"	order that I may survey the god of Moses; and lo! I deem him of the liars	knowledge of Moses’ God, and surely I think him a liar	indeed I consider him to be a liar!’	
39	وَ ٱسْتَكْبَرَ هُوَ وَجُنُودُهُ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَظَنُّوٓ أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ	And he was arrogant and insolent in the land, beyond reason,- He and his hosts: they thought that they would not have to return to Us	And he and his hosts were haughty in the land without right, and deemed that they would never be brought back to Us	And he was unjustly proud in the land, he and his hosts, and they deemed that they would not be brought back to Us	He and his hosts acted arrogantly in the land unduly, and thought they would not be brought back to Us	c. 619 CE No direct report
40		So We seized him and his hosts, and We flung them into the sea: Now behold what was the end of those who did wrong	Therefor We seized him and his hosts, and abandoned them unto the sea. Behold the nature of the consequence for evil-doers	So We caught hold of him and his hosts, then We cast them into the sea, and see what was the end of the iniquitous	So We seized him and his hosts, and threw them into the sea. So observe how was the fate of the wrongdoers	c. 619 CE No direct report
41	وَجَعَلْنَٰهُمْ أَئِمَّةً يَدْعُونَ إِلَى ٱلنَّارِ وَيَوْمَ ٱلْقِيَٰمَةِ لَا يُنصَرُونَ	And we made them (but) leaders inviting to the Fire; and on the Day of Judgment no help shall they find	And We made them patterns that invite unto the Fire, and on the Day of Resurrection they will not be helped	And we made them leaders who call to the Fire, and on the day of Resurrection they will not be helped	We made them leaders who invite to the Fire, and on the Day of Resurrection they will not receive any help	c. 619 CE No direct report
42		in this world We made a curse to follow them and on the Day of Judgment they will be among the loathed (and despised)	And We made a curse to follow them in this world, and on the Day of Resurrection they will be among the hateful	And We made a curse to follow them in this world, and on the day of Resurrection they will be hideous	We made a curse pursue them in this world, and on the Day of Resurrection they will be among the disfigured	c. 619 CE No direct report
43	وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ مِنۢ بَعْدِ مَآ أَهْلَكْنَا ٱلْقُرُونَ ٱلْأُولَىٰ بَصَآئِرَ	We did reveal to Moses the Book after We had destroyed the earlier generations,	And We verily gave the Scripture unto Moses after We had destroyed	And certainly We gave Moses the Book after We had destroyed the	Certainly We gave Moses the Book, after We had destroyed the former generations, as [a set	c. 619 CE No

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	لِلنَّاسِ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ	(to give) Insight to men, and guidance and Mercy, that they might receive admonition	the generations of old: clear testimonies for mankind, and a guidance and a mercy, that haply they might reflect	former generations -- clear arguments for men and a guidance and a mercy, that they may be mindful	of] eye-openers for mankind, and as guidance and mercy so that they may take admonition	direct report
44		Thou wast not on the Western side when We decreed the Commission to Moses, nor wast thou a witness (of those events)	And thou (Muhammad) wast not on the western side (of the Mount) when We expounded unto Moses the commandment, and thou wast not among those present	And thou wast not on the western side when We revealed to Moses the commandment, nor wast thou among those present	You were not on the western side when We revealed the commandments to Moses, nor were you among the witnesses	c. 619 CE No direct report
45	وَلَٰكِنَّآ أَنشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ ٱلْعُمُرُ وَمَا كُنتَ ثَاوِيًا فِىٓ أَهْلِ مَدْيَنَ تَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِنَا وَلَٰكِنَّا كُنَّا مُرْسِلِينَ	But We raised up (new) generations, and long were the ages that passed over them; but thou wast not a dweller among the people of Madyan, rehearsing Our Signs to them; but it is We Who send apostles (with inspiration)	But We brought forth generations, and their lives dragged on for them. And thou wast not a dweller in Midian, reciting unto them Our revelations, but We kept sending (messengers to men)	But We raised up generations, then life became prolonged to them. And thou was not dwelling among the people of Midian, reciting to them Our messages, but We are the Sender (of messengers)	But We brought forth other generations and time took its toll on them. And you did not dwell among the people of Midian reciting to them Our signs, but it is We who are the senders [of the apostles]	c. 619 CE No direct report
46	وَمَا كُنتَ بِجَانِبِ ٱلطُّورِ إِذْ نَادَيْنَا وَلَٰكِن رَّحْمَةً مِّن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّآ أَتَىٰهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ	Nor wast thou at the side of (the Mountain of) Tur when we called (to Moses). Yet (art thou sent) as Mercy from thy Lord, to give warning to a people to whom no warner had come before thee: in order that they may receive admonition	And thou was not beside the Mount when We did call; but (the knowledge of it is) a mercy from thy Lord that thou mayst warn a folk unto whom no warner came before thee, that haply they may give heed	And thou wast not at the side of the mountain when We called, but a mercy from thy Lord that thou mayest warn a people to whom no warner came before thee, that they may be mindful	And you were not on the side of the Mount when We called out [to Moses], but [We have sent you as] a mercy from your Lord that you may warn a people to whom there did not come any warner before you, so that they may take admonition	c. 619 CE No direct report
47		If (We had) not (sent thee to the Quraish),- in case a calamity	Otherwise, if disaster should afflict them	And lest, if a disaster should befall them for what	And lest —should an affliction visit them because of what their hands have sent	c. 619 CE No

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		should seize them for (the deeds) that their hands have sent forth, they might say: "Our Lord! why didst Thou not sent us an apostle? We should then have followed Thy Signs and bee n amongst those who believe!"	because of that which their own hands have sent before (them), they might say: Our Lord! Why sentest Thou no messenger unto us, that we might have followed Thy revelations and been of the believers	their hands have sent before, they should say: Our Lord, why didst Thou not send to us a messenger so that we might have followed Thy messages and been of the believers	ahead— they should say, ‘Our Lord! Why did You not send us an apostle so that we might have followed Your signs and been among the faithful? ’	direct report
48	فَلَمَّا جَآءَهُمُ ٱلْحَقُّ مِنْ عِندِنَا قَالُو لَوْلَآ أُوتِىَ مِثْلَ مَآ أُوتِىَ مُوسَىٰ ۚ أَوَلَمْ يَكْفُرُو بِمَآ أُوتِىَ مُوسَىٰ مِن قَبْلُ قَالُو سِحْرَانِ تَظَٰهَرَا وَقَالُوٓ إِنَّا بِكُ كَٰفِرُونَ	But (now), when the Truth has come to them from Ourselves, they say, "Why are not (Signs) sent to him, like those which were sent to Moses? " Do they not then reject (the Signs) which were formerly sent to Moses? They say: "Two kinds of sorcery , each assisting the other!" And they say: "For us, we reject all (such things)!"	But when there came unto them the Truth from Our presence, they said: Why is he not given the like of what was given unto Moses? Did they not disbelieve in that which was given unto Moses of old? They say: Two magics that support each other; and they say: Lo! in both we are disbelievers	But (now) when the Truth has come to them from Us, they say: Why is he not given the like of what was given to Moses? Did they not disbelieve in that which was given to Moses before? They say: Two enchantments backing up each other! And they say: Surely we are disbelievers in both	But when there came to them the truth from Us, they said, ‘Why has he not been given the like of what Moses was given?’ Did they not disbelieve what Moses was given before, and said, ‘Two magicians abetting each other,’ and said, ‘Indeed we disbelieve both of them’	c. 619 CE No direct report
49	قُلْ فَأْتُو بِكِتَٰبٍ مِّنْ عِندِ ٱللَّهِ هُوَ أَهْدَىٰ مِنْهُمَآ أَتَّبِعْهُ إِن كُنتُمْ صَٰدِقِينَ	Say: "Then bring ye a Book from God, which is a better guide than either of them, that I may follow it! (do), if ye are truthful!"	Say (unto them, O Muhammad): Then bring a scripture from the presence of Allah that giveth clearer guidance than these two (that) I may follow it, if ye are truthful	Say: Then bring some (other) Book from Allah which is a better guide than these two, I will follow it -- if you are truthful	Say, ‘Then bring some Book from Allah better in guidance than the two so that I may follow it, should you be truthful.’	c. 619 CE No direct report
50		But if they hearken not to thee, know that they only follow their own lusts: and who is	And if they answer thee not, then know that what they follow	But if they answer thee not, know that they only follow their low desires.	Then if they do not respond to you[r] [summons] know that they only follow their	c. 619 CE No

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		more astray than one who follow his own lusts, devoid of guidance from God? for God guides not people given to wrong-doing	is their lusts. And who goeth farther astray than he who followeth his lust without guidance from Allah. Lo! Allah guideth not wrongdoing folk	And who is more erring than he who follows his low desires without any guidance from Allah? Surely Allah guides not the iniquitous people	desires. And who is more astray than him who follows his desires without any guidance from Allah? Indeed Allah does not guide the wrongdoing lot	direct report
51	وَلَقَدْ وَصَّلْنَا لَهُمُ ٱلْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ	Now have We caused the Word to reach them themselves, in order that they may receive admonition	And now verily We have caused the Word to reach them, that haply they may give heed	And certainly We have made the Word to have many connections for their sake, so that they may be mindful	Certainly We have concatenated the Word for them so that they may take admonition	c. 619 CE No direct report
52	ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ مِن قَبْلِهِ هُم بِهِ يُؤْمِنُونَ	Those to whom We sent the Book before this,- they do believe in this (revelation)	Those unto whom We gave the Scripture before it, they believe in it	Those to whom We gave the Book before it, they are believers in it	Those to whom We gave the Book before it are the ones who believe in it	c. 619 CE No direct report
53	وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوٓا ءَامَنَّا بِهِۦٓ إِنَّهُ ٱلْحَقُّ مِن رَّبِّنَآ إِنَّا كُنَّا مِن قَبْلِهِۦ مُسْلِمِينَ	And when it is recited to them, they say: "We believe therein, for it is the Truth from our Lord: indeed we have been Muslims (bowing to God's Will) from before this	And when it is recited unto them, they say: We believe in it. Lo! it is the Truth from our Lord. Lo! even before it we were of those who surrender (unto Him)	And when it is recited to them they say: We believe in it; surely it is the Truth from our Lord; we were indeed before this submitting ones	and when it is recited to them, they say, ‘We believe in it. It is indeed the truth from our Lord. Indeed we were muslims [even] before it [came].&rsquo	c. 619 CE No direct report
54	أُو۟لَٰٓئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا۟ وَيَدْرَءُونَ بِٱلْحَسَنَةِ ٱلسَّيِّئَةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ	Twice will they be given their reward, for that they have persevered, that they avert Evil with Good, and that they spend (in charity) out of what We have given them	These will be given their reward twice over, because they are steadfast and repel evil with good, and spend of that wherewith We have provided them	These will be granted their reward twice because they are steadfast, and they repel evil with good and spend out of what We have given them	Those will be given their reward two times for their patience. They repel evil [conduct] with good, and spend out of what We have provided them	c. 619 CE No direct report

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55		And when they hear vain talk, they turn away therefrom and say: "To us our deeds, and to you yours; peace be to you: we seek not the ignorant."	And when they hear vanity they withdraw from it and say: Unto us our works and unto you your works. Peace be unto you! We desire not the ignorant	And when they hear idle talk, they turn aside from it and say: For us are our deeds and for you your deeds. Peace be to you! We desire not the ignorant	and when they hear vain talk, they avoid it and say, ‘Our deeds belong to us, and your deeds belong to you. Peace be to you. We do not court the ignorant.’	c. 619 CE No direct report
56	إِنَّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ ۚ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ	It is true thou wilt not be able to guide every one, whom thou lovest; but God guides those whom He will and He knows best those who receive guidance	Lo! thou (O Muhammad) guidest not whom thou lovest, but Allah guideth whom He will. And He is Best Aware of those who walk aright	Surely thou canst not guide whom thou lovest, but Allah guides whom He pleases; and He knows best those who walk aright	You cannot guide whomever you wish, but [it is] Allah [who] guides whomever He wishes, and He knows best those who are guided	c. 619 CE 1 note
57	وَقَالُوٓا۟ إِن نَّتَّبِعِ ٱلْهُدَىٰ مَعَكَ نُتَخَطَّفْ مِنْ أَرْضِنَآ ۚ أَوَلَمْ نُمَكِّن لَّهُمْ حَرَمًا ءَامِنًا يُجْبَىٰٓ إِلَيْهِ ثَمَرَٰتُ كُلِّ شَىْءٍ رِّزْقًا مِّن لَّدُنَّا وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ	They say: "If we were to follow the guidance with thee, we should be snatched away from our land." Have We not established for them a secure sanctuary, to which are brought as tribute fruits of all kinds,- a provision from Ourselves? but most of them understand not	And they say: If we were to follow the Guidance with thee we should be torn out of our land. Have We not established for them a sure sanctuary, whereunto the produce of all things is brought (in trade), a provision from Our presence? But most of them know not	And they say: If we follow the guidance with thee, we should be carried off from our country. Have We not settled them in a safe, sacred territory to which fruits of every kind are drawn? A sustenance from Us -- but most of them know not	They say, ‘Should we follow the guidance with you, we will be dispossessed of our territory.’ Did We not establish a secure sanctuary for them where fruits of all kinds are brought as a provision from Us? But most of them do not know	c. 619 CE No direct report
58		And how many populations We destroyed, which exulted in their life (of ease and plenty)! now those habitations of theirs, after them,	And how many a community have We destroyed that was thankless for its means of livelihood! And yonder are their	And how many a town have We destroyed which exulted in its means of subsistence! So those are their abodes: they have	How many a town We have destroyed that transgressed in its lifestyle! There lie their dwellings, uninhabited after them except by a few, and We were the [sole] inheritors	c. 619 CE No direct report

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		are deserted,- All but a (miserable) few! and We are their heirs	dwellings, which have not been inhabited after them save a little. And We, even We, were the inheritors	not been dwelt in after them except a little. And We are ever the inheritors		
59	وَمَا كَانَ رَبُّكَ مُهْلِكَ ٱلْقُرَىٰ حَتَّىٰ يَبْعَثَ فِىٓ أُمِّهَا رَسُو ا يَتْلُو عَلَيْهِمْ ءَايَٰتِنَا وَمَا كُنَّا مُهْلِكِى ٱلْقُرَىٰٓ إِلَّا وَأَهْلُهَا ظَٰلِمُونَ	Nor was thy Lord the one to destroy a population until He had sent to its centre an apostle, rehearsing to them Our Signs; nor are We going to destroy a population except when its members practise iniquity	And never did thy Lord destroy the townships, till He had raised up in their mother(-town) a messenger reciting unto them Our revelations. And never did We destroy the townships unless the folk thereof were evil-doers	And thy Lord never destroyed the towns, until He has raised in their metropolis a messenger, reciting to them Our messages, and We never destroyed the towns except when their people were iniquitous	Your Lord would not destroy the towns until He had raised an apostle in their mother city to recite to them Our signs. We would never destroy the towns except when their people were wrongdoers	c. 619 CE No direct report
60	وَمَآ أُوتِيتُم مِّن شَىْ فَمَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَزِينَتُهَا وَمَا عِندَ ٱللَّهِ خَيْ وَأَبْقَىٰٓ أَفَلَا تَعْقِلُونَ	The (material) things which ye are given are but the conveniences of this life and the glitter thereof; but that which is with God is better and more enduring: will ye not then be wise	And whatsoever ye have been given is a comfort of the life of the world and an ornament thereof; and that which Allah hath is better and more lasting. Have ye then no sense	And whatever things you have been given are only a provision of this world’s life and its adornment, and whatever is with Allah is better and more lasting. Do you not then understand	Whatever things you have been given are only the wares of the life of this world and its glitter, and what is with Allah is better and more lasting. Will you not apply reason	c. 619 CE No direct report
61		Are (these two) alike? - one to whom We have made a goodly promise, and who is going to reach its (fulfilment), and one to whom We have given the good things of this life, but who, on the Day of Judgment, is to be among those brought up (for pu nishment)	Is he whom We have promised a fair promise which he will find (true) like him whom We suffer to enjoy awhile the comfort of the life of the world, then on the Day of Resurrection he will be of those arraigned	Is he to whom We have promised a goodly promise, which he will meet with, like him whom We have provided with the provisions of this world’s life, then on the day of Resurrection he will be of those brought up (for punishment)	Is he to whom We have given a good promise, which he will receive, like him whom We have provided the wares of the life of this world, but who will be arraigned on the Day of Resurrection	c. 619 CE No direct report

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62	وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ	That Day (God) will call to them, and say "Where are my 'partners'?- whom ye imagined (to be such)?"	On the day when He will call unto them and say: Where are My partners whom ye imagined	And the day when He will call them and say: Where are those whom you deemed to be My associates	The day He will call out to them and say, ‘Where are My partners that you used to claim?’	c. 619 CE No direct report
63	قَالَ ٱلَّذِينَ حَقَّ عَلَيْهِمُ ٱلْقَوْلُ رَبَّنَا هَٰٓؤُلَآءِ ٱلَّذِينَ أَغْوَيْنَآ أَغْوَيْنَٰهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَآ إِلَيْكَ مَا كَانُوٓا إِيَّانَا يَعْبُدُونَ	Those against whom the charge will be proved, will say: "Our Lord! These are the ones whom we led astray: we led them astray, as we were astray ourselves: we free ourselves (from them) in Thy presence: it was not us they worshipped."	Those concerning whom the Word will have come true will say: Our Lord! These are they whom we led astray. We led them astray even as we ourselves were astray. We declare our innocence before Thee: us they never worshipped	Those against whom the word has proved true will say: Our Lord, these are they whom we caused to deviate -- we caused them to deviate as we ourselves deviated. We declare our innocence before Thee. Us they never worshipped	Those against whom the word had become due will say, ‘Our Lord! These are the ones whom we have perverted. We perverted them as we were perverse ourselves. We plead for non-liability before You: it was not us that they worshipped.’	c. 619 CE No direct report
64	وَقِيلَ ٱدْعُوا شُرَكَآءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا۟ ٱلْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ	It will be said (to them): "Call upon your 'partners' (for help)" :they will call upon them, but they will not listen to them; and they will see the Penalty (before them); (how they will wish) 'if only they had been open to guidance!	And it will be said: Cry unto your (so-called) partners (of Allah). And they will cry unto them, and they will give no answer unto them, and they will see the Doom. Ah, if they had but been guided	And it will be said: Call your associate-gods. So they will call upon them, but they will not answer them, and they will see the chastisement. Would that they had followed the right way	It will be said, ‘Invoke your partners!’ So they will invoke them, but they will not respond to them, and they will sight the punishment, wishing they had followed guidance	c. 619 CE No direct report
65		That Day (God) will call to them, and say: "What was the answer ye gave to the apostles?"	And on the Day when He will call unto them and say: What answer gave ye to the messengers	And the day He will call them, then say: What was the answer you gave to the messengers	The day He will call out to them and say, ‘What response did you give to the apostles?’	c. 619 CE No direct report
66	فَعَمِيَتْ عَلَيْهِمُ ٱلْأَنۢبَآءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَآءَلُونَ	Then the (whole) story that Day will seem obscure to them (like light to the blind) and they will	On that day (all) tidings will be dimmed for them, nor will they ask one of another	On that day excuses will become obscure to them, so they will not ask each other	The news that day shall be blacked out for them, so they will not question one another	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		not be able (even) to question each other				
67		But any that (in this life) had repented, believed, and worked righteousness, will have hopes to be among those who achieve salvation	But as for him who shall repent and believe and do right, he haply may be one of the successful	But as to him who repents and believes and does good, maybe he will be among the successful	As for him who repents and develops faith and acts righteously, maybe he will be among the felicitous	c. 619 CE No direct report
68	وَرَبُّكَ يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُ مَا كَانَ لَهُمُ لْخِيَرَةُ سُبْحَٰنَ للَّهِ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ	Thy Lord does create and choose as He pleases: no choice have they (in the matter): Glory to God! and far is He above the partners they ascribe (to Him)	Thy Lord bringeth to pass what He willeth and chooseth. They have never any choice. Glorified be Allah and Exalted above all that they associate (with Him)	And thy Lord creates and chooses whom He pleases. To choose is not theirs. Glory be to Allah and exalted be He above what they associate (with Him)	Your Lord creates whatever He wishes and chooses. They have no choice. Immaculate is Allah and exalted above [having] any partners they ascribe [to Him]	c. 619 CE No direct report
69	وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ	And thy Lord knows all that their hearts conceal and all that they reveal	And thy Lord knoweth what their breasts conceal, and what they publish	And thy Lord knows what their breasts conceal and what they proclaim	Your Lord knows whatever their breasts conceal, and whatever they disclose	c. 619 CE No direct report
70	وَهُوَ للَّهُ لَآ إِلَٰهَ إِلَّا هُوَ لَهُ لْحَمْدُ فِى لْأُولَىٰ وَ لْءَاخِرَةِ وَلَهُ لْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ	And He is God: There is no god but He. To Him be praise, at the first and at the last: for Him is the Command, and to Him shall ye (all) be brought back	And He is Allah; there is no Allah save Him. His is all praise in the former and the latter (state), and His is the command, and unto Him ye will be brought back	And He is Allah, there is no god but He! His is the praise in this (life) and the Hereafter; and His is the judgment, and to Him you will be brought back	He is Allah, there is no god except Him. All praise belongs to Him in this world and the Hereafter. All judgement belongs to Him, and to Him you will be brought back	c. 619 CE No direct report
71	قُلْ أَرَءَيْتُمْ إِن جَعَلَ للَّهُ عَلَيْكُمُ لَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ لْقِيٰمَةِ مَنْ إِلَٰهٌ غَيْرُ للَّهِ يَأْتِيكُم بِضِيَآءٍ أَفَلَا تَسْمَعُونَ	Say: See ye? If God were to make the night perpetual over you to the Day of Judgment, what god is there other than God, who can give you enlightenment? Will ye not then hearken	Say: Have ye thought, if Allah made night everlasting for you till the Day of Resurrection, who is a god beside Allah who could bring you light? Will ye not then hear	Say: Do you see if Allah were to make the night to continue incessantly on you till the day of Resurrection, who is the god besides Allah who could bring you light? Will you not then hear	Say, ‘Tell me, if Allah were to make the night perpetual over you until the Day of Resurrection, what god other than Allah could bring you light? Will you not then listen?’	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
72	قُلْ أَرَءَيْتُمْ إِن جَعَلَ ٱللَّهُ عَلَيْكُمُ ٱلَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ مَنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِضِيَآءٍ أَفَلَا تَسْمَعُونَ	Say: See ye? If God were to make the day perpetual over you to the Day of Judgment, what god is there other than God, who can give you a night in which ye can rest? Will ye not then see	Say: Have ye thought, if Allah made day everlasting for you till the Day of Resurrection, who is a god beside Allah who could bring you night wherein ye rest? Will ye not then see	Say: Do you see if Allah were to make the day to continue incessantly on you till the day of Resurrection, who is the god besides Allah that could bring you the night in which you take rest? Do you not then see	Say, ‘Tell me, if Allah were to make the day perpetual over you until the Day of Resurrection, what god other than Allah could bring you night wherein you could rest? Will you not then perceive?’	c. 619 CE No direct report
73	وَمِن رَّحْمَتِهِۦ جَعَلَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ لِتَسْكُنُوا۟ فِيهِ وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ	It is out of His Mercy that He has made for you Night and Day,- that ye may rest therein, and that ye may seek of his Grace;- and in order that ye may be grateful	Of His mercy hath He appointed for you night and day, that therein ye may rest, and that ye may seek His bounty, and that haply ye may be thankful	And out of His mercy He has made for you the night and the day, that you may rest therein, and that you may seek of His grace, and that you may give thanks	Out of His mercy He has made for you the night and the day, that you may rest therein and that you may seek from His grace and so that you may give thanks	c. 619 CE No direct report
74	وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ	The Day that He will call on them, He will say: "Where are my 'partners'? whom ye imagined (to be such)?"	And on the Day when He shall call unto them and say: Where are My partners whom ye pretended	And the day when He will call them and say: Where are My associates whom you pretended	The day He will call out to them and say, ‘Where are My partners that you used to claim?’	c. 619 CE No direct report
75	وَنَزَعْنَا مِن كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا۟ بُرْهَٰنَكُمْ فَعَلِمُوٓا۟ أَنَّ ٱلْحَقَّ لِلَّهِ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ	And from each people shall We draw a witness, and We shall say: "Produce your Proof": then shall they know that the Truth is in God (alone), and the (lies) which they invented will leave them in lurch	And We shall take out from every nation a witness and We shall say: Bring your proof. Then they will know that Allah hath the Truth, and all that they invented will have failed them	And We shall draw forth from among every nation a witness and say: Bring your proof. Then shall they know that the Truth is Allah’s and that which they forged will fail them	We shall draw from every nation a witness and say, ‘Produce your evidence.’ Then they will know that all reality belongs to Allah and what they used to fabricate will forsake them	c. 619 CE No direct report
76		Qarun was doubtless, of the people of Moses; but he acted insolently towards them: such were the treasures We had bestowed on him that	Now Korah was of Moses' folk, but he oppressed them; and We gave him so much treasure that the stores thereof	Korah was surely of the people of Moses, but he oppressed them, and We gave him treasures, so much so that his hoards of	Korah indeed belonged to the people of Moses, but he bullied them. We had given him so much treasures that their keys indeed proved heavy for a band of stalwarts. When his people said to him,	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		their very keys would have been a burden to a body of strong men, behold, his people said to him: "Exult not , for God loveth not those who exult (in riches)	would verily have been a burden for a troop of mighty men. When his own folk said unto him: Exult not; lo! Allah loveth not the exultant	wealth would weight down a body of strong men. When his people said to him: Exult not; surely Allah loves not the exultant	‘Do not exult! Indeed Allah does not like the exultant	
77		"But seek, with the (wealth) which God has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou good, as God has been good to thee, and seek not (occasions for) mischief in the land: for God loves not those who do mischief."	But seek the abode of the Hereafter in that which Allah hath given thee and neglect not thy portion of the world, and be thou kind even as Allah hath been kind to thee, and seek not corruption in the earth; lo! Allah loveth not corrupters	And seek the abode of the Hereafter by means of what Allah has given thee, and neglect not thy portion of the world, and do good (to others) as Allah has done good to thee, and seek not to make mischief in the land. Surely Allah loves not the mischief-makers	By the means of what Allah has given you, seek the abode of the Hereafter, while not forgetting your share of this world. Be good [to others] just as Allah has been good to you, and do not try to cause corruption in the land. Indeed Allah does not like the agents of corruption.’	c. 619 CE No direct report
78		He said: "This has been given to me because of a certain knowledge which I have." Did he not know that God had destroyed, before him, (whole) generations,- which were superior to him in strength and greater in the amount (of riches) they had c ollected? but the wicked are not called	He said: I have been given it only on account of knowledge I possess. Knew he not that Allah had destroyed already of the generations before him men who were mightier than him in strength and greater in respect of following? The guilty are not	He said: I have been given this only on account of the knowledge I have. Did he not know that Allah had destroyed him generations who were mightier in strength than he and greater in assemblage? And the guilty are not questioned about their sins	He said, ‘I have indeed been given [all] this because of the knowledge that I have.’ Did he not know that Allah had already destroyed before him some of the generations who were more powerful than him and greater in amassing [wealth]? The guilty will not be questioned about their sins	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		(immediately) to account for their sins	questioned of their sins			
79	فَخَرَجَ عَلَىٰ قَوْمِهِ فِى زِينَتِهِ قَالَ لَّذِينَ يُرِيدُونَ لْحَيَوٰةَ لدُّنْيَا يٰلَيْتَ لَنَا مِثْلَ مَآ أُوتِىَ قَٰرُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ	So he went forth among his people in the (pride of his wordly) glitter. Said those whose aim is the Life of this World: "Oh! that we had the like of what Qarun has got! for he is truly a lord of mighty good fortune!"	Then went he forth before his people in his pomp. Those who were desirous of the life of the world said: Ah, would that we had the like of what hath been given unto Korah! Lo! he is lord of rare good fortune	So he went forth to his people in his finery. Those who desired this world’s life said: O would that we had the like of what Korah is given! Surely he is possessed of mighty good fortune	So he emerged before his people in his finery. Those who desired the life of the world said, ‘We wish we had like what Korah has been given! Indeed he is greatly fortunate.’	c. 619 CE No direct report
80		But those who had been granted (true) knowledge said: "Alas for you! The reward of God (in the Hereafter) is best for those who believe and work righteousness: but this none shall attain, save those who steadfastly persevere (in good)."	But those who had been given knowledge said: Woe unto you! The reward of Allah for him who believeth and doeth right is better, and only the steadfast will obtain it	But those who were given the knowledge said: Woe to you! Allah’s reward is better for him who believes and does good, and none is made to receive this except the patient	Those who were given knowledge said, ‘Woe to you! Allah’s reward is better for someone who has faith and acts righteously, and no one will receive it except the patient.’	c. 619 CE No direct report
81		Then We caused the earth to swallow up him and his house; and he had not (the least little) party to help him against God, nor could he defend himself	So We caused the earth to swallow him and his dwelling-place. Then he had no host to help him against Allah, nor was he of those who can save themselves	So We made the earth to swallow him up and his abode. He had no host to help him against Allah, nor was he of those who can defend themselves	So We caused the earth to swallow him and his house, and he had no party that might protect him from Allah, nor could he rescue himself	c. 619 CE No direct report
82		And those who had envied his position the day before began to say on the morrow: "Ah! it is indeed God Who	And morning found those who had coveted his place but yesterday crying: Ah, welladay!	And those who had yearned for his place the day before began to say: Ah! (know) that Allah amplifies and	By dawn those who longed to be in his place the day before were saying, ‘Don’t you see that Allah expands the provision for whomever He	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		enlarges the provision or restricts it, to any of His servants He pleases! had it not been that God was gracious to us, He could have ca used the earth to swallow us up! Ah! those who reject God will assuredly never prosper."	Allah enlargeth the provision for whom He will of His slaves and straiteneth it (for whom He will). If Allah had not been gracious unto us He would have caused it to swallow us (also). Ah, welladay! the disbelievers never prosper	straitens the means of subsistence for whom He pleases of His servants; had not Allah been gracious to us, He would have abased us. Ah! (know) that the ungrateful are never successful	wishes of His servants, and tightens it? Had Allah not shown us favour, He might have made the earth swallow us too. Don’t you see that the faithless do not prosper.’	
83	تِلْكَ لدَّارُ لْءَاخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُ ا فِى لْأَرْضِ وَلَا فَسَا ا وَ لْعُقِبَةُ لِلْمُتَّقِينَ	That Home of the Hereafter We shall give to those who intend not high-handedness or mischief on earth: and the end is (best) for the righteous	As for that Abode of the Hereafter We assign it unto those who seek not oppression in the earth, nor yet corruption. The sequel is for those who ward off (evil)	That abode of the Hereafter, We assign it to those who have no desire to exalt themselves in the earth nor to make mischief. And the good end is for those who keep their duty	This is the abode of the Hereafter which We shall grant to those who do not desire to domineer in the earth nor to cause corruption, and the outcome will be in favour of the Godwary	c. 619 CE No direct report
84	مَن جَآءَ بِ لْحَسَنَةِ فَلَهُ خَيْرٌ مِّنْهَا وَمَن جَآءَ بِ لسَّيِّئَةِ فَلَا يُجْزَى لَّذِينَ عَمِلُو لسَّيِّـَٔاتِ إِلَّا مَا كَانُو يَعْمَلُونَ	If any does good, the reward to him is better than his deed; but if any does evil, the doers of evil are only punished (to the extent) of their deeds	Whoso bringeth a good deed, he will have better than the same; while as for him who bringeth an ill-deed, those who do ill-deeds will be requited only what they did	Whoever brings good, he will have better than it; and whoever brings evil, those who do evil will be requited only for what they did	Whoever brings virtue shall receive [a reward] better than it, but whoever brings vice —those who commit misdeeds shall not be requited except for what they used to do	c. 619 CE No direct report
85	إِنَّ لَّذِى فَرَضَ عَلَيْكَ لْقُرْءَانَ لَرَآدُّكَ إِلَىٰ مَعَا قُل رَّبِّىٓ أَعْلَمُ مَن جَآءَ بِ لْهُدَىٰ وَمَنْ هُوَ فِى ضَلَـٰلٍ مُّبِينٍ	Verily He Who ordained the Qur'an for thee, will bring thee back to the Place of Return. Say: "My Lord knows best who it is that brings true guidance, and who is	Lo! He Who hath given thee the Qur'an for a law will surely bring thee home again. Say: My Lord is Best Aware of him who bringeth guidance and him	He who has made the Qur’an binding on thee will surely bring thee back to the Place of Return. Say: My Lord knows best him who has brought the	Indeed He who has revealed to you the Qur’a n will surely restore you to the place of return. Say, ‘My Lord knows best him who brings guidance and him who is in manifest error.’	c. 619 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		in manifest error."	who is in error manifest	guidance and him who is in manifest error		
86	وَمَا كُنتَ تَرْجُوٓ أَن يُلْقَىٰٓ إِلَيْكَ لْكِتَٰبُ إِلَّا رَحْمَ مِّن رَّبِّكَ فَلَا تَكُونَنَّ ظَهِيـ ا لِّلْكَٰفِرِينَ	And thou hadst not expected that the Book would be sent to thee except as a Mercy from thy Lord: Therefore lend not thou support in any way to those who reject (God's Message)	Thou hadst no hope that the Scripture would be inspired in thee; but it is a mercy from thy Lord, so never be a helper to the disbelievers	And thou didst not expect that the Book would be inspired to thee, but it is a mercy from thy Lord, so be not a backer up of the disbelievers	You did not expect that the Book would be delivered to you; but it was a mercy from your Lord. So do not be ever an advocate of the faithless	c. 619 CE No direct report
87		And let nothing keep thee back from the Signs of God after they have been revealed to thee: and invite (men) to thy Lord, and be not of the company of those who join gods with God	And let them not divert thee from the revelations of Allah after they have been sent down unto thee; but call (mankind) unto thy Lord, and be not of those who ascribe partners (unto Him)	And let them not turn thee aside from the messages of Allah after they have been revealed to thee, and call (men) to thy Lord and be not of the polytheists	Do not ever let them bar you from Allah’s signs after they have been sent down to you. Invite to your Lord, and never be one of the polytheists	c. 619 CE No direct report
88	وَلَا تَدْعُ مَعَ للَّهِ إِلَٰهًا ءَاخَرَ لَآ إِلَٰهَ إِلَّا هُوَ كُلُّ شَىْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ لْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ	And call not, besides God, on another god. There is no god but He. Everything (that exists) will perish except His own Face. To Him belongs the Command, and to Him will ye (all) be brought back	And cry not unto any other god along with Allah. There is no Allah save Him. Everything will perish save His countenance. His is the command, and unto Him ye will be brought back	And call not with Allah any other god. There is no God but He. Everything will perish but He. His is the judgment, and to Him you will be brought back	And do not invoke another god besides Allah; there is no god except Him. Everything is to perish except His Face. All judgement belongs to Him, and to Him you will be brought back	c. 619 CE No direct report

Direct context · Ayah 56 · c. 619 CE

Asbab al-Nuzul dataset · ungraded

عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِيهِ قَالَ: لَمَّا حَضَرَتْ أَبَا طَالِبٍ الْوَفَاةُ، جَاءَهُ رَسُولُ اللهِ فَوَجَدَ عِنْدَهُ أَبَا جَهْلٍ، وَعَبْدَ اللَّهِ بْنَ أَبِي أُمَيَّةَ بْنِ الْمُغِيْرَةِ، فَقَالَ: « أَيْ عَمْ، قُلْ لاَ إِلَهَ إِلا اللهُ كَلِمَةً أَحَاجُّ لَكَ بِهَا عِنْدَ اللهِ ». فَقَالَ أَبُو جَهْلٍ وَعَبْدُ اللهِ بْنُ أَبِي أُمَيَّةَ: أَتَرْغَبُ عَنْ مِلَّةِ عَبْدِ الْمُطَّلِبِ؟ فَلَمْ يَزَلْ رَسُولُ اللهِ يَعْرِضُهَا عَلَيْهِ، وَيُعِيدَانِهِ بِتِلْكَ الْمَقَالَةِ، حَتَّى قَالَ أَبُو طَالِبٍ؟ آخِرَ مَا كَلَّمَهُمْ: عَلَى مِلَّةِ عَبْدِ الْمُطَّلِبِ. وَأَبَى أَنْ يَقُولَ: لَا إِلَهَ إِلَّا اللهُ! قَالَ: قَالَ رَسُولُ اللهِ : « وَاللهِ، لَأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أَنْهَ عَنْكَ »، فَأَنْزَلَ اللهُ: { مَا كَانَ لِلنَّبِيِّ وَ لَّذِينَ ءَامَنُوٓ أَن يَسْتَغْفِرُو…

Islamic: Asbāb al-nuzūl on Qurʾān 28:56

APA: Asbāb al-nuzūl tradition (n.d.). (28:56).

عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِيهِ قَالَ: لَمَّا حَضَرَتْ أَبَا طَالِبٍ الْوَفَاةُ، جَاءَهُ رَسُولُ اللهِ فَوَجَدَ عِنْدَهُ أَبَا جَهْلٍ، وَعَبْدَ اللَّهِ بْنَ أَبِي أُمَيَّةَ بْنِ الْمُغِيْرَةِ، فَقَالَ: « أَيْ عَمْ، قُلْ لاَ إِلَهَ إِلا اللهُ كَلِمَةً أَحَاجُّ لَكَ بِهَا عِنْدَ اللهِ ». فَقَالَ أَبُو جَهْلٍ وَعَبْدُ اللهِ بْنُ أَبِي أُمَيَّةَ: أَتَرْغَبُ عَنْ مِلَّةِ عَبْدِ الْمُطَّلِبِ؟ فَلَمْ يَزَلْ رَسُولُ اللهِ يَعْرِضُهَا عَلَيْهِ، وَيُعِيدَانِهِ بِتِلْكَ الْمَقَالَةِ، حَتَّى قَالَ أَبُو طَالِبٍ؟ آخِرَ مَا كَلَّمَهُمْ: عَلَى مِلَّةِ عَبْدِ الْمُطَّلِبِ. وَأَبَى أَنْ يَقُولَ: لَا إِلَهَ إِلَّا اللهُ! قَالَ: قَالَ رَسُولُ اللهِ : « وَاللهِ، لَأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أَنْهَ عَنْكَ »، فَأَنْزَلَ اللهُ: { مَا كَانَ لِلنَّبِيِّ وَ لَّذِينَ ءَامَنُوَ أَن يَسْتَغْفِرُو…

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ لِعَمِّهِ: « قُلْ: لاَ إِلَهَ إِلَّا اللهُ، أَشْهَدُ لَكَ بِهَا يَوْمَ الْقِيَامَةِ »، قَالَ: لَوْلَا أَنْ تُعَيِّرَنِي بِهَا قُرَيْشٌ، أَنَّ مَا يَحْمِلُهُ عَلَيْهِ الْجَزَعُ، لَأَقْرَرْتُ بِهَا عَيْنَكَ. فَأَنْزَلَ اللَّهُ عز و جل: { إِنَّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ وَلَـٰكِنَّ للَّهَ يَهْدِى مَن يَشَآءُ }. واللفظ للترمذي.

17. Al-Isra — The Night Journey الإسراء

Revelation order #50 · c. 620 CE · Makkah · 111 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1		Glory to (God) Who did take His servant for a Journey by night from the Sacred Mosque to the farthest Mosque, whose precincts We did bless,- in order that We might show him some of Our Signs: for He is the One Who heareth and seeth (all things)	Glorified be He Who carried His servant by night from the Inviolable Place of Worship to the Far distant place of worship the neighbourhood whereof We have blessed, that We might show him of Our tokens! Lo! He, only He, is the Hearer, the Seer	Glory to Him Who carried His servant by night from the Sacred Mosque to the Remote Mosque, whose precincts We blessed, that We might show him of Our signs! Surely He is the Hearing, the Seeing	Immaculate is He who carried His servant on a journey by night from the Sacred Mosque to the Farthest Mosque whose environs We have blessed, that We might show him some of Our signs. Indeed He is the All-hearing, the All-seeing	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
2	وَءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ وَجَعَلْنَٰهُ هُدًى لِّبَنِىٓ إِسْرَٰٓءِيلَ أَلَّا تَتَّخِذُوا۟ مِن دُونِى وَكِيلًا	We gave Moses the Book, and made it a Guide to the Children of Israel, (commanding): "Take not other than Me as Disposer of (your) affairs."	We gave unto Moses the Scripture, and We appointed it a guidance for the children of Israel, saying: Choose no guardian beside Me	And We gave Moses the Book and made it a guidance to the Children of Israel (saying): Take no guardian beside Me -	We gave Moses the Book, and made it a guide for the Children of Israel —[saying,] ‘Do not take any trustee besides Me’&mdash	c. 620 CE No direct report
3	ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُۥ كَانَ عَبْدًا شَكُورًا	O ye that are sprung from those whom We carried (in the Ark) with Noah! Verily he was a devotee most grateful	(They were) the seed of those whom We carried (in the ship) along with Noah. Lo! he was a grateful slave	The offspring of those whom We bore with Noah. Surely he was a grateful servant	descendants of those whom We carried [in the ark] with Noah. Indeed he was a grateful servant	c. 620 CE No direct report
4	وَقَضَيْنَآ إِلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ فِى ٱلْكِتَٰبِ لَتُفْسِدُنَّ فِى ٱلْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا	And We gave (Clear) Warning to the Children of Israel in the Book, that twice would they do mischief on the earth and be elated with mighty arrogance (and twice would they be punished)	And We decreed for the Children of Israel in the Scripture: Ye verily will work corruption in the earth twice, and ye will become great tyrants	And We made known to the Children of Israel in the Book: Certainly you will make mischief in the land twice, and behave insolently with mighty arrogance	We revealed to the Children of Israel in the Book: ‘Twice you will cause corruption on the earth, and you will perpetrate great tyranny.’	c. 620 CE No direct report
5	فَإِذَا جَآءَ وَعْدُ أُولَىٰهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَآ أُو۟لِى بَأْسٍ شَدِيدٍ فَجَاسُوا۟ خِلَٰلَ ٱلدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولًا	When the first of the warnings came to pass, We sent against you Our servants given to terrible warfare: They entered the	So when the time for the first of the two came, We roused against you slaves of Ours of great might who ravaged (your)	So when of the two, the first warning came to pass, We raised against you Our servants, of mighty prowess,	So when the first occasion of the two [prophecies] came, We aroused against you Our servants possessing great might, and they ransacked [your] habitations, and the promise was bound to be fulfilled	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		very inmost parts of your homes; and it was a warning (completely) fulfilled	country, and it was a threat performed	so they made havoc in (your) houses. And it was an accomplished threat		
6	ثُمَّ رَدَدْنَا لَكُمُ ٱلْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَٰكُم بِأَمْوَٰلٍ وَبَنِينَ وَجَعَلْنَٰكُمْ أَكْثَرَ نَفِيرًا	Then did We grant you the Return as against them: We gave you increase in resources and sons, and made you the more numerous in man-power	Then we gave you once again your turn against them, and We aided you with wealth and children and made you more in soldiery	Then We gave you back the turn against them, and aided you with wealth and children and made you a numerous band	Then We gave you back the turn [to prevail] over them, and We aided you with children and wealth, and made you greater in number	c. 620 CE No direct report
7	إِنْ أَحْسَنتُمْ أَحْسَنتُمْ لِأَنفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَآءَ وَعْدُ ٱلْءَاخِرَةِ لِيَسُۥٓـُٔوا۟ وُجُوهَكُمْ وَلِيَدْخُلُوا۟ ٱلْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا۟ مَا عَلَوْا۟ تَتْبِيرًا	If ye did well, ye did well for yourselves; if ye did evil, (ye did it) against yourselves. So when the second of the warnings came to pass, (We permitted your enemies) to disfigure your faces, and to enter your Temple as they had entered it b efore, and to visit with destruction all that fell into their power	(Saying): If ye do good, ye do good for your own souls, and if ye do evil, it is for them (in like manner). So, when the time for the second (of the judgments) came (We roused against you others of Our slaves) to ravage you, and to enter the Temple even as they entered it the first time, and to lay waste all that they conquered with an utter wasting	If you do good, you do good for your own souls. And if you do evil, it is for them. So when the second warning came, (We raised another people) that they might bring you to grief and that they might enter the Mosque as they entered it the first time, and that they might destroy, whatever they conquered, with utter destruction	[saying,] ‘If you do good, you will do good to your [own] souls, and if you do evil, it will be [evil] for them.’ So when the occasion for the other [prophecy] comes, they will make your faces wretched, and enter the Temple just as they entered it the first time, and utterly destroy whatever they come upon	c. 620 CE No direct report
8	عَسَىٰ رَبُّكُمْ أَن يَرْحَمَكُمْ وَإِنْ عُدتُّمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَٰفِرِينَ حَصِيرًا	It may be that your Lord may (yet) show Mercy unto you; but if ye revert (to your sins), We shall revert (to Our punishments): And we have made Hell a prison for those who reject (all Faith)	It may be that your Lord will have mercy on you, but if ye repeat (the crime) We shall repeat (the punishment), and We have appointed hell a dungeon for the disbelievers	It may be that your Lord will have mercy on you. And if you return (to mischief), We will return (to punishment). And We have made hell a prison for the disbelievers	Maybe your Lord will have mercy on you, but if you revert, We [too] will revert, and We have made hell a prison for the faithless	c. 620 CE No direct report
9	إِنَّ هَٰذَا ٱلْقُرْءَانَ يَهْدِى لِلَّتِى هِىَ أَقْوَمُ وَيُبَشِّرُ ٱلْمُؤْمِنِينَ	Verily this Qur'an doth guide to that which is most right (or stable), and	Lo! this Qur'an guideth unto that which is straightest, and	Surely this Qur’an guides to that which is most	Indeed this Qur’a n guides to what is most upright, and gives the good news to the faithful who do	c. 620 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	لَّذِينَ يَعْمَلُونَ لصَّٰلِحَٰتِ أَنَّ لَهُمْ أَجْ ا كَبِيرِ ا	giveth the Glad Tidings to the Believers who work deeds of righteousness, that they shall have a magnificent reward	giveth tidings unto the believers who do good works that theirs will be a great reward	upright, and gives good news to the believers who do good that theirs is a great reward	righteous deeds that there is a great reward for them	direct report
10	وَأَنَّ لَّذِينَ لَا يُؤْمِنُونَ بِ لْءَاخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِي ا	And to those who believe not in the Hereafter, (it announceth) that We have prepared for them a Penalty Grievous (indeed)	And that those who believe not in the Hereafter, for them We have prepared a painful doom	And that those who believe not in the Hereafter, We have prepared for them a painful chastisement	As for those who do not believe in the Hereafter, We have prepared a painful punishment for them	c. 620 CE No direct report
11	وَيَدْعُ لْإِنسَٰنُ بِ لشَّرِّ دُعَآءَهُۥ بِ لْخَيْرِ وَكَانَ لْإِنسَٰنُ عَجُو ا	The prayer that man should make for good, he maketh for evil; for man is given to hasty (deeds)	Man prayeth for evil as he prayeth for good; for man was ever hasty	And man prays for evil as he ought to pray for good; and man is ever hasty	Man prays for ill as [avidly as] he prays for good, and man is overhasty	c. 620 CE No direct report
12	وَجَعَلْنَا لَّيْلَ وَ لنَّهَارَ ءَايَتَيْنِ فَمَحَوْنَآ ءَايَةَ لَّيْلِ وَجَعَلْنَآ ءَايَةَ لنَّهَارِ مُبْصِرَ لِّتَبْتَغُو فَضْ ا مِّن رَّبِّكُمْ وَلِتَعْلَمُو عَدَدَ لسِّنِينَ وَ لْحِسَابَ وَكُلَّ شَىْ فَصَّلْنَٰهُ تَفْصِي ا	We have made the Night and the Day as two (of Our) Signs: the Sign of the Night have We obscured, while the Sign of the Day We have made to enlighten you; that ye may seek bounty from your Lord, and that ye may know the number and count of the years: all things have We explained in detail	And We appoint the night and the day two portents. Then We make dark the portent of the night, and We make the portent of the day sight-giving, that ye may seek bounty from your Lord, and that ye may know the computation of the years, and the reckoning; and everything have We expounded with a clear expounding	And We made the night and the day two signs, then We have made the sign of the night to pass away and We have made the sign of the day manifest, so that you may seek grace from your Lord, and that you may know the numbering of years and the reckoning. And We have explained everything with distinctness	We made the night and the day two signs. Then We effaced the sign of the night, and made the sign of the day lightsome that you may seek grace from your Lord and that you may know the number of years and the calculation [of time], and We have elaborated everything in detail	c. 620 CE No direct report
13	وَكُلَّ إِنسَٰنٍ أَلْزَمْنَٰهُ طَٰٓئِرَهُۥ فِى عُنُقِهِۦ وَنُخْرِجُ لَهُۥ يَوْمَ لْقِيَٰمَةِ كِتَٰ ا يَلْقَىٰهُ مَنشُورًا	Every man's fate We have fastened on his own neck: On the Day of Judgment We shall bring out for him a scroll, which he will see spread open	And every man's augury have We fastened to his own neck, and We shall bring forth for him on the Day of Resurrection a	And We have made every man’s actions to cling to his neck, and We shall bring forth to him on the day of Resurrection a	We have attached every person’s omen to his neck, and We shall bring it out for him on the Day of Resurrection as a wide open book that he will encounter	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			book which he will find wide open	book which he will find wide open		
14	ٱقْرَأْ كِتَٰبَكَ كَفَىٰ بِنَفْسِكَ ٱلْيَوْمَ عَلَيْكَ حَسِيبًا	(It will be said to him:) "Read thine (own) record: Sufficient is thy soul this day to make out an account against thee."	(And it will be said unto him): Read thy Book. Thy soul sufficeth as reckoner against thee this day	Read thy book. Thine own soul is sufficient as a reckoner against thee this day	‘Read your book! Today your soul suffices as your own reckoner.’	c. 620 CE No direct report
15	مَّنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا	Who receiveth guidance, receiveth it for his own benefit: who goeth astray doth so to his own loss: No bearer of burdens can bear the burden of another: nor would We visit with Our Wrath until We had sent an apostle (to give warning)	Whosoever goeth right, it is only for (the good of) his own soul that he goeth right, and whosoever erreth, erreth only to its hurt. No laden soul can bear another's load, We never punish until we have sent a messenger	Whoever goes aright, for his own soul does he go aright; and whoever goes astray, to its detriment only does he go astray. And no bearer of a burden can bear the burden of another. Nor do We chastise until We raise a messenger	Whoever is guided is guided only for [the good of] his own soul, and whoever goes astray, goes astray only to its detriment. No bearer shall bear another’s burden. We do not punish [any community] until We have sent [it] an apostle	c. 620 CE No direct report
16	وَإِذَآ أَرَدْنَآ أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا۟ فِيهَا فَحَقَّ عَلَيْهَا ٱلْقَوْلُ فَدَمَّرْنَٰهَا تَدْمِيرًا	When We decide to destroy a population, We (first) send a definite order to those among them who are given the good things of this life and yet transgress; so that the word is proved true against them: then (it is) We destroy them utterly	And when We would destroy a township We send commandment to its folk who live at ease, and afterward they commit abomination therein, and so the Word (of doom) hath effect for it, and we annihilate it with complete annihilation	And when We wish to destroy a town, We send commandments to its people who lead easy lives, but they transgress therein; thus the word proves true against it, so We destroy it with utter destruction	And when We desire to destroy a town We command its affluent ones [to obey Allah]. But they commit transgression in it, and so the word becomes due against it, and We destroy it utterly	c. 620 CE No direct report
17	وَكَمْ أَهْلَكْنَا مِنَ ٱلْقُرُونِ مِنۢ بَعْدِ نُوحٍ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِۦ خَبِيرًۢا بَصِيرًا	How many generations have We destroyed after Noah? and enough is thy Lord to note and see the sins of His servants	How many generations have We destroyed since Noah! And Allah sufficeth as Knower and	And how many generations did We destroy after Noah! And thy Lord suffices as being Aware and Seer of his	How many generations We have destroyed since Noah! Your Lord suffices as one well aware and percipient of His servants’ sins	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			Beholder of the sins of His slaves	servants’ sins		
18	مَّن كَانَ يُرِيدُ ٱلْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَآءُ لِمَن نُّرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَىٰهَا مَذْمُومًا مَّدْحُورًا	If any do wish for the transitory things (of this life), We readily grant them - such things as We will, to such person as We will: in the end have We provided Hell for them: they will burn therein, disgraced and rejected	Whoso desireth that (life) which hasteneth away, We hasten for him therein what We will for whom We please. And afterward We have appointed for him hell; he will endure the heat thereof, condemned, rejected	Whoso desires this transitory life, We hasten to him therein what We please for whomsoever We desire, then We assign to him the hell; he will enter it despised, driven away	Whoever desires this transitory life, We expedite for him therein whatever We wish, for whomever We desire. Then We appoint hell for him, to enter it, blameful and spurned	c. 620 CE No direct report
19	وَمَنْ أَرَادَ ٱلْءَاخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ كَانَ سَعْيُهُم مَّشْكُورًا	Those who do wish for the (things of) the Hereafter, and strive therefor with all due striving, and have Faith,- they are the ones whose striving is acceptable (to God)	And whoso desireth the Hereafter and striveth for it with the effort necessary, being a believer; for such, their effort findeth favour (with their Lord)	And whoso desires the Hereafter and strives for it as he ought to strive and he is a believer -- those are they whose striving is amply rewarded	Whoever desires the Hereafter and strives for it with an endeavour worthy of it, should he be faithful —the endeavour of such will be well-appreciated	c. 620 CE No direct report
20	كُلًّا نُّمِدُّ هَٰٓؤُلَآءِ وَهَٰٓؤُلَآءِ مِنْ عَطَآءِ رَبِّكَ وَمَا كَانَ عَطَآءُ رَبِّكَ مَحْظُورًا	Of the bounties of thy Lord We bestow freely on all- These as well as those: The bounties of thy Lord are not closed (to anyone)	Each do We supply, both these and those, from the bounty of thy Lord. And the bounty of thy Lord can never be walled up	And do We aid -- these as well as those -- out of the bounty of thy Lord, and the bounty of thy Lord is not limited	To these and to those—to all We extend the bounty of your Lord, and the bounty of your Lord is not confined	c. 620 CE No direct report
21	ٱنظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ وَلَلْءَاخِرَةُ أَكْبَرُ دَرَجَٰتٍ وَأَكْبَرُ تَفْضِيلًا	See how We have bestowed more on some than on others; but verily the Hereafter is more in rank and gradation and more in excellence	See how We prefer one of them above another, and verily the Hereafter will be greater in degrees and greater in preferment	See how We have made some of them to excel others. And certainly the Hereafter is greater in degrees and greater in excellence	Observe how We have given some of them an advantage over some others; yet the Hereafter is surely greater in respect of ranks and greater in respect of relative merit	c. 620 CE No direct report
22	لَّا تَجْعَلْ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا	Take not with God another object of worship; or thou (O man!) wilt sit in	Set not up with Allah any other god (O man) lest	Associate not any other god with Allah, lest thou sit	Do not set up another god besides Allah, or you will sit blameworthy, forsaken	c. 620 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		disgrace and destitution	thou sit down reproved, forsaken	down despised, forsaken		direct report
23	وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِ ٱلْوَٰلِدَيْنِ إِحْسَٰنًا إِمَّا يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْ ا كَرِي ا	Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honour	Thy Lord hath decreed, that ye worship none save Him, and (that ye show) kindness to parents. If one of them or both of them attain old age with thee, say not "Fie" unto them nor repulse them, but speak unto them a gracious word	And thy Lord has decreed that you serve none but Him, and do good to parents. If either or both of them reach old age with thee, say not "Fie" to them, nor chide them, and speak to them a generous word	Your Lord has decreed that you shall not worship anyone except Him, and [He has enjoined] kindness to parents. Should they reach old age at your side —one of them or both— do not say to them, ‘Fie!’ And do not chide them, but speak to them noble words	c. 620 CE No direct report
24	وَ خْفِضْ لَهُمَا جَنَاحَ لذُّلِّ مِنَ لرَّحْمَةِ وَقُل رَّبِّ رْحَمْهُمَا كَمَا رَبَّيَانِى صَغِي ا	And, out of kindness, lower to them the wing of humility, and say: "My Lord! bestow on them thy Mercy even as they cherished me in childhood."	And lower unto them the wing of submission through mercy, and say: My Lord! Have mercy on them both as they did care for me when I was little	And lower to them the wing of humility out of mercy, and say: My Lord, have mercy on them, as they brought me up (when I was) little	Lower the wing of humility to them, out of mercy, and say, ‘My Lord! Have mercy on them, just as they reared me when I was [a] small [child]!&rsquo	c. 620 CE No direct report
25	رَّبُّكُمْ أَعْلَمُ بِمَا فِى نُفُوسِكُمْ إِن تَكُونُو صْلِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّٰبِينَ غَفُو ا	Your Lord knoweth best what is in your hearts: If ye do deeds of righteousness, verily He is Most Forgiving to those who turn to Him again and again (in true penitence)	Your Lord is Best Aware of what is in your minds. If ye are righteous, then lo! He was ever Forgiving unto those who turn (unto Him)	Your Lord knows best what is in your minds. If you are righteous, He is surely Forgiving to those who turn (to Him)	Your Lord knows best what is in your hearts. Should you be righteous, He is indeed most forgiving toward penitents	c. 620 CE No direct report
26	وَءَاتِ ذَا ٱلْقُرْبَىٰ حَقَّهُ وَ لْمِسْكِينَ وَ بْنَ لسَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا	And render to the kindred their due rights, as (also) to those in want, and to the wayfarer: But squander not (your wealth) in the manner of a spendthrift	Give the kinsman his due, and the needy, and the wayfarer, and squander not (thy wealth) in wantonness	And give to the near of kin his due and (to) the needy and the wayfarer, and squander not wastefully	Give the relatives their [due] right, and the needy and the traveller [as well], but do not squander wastefully	c. 620 CE No direct report
27	إِنَّ ٱلْمُبَذِّرِينَ كَانُوٓا۟ إِخْوَٰنَ لشَّيَٰطِينِ وَكَانَ	Verily spendthrifts are brothers of the Evil Ones; and the	Lo! the squanderers were ever brothers of	Surely the squanderers are the devil’s	Indeed the wasteful are brothers of satans, and Satan is ungrateful to his Lord	c. 620 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	لِلشَّيْطَٰنُ لِرَبِّهِۦ كَفُورًا	Evil One is to his Lord (himself) ungrateful	the devils, and the devil was ever an ingrate to his Lord	brethren. And the devil is ever ungrateful to his Lord		direct report
28	وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ٱبْتِغَآءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُل لَّهُمْ قَوْلًا مَّيْسُورًا	And even if thou hast to turn away from them in pursuit of the Mercy from thy Lord which thou dost expect, yet speak to them a word of easy kindness	But if thou turn away from them, seeking mercy from thy Lord, for which thou hopest, then speak unto them a reasonable word	And if thou turn away from them to seek mercy from thy Lord, which thou hopest for, speak to them a gentle word	And if you have to overlook them [for now], seeking the mercy of your Lord which you expect [in the future], speak to them gentle words	c. 620 CE No direct report
29	وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ ٱلْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا	Make not thy hand tied (like a niggard's) to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute	And let not thy hand be chained to thy neck nor open it with a complete opening, lest thou sit down rebuked, denuded	And make not thy hand to be shackled to thy neck, nor stretch it forth to the utmost (limit) of its stretching forth, lest thou sit down blamed, stripped off	Do not keep your hand chained to your neck, nor open it altogether, or you will sit blameworthy, regretful	c. 620 CE No direct report
30	إِنَّ رَبَّكَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ إِنَّهُۥ كَانَ بِعِبَادِهِۦ خَبِيرًۢا بَصِيرًا	Verily thy Lord doth provide sustenance in abundance for whom He pleaseth, and He provideth in a just measure. For He doth know and regard all His servants	Lo! thy Lord enlargeth the provision for whom He will, and straiteneth (it for whom He will). Lo, He was ever Knower, Seer of His slaves	Surely thy Lord makes plentiful the means of subsistence for whom He pleases, and He straitens. Surely He is ever Aware, Seer, of His servants	Indeed your Lord expands the provision for whomever He wishes, and tightens it. Indeed He is well aware and percipient of His servants	c. 620 CE No direct report
31	وَلَا تَقْتُلُوٓا۟ أَوْلَٰدَكُمْ خَشْيَةَ إِمْلَٰقٍ ۖ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْـًٔا كَبِيرًا	Kill not your children for fear of want: We shall provide sustenance for them as well as for you. Verily the killing of them is a great sin	Slay not your children, fearing a fall to poverty, We shall provide for them and for you. Lo! the slaying of them is great sin	And kill not your children for fear of poverty -- We provide for them and for you. Surely the killing of them is a great wrong	Do not kill your children for the fear of penury: We will provide for them and for you. Killing them is indeed a great iniquity	c. 620 CE No direct report
32	وَلَا تَقْرَبُوا۟ ٱلزِّنَىٰٓ إِنَّهُۥ كَانَ فَٰحِشَةً ۖ وَسَآءَ سَبِيلًا	Nor come nigh to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils)	And come not near unto adultery. Lo! it is an abomination and an evil way	And go not nigh to fornication: surely it is an obscenity. And evil is the way	Do not approach fornication. It is indeed an indecency and an evil way	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
33	وَلَا تَقْتُلُو لنَّفْسَ لَّتِى حَرَّمَ للَّهُ إِلَّا بِ لْحَقِّ وَمَن قُتِلَ مَظْلُو ا فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطُ ا فَلَا يُسْرِف فِّى لْقَتْلِ إِنَّهُ كَانَ مَنصُو ا	Nor take life - which God has made sacred - except for just cause. And if anyone is slain wrongfully, we have given his heir authority (to demand qisas or to forgive): but let him nor exceed bounds in the matter of taking life; for he is helped (by the Law)	And slay not the life which Allah hath forbidden save with right. Whoso is slain wrongfully, We have given power unto his heir, but let him not commit excess in slaying. Lo! he will be helped	And kill not the soul which Allah has forbidden except for a just cause. And whoever is slain unjustly, We have indeed given to his heir authority -- but let him not exceed the limit in slaying. Surely he will be helped	Do not kill a soul [whose life] Allah has made inviolable, except with due cause, and whoever is killed wrongfully, We have certainly given his heir an authority. But let him not commit any excess in killing, for he enjoys the support [of law]	c. 620 CE No direct report
34	وَلَا تَقْرَبُو مَالَ لْيَتِيمِ إِلَّا بِ لَّتِى هِىَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُو بِ لْعَهْدِ إِنَّ لْعَهْدَ كَانَ مَسْـُٔو ا	Come not nigh to the orphan's property except to improve it, until he attains the age of full strength; and fulfil (every) engagement, for (every) engagement will be enquired into (on the Day of Reckoning)	Come not near the wealth of the orphan save with that which is better till he come to strength; and keep the covenant. Lo! of the covenant it will be asked	And draw not nigh to the orphan’s property, except in a goodly way, till he attains his maturity. And fulfil the promise; surely, the promise will be enquired into	Do not approach the orphan’s property except in the best manner until he comes of age. And fulfill the covenants; indeed all covenants are accountable	c. 620 CE No direct report
35	وَأَوْفُو لْكَيْلَ إِذَا كِلْتُمْ وَزِنُو بِ لْقِسْطَاسِ لْمُسْتَقِيمِ ذَٰلِكَ خَيْ وَأَحْسَنُ تَأْوِي ا	Give full measure when ye measure, and weigh with a balance that is straight: that is the most fitting and the most advantageous in the final determination	Fill the measure when ye measure, and weigh with a right balance; that is meet, and better in the end	And give full measure when you measure out, and weigh with a true balance. This is fair and better in the end	When you measure, observe fully the measure, [and] weigh with an even balance. That is better and fairer in outcome	c. 620 CE No direct report
36	وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ لسَّمْعَ وَ لْبَصَرَ وَ لْفُؤَادَ كُلُّ أُ لَٰئِكَ كَانَ عَنْهُ مَسْـُٔو ا	And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning)	(O man), follow not that whereof thou hast no knowledge. Lo! the hearing and the sight and the heart - of each of these it will be asked	And follow not that of which thou has no knowledge. Surely the hearing and the sight and the heart, of all of these it will be asked	Do not follow that of which you have no knowledge. Indeed the hearing, the eyesight, and the heart —all of these are accountable	c. 620 CE No direct report
37	وَلَا تَمْشِ فِى لْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ لْأَرْضَ	Nor walk on the earth with insolence: for thou canst not	And walk not in the earth exultant. Lo! thou canst not	And go not about in the land exultingly, for	Do not walk exultantly on the earth. Indeed you will neither pierce the earth, nor reach the mountains in height	c. 620 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	وَلَن تَبْلُغَ لْجِبَالَ طُو ا	rend the earth asunder, nor reach the mountains in height	rend the earth, nor canst thou stretch to the height of the hills	thou canst not rend the earth, nor reach the mountains in height		direct report
38	كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُ عِندَ رَبِّكَ مَكْرُو ا	Of all such things the evil is hateful in the sight of thy Lord	The evil of all that is hateful in the sight of thy Lord	And this, the evil thereof, is hateful in the sight of thy Lord	The evil of all these is detestable to your Lord	c. 620 CE No direct report
39	ذَٰلِكَ مِمَّآ أَوْحَىٰٓ إِلَيْكَ رَبُّكَ مِنَ لْحِكْمَةِ وَلَا تَجْعَلْ مَعَ للَّهِ إِلَٰهًا ءَاخَرَ فَتُلْقَىٰ فِى جَهَنَّمَ مَلُو ا مَّدْحُورًا	These are among the (precepts of) wisdom, which thy Lord has revealed to thee. Take not, with God, another object of worship, lest thou shouldst be thrown into Hell, blameworthy and rejected	This is (part) of that wisdom wherewith thy Lord hath inspired thee (O Muhammad). And set not up with Allah any other god, lest thou be cast into hell, reproved, abandoned	This is of the wisdom which thy Lord has revealed to thee. And associate not any other god with Allah lest thou be thrown into hell, blamed, cast away	These are among [precepts] that your Lord has revealed to you of wisdom. Do not set up another god besides Allah, or you will be cast into hell, blameworthy, banished	c. 620 CE No direct report
40	أَفَأَصْفَىٰكُمْ رَبُّكُم بِ لْبَنِينَ وَ تَّخَذَ مِنَ لْمَلَٰٓئِكَةِ إِنَٰثًا إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِي ا	Has then your Lord (O Pagans!) preferred for you sons, and taken for Himself daughters among the angels? Truly ye utter a most dreadful saying	Hath your Lord then distinguished you (O men of Makka) by giving you sons, and hath chosen for Himself females from among the angels? Lo! verily ye speak an awful word	Has then your Lord preferred to give you sons, and (for Himself) taken daughters from among the angels? Surely you utter a grievous saying	Did your Lord prefer you for sons, and [Himself] adopt females from among the angels? Indeed you say a monstrous word	c. 620 CE No direct report
41	وَلَقَدْ صَرَّفْنَا فِى هَٰذَا لْقُرْءَانِ لِيَذَّكَّرُو وَمَا يَزِيدُهُمْ إِلَّا نُفُو ا	We have explained (things) in various (ways) in this Qur'an, in order that they may receive admonition, but it only increases their flight (from the Truth)	We verily have displayed (Our warnings) in this Qur'an that they may take heed, but it increaseth them in naught save aversion	And certainly We have repeated (warnings) in this Qur’an that they may be mindful. And it adds not save to their aversion	Certainly We have paraphrased [the principles of guidance] in this Qur’a n so that they may take admonition, but it increases them only in aversion	c. 620 CE No direct report
42	قُل لَّوْ كَانَ مَعَهُ ءَالِهَ كَمَا يَقُولُونَ إِ ا لَّ بْتَغَوْ إِلَىٰ ذِى لْعَرْشِ سَبِي ا	Say: If there had been (other) gods with Him, as they say,- behold, they would certainly have	Say (O Muhammad, to the disbelievers): If there were other gods along with	Say: If there were with Him gods, as they say, then certainly they would have been	Say, ‘Were there [other] gods besides Him, as they say, they would surely encroach on the Lord of the Throne	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		sought out a way to the Lord of the Throne	Him, as they say, then had they sought a way against the Lord of the Throne	able to seek a way to the Lord of the Throne		
43	سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا	Glory to Him! He is high above all that they say!- Exalted and Great (beyond measure)	Glorified is He, and High Exalted above what they say	Glory to Him! and He is highly exalted above what they say	Immaculate is He, and greatly exalted above what they say!’	c. 620 CE No direct report
44	تُسَبِّحُ لَهُ ٱلسَّمَٰوَٰتُ ٱلسَّبْعُ وَٱلْأَرْضُ وَمَن فِيهِنَّ وَإِن مِّن شَىْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِۦ وَلَٰكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا	The seven heavens and the earth, and all beings therein, declare His glory: there is not a thing but celebrates His praise; And yet ye understand not how they declare His glory! Verily He is Oft-Forbear, Most Forgiving	The seven heavens and the earth and all that is therein praise Him, and there is not a thing but hymneth His praise; but ye understand not their praise. Lo! He is ever Clement, Forgiving	The seven heavens and the earth and those in them declare His glory. And there is not a single thing but glorifies Him with his praise, but you do not understand their glorification. Surely He is Forbearing, Forgiving	The seven heavens glorify Him, and the earth [too], and whoever is in them. There is not a thing but celebrates His praise, but you do not understand their glorification. Indeed He is all-forbearing, all-forgiving	c. 620 CE No direct report
45	وَإِذَا قَرَأْتَ ٱلْقُرْءَانَ جَعَلْنَا بَيْنَكَ وَبَيْنَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ حِجَابًا مَّسْتُورًا	When thou dost recite the Qur'an, We put, between thee and those who believe not in the Hereafter, a veil invisible	And when thou recitest the Qur'an we place between thee and those who believe not in the Hereafter a hidden barrier	And when thou recitest the Qur’an, We place between thee and those who believe not in the Hereafter a hidden barrier	When you recite the Qur’an, We draw between you and those who do not believe in the Hereafter a hidden curtain	c. 620 CE No direct report
46	وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِىٓ ءَاذَانِهِمْ وَقْرًا وَإِذَا ذَكَرْتَ رَبَّكَ فِى ٱلْقُرْءَانِ وَحْدَهُۥ وَلَّوْا عَلَىٰٓ أَدْبَٰرِهِمْ نُفُورًا	And We put coverings over their hearts (and minds) lest they should understand the Qur'an, and deafness into their ears: when thou dost commemorate thy Lord and Him alone in the Qur'an, they turn on their backs, fleeing (from the Truth)	And We place upon their hearts veils lest they should understand it, and in their ears a deafness; and when thou makest mention of thy Lord alone in the Qur'an, they turn their backs in aversion	And We put coverings on their hearts and a deafness in their ears lest they understand it; and when thou makest mention of thy Lord alone in the Qur’an, they turn their backs in aversion	and We cast veils on their hearts, lest they should understand it, and a deafness into their ears. When you mention your Lord alone in the Qur’an, they turn their backs in aversion	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
47	نَّحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِۦٓ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَىٰٓ إِذْ يَقُولُ لظَّٰلِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُ ا مَّسْحُورًا	We know best why it is they listen, when they listen to thee; and when they meet in private conference, behold, the wicked say, "Ye follow none other than a man bewitched!"	We are Best Aware of what they wish to hear when they give ear to thee and when they take secret counsel, when the evil-doers say: Ye follow but a man bewitched	We know best what they listen to when they listen to thee, and when they take counsel secretly, when the wrongdoers say: You follow only a man deprived of reason	We know best what they listen for, when they listen to you, and when they hold secret talks, when the wrongdoers say, ‘[If you follow him] You will be following just a bewitched man.’	c. 620 CE No direct report
48	نظُرْ كَيْفَ ضَرَبُو لَكَ لْأَمْثَالَ فَضَلُّو فَلَا يَسْتَطِيعُونَ سَبِيل ا	See what similes they strike for thee: but they have gone astray, and never can they find a way	See what similitudes they coin for thee, and thus are all astray, and cannot find a road	See, what they liken thee to! So they have gone astray, and cannot find the way	Look, how they coin epithets for you; so they go astray, and cannot find a way	c. 620 CE No direct report
49	وَقَالُوٓ أَءِذَا كُنَّا عِظ ا وَرُفَٰتًا أَءِنَّا لَمَبْعُوثُونَ خَلْ ا جَدِيد ا	They say: "What! when we are reduced to bones and dust, should we really be raised up (to be) a new creation? "	And they say: When we are bones and fragments, shall we forsooth, be raised up as a new creation	And they say: When we are bones and decayed particles, shall we then be raised up as a new creation	They say, ‘What, when we have become bones and dust, shall we really be raised in a new creation?’	c. 620 CE No direct report
50	قُلْ كُونُو حِجَارَةً أَوْ حَدِيدًا	Say: "(Nay!) be ye stones or iron	Say: Be ye stones or iro	Say: Be stones or iron	Say, ‘Should you be stones, or iron	c. 620 CE No direct report
51	أَوْ خَلْ ا مِّمَّا يَكْبُرُ فِى صُدُورِكُمْ فَسَيَقُولُونَ مَن يُعِيدُنَا قُلِ لَّذِى فَطَرَكُمْ أَوَّلَ مَرَّ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَىٰ هُوَ قُلْ عَسَىٰٓ أَن يَكُونَ قَرِيب ا	"Or created matter which, in your minds, is hardest (to be raised up),- (Yet shall ye be raised up)!" then will they say: "Who will cause us to return? " Say: "He who created you first!" Then will they wag their heads towards thee, and say, "When will that be?	Or some created thing that is yet greater in your thoughts! Then they will say: Who shall bring us back (to life). Say: He Who created you at the first. Then will they shake their heads at thee, and say: When will it be? Say: It will perhaps be soon	Or some other creature of those which are too hard (to receive life) in your minds! But they will say: Who will return us? Say: He Who created you at first. Still they will shake their heads at thee and say: When will it be? Say: Maybe it has drawn nigh	or a creature more fantastic to your minds!’ They will say, ‘Who will bring us back? ’ Say, ‘He who originated you the first time.’ They will nod their heads at you, and say, ‘When will that be?’ Say, ‘Maybe it is near	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		" Say, "May be it will be quite soon				
52	يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلا	"It will be on a Day when He will call you, and ye will answer (His call) with (words of) His praise, and ye will think that ye tarried but a little while!"	A day when He will call you and ye will answer with His praise, and ye will think that ye have tarried but a little while	On the day when he will call you forth, then will you obey Him, giving Him praise, and you will think that you tarried but a little (while)	The day He calls you, you will respond to Him, praising Him, and you will think you remained only a little.’	c. 620 CE No direct report
53	وَقُل لِّعِبَادِى يَقُولُوا۟ ٱلَّتِى هِىَ أَحْسَنُ إِنَّ ٱلشَّيْطَٰنَ يَنزَغُ بَيْنَهُمْ إِنَّ ٱلشَّيْطَٰنَ كَانَ لِلْإِنسَٰنِ عَدُوًّا مُّبِينًا	Say to My servants that they should (only) say those things that are best: for Satan doth sow dissensions among them: For Satan is to man an avowed enemy	Tell My bondmen to speak that which is kindlier. Lo! the devil soweth discord among them. Lo! the devil is for man an open foe	And say to My servants that they speak what is best. Surely the devil sows dissensions among them. The devil is surely an open enemy to man	Tell My servants to speak in a manner which is the best. Indeed Satan incites ill feeling between them, and Satan is indeed man’s manifest enemy	c. 620 CE No direct report
54	رَّبُّكُمْ أَعْلَمُ بِكُمْ إِن يَشَأْ يَرْحَمْكُمْ أَوْ إِن يَشَأْ يُعَذِّبْكُمْ وَمَآ أَرْسَلْنَٰكَ عَلَيْهِمْ وَكِيلًا	It is your Lord that knoweth you best: If He please, He granteth you mercy, or if He please, punishment: We have not sent thee to be a disposer of their affairs for them	Your Lord is Best Aware of you. If He will, He will have mercy on you, or if He will, He will punish you. We have not sent thee (O Muhammad) as a warden over them	Your Lord knows you best. He will have mercy on you, if He please, or He will chastise you, if He please. And we have not sent thee as being in charge of them	Your Lord knows you best. He will have mercy on you, if He wishes, or punish you, if He wishes, and We did not send you to watch over them	c. 620 CE No direct report
55	وَرَبُّكَ أَعْلَمُ بِمَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ ٱلنَّبِيِّـۧنَ عَلَىٰ بَعْضٍ وَءَاتَيْنَا دَاوُۥدَ زَبُورًا	And it is your Lord that knoweth best all beings that are in the heavens and on earth: We did bestow on some prophets more (and other) gifts than on others: and We gave to David (the gift of) the Psalms	And thy Lord is Best Aware of all who are in the heavens and the earth. And we preferred some of the prophets above others, and unto David We gave the Psalms	And thy Lord best knows those who are in the heavens and the earth. And certainly We made some of the prophets to excel others, and to David We gave the Zabur	Your Lord knows best whoever is in the heavens and the earth. Certainly We gave some prophets an advantage over others, and We gave David the Psalms	c. 620 CE No direct report
56	قُلِ ٱدْعُوا۟ ٱلَّذِينَ زَعَمْتُم مِّن دُونِهِۦ فَلَا يَمْلِكُونَ كَشْفَ ٱلضُّرِّ عَنكُمْ وَلَا تَحْوِيلًا	Say: "Call on those - besides Him - whom ye fancy: they have neither the power to remove	Say: Cry unto those (saints and angels) whom ye assume (to be gods) beside Him,	Say: Call on those whom you assert besides Him; they have no power to remove distress	Say, ‘Invoke those whom you claim [to be gods] besides Him. They have no power to remove your distress nor to bring about any change [in your state]	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		your troubles from you nor to change them."	yet they have no power to rid you of misfortune nor to change	from you nor to change		
57	أُ لَٰئِكَ لَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ لْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُو ا	Those whom they call upon do desire (for themselves) means of access to their Lord, - even those who are nearest: they hope for His Mercy and fear His Wrath: for the Wrath of thy Lord is something to take heed of	Those unto whom they cry seek the way of approach to their Lord, which of them shall be the nearest; they hope for His mercy and they fear His doom. Lo! the doom of thy Lord is to be shunned	Those whom they call upon, themselves seek the means of access to their Lord -- whoever of them is nearest -- and they hope for His mercy and fear His chastisement. Surely the chastisement of thy Lord is a thing to be cautious of	They [themselves] are the ones who supplicate, seeking a recourse to their Lord, whoever is nearer [to Him], expecting His mercy and fearing His punishment.’ Indeed your Lord’s punishment is a thing to beware of	c. 620 CE 1 note
58	وَإِن مِّن قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ لْقِيٰمَةِ أَوْ مُعَذِّبُوهَا عَذَا ا شَدِيدِ ا كَانَ ذَٰلِكَ فِى لْكِتَٰبِ مَسْطُو ا	There is not a population but We shall destroy it before the Day of Judgment or punish it with a dreadful Penalty: that is written in the (eternal) Record	There is not a township but We shall destroy it ere the Day of Resurrection, or punish it with dire punishment. That is set forth in the Book (of Our decrees)	And there is not a town but We will destroy it before the day of Resurrection or chastise it with a severe chastisement. That is written in the Book	There is not a town but We will destroy it before the Day of Resurrection, or punish it with a severe punishment. That has been written in the Book	c. 620 CE No direct report
59	وَمَا مَنَعَنَآ أَن نُّرْسِلَ بِـ لْءَايٰتِ إِلَّآ أَن كَذَّبَ بِهَا لْأَوَّلُونَ وَءَاتَيْنَا ثَمُودَ لنَّاقَةَ مُبْصِرَ فَظَلَمُو بِهَا وَمَا نُرْسِلُ بِـ لْءَايٰتِ إِلَّا تَخْوِي ا	And We refrain from sending the signs, only because the men of former generations treated them as false: We sent the she-camel to the Thamud to open their eyes, but they treated her wrongfully: We only send the Signs by way of terror (and warn ing from evil)	Naught hindereth Us from sending portents save that the folk of old denied them. And We gave Thamud the she-camel - a clear portent save to warn	And nothing hindered Us from sending signs, but the ancients rejected them. And We gave to Thamud the she-camel, a manifest sign, but they did her wrong, and We send not signs but to warn	Nothing keeps Us from sending signs except that the ancients denied them. We gave Thamud the she-camel as an eye-opener, but they wronged her. We do not send the signs except for deterrence	c. 620 CE 1 note
60	وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِـ لنَّاسِ وَمَا جَعَلْنَا لرُّءْيَا لَّتِىٓ أَرَيْنٰكَ إِلَّا فِتْنَةً لِّلنَّاسِ وَ لشَّجَرَةَ لْمَلْعُونَةَ	Behold! We told thee that thy Lord doth encompass mankind round about: We granted	And (it was a warning) when we told thee: Lo! thy Lord encompasseth	And when We said to thee: Surely thy Lord encompasses men. And We made not the	When We said to you, ‘Indeed your Lord comprehends all mankind,’ We did not appoint the vision that We showed you except as a test for the people and the tree	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	فِى ٱلْقُرْءَانِ ۚ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَٰنًا كَبِيرًا	the vision which We showed thee, but as a trial for men,- as also the Cursed Tree (mentioned) in the Qur'an: We put terror (and warning) into them, but it only increases their inordinate transgression	mankind, and We appointed the sight which We showed thee as an ordeal for mankind, and (likewise) the Accursed Tree in the Qur'an. We warn them, but it increaseth them in naught save gross impiety	vision which We showed thee but a trial for men, as also the tree cursed in the Qur’an. And We warn them, but it only adds to their great inordinacy	cursed in the Qur’a n. We deter them, but it only increases them in great rebellion	
61	وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِـَٔادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ قَالَ ءَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا	Behold! We said to the angels: "Bow down unto Adam": They bowed down except Iblis: He said, "Shall I bow down to one whom Thou didst create from clay? "	And when We said unto the angels: Fall down prostrate before Adam and they fell prostrate all save Iblis, he said: Shall I fall prostrate before that which Thou hast created of clay	And when We said to the angels: Be submissive to Adam; they submitted, except Iblis. He said: Shall I submit to him whom Thou hast created of dust	When We said to the angels, ‘Prostrate before Adam,’ they [all] prostrated, but not Iblis: he said, ‘Shall I prostrate before someone whom You have created from clay?’	c. 620 CE No direct report
62	قَالَ أَرَءَيْتَكَ هَٰذَا ٱلَّذِى كَرَّمْتَ عَلَىَّ لَئِنْ أَخَّرْتَنِ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُۥٓ إِلَّا قَلِيلًا	He said: "Seest Thou? this is the one whom Thou hast honoured above me! If Thou wilt but respite me to the Day of Judgment, I will surely bring his descendants under my sway - all but a few!"	He said: Seest Thou this (creature) whom Thou hast honoured above me, if Thou give me grace until the Day of Resurrection I verily will seize his seed, save but a few	He said: Seest Thou? This is he whom Thou hast honoured above me! If Thou respite me to the day of Resurrection, I will certainly cause his progeny to perish except a few	Said he, ‘Do You see this one whom You have honoured above me? If You respite me until the Day of Resurrection, I will surely destroy his progeny, [all] except a few.’	c. 620 CE No direct report
63	قَالَ ٱذْهَبْ فَمَن تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَآؤُكُمْ جَزَآءً مَّوْفُورًا	(God) said: "Go thy way; if any of them follow thee, verily Hell will be the recompense of you (all)- an ample recompense	He said: Go, and whosoever of them followeth thee - lo! hell will be your payment, ample payment	He said: Be gone! whoever of them follows thee surely hell is your recompense, a full recompense	Said He, ‘Begone! Whoever of them follows you, indeed the hell shall be your requital, an ample reward	c. 620 CE No direct report
64	وَٱسْتَفْزِزْ مَنِ ٱسْتَطَعْتَ مِنْهُم بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِى	"Lead to destruction those whom thou canst among them, with	And excite any of them whom thou canst with thy voice, and urge thy	And incite whom thou canst of them with thy voice, and collect against	Instigate whomever of them you can with your voice; and rally against them your cavalry and your infantry, and share with them in wealth and children,	c. 620 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	لْأَمْوٰلِ وَ لْأَوْلٰدِ وَعِدْهُمْ وَمَا يَعِدُهُمُ لشَّيْطٰنُ إِلَّا غُرُورًا	thy (seductive) voice; make assaults on them with thy cavalry and thy infantry; mutually share with them wealth and children; and make promises to them." But Satan promises them nothi ng but deceit	horse and foot against them, and be a partner in their wealth and children, and promise them. Satan promiseth them only to deceive	them thy horse and thy foot, and share with them in wealth and children, and promise them. And the devil promises them only to deceive	and make promises to them!’ But Satan promises them nothing but delusion	direct report
65	إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطٰ وَكَفَىٰ بِرَبِّكَ وَكِي ا	"As for My servants, no authority shalt thou have over them:" Enough is thy Lord for a Disposer of affairs	Lo! My (faithful) bondmen - over them thou hast no power, and thy Lord sufficeth as (their) guardian	My servants -- thou has surely no authority over them. And thy Lord suffices as having charge of affairs	‘As for My servants, you shall have no authority over them.’ And your Lord suffices as trustee	c. 620 CE No direct report
66	رَّبُّكُمُ لَّذِى يُزْجِى لَكُمُ لْفُلْكَ فِى لْبَحْرِ لِتَبْتَغُو مِن فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِي ا	Your Lord is He That maketh the Ship go smoothly for you through the sea, in order that ye may seek of his Bounty. For he is unto you most Merciful	(O mankind), your Lord is He Who driveth for you the ship upon the sea that ye may seek of His bounty. Lo! He was ever Merciful toward you	Your Lord is He who speeds the ships for you in the sea that you may seek of His grace. Surely He is ever Merciful to you	Your Lord is He who drives for you the ships in the sea, that you may seek His grace. Indeed He is most merciful to you	c. 620 CE No direct report
67	وَإِذَا مَسَّكُمُ لضُّرُّ فِى لْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلَّآ إِيَّاهُ فَلَمَّا نَجَّىٰكُمْ إِلَى لْبَرِّ أَعْرَضْتُمْ وَكَانَ لْإِنسٰنُ كَفُورًا	When distress seizes you at sea, those that ye call upon - besides Himself - leave you in the lurch! but when He brings you back safe to land, ye turn away (from Him). Most ungrateful is man	And when harm toucheth you upon the sea, all unto whom ye cry (for succour) fail save Him (alone), but when He bringeth you safe to land, ye turn away, for man was ever thankless	And when distress afflicts you in the sea, away go those whom you call on except He; but when He brings you safe to the land, you turn away. And man is ever ungrateful	And when distress befalls you at sea, those whom you invoke besides Him are forsaken. But when He delivers you to land, you are disregardful [of Him]. And man is very ungrateful	c. 620 CE No direct report
68	أَفَأَمِنتُمْ أَن يَخْسِفَ بِكُمْ جَانِبَ لْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِ ا ثُمَّ لَا تَجِدُو لَكُمْ وَكِيلًا	Do ye then feel secure that He will not cause you to be swallowed up beneath the earth when ye are on land, or that He will not send against you a	Feel ye then secure that He will not cause a slope of the land to engulf you, or send a sand-storm upon you, and then ye	Do you then feel secure that He will not bring you low on a tract of land, or send on you a violent wind? Then you will not	Do you feel secure that He will not make the coastland swallow you, or He will not unleash upon you a rain of stones? Then you will not find any defender for yourselves	c. 620 CE No direct report

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		violent tornado (with showers of stones) so that ye shall find no one to carry out your affairs for you	will find that ye have no protector	find a protector for yourselves		
69	أَمْ أَمِنتُمْ أَن يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ فَيُغْرِقَكُم بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا	Or do ye feel secure that He will not send you back a second time to sea and send against you a heavy gale to drown you because of your ingratitude, so that ye find no helper. Therein against Us	Or feel ye secure that He will not return you to that (plight) a second time, and send against you a hurricane of wind and drown you for your thanklessness, and then ye will not find therein that ye have any avenger against Us	Or, do you feel secure that He will not take you back into it another time, then send on you a fierce gale and thus overwhelm you for your ungratefulness? Then you will not find any aider against Us in the matter	Do you feel secure that He will not send you back into it another time and unleash against you a shattering gale and drown you because of your unfaith? Then you will not find for yourselves any redresser against Us	c. 620 CE No direct report
70	وَلَقَدْ كَرَّمْنَا بَنِىٓ ءَادَمَ وَحَمَلْنَٰهُمْ فِى ٱلْبَرِّ وَٱلْبَحْرِ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ وَفَضَّلْنَٰهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا	We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of our creation	Verily we have honoured the Children of Adam. We carry them on the land and the sea, and have made provision of good things for them, and have preferred them above many of those whom We created with a marked preferment	And surely We have honoured the children of Adam, and We carry them in the land and the sea, and We provide them with good things, and We have made them to excel highly most of those whom We have created	Certainly We have honoured the Children of Adam, and carried them over land and sea, and provided them with all the good things, and given them an advantage over many of those We have created with a complete preference	c. 620 CE No direct report
71	يَوْمَ نَدْعُوا كُلَّ أُنَاسٍۭ بِإِمَٰمِهِمْ فَمَنْ أُوتِىَ كِتَٰبَهُۥ بِيَمِينِهِۦ فَأُو۟لَٰٓئِكَ يَقْرَءُونَ كِتَٰبَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا	One day We shall call together all human beings with their (respective) Imams: those who are given their record in their right hand will read it (with pleasure), and they will not be dealt with unjustly in the least	On the day when We shall summon all men with their record, whoso is given his book in his right hand - such will read their book and they will not be wronged a shred	On the day when We shall call every people with their leader: then whoever is given his book in his right hand, these will read their book; and they will not be dealt with a whit unjustly	The day We shall summon every group of people with their imam, then whoever is given his book in his right hand —they will read it, and they will not be wronged so much as a single date-thread	c. 620 CE No direct report

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72	وَمَن كَانَ فِى هَٰذِهِ أَعْمَىٰ فَهُوَ فِى ٱلْءَاخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا	But those who were blind in this world, will be blind in the hereafter, and most astray from the Path	Whoso is blind here will be blind in the Hereafter, and yet further from the road	And whoever is blind in this (world) he will be blind in the Hereafter, and further away from the path	But whoever has been blind in this [world], will be blind in the Hereafter, and [even] more astray from the [right] way	c. 620 CE No direct report
73	وَإِن كَادُوا۟ لَيَفْتِنُونَكَ عَنِ ٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ لِتَفْتَرِىَ عَلَيْنَا غَيْرَهُۥ وَإِذًا لَّٱتَّخَذُوكَ خَلِيلًا	And their purpose was to tempt thee away from that which We had revealed unto thee, to substitute in our name something quite different; (in that case), behold! they would certainly have made thee (their) friend	And they indeed strove hard to beguile thee (Muhammad) away from that wherewith We have inspired thee, that thou shouldst invent other than it against Us; and then would they have accepted thee as a friend	And surely they had purposed to turn thee away from that which We have revealed to thee, that thou shouldst forge against Us other than that, and then they would have taken thee for a friend	They were about to beguile you from what Allah has revealed to you so that you may fabricate against Us something other than that, whereat they would have befriended you	c. 620 CE No direct report
74	وَلَوْلَآ أَن ثَبَّتْنَٰكَ لَقَدْ كِدتَّ تَرْكَنُ إِلَيْهِمْ شَيْـًٔا قَلِيلًا	And had We not given thee strength, thou wouldst nearly have inclined to them a little	And if We had not made thee wholly firm thou mightest almost have inclined unto them a little	And if We had not made thee firm, thou mightest have indeed included to them a little	Had We not fortified you, certainly you might have inclined toward them a bit	c. 620 CE No direct report
75	إِذًا لَّأَذَقْنَٰكَ ضِعْفَ ٱلْحَيَوٰةِ وَضِعْفَ ٱلْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا	In that case We should have made thee taste an equal portion (of punishment) in this life, and an equal portion in death: and moreover thou wouldst have found none to help thee against Us	Then had we made thee taste a double (punishment) of living and a double (punishment) of dying, then hadst thou found no helper against Us	Then We would have made thee taste a double (punishment) in life and a double (punishment) after death, and then thou wouldst not have found any helper against Us	Then We would have surely made you taste a double [punishment] in this life and a double [punishment] after death, and then you would have not found for yourself any helper against Us	c. 620 CE No direct report
76	وَإِن كَادُوا۟ لَيَسْتَفِزُّونَكَ مِنَ ٱلْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذًا لَّا يَلْبَثُونَ خِلَٰفَكَ إِلَّا قَلِيلًا	Their purpose was to scare thee off the land, in order to expel thee; but in that case they would not have stayed (therein) after thee, except for a little while	And they indeed wished to scare thee from the land that they might drive thee forth from thence, and then they would have stayed (there) but a little after thee	And surely they purposed to unsettle thee from the land that they might expel thee from it, and then they will not tarry after thee but a little	They were about to hound you out of the land, to expel you from it, but then they would not have stayed after you but a little	c. 620 CE No direct report

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77	سُنَّةَ مَن قَدْ أَرْسَلْنَا قَبْلَكَ مِن رُّسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا	(This was Our) way with the apostles We sent before thee: thou wilt find no change in Our ways	(Such was Our) method in the case of those whom We sent before thee (to mankind), and thou wilt not find for Our method aught of power to change	(This is Our) way with Our messengers whom We sent before thee, and thou wilt not find a change in Our course	A precedent of those We have sent from among Our apostles before you, and you will not find any change in Our precedent	c. 620 CE No direct report
78	أَقِمِ لصَّلَوٰةَ لِدُلُوكِ لشَّمْسِ إِلَىٰ غَسَقِ لَّيْلِ وَقُرْءَانَ لْفَجْرِ إِنَّ قُرْءَانَ لْفَجْرِ كَانَ مَشْهُو ا	Establish regular prayers - at the sun's decline till the darkness of the night, and the morning prayer and reading: for the prayer and reading in the morning carry their testimony	Establish worship at the going down of the sun until the dark of night, and (the recital of) the Qur'an at dawn. Lo! (the recital of) the Qur'an at dawn is ever witnessed	Keep up prayer from the declining of the sun till the darkness of the night, and the recital of the Qur’an at dawn. Surely the recital of the Qur’an at dawn is witnessed	Maintain the prayer from the sun’s decline till the darkness of the night, and [observe particularly] the dawn recital. Indeed the dawn recital is attended [by angels]	c. 620 CE No direct report
79	وَمِنَ لَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَ لَّكَ عَسَىٰٓ أَن يَبْعَثَكَ رَبُّكَ مَقَا ا مَّحْمُو ا	And pray in the small watches of the morning: (it would be) an additional prayer (or spiritual profit) for thee: soon will thy Lord raise thee to a Station of Praise and Glory	And some part of the night awake for it, a largess for thee. It may be that thy Lord will raise thee to a praised estate	And during a part of the night, keep awake by it, beyond what is incumbent on thee; maybe thy Lord will raise thee to a position of great glory	And keep vigil for a part of the night, as a supererogatory [devotion] for you. It may be that your Lord will raise you to a praiseworthy station	c. 620 CE No direct report
80	وَقُل رَّبِّ أَدْخِلْنِى مُدْخَلَ صِدْ وَأَخْرِجْنِى مُخْرَجَ صِدْ وَ جْعَل لِّى مِن لَّدُنكَ سُلْطَ ا نَّصِي ا	Say: "O my Lord! Let my entry be by the Gate of Truth and Honour, and likewise my exit by the Gate of Truth and Honour; and grant me from Thy Presence an authority to aid (me)."	And say: My Lord! Cause me to come in with a firm incoming and to go out with a firm outgoing. And give me from Thy presence a sustaining Power	And say: My Lord, make me enter a truthful entering, and make me go forth a truthful going forth, and grant me from Thy presence an authority to help (me)	And say, ‘My Lord! ‘Admit me with a worthy entrance, and bring me out with a worthy departure, and render me a favourable authority from Yourself.’	c. 620 CE 1 note
81	وَقُلْ جَآءَ لْحَقُّ وَزَهَقَ لْبَٰطِلُ إِنَّ لْبَٰطِلَ كَانَ زَهُو ا	And say: "Truth has (now) arrived, and Falsehood perished: for Falsehood is (by its nature) bound to perish."	And say: Truth hath come and falsehood hath vanished away. Lo! falsehood is ever bound to vanish	And say: The truth has come and falsehood vanished. Surely falsehood is ever bound to vanish	And say, ‘The truth has come, and falsehood has vanished. Indeed falsehood is bound to vanish.’	c. 620 CE No direct report

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82	وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ ٱلظَّٰلِمِينَ إِلَّا خَسَارًا	We send down (stage by stage) in the Qur'an that which is a healing and a mercy to those who believe: to the unjust it causes nothing but loss after loss	And We reveal of the Qur'an that which is a healing and a mercy for believers though it increase the evil-doers in naught save ruin	And We reveal of the Qur’an that which is a healing and a mercy to the believers, and it adds only to the perdition of the wrongdoers	We send down in the Qur’a n that which is a cure and mercy for the faithful; and it increases the wrongdoers only in loss	c. 620 CE No direct report
83	وَإِذَآ أَنْعَمْنَا عَلَى ٱلْإِنسَٰنِ أَعْرَضَ وَنَـَٔا بِجَانِبِهِۦ وَإِذَا مَسَّهُ ٱلشَّرُّ كَانَ يَـُٔوسًا	Yet when We bestow Our favours on man, he turns away and becomes remote on his side (instead of coming to Us), and when evil seizes him he gives himself up to despair	And when We make life pleasant unto man, he turneth away and is averse; and when ill toucheth him he is in despair	And when We bestow favours on man, he turns away and behaves proudly; and when evil afflicts him, he is in despair	When We bless man, he is disregardful and turns aside; but when an ill befalls him, he is despondent	c. 620 CE No direct report
84	قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِۦ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا	Say: "Everyone acts according to his own disposition: But your Lord knows best who it is that is best guided on the Way."	Say: Each one doth according to his rule of conduct, and thy Lord is Best Aware of him whose way is right	Say: Everyone acts according to his manner. But your Lord best knows who is best guided on the path	Say, ‘Everyone acts according to his character. Your Lord knows best who is better guided with regard to the way.’	c. 620 CE No direct report
85	وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا	They ask thee concerning the Spirit (of inspiration). Say: "The Spirit (cometh) by command of my Lord: of knowledge it is only a little that is communicated to you, (O men!)"	They are asking thee concerning the Spirit. Say: The Spirit is by command of my Lord, and of knowledge ye have been vouchsafed but little	And they ask thee about the revelation. Say: The revelation is by the commandment of my Lord, and of knowledge you are given but a little	They question you concerning the Spirit. Say, ‘The Spirit is of the command of my Lord, and you have not been given of the knowledge except a few [of you].&rsquo	c. 620 CE 1 note
86	وَلَئِن شِئْنَا لَنَذْهَبَنَّ بِٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِۦ عَلَيْنَا وَكِيلًا	If it were Our Will, We could take away that which We have sent thee by inspiration:then wouldst thou find none to plead thy affair in that matter as against Us,	And if We willed We could withdraw that which We have revealed unto thee, then wouldst thou find no guardian for thee against Us in respect thereof	And if We please, We could certainly take away that which We have revealed to thee, then thou wouldst find none to please (thy cause) against Us -	If We wish, We would take away what We have revealed to you. Then you would not find for yourself any defender against Us	c. 620 CE No direct report

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87	إِلَّا رَحْمَةً مِّن رَّبِّكَ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا	Except for Mercy from thy Lord: for his bounty is to thee (indeed) great	(It is naught) save mercy from thy Lord. Lo! His kindness unto thee was ever great	But it is a mercy from thy Lord. Surely His bounty to thee is abundant	except a mercy from your Lord. Indeed His grace has been great upon you	c. 620 CE No direct report
88	قُل لَّئِنِ ٱجْتَمَعَتِ ٱلْإِنسُ وَٱلْجِنُّ عَلَىٰٓ أَن يَأْتُوا۟ بِمِثْلِ هَٰذَا ٱلْقُرْءَانِ لَا يَأْتُونَ بِمِثْلِهِۦ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا	Say: "If the whole of mankind and Jinns were to gather together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support	Say: Verily, though mankind and the jinn should assemble to produce the like of this Qur'an, they could not produce the like thereof though they were helpers one of another	Say: If men and jinn should combine together to bring the like of this Qur’an, they could not bring the like of it, though some of them were aiders of others	Say, ‘Should all humans and jinn rally to bring the like of this Qur’a n, they will not bring the like of it, even if they assisted one another.’	c. 620 CE No direct report
89	وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِى هَٰذَا ٱلْقُرْءَانِ مِن كُلِّ مَثَلٍ فَأَبَىٰٓ أَكْثَرُ ٱلنَّاسِ إِلَّا كُفُورًا	And We have explained to man, in this Qur'an, every kind of similitude: yet the greater part of men refuse (to receive it) except with ingratitude	And verily We have displayed for mankind in this Qur'an all kind of similitudes, but most of mankind refuse aught save disbelief	And certainly We have made clear for men in this Qur’an every kind of description, but most men consent to naught save denying	We have certainly interspersed for the people this Qur’a n with every [kind of] parable, but most people are only intent on ingratitude	c. 620 CE No direct report
90	وَقَالُوا۟ لَن نُّؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ ٱلْأَرْضِ يَنۢبُوعًا	They say: "We shall not believe in thee, until thou cause a spring to gush forth for us from the earth	And they say: We will not put faith in thee till thou cause a spring to gush forth from the earth for us	And they say: We will be no means believe in thee, till thou cause a spring to gush forth from the earth for us	They say, ‘We will not believe you until you make a spring gush forth for us from the ground	c. 620 CE No direct report
91	أَوْ تَكُونَ لَكَ جَنَّةٌ مِّن نَّخِيلٍ وَعِنَبٍ فَتُفَجِّرَ ٱلْأَنْهَٰرَ خِلَٰلَهَا تَفْجِيرًا	"Or (until) thou have a garden of date trees and vines, and cause rivers to gush forth in their midst, carrying abundant water	Or thou have a garden of date-palms and grapes, and cause rivers to gush forth therein abundantly	Or thou have a garden of palms and grapes in the midst of which thou cause rivers to flow forth abundantly	Or until you have a garden of date palms and vines and you make streams gush through it	c. 620 CE No direct report
92	أَوْ تُسْقِطَ ٱلسَّمَآءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِىَ بِٱللَّهِ وَٱلْمَلَٰٓئِكَةِ قَبِيلًا	"Or thou cause the sky to fall in pieces, as thou sayest (will happen), against us; or thou bring God and the	Or thou cause the heaven to fall upon us piecemeal, as thou hast pretended, or bring Allah and the angels as a warrant	Or thou cause the heaven to come down upon us in pieces, and thou thinkest, or bring Allah and the	Or until you cause the sky to fall in fragments upon us, just as you would aver. Or until you bring Allah and the angels [right] in front of us	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		angels before (us) face to face		angels face to face (with us)		
93	أَوْ يَكُونَ لَكَ بَيْتٌ مِّن زُخْرُفٍ أَوْ تَرْقَىٰ فِى لسَّمَآءِ وَلَن نُّؤْمِنَ لِرُقِيِّكَ حَتَّىٰ تُنَزِّلَ عَلَيْنَا كِتَٰبًا نَّقْرَؤُهُ قُلْ سُبْحَانَ رَبِّى هَلْ كُنتُ إِلَّا بَشَرًا رَّسُولًا	"Or thou have a house adorned with gold, or thou mount a ladder right into the skies. No, we shall not even believe in thy mounting until thou send down to us a book that we could read." Say: "Glory to my Lord! Am I aught but a man,- an apostle?"	Or thou have a house of gold; or thou ascend up into heaven, and even then we will put no faith in thine ascension till thou bring down for us a book that we can read. Say (O Muhammad): My Lord be Glorified! Am I aught save a mortal messenger	Or thou have a house of gold, or thou ascend into heaven. And we will not believe in thy ascending till thou bring down to us a book we can read. Say: Glory to my Lord! am I aught but a mortal messenger	Or until you have a house of gold, or you ascend into the sky. And we will not believe your ascension until you bring down for us a book that we may read.’ Say, ‘Immaculate is my Lord! Am I anything but a human, an apostle?!’	c. 620 CE No direct report
94	وَمَا مَنَعَ لنَّاسَ أَن يُؤْمِنُوٓ إِذْ جَآءَهُمُ لْهُدَىٰٓ إِلَّآ أَن قَالُوٓ أَبَعَثَ للَّهُ بَشَرًا رَّسُولًا	What kept men back from belief when Guidance came to them, was nothing but this: they said, "Has God sent a man (like us) to be (His) Apostle? "	And naught prevented mankind from believing when the guidance came unto them save that they said: Hath Allah sent a mortal as (His) messenger	And nothing prevents people from believing, when the guidance comes to them, except that they say: Has Allah raised up a mortal to be a messenger	Nothing kept the people from believing when guidance came to them, but their saying, ‘Has Allah sent a human as an apostle?!’	c. 620 CE No direct report
95	قُل لَّوْ كَانَ فِى لْأَرْضِ مَلَٰٓئِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ لسَّمَآءِ مَلَكًا رَّسُولًا	Say, "If there were settled, on earth, angels walking about in peace and quiet, We should certainly have sent them down from the heavens an angel for an apostle."	Say: If there were in the earth angels walking secure, We had sent down for them from heaven an angel as messenger	Say: Had there been in the earth angels walking about secure, We would have sent down to them from the heaven an angel as messenger	Say, ‘Had there been angels in the earth, walking around and residing [in it like humans do], We would have sent down to them from the heaven an angel as apostle.’	c. 620 CE No direct report
96	قُلْ كَفَىٰ بِ للَّهِ شَهِيدًا بَيْنِى وَبَيْنَكُمْ إِنَّهُۥ كَانَ بِعِبَادِهِۦ خَبِيرًۢا بَصِيرًا	Say: "Enough is God for a witness between me and you: for He is well acquainted with His servants, and He sees (all things)	Say: Allah sufficeth for a witness between me and you. Lo! He is Knower, Seer of His slaves	Say: Allah suffices for a witness between me and you. Surely he is ever Aware of His servants, Seeing	Say, ‘Allah suffices as a witness between me and you. Indeed He is well aware and percipient of His servants.’	c. 620 CE No direct report
97	وَمَن يَهْدِ للَّهُ فَهُوَ لْمُهْتَدِ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُمْ أَوْلِيَآءَ مِن دُونِهِۦ	It is he whom God guides, that is on true Guidance; but he whom He leaves	And he whom Allah guideth, he is led aright; while, as for him whom	And he whom Allah guides, he is on the right way; and he whom He	Whomever Allah guides is rightly guided, and whomever He leads astray you will never find them any guardians besides Him. On the Day of	c. 620 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	وَنَحْشُرُهُمْ يَوْمَ لْقِيٰمَةِ عَلَىٰ وُجُوهِهِمْ عُمْ ا وَبُكْ ا وَصُ ا مَّأْوٰهُمْ جَهَنَّمُ كُلَّمَا خَبَتْ زِدْنٰهُمْ سَعِيرًا	astray - for such wilt thou find no protector besides Him. On the Day of Judgment We shall gather, them together, prone on their faces, blind, dumb, and deaf: their abode will be Hell: every time it shows abatement, We shall increase from them the fierceness of the Fire	He sendeth astray, for them thou wilt find no protecting friends beside Him, and We shall assemble them on the Day of Resurrection on their faces, blind, dumb and deaf; their habitation will be hell; whenever it abateth, We increase the flame for them	leaves in error for them thou wilt find no guardians besides Him. And We shall gather them together on the day of Resurrection on their faces, blind and dumb and deaf. Their abode is hell. Whenever it abates, We make them burn the more	Resurrection, We shall muster them [scrambling] on their faces, blind, dumb, and deaf. Their refuge shall be hell. Whenever it subsides, We shall intensify the blaze for them	direct report
98	ذٰلِكَ جَزَآؤُهُم بِأَنَّهُمْ كَفَرُو بِـَٔايٰتِنَا وَقَالُوٓ أَءِذَا كُنَّا عِظٰ ا وَرُفٰتًا أَءِنَّا لَمَبْعُوثُونَ خَلْ ا جَدِيدًا	That is their recompense, because they rejected Our signs, and said, "When we are reduced to bones and broken dust, should we really be raised up (to be) a new Creation? "	That is their reward because they disbelieved Our revelations and said: When we are bones and fragments shall we, forsooth, be raised up as a new creation	This is their retribution because they disbelieve in Our messages and say: When we are bones and decayed particles, shall we then be raised up into a new creation	That is their requital because they defied Our signs and said, ‘What, when we have become bones and dust, shall we really be raised in a new creation?’	c. 620 CE No direct report
99	أَوَلَمْ يَرَوْ أَنَّ للَّهَ لَّذِى خَلَقَ لسَّمٰوٰتِ وَ لْأَرْضَ قَادِرٌ عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَ ا لَّا رَيْبَ فِيهِ فَأَبَى لظَّٰلِمُونَ إِلَّا كُفُو ا	See they not that God, Who created the heavens and the earth, has power to create the like of them (anew)? Only He has decreed a term appointed, of which there is no doubt. But the unjust refuse (to receive it) except with ingratitude	Have they not seen that Allah Who created the heavens and the earth is Able to create the like of them, and hath appointed for them an end whereof there is no doubt? But the wrong-doers refuse aught save disbelief	See they not that Allah, Who created the heavens and the earth, is able to create the like of them? And He has appointed for them a term, whereof there is no doubt. But the wrongdoers consent to naught but denying	Do they not see that Allah, who created the heavens and the earth, is able to create the like of them? He has appointed for them a term, in which there is no doubt; yet the wrongdoers are only intent on ingratitude	c. 620 CE No direct report
100	قُل لَّوْ أَنتُمْ تَمْلِكُونَ خَزَآئِنَ رَحْمَةِ رَبِّىٓ إِ ا لَّأَمْسَكْتُمْ خَشْيَةَ لْإِنفَاقِ وَكَانَ لْإِنسٰنُ قَتُو ا	Say: "If ye had control of the Treasures of the Mercy of my Lord, behold, ye would	Say (unto them): If ye possessed the treasures of the mercy of my Lord, ye would surely	Say: If you control the treasures of the mercy of my Lord, then you would withold (them) for	Say, ‘Even if you possessed the treasuries of my Lord’s mercy, you would withhold them for the fear of being spent, and man is very niggardly.’	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		keep them back, for fear of spending them: for man is (every) niggardly!"	hold them back for fear of spending, for man was ever grudging	fear of spending. And man is ever niggardly		
101	وَلَقَدْ ءَاتَيْنَا مُوسَىٰ تِسْعَ ءَايَٰتٍۭ بَيِّنَٰتٍ فَسْـَٔلْ بَنِىٓ إِسْرَٰٓءِيلَ إِذْ جَآءَهُمْ فَقَالَ لَهُۥ فِرْعَوْنُ إِنِّى لَأَظُنُّكَ يَٰمُوسَىٰ مَسْحُورًا	To Moses We did give Nine Clear Sings: As the Children of Israel: when he came to them, Pharaoh said to him: "O Moses! I consider thee, indeed, to have been worked upon by sorcery	And verily We gave unto Moses nine tokens, clear proofs (of Allah's Sovereignty). Do but ask the Children of Israel how he came unto them, then Pharaoh said unto him: Lo! I deem thee one bewitched, O Moses	And certainly We gave Moses nine clear signs; so ask the Children of Israel. When he came to them, Pharaoh said to him: Surely I deem thee, O Moses, to be one bewitched	Certainly We gave Moses nine manifest signs. So ask the Children of Israel. When he came to them, Pharaoh said to him, ‘O Moses, indeed I think you are bewitched.’	c. 620 CE No direct report
102	قَالَ لَقَدْ عَلِمْتَ مَآ أَنزَلَ هَٰٓؤُلَآءِ إِلَّا رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ بَصَآئِرَ وَإِنِّى لَأَظُنُّكَ يَٰفِرْعَوْنُ مَثْبُورًا	Moses said, "Thou knowest well that these things have been sent down by none but the Lord of the heavens and the earth as eye-opening evidence: and I consider thee indeed, O Pharaoh, to be one doomed to destruction!"	He said: In truth thou knowest that none sent down these (portents) save the Lord of the heavens and the earth as proofs, and lo! (for my part) I deem thee lost, O Pharaoh	He said: Truly thou knowest that none but the Lord of the heavens and the earth has sent these as clear proofs; and surely I believe thee, O Pharaoh, to be lost	He said, ‘You certainly know that no one has sent these [signs] except the Lord of the heavens and the earth as eye-openers, and I, O Pharaoh, indeed think you are doomed.’	c. 620 CE No direct report
103	فَأَرَادَ أَن يَسْتَفِزَّهُم مِّنَ ٱلْأَرْضِ فَأَغْرَقْنَٰهُ وَمَن مَّعَهُۥ جَمِيعًا	So he resolved to remove them from the face of the earth: but We did drown him and all who were with him	And he wished to scare them from the land, but We drowned him and those with him, all together	So he desired to scare them from the land, but We drowned him and those with him, all together	He desired to exterminate them from the land, so We drowned him and all those who were with him	c. 620 CE No direct report
104	وَقُلْنَا مِنۢ بَعْدِهِۦ لِبَنِىٓ إِسْرَٰٓءِيلَ ٱسْكُنُوا۟ ٱلْأَرْضَ فَإِذَا جَآءَ وَعْدُ ٱلْءَاخِرَةِ جِئْنَا بِكُمْ لَفِيفًا	And We said thereafter to the Children of Israel, "Dwell securely in the land (of promise)": but when the second of the warnings came to pass, We	And We said unto the Children of Israel after him: Dwell in the land; but when the promise of the Hereafter cometh to pass We shall bring you as a	And We said to the Children of Israel after him: Abide in the land. But when the latter promise came, We brought you all rolled up	After him We said to the Children of Israel, ‘Take up residence in the land, and when the occasion of the other [promise] comes, We shall gather you in mixed company.’	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		gathered you together in a mingled crowd	crowd gathered out of various nations			
105	وَبِٱلْحَقِّ أَنزَلْنَٰهُ وَبِٱلْحَقِّ نَزَلَ وَمَآ أَرْسَلْنَٰكَ إِلَّا مُبَشِّرًا وَنَذِيرًا	We sent down the (Qur'an) in Truth, and in Truth has it descended: and We sent thee but to give Glad Tidings and to warn (sinners)	With truth have We sent it down, and with truth hath it descended. And We have sent thee as naught else save a bearer of good tidings and a warner	And with truth have We revealed it, and with truth did it come. And We have not sent thee but as a giver of good news and as a Wagner	With the truth did We send it down, and with the truth did it descend, and We did not send you except as a bearer of good news and as a warner	c. 620 CE No direct report
106	وَقُرْءَانًا فَرَقْنَٰهُ لِتَقْرَأَهُۥ عَلَى ٱلنَّاسِ عَلَىٰ مُكْثٍ وَنَزَّلْنَٰهُ تَنزِيلًا	(It is) a Qur'an which We have divided (into parts from time to time), in order that thou mightest recite it to men at intervals: We have revealed it by stages	And (it is) a Qur'an that We have divided, that thou mayst recite it unto mankind at intervals, and We have revealed it by (successive) revelation	And it is a Qur’an We have made distinct, so that thou mayest read it to the people by slow degrees, and We have revealed it in portions	We have sent the Qur’a n in [discrete] parts so that you may read it to the people a little at a time, and We have sent it down piecemeal	c. 620 CE No direct report
107	قُلْ ءَامِنُوا۟ بِهِۦٓ أَوْ لَا تُؤْمِنُوا۟ إِنَّ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ مِن قَبْلِهِۦٓ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا	Say: "Whether ye believe in it or not, it is true that those who were given knowledge beforehand, when it is recited to them, fall down on their faces in humble prostration	Say: Believe therein or believe not, lo! those who were given knowledge before it, when it is read unto them, fall down prostrate on their faces, adoring	Say: Believe in it or believe not. Surely those who are given the knowledge before it, fall down prostrate on their faces, when it is recited to them	Say, ‘Whether you believe in it, or do not believe in it, indeed those who were given knowledge before it when it is recited to them, fall down in prostration on their faces	c. 620 CE No direct report
108	وَيَقُولُونَ سُبْحَٰنَ رَبِّنَآ إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا	"And they say: 'Glory to our Lord! Truly has the promise of our Lord been fulfilled!'"	Saying: Glory to our Lord! Verily the promise of our Lord must be fulfilled	And say: Glory to our Lord! Surely the promise of our Lord was to be fulfilled	and say, ‘‘Immaculate is our Lord! Indeed Our Lord’s promise is bound to be fulfilled.’&rsquo	c. 620 CE No direct report
109		They fall down on their faces in tears, and it increases their (earnest) humility	They fall down on their faces, weeping, and it increaseth humility in them	And they fall down on their faces, weeping, and it adds to their humility	Weeping, they fall down on their faces, and it increases them in humility.’	c. 620 CE No direct report
110	قُلِ ٱدْعُوا۟ ٱللَّهَ أَوِ ٱدْعُوا۟ ٱلرَّحْمَٰنَ	Say: "Call upon God, or call upon Rahman: by	Say (unto mankind): Cry unto Allah, or cry	Say: Call on Allah or call on the Beneficent. By	Say, ‘Invoke ‘‘Allah’’ or invoke ‘‘the All-	c. 620 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	أَيًّا مَّا تَدْعُو فَلَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَٱبْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا	whatever name ye call upon Him, (it is well): for to Him belong the Most Beautiful Names. Neither speak thy Prayer aloud, nor speak it in a low tone, but seek a middle course between."	unto the Beneficent, unto whichsoever ye cry (it is the same). His are the most beautiful names. And thou (Muhammad), be not loud-voiced in thy worship nor yet silent therein, but follow a way between	whatever (name) you call on Him, He has the best names. And utter not thy prayer loudly nor be silent in it, and seek a way between these	beneficent.’’ Whichever [of His Names] you may invoke, to Him belong the Best Names.’ Be neither loud in your prayer, nor murmur it, but follow a middle course between these	
111	وَقُلِ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُۥ شَرِيكٌ فِى ٱلْمُلْكِ وَلَمْ يَكُن لَّهُۥ وَلِىٌّ مِّنَ ٱلذُّلِّ وَكَبِّرْهُ تَكْبِيرًا	Say: "Praise be to God, who begets no son, and has no partner in (His) dominion: Nor (needs) He any to protect Him from humiliation: yea, magnify Him for His greatness and glory!"	And say: Praise be to Allah, Who hath not taken unto Himself a son, and Who hath no partner in the Sovereignty, nor hath He any protecting friend through dependence. And magnify Him with all magnificence	And say: Praise be to Allah! Who has not taken to Himself a son and Who has not partner in the kingdom, and Who has not a helper because of weakness; and proclaim His greatness, magnifying (Him)	and say, ‘All praise belongs to Allah, who has neither taken any son, nor has He any partner in sovereignty, nor has He [taken] any ally out of weakness,’ and magnify Him with a magnification [worthy of Him]	c. 620 CE No direct report

Direct context · Ayah 57 · c. 620 CE

Asbab al-Nuzul dataset · ungraded

عَنْ عَبْدِ الله بْنِ مَسْعُودٍ رضي الله عنه { أُولَـٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ } قَالَ: نَزَلَتْ فِي نَفَرٍ مِنْ الْعَرَبِ كَانُوا يَعْبُدُونَ نَفَراً مِنْ الْجِنِّ، فَأَسْلَمَ الْجِنِّيُّونَ، وَالْإِنْسُ الَّذِينَ كَانُوا يَعْبُدُونَهُمْ لَا يَشْعُرُونَ، فَنَزَلَتْ { أُولَـٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ }. واللفظ لمسلم.

Islamic: Asbāb al-nuzūl on Qurʾān 17:57

APA: Asbāb al-nuzūl tradition (n.d.). (17:57).

Direct context · Ayah 59 · c. 620 CE

Asbab al-Nuzul dataset · ungraded

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: سَأَلَ أَهْلُ مَكَّةَ النَّبِيَّ ، أَنْ يَجْعَلَ لَهُمُ الصَّفَا ذَهَباً، وَأَنْ يُنَحِّيَ الْجِبَالَ عَنْهُمْ فَيَزْدَرِعُوا، فَقِيلَ لَهُ: إِنْ شِئْتَ أَنْ تَسْتَأْنِيَ بِهِمْ، وَإِنْ شِئْتَ أَنْ تُؤْتِيَهُمُ الَّذِي سَأَلُوا، فَإِنْ كَفَرُوا أُهْلِكُوا كَمَا أَهْلَكْتُ مَنْ قَبْلَهُمْ، قَالَ: « لَا بَلْ أَسْتَأْنِي بِهِمْ » فَأَنْزَلَ اللَّه عز و جل هَذِهِ الْآيَةَ { وَمَا مَنَعَنَآ أَن نُّرْسِلَ بِـ ٱلْـَٔايَـٰتِ إِلَّآ أَن كَذَّبَ بِهَا ٱلْأَوَّلُونَ وَءَاتَيْنَا ثَمُودَ ٱلنَّاقَةَ مُبْصِرَةً }. واللفظ لأحمد.

Islamic: Asbāb al-nuzūl on Qurʾān 17:59

APA: Asbāb al-nuzūl tradition (n.d.). (17:59).

Direct context · Ayah 80 · c. 620 CE

Asbab al-Nuzul dataset · ungraded

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: كَانَ النَّبِيُّ ﷺ بِمَكَّةَ، ثُمَّ أُمِرَ بِالْهِجْرَةِ، فَنَزَلَتْ عَلَيْهِ: { وَقُل رَّبِّ أَدْخِلْنِى مُدْخَلَ صِدْقٍ وَأَخْرِجْنِى مُخْرَجَ صِدْقٍ وَ ٱجْعَل لِّى مِن لَّدُنكَ سُلْطَـٰنًا نَّصِيرًا ٨٠ }. واللفظ للترمذي.

Islamic: Asbāb al-nuzūl on Qurʾān 17:80

APA: Asbāb al-nuzūl tradition (n.d.). (17:80).

Direct context · Ayah 85 · c. 620 CE

Asbab al-Nuzul dataset · ungraded

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: قَالَتْ قُرَيْشٌ لِيَهُودَ: أَعْطُونَا شَيْئاً نَسْأَلُ هَذَا الرَّجُلَ، فَقَالَ: سَلُوهُ عَنِ الرُّوحِ، قَالَ: فَسَأَلُوهُ عَنِ الرُّوحِ، فَأَنْزَلَ اللهُ تَعَالَى { وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا ٨٥ }، قَالُوا: أُوتِينَا عِلْماً كَثِيراً، أُوتِينَا التَّوْرَاةَ، وَمَنْ أُوتِيَ التَّوْرَاةَ فَقَدْ أُوتِيَ خَيْراً كَثِيراً، فَأَنْزَلَتْ: { قُل لَّوْ كَانَ ٱلْبَحْرُ مِدَادًا لِّكَلِمَـٰتِ رَبِّى لَنَفِدَ ٱلْبَحْرُ } إِلَى آخِرِ الآية. واللفظ للترمذي.

Islamic: Asbāb al-nuzūl on Qurʾān 17:85

APA: Asbāb al-nuzūl tradition (n.d.). (17:85).

Direct context · Ayah 110 · c. 620 CE

Asbab al-Nuzul dataset · ungraded

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما فِي قَوْلِهِ عز و جل: { وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا } قَالَ: نَزَلَتْ وَرَسُولُ اللهِ ﷺ مُتَوَارٍ بِمَكَّةَ، فَكَانَ إِذَا صَلَّى بِأَصْحَابِهِ رَفَعَ صَوْتَهُ بِالْقُرْآنِ، فَإِذَا سَمِعَ ذَلِكَ الْمُشْرِكُونَ سَبُّوا الْقُرْآنَ، وَمَنْ أَنْزَلَهُ، وَمَنْ جَاءَ بِهِ، فَقَالَ اللهُ تَعَالَى لِنَبِيِّهِ ﷺ: { وَلَا تَجْهَرْ بِصَلَاتِكَ } فَيَسْمَعَ الْمُشْرِكُونَ قِرَاءَتَكَ، { وَلَا تُخَافِتْ بِهَا } عَنْ أَصْحَابِكَ، أَسْمِعْهُمُ الْقُرْآنَ، وَلَا تَجْهَرْ ذَلِكَ الْجَهْرَ، { وَ ٱبْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا }، يَقُولُ: بَيْنَ الْجَهْرِ وَالْمُخَافَتَةِ. واللفظ لمسلم.

Islamic: Asbāb al-nuzūl on Qurʾān 17:110

APA: Asbāb al-nuzūl tradition (n.d.). (17:110).

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما فِي قَوْلِهِ عز و جل: { وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا } قَالَ: نَزَلَتْ وَرَسُولُ اللهِ ﷺ مُتَوَارٍ بِمَكَّةَ، فَكَانَ إِذَا صَلَّى بِأَصْحَابِهِ رَفَعَ صَوْتَهُ بِالْقُرْآنِ، فَإِذَا سَمِعَ ذَلِكَ الْمُشْرِكُونَ سَبُّوا الْقُرْآنَ، وَمَنْ أَنْزَلَهُ، وَمَنْ جَاءَ بِهِ، فَقَالَ اللهُ تَعَالَى لِنَبِيِّهِ ﷺ: { وَلَا تَجْهَرْ بِصَلَاتِكَ } فَيَسْمَعَ الْمُشْرِكُونَ قِرَاءَتَكَ، { وَلَا تُخَافِتْ بِهَا } عَنْ أَصْحَابِكَ، أَسْمِعْهُمُ الْقُرْآنَ، وَلَا تَجْهَرْ ذَلِكَ الْجَهْرَ، { وَ ٱبْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا }، يَقُولُ: بَيْنَ الْجَهْرِ وَالْمُخَافَتَةِ. واللفظ لمسلم.

وللآية سبب ثان للنزول: فقد جاء عن ابن عباس رضي الله عنهما قال: كان رسول الله ﷺ إذا جهر بالقرآن وهو يصلي، تفرقوا عنه وأبوا أن يسمعوا منه، فكان الرجل إذا أراد أن يسمع من رسول الله ﷺ بعض ما يتلو وهو يصلي، استرق السمع دونهم فرقاً منهم، فإذا رأى أنهم قد عرفوا أنه يستمع، ذهب خشية أذاهم فلم يسمع، فإن خفض صوته لم يسمع الذين يستمعون من قراءته شيئاً، فأنزل الله: { وَلَا تَجْهَرْ بِصَلَاتِكَ }، فيتفرقوا عنك، { وَلَا تُخَافِتْ بِهَا } فلا يسمع من أراد أن يسمع، ممن يسترق ذلك منهم، فلعله يرعوي إلى بعض ما يسمع فينتفع به، { وَ ٱبْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا }.

10. Yunus — Jonah يونس

Revelation order #51 · c. 620 CE · Makkah · 109 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1		A.L.R. These are the ayats of the Book of Wisdom	Alif. Lam. Ra. These are verses of the Wise Scripture	I, Allah, am the Seer. These are the verses of the Book, full of wisdom	Alif, La m, Ra . These are the signs of the Wise Book	c. 620 CE No direct report
2	أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَآ إِلَىٰ رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ لنَّاسَ وَبَشِّرِ لَّذِينَ ءَامَنُوٓ أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِندَ رَبِّهِمْ قَالَ لْكَٰفِرُونَ إِنَّ هَٰذَا لَسَٰحِ مُّبِينٌ	Is it a matter of wonderment to men that We have sent Our inspiration to a man from among themselves?- that he should warn mankind (of their danger), and give the good news to the Believers that they have before their Lord the lofty rank of tr uth. (But) say the Unbelievers: "This is indeed an evident sorcerer!"	Is it a wonder for mankind that We have inspired a man among them, saying: Warn mankind and bring unto those who believe the good tidings that they have a sure footing with their Lord? The disbelievers say: Lo! this is a mere wizard	Is it a wonder to the people what We have revealed to a man from among themselves: Warn the people and give good news to those who believe that for them is advancement in excellence with their Lord? The disbelievers say: This is surely a manifest enchanter	Does it seem odd to these people that We have revealed to a man from among themselves, [declaring], ‘Warn mankind, and give good news to the faithful that they are in good standing with their Lord’? The faithless say, ‘This is indeed a plain magician.’	c. 620 CE No direct report
3	إِنَّ رَبَّكُمُ للَّهُ لَّذِى خَلَقَ لسَّمَٰوَٰتِ وَ لْأَرْضَ فِى سِتَّةِ أَيَّا ثُمَّ سْتَوَىٰ عَلَى لْعَرْشِ يُدَبِّرُ لْأَمْرَ مَا مِن شَفِيعٍ إِلَّا مِ بَعْدِ إِذْنِهِ ذَٰلِكُمُ للَّهُ رَبُّكُمْ فَ عْبُدُوهُ أَفَلَا تَذَكَّرُونَ	Verily your Lord is God, who created the heavens and the earth in six days, and is firmly established on the throne (of authority), regulating and governing all things. No intercessor (can plead with Him) except after His leave (hath been obta ined). This is God your Lord; Him therefore serve ye: will ye not receive admonition	Lo! your Lord is Allah Who created the heavens and the earth in six Days, then He established Himself upon the Throne, directing all things. There is no intercessor (with Him) save after His permission. That	Surely your Lord is Allah, Who created the heavens and the earth in six periods, and He is established on the Throne of Power regulating the Affair. There is no intercessor except after His permission. This is Allah, your Lord,	Indeed your Lord is Allah, who created the heavens and the earth in six days, and then settled on the Throne, directing the command. There is no intercessor, except by His leave. That is Allah, your Lord! So worship Him. Will you not then take admonition	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			is Allah, your Lord, so worship Him. Oh, will ye not remind	therefore serve Him. Will you not mind		
4	إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا ۖ وَعْدَ اللَّهِ حَقًّا ۚ إِنَّهُ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ ۚ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ	To Him will be your return- of all of you. The promise of God is true and sure. It is He Who beginneth the process of creation, and repeateth it, that He may reward with justice those who believe and work righteousness; but those who reject Him will have draughts of boiling fluids, and a penalty grievous, because they did reject Him	Unto Him is the return of all of you; it is a promise of Allah in truth. Lo! He produceth creation, then reproduceth it, that He may reward those who believe and do good works with equity; while, as for those who disbelieve, theirs will be a boiling drink and painful doom because they disbelieved	To Him is your return, of all (of you). It is the promise of Allah (made) in truth. Surely He produces the first creation, then He reproduces it, that He may reward with equity those who believe and do good. And as for those who disbelieve, for them is a drink of hot water and a painful chastisement because they disbelieved	To Him will be the return of you all —[that is] Allah’s true promise. Indeed He originates the creation, then He will bring it back that He may reward those who have faith and do righteous deeds with justice. As for the faithless, they shall have boiling water for drink, and a painful punishment because of what they used to defy	c. 620 CE No direct report
5	هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ ۚ مَا خَلَقَ اللَّهُ ذَٰلِكَ إِلَّا بِالْحَقِّ ۚ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ	It is He Who made the sun to be a shining glory and the moon to be a light (of beauty), and measured out stages for her; that ye might know the number of years and the count (of time). Nowise did God create this but in truth and righteousness. (Thus) doth He explain His Signs in detail, for those who understand	He it is Who appointed the sun a splendour and the moon a light, and measured for her stages, that ye might know the number of the years, and the reckoning. Allah created not (all) that save in truth. He detaileth the revelations for people who have knowledge	He it is Who made the sun a shining brightness, and the moon a light, and ordained for it stages that you might know the computation of years and the reckoning. Allah created not this but with truth. He makes the signs manifest for a people who know	It is He who made the sun a radiance and the moon a light, and ordained its phases that you might know the number of years and the calculation [of time]. Allah did not create all that except with reason. He elaborates the signs for a people who have knowledge	c. 620 CE No direct report
6	إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَاوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَتَّقُونَ	Verily, in the alternation of the night and the day, and in all that God hath created, in the heavens	Lo! in the difference of day and night and all that Allah hath created in the	Surely in the variation of the night and the day, and that which Allah has created	Indeed in the alternation of night and day, and whatever Allah has created in the heavens and the earth, there	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		and the earth, are signs for those who fear Him	heavens and the earth are portents, verily, for folk who ward off (evil)	in the heavens and the earth, there are signs for a people who keep their duty	are surely signs for a people who are Godwary	
7	إِنَّ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا وَرَضُوا۟ بِٱلْحَيَوٰةِ ٱلدُّنْيَا وَٱطْمَأَنُّوا۟ بِهَا وَٱلَّذِينَ هُمْ عَنْ ءَايَٰتِنَا غَٰفِلُونَ	Those who rest not their hope on their meeting with Us, but are pleased and satisfied with the life of the present, and those who heed not Our Signs,	Lo! those who expect not the meeting with Us but desire the life of the world and feel secure therein, and those who are neglectful of Our revelations	Those who expect not the meeting with us, and are pleased with this world’s life and are satisfied with it, and those who are heedless of Our communications -	Indeed those who do not expect to encounter Us and who are pleased with the life of this world and satisfied with it, and those who are oblivious of Our sign	c. 620 CE No direct report
8	أُو۟لَٰٓئِكَ مَأْوَىٰهُمُ ٱلنَّارُ بِمَا كَانُوا۟ يَكْسِبُونَ	Their abode is the Fire, because of the (evil) they earned	Their home will be the Fire because of what they used to earn	These, their abode is the Fire because of what they earned	—it is they whose refuge shall be the Fire because of what they used to earn	c. 620 CE No direct report
9		Those who believe, and work righteousness,- their Lord will guide them because of their faith: beneath them will flow rivers in gardens of bliss	Lo! those who believe and do good works, their Lord guideth them by their faith. Rivers will flow beneath them in the Gardens of Delight	Those who believe and do good, their Lord guides them by their faith; rivers will flow beneath them in Gardens of bliss	Indeed those who have faith and do righteous deeds, their Lord guides them by the means of their faith. Streams will run for them in gardens of bliss	c. 620 CE No direct report
10		(This will be) their cry therein: "Glory to Thee, O God!" And "Peace" will be their greeting therein! and the close of their cry will be: "Praise be to God, the Cherisher and Sustainer of the worlds!"	Their prayer therein will be: Glory be to Thee, O Allah! and their greeting therein will be: Peace. And the conclusion of their prayer will be: Praise be to	Their cry therein will be, Glory to Thee, O Allah! and their greeting, Peace! And the last of their cry will be: Praise be to Allah, the Lord of the worlds	Their call therein will be, ‘O Allah! Immaculate are You!’ and their greeting therein will be, ‘Peace!’ and their concluding call, ‘All praise belongs to Allah, the Lord of all the worlds.’	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			Allah, Lord of the Worlds			
11	وَلَوْ يُعَجِّلُ ٱللَّهُ لِلنَّاسِ ٱلشَّرَّ ٱسْتِعْجَالَهُم بِ ٱلْخَيْرِ لَقُضِىَ إِلَيْهِمْ أَجَلُهُمْ فَنَذَرُ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا فِى طُغْيَٰنِهِمْ يَعْمَهُونَ	If God were to hasten for men the ill (they have earned) as they would fain hasten on the good,- then would their respite be settled at once. But We leave those who rest not their hope on their meeting with Us, in their trespasses, wandering in distraction to and fro	If Allah were to hasten on for men the ill (that they have earned) as they would hasten on the good, their respite would already have expired. But We suffer those who look not for the meeting with Us to wander blindly on in their contumacy	And if Allah were to hasten for men the (consequences of) evil, as they would hasten on the good, their doom would certainly have been decreed for them. But We leave those alone, who have no hope of meeting with Us, in their inordinacy, blindly wandering on	Were Allah to hasten ill for mankind with their haste for good, their term would have been over. But We leave those who do not expect to encounter Us bewildered in their rebellion	c. 620 CE No direct report
12	وَإِذَا مَسَّ ٱلْإِنسَٰنَ ٱلضُّرُّ دَعَانَا لِجَنۢبِهِۦٓ أَوْ قَاعِدًا أَوْ قَآئِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُۥ مَرَّ كَأَن لَّمْ يَدْعُنَآ إِلَىٰ ضُرٍّ مَّسَّهُۥ كَذَٰلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا۟ يَعْمَلُونَ	When trouble toucheth a man, He crieth unto Us (in all postures)- lying down on his side, or sitting, or standing. But when We have solved his trouble, he passeth on his way as if he had never cried to Us for a trouble that touched him! thus d o the deeds of transgressors seem fair in their eyes	And if misfortune touch a man he crieth unto Us, (while reclining) on his side, or sitting or standing, but when We have relieved him of the misfortune he goeth his way as though he had not cried unto Us because of a misfortune that afflicted him. Thus is what they do made (seeming) fair unto the prodigal	And when affliction touches a man, he calls on Us, whether lying on his side or sitting or standing; but, when We remove his affliction from him, he passes on as though he had never called on Us on account of an affliction that touched him. Thus is what they do, made fair-seeming to the extravagant	When distress befalls man, he supplicates Us, [lying] on his side, sitting, or standing; but when We remove his distress, he passes on as if he had never supplicated Us concerning the distress that had befallen him. To the profligate is thus presented as decorous what they have been doing	c. 620 CE No direct report
13		Generations before you We destroyed when they did wrong: their apostles came to them with clear-signs, but they would not believe! thus do We requite those who sin	We destroyed the generations before you when they did wrong; and their messengers (from Allah)	And certainly We destroyed generations before you when they did wrong, and their messengers came to them with clear	Certainly We destroyed [several] generations before you when they perpetrated wrongs: their apostles brought them manifest proofs, but they	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			came unto them with clear proofs (of His Sovereignty) but they would not believe. Thus do We reward the guilty folk	arguments, yet they would not believe. Thus do We recompense the guilty people	would not have faith. Thus do We requite the guilty lot	
14	ثُمَّ جَعَلْنَٰكُمْ خَلَٰٓئِفَ فِى ٱلْأَرْضِ مِنۢ بَعْدِهِمْ لِنَنظُرَ كَيْفَ تَعْمَلُونَ	Then We made you heirs in the land after them, to see how ye would behave	Then We appointed you viceroys in the earth after them, that We might see how ye behave	Then We made you rulers in the land after them, so that We might see how you act	Then We made you successors on the earth after them that We may observe how you will act	c. 620 CE No direct report
15	وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَٰتٍ قَالَ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا ٱئْتِ بِقُرْءَانٍ غَيْرِ هَٰذَآ أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ لِىٓ أَنْ أُبَدِّلَهُۥ مِن تِلْقَآئِ نَفْسِىٓ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ إِنِّىٓ أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ	But when Our Clear Signs are rehearsed unto them, those who rest not their hope on their meeting with Us, Say: "Bring us a reading other than this, or change this," Say: "It is not for me, of my own accord, to change it: I follow naught but wha t is revealed unto me: if I were to disobey my Lord, I should myself fear the penalty of a Great Day (to come)."	And when Our clear revelations are recited unto them, they who look not for the meeting with Us say: Bring a Lecture other than this, or change it. Say (O Muhammad): It is not for me to change it of my accord. I only follow that which is inspired in me. Lo! if I disobey my Lord I fear the retribution of an awful Day	And when Our clear messages are recited to them, those who have no hope of meeting with Us say: Bring a Qur’an other than this or change it. Say: It is not for me to change it of my accord. I follow naught but what is revealed to me. Indeed I fear, if I disobey my Lord, the chastisement of a grievous day	When Our manifest signs are recited to them, those who do not expect to encounter Us say, ‘Bring a Qur’a n other than this, or alter it.’ Say, ‘I may not alter it of my own accord. I follow only what is revealed to me. Indeed should I disobey my Lord, I fear the punishment of a tremendous day.’	c. 620 CE No direct report
16	قُل لَّوْ شَآءَ ٱللَّهُ مَا تَلَوْتُهُۥ عَلَيْكُمْ وَلَآ أَدْرَىٰكُم بِهِۦ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِۦٓ أَفَلَا تَعْقِلُونَ	Say: "If God had so willed, I should not have rehearsed it to you, nor would He have made it known to you. A whole life-time before this have I tarried amongst you: will ye not then understand?"	Say: If Allah had so willed I should not have recited it to you nor would He have made it known to you. I dwelt among you a whole lifetime	Say: If Allah had desired, I would not have recited it to you, nor would He have made it known to you. I have lived among you a lifetime before it. Do you	Say, ‘Had Allah [so] wished, I would not have recited it to you, nor would He have made it known to you, for I have dwelled among you for a lifetime before it. Do you not apply reason?’	c. 620 CE No direct report

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			before it (came to me). Have ye then no sense	not then understand		
17		Who doth more wrong than such as forge a lie against God, or deny His Signs? But never will prosper those who sin	Who doeth greater wrong than he who inventeth a lie concerning Allah and denieth His revelations? Lo! the guilty never are successful	Who is then more unjust than he who forges a lie against Allah or gives the lie to His messages? Surely the guilty never succeed	So who is a greater wrongdoer than him who fabricates a lie against Allah, or denies His signs? Indeed the guilty will not be felicitous	c. 620 CE No direct report
18	وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَيَقُولُونَ هَٰؤُلَاءِ شُفَعَاؤُنَا عِندَ اللَّهِ قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِى السَّمَٰوَٰتِ وَلَا فِى الْأَرْضِ سُبْحَٰنَهُ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ	They serve, besides God, things that hurt them not nor profit them, and they say: "These are our intercessors with God." Say: "Do ye indeed inform God of something He knows not, in the heavens or on earth?- Glory to Him! and far is He above th e partners they ascribe (to Him)!"	They worship beside Allah that which neither hurteth them nor profiteth them, and they say: These are our intercessors with Allah. Say: Would ye inform Allah of (something) that He knoweth not in the heavens or in the earth? Praised be He and High Exalted above all that ye associate (with Him)	And they serve besides Allah that which can neither harm them nor profit them, and they say: These are our intercessors with Allah. Say: Would you inform Allah of what He knows not in the heavens and the earth? Glory be to Him, and supremely exalted is He above what they set up (with Him)	They worship besides Allah that which neither causes them any harm, nor brings them any benefit, and they say, ‘These are our intercessors with Allah.’ Say, ‘Will you inform Allah about something He does not know in the heavens or on the earth?’ Immaculate is He and exalted above [having] any partners that they ascribe [to Him]	c. 620 CE No direct report
19	وَمَا كَانَ النَّاسُ إِلَّآ أُمَّةً وَٰحِدَةً فَٱخْتَلَفُوا۟ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِىَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ	Mankind was but one nation, but differed (later). Had it not been for a word that went forth before from thy Lord, their differences would have been settled between them	Mankind were but one community; then they differed; and had it not been for a word that had already gone forth from thy Lord it had been judged between them in respect of that	And (all) people are but a single nation, then they disagree. And had not a word already gone forth from thy Lord, the matter would have certainly been decided between them in respect of	Mankind were but a single [religious] community; then they differed. And were it not for a prior decree of your Lord, decision would have been made between them concerning that about which they differ	c. 620 CE No direct report

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			wherein they differ	that wherein they disagree		
20		They say: "Why is not a sign sent down to him from his Lord? " Say: "The Unseen is only for God (to know), then wait ye: I too will wait with you."	And they will say: If only a portent were sent down upon him from his Lord! Then say, (O Muhammad): The Unseen belongeth to Allah. So wait! Lo! I am waiting with you	And they say: Why is not a sign sent to him from his Lord? Say: The unseen is only for Allah, so wait; surely I too with you am of those who wait	They say, ‘Why has not some sign been sent down to him from his Lord?’ Say, ‘[The knowledge of] the Unseen belongs only to Allah. So wait. I too am waiting along with you.’	c. 620 CE No direct report
21	وَإِذَآ أَذَقْنَا لنَّاسَ رَحْمَةً مِّنۢ بَعْدِ ضَرَّآءَ مَسَّتْهُمْ إِذَا لَهُم مَّكْرٌ فِىٓ ءَايَاتِنَا قُلِ للَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ	When We make mankind taste of some mercy after adversity hath touched them, behold! they take to plotting against Our Signs! Say: "Swifter to plan is God!" Verily, Our messengers record all the plots that ye make	And when We cause mankind to taste of mercy after some adversity which had afflicted them, behold! they have some plot against Our revelations. Say: Allah is more swift in plotting. Lo! Our messengers write down that which ye plot	And when We make people taste of mercy after an affliction touches, lo! they devise plans against Our messages. Say: Allah is quicker to plan. Surely Our messengers write down what you plan	When We let people taste [Our] mercy after a distress that has befallen them, behold, they scheme against Our signs! Say, ‘Allah is more swift at devising.’ Indeed Our messengers write down what you scheme	c. 620 CE No direct report
22		He it is Who enableth you to traverse through land and sea; so that ye even board ships;- they sail with them with a favourable wind, and they rejoice thereat; then comes a stormy wind and the waves come to them from all sides, and they think they are being overwhelmed: they cry unto God, sincerely offering (their) duty unto Him saying, "If thou dost deliver us from	He it is Who maketh you to go on the land and the sea till, when ye are in the ships and they sail with them with a fair breeze and they are glad therein, a storm-wind reacheth them and the wave cometh unto them from every side and they deem that	He it is Who makes you travel by land and sea; until, when you are in the ships, and they sail on with them in a pleasant breeze, and they rejoice at it, a violent wind overtakes them and the billows surge in on them from all sides, and they deem that they are	It is He who carries you across land and sea. When you are in the ships, and they sail with them with a favourable wind, rejoicing in it, there comes upon them a tempestuous wind and waves assail them from every side, and they think that they are besieged, they invoke Allah putting exclusive faith in Him, ‘If You deliver us from this, we will surely be among the grateful.’	c. 620 CE No direct report

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		this, we shall truly show our gratitude!"	they are overwhelmed therein; (then) they cry unto Allah, making their faith pure for Him only: If Thou deliver us from this, we truly will be of the thankful	encompassed about. Then they pray to Allah, being sincere to Him in obedience: If Thou deliver us from this, we will certainly be of the grateful ones		
23	فَلَمَّآ أَنجَىٰهُمْ إِذَا هُمْ يَبْغُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ ۗ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّمَا بَغْيُكُمْ عَلَىٰٓ أَنفُسِكُم مَّتَٰعَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ	But when he delivereth them, behold! they transgress insolently through the earth in defiance of right! O mankind! your insolence is against your own souls,- an enjoyment of the life of the present: in the end, to Us is your return, and We shal l show you the truth of all that ye did	Yet when He hath delivered them, behold! they rebel in the earth wrongfully. O mankind! Your rebellion is only against yourselves. (Ye have) enjoyment of the life of the world; then unto Us is your return and We shall proclaim unto you what ye used to do	But when He delivers them, lo! they are unjustly rebellious in the earth. O men, your rebellion is against yourselves -- a provision (only) of this world’s life. Then to Us is your return, so We shall inform you of what you did	But when He delivers them, behold, they commit violations on the earth unduly! O mankind! Your violations are only to your own detriment. [These are] the wares of the life of this world; then to Us will be your return, whereat We will inform you concerning what you used to do	c. 620 CE No direct report
24	إِنَّمَا مَثَلُ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَآءٍ أَنزَلْنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخْتَلَطَ بِهِۦ نَبَاتُ ٱلْأَرْضِ مِمَّا يَأْكُلُ ٱلنَّاسُ وَٱلْأَنْعَٰمُ حَتَّىٰٓ إِذَآ أَخَذَتِ ٱلْأَرْضُ زُخْرُفَهَا وَٱزَّيَّنَتْ وَظَنَّ أَهْلُهَآ أَنَّهُمْ قَٰدِرُونَ عَلَيْهَآ أَتَىٰهَآ أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَٰهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِٱلْأَمْسِ ۚ كَذَٰلِكَ	The likeness of the life of the present is as the rain which We send down from the skies: by its mingling arises the produce of the earth- which provides food for men and animals: (It grows) till the earth is clad with its golden ornaments and is decked out (in beauty): the	The similitude of the life of the world is only as water which We send down from the sky, then the earth's growth of that which men and cattle eat mingleth with it till, when the earth hath taken	The likeness of this world’s life is only as water which We send down from the clouds, then the herbage of the earth, of which men and cattle eat, grows luxuriantly thereby; until when the earth	The parable of the life of this world is that of water which We send down from the sky. It mingles with the earth’s vegetation from which humans and cattle eat. When the earth puts on its luster and is adorned, and its inhabitants think they have power over it, Our edict comes to it, by night or day, whereat We turn it into a mown field,	c. 620 CE No direct report

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	نُفَصِّلُ لْءَايٰتِ لِقَوْ يَتَفَكَّرُونَ	people to whom it belongs think they have all powers of disposal over it: There reaches it Our command by night or by day, and We make it like a harvest clean-mown, as if it had not flourished only the day before! thus d o We explain the Signs in detail for those who reflect	on her ornaments and is embellished, and her people deem that they are masters of her, Our commandment cometh by night or by day and We make it as reaped corn as if it had not flourished yesterday. Thus do we expound the revelations for people who reflect	puts on its golden raiment and it becomes adorned, and its people think that they are masters of it, Our command comes to it, by night or by day, so We render it as reaped seed-produce, as though it had not flourished yesterday. Thus do We make clear the messages for a people who reflect	as if it did not flourish the day before. Thus do We elaborate the signs for a people who reflect	
25	وَ للَّهُ يَدْعُوَ إِلَىٰ دَارِ لسَّلْمِ وَيَهْدِى مَن يَشَآءُ إِلَىٰ صِرٰ مُّسْتَقِيمِ	But God doth call to the Home of Peace: He doth guide whom He pleaseth to a way that is straight	And Allah summoneth to the abode of peace, and leadeth whom He will to a straight path	And Allah invites to the abode of peace, and guides whom He pleases to the right path	Allah invites to the abode of peace, and He guides whomever He wishes to a straight path	c. 620 CE No direct report
26	لِّلَّذِينَ أَحْسَنُو لْحُسْنَىٰ وَزِيَادَ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَ وَلَا ذِلَّةٌ أُ لْئِكَ أَصْحَٰبُ لْجَنَّةِ هُمْ فِيهَا خَٰلِدُونَ	To those who do right is a goodly (reward)- Yea, more (than in measure)! No darkness nor shame shall cover their faces! they are companions of the garden; they will abide therein (for aye)	For those who do good is the best (reward) and more (thereto). Neither dust nor ignominy cometh near their faces. Such are rightful owners of the Garden; they will abide therein	For those who do good is good (reward) and more (than this). Neither blackness nor ignominy will cover their faces. These are the owners of the Garden; therein they will abide	Those who are virtuous shall receive the best reward and an enhancement. Neither dust nor abasement shall overcast their faces. They shall be the inhabitants of paradise, and they shall remain in it [forever]	c. 620 CE No direct report
27	وَ لَّذِينَ كَسَبُو لسَّيِّـَٔاتِ جَزَآءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّ مَّا لَهُم مِّنَ للَّهِ مِنْ عَاصِ كَأَنَّمَآ أُغْشِيَتْ وُجُوهُهُمْ قِطَ ا مِّنَ لَّيْلِ مُظْلِمًا أُ لْئِكَ أَصْحَٰبُ لنَّارِ هُمْ فِيهَا خَٰلِدُونَ	But those who have earned evil will have a reward of like evil: ignominy will cover their (faces): No defender will they have from (the wrath of) God: Their faces will be covered, as it were, with pieces from	And those who earn ill-deeds, (for them) requital of each ill-deed by the like thereof; and ignominy overtaketh them - They have no	And those who earn evil, the punishment of an evil is the like thereof, and abasement will cover them -- they will have none to protect them from	For those who have committed misdeeds, the requital of a misdeed shall be its like, and they shall be overcast by abasement. They shall have no one to protect [them] from Allah. [They will be] as if their faces were covered with	c. 620 CE No direct report

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		the depth of the darkness of night : they are companions of the Fire: they will abide therein (for aye)	protector from Allah - as if their faces had been covered with a cloak of darkest night. Such are rightful owners of the Fire; they will abide therein	Allah -- as if their faces had been covered with slices of the dense darkness of night. These are the companions of the Fire; therein they will abide	dark patches of the night. They shall be the inmates of the Fire, and they shall remain in it [forever]	
28	وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنتُمْ وَشُرَكَاؤُكُمْ فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ شُرَكَاؤُهُم مَّا كُنتُمْ إِيَّانَا تَعْبُدُونَ	One day shall We gather them all together. Then shall We say to those who joined gods (with Us): "To your place! ye and those ye joined as 'partners' We shall separate them, and their "Partners" shall say: "It was not us that ye worshipped	On the day when We gather them all together, then We say unto those who ascribed partners (unto Us): Stand back, ye and your (pretended) partners (of Allah)! And We separate them, the one from the other, and their (pretended) partners say: It was not us ye worshipped	And on the day when We gather them all together, then We shall say to those who associated others (with Allah): Keep where you are, you and your associate-gods. Then We shall separate them one from another, and their associates will say: It was not us that you served	On the day when We gather them all together, We shall say to those who ascribe partners [to Allah], ‘Stay where you are —you and your partners!’ Then We shall set them apart from one another, and their partners will say, ‘It was not us that you worshipped	c. 620 CE No direct report
29	فَكَفَىٰ بِ للَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِن كُنَّا عَنْ عِبَادَتِكُمْ لَغَٰفِلِينَ	"Enough is God for a witness between us and you: we certainly knew nothing of your worship of us!"	Allah sufficeth as a witness between us and you, that we were unaware of your worship	So Allah suffices as a witness between us and you that we were quite unaware of your serving (us)	Allah suffices as a witness between you and us. We were indeed unaware of your worship.’	c. 620 CE No direct report
30	هُنَالِكَ تَبْلُو كُلُّ نَفْسٍ مَّآ أَسْلَفَتْ وَرُدُّوٓا إِلَى للَّهِ مَوْلَىٰهُمُ لْحَقِّ وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ	There will every soul prove (the fruits of) the deeds it sent before: they will be brought back to God their rightful Lord, and their invented falsehoods will leave them in the lurch	There doth every soul experience that which it did aforetime, and they are returned unto Allah, their rightful Lord, and that which they used to invent hath failed them	There will every soul become acquainted with what it sent before, and they will be brought back to Allah, their true Patron, and that which they devised will escape from them	There every soul will examine what it has sent in advance, and they will be returned to Allah, their real master, and what they used to fabricate will forsake them	c. 620 CE No direct report
31	قُلْ مَن يَرْزُقُكُم مِّنَ لسَّمَآءِ وَ لْأَرْضِ أَمَّن يَمْلِكُ لسَّمْعَ	Say: "Who is it that sustains you (in life) from the sky and from	Say (unto them, O Muhammad): Who provideth	Say: Who gives you sustenance from the heaven	Say, ‘Who provides for you out of the sky and the earth? Who controls	c. 620 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	وَ لْأَبْصٰرَ وَمَن يُخْرِجُ لْحَىَّ مِنَ لْمَيِّتِ وَيُخْرِجُ لْمَيِّتَ مِنَ لْحَىِّ وَمَن يُدَبِّرُ لْأَمْرَ فَسَيَقُولُونَ للَّهُ فَقُلْ أَفَلَا تَتَّقُونَ	the earth? or who is it that has power over hearing and sight? And who is it that brings out the living from the dead and the dead from the living? and who is it that rules and regulates all affairs?" They will soon say, "God". Say, "will ye not then show piety (to Him)? "	for you from the sky and the earth, or Who owneth hearing and sight; and Who bringeth forth the living from the dead and bringeth forth the dead from the living; and Who directeth the course? They will say: Allah. Then say: Will ye not then keep your duty (unto Him)	and the earth, or who controls the hearing and the sight, and who brings forth the living from the dead, and brings for the dead from the living? And who regulates the affair? They will say: Allah. Say then: Will you not then guard against evil	[your] hearing and sight, and who brings forth the living from the dead and brings forth the dead from the living, and who directs the command?’ They will say, ‘Allah.’ Say, ‘Will you not then be wary [of Him]? &rsquo	direct report
32	فَذٰلِكُمُ للَّهُ رَبُّكُمُ لْحَقُّ فَمَاذَا بَعْدَ لْحَقِّ إِلَّا لضَّلٰلُ فَأَنَّىٰ تُصْرَفُونَ	Such is God, your real Cherisher and Sustainer: apart from truth, what (remains) but error? How then are ye turned away	Such then is Allah, your rightful Lord. After the Truth what is there saving error? How then are ye turned away	Such then is Allah, your true Lord. And what is there after the truth but error? How then are you turned away	That, then, is Allah, your true Lord. So what is there after the truth except error? Then where are you being led away	c. 620 CE No direct report
33	كَذٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى لَّذِينَ فَسَقُوَ أَنَّهُمْ لَا يُؤْمِنُونَ	Thus is the word of thy Lord proved true against those who rebel: Verily they will not believe	Thus is the Word of thy Lord justified concerning those who do wrong: that they believe not	Thus does the word of thy Lord prove true against those who transgress that they believe not	Thus the word of your Lord became due against those who transgress that they shall not have faith	c. 620 CE No direct report
34	قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَبْدَؤُ لْخَلْقَ ثُمَّ يُعِيدُهُ قُلِ للَّهُ يَبْدَؤُ لْخَلْقَ ثُمَّ يُعِيدُهُ فَأَنَّىٰ تُؤْفَكُونَ	Say: "Of your 'partners', can any originate creation and repeat it?" Say: "It is God Who originates creation and repeats it: then how are ye deluded away (from the truth)?"	Say: Is there of your partners (whom ye ascribe unto Allah) one that produceth Creation and then reproduceth it? Say: Allah produceth Creation, then reproduceth it.	Say: Is there anyone among your associate-gods who produces the first creation, then reproduces it? Say: Allah produces the first creation, then He reproduces it. How are you then turned away	Say, ‘Is there anyone among your partners who originates the creation and then brings it back?’ Say, ‘Allah originates the creation, then He will bring it back.’ Then where do you stray	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			How then, are ye misled			
35	قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَهْدِىٓ إِلَى ٱلْحَقِّ قُلِ ٱللَّهُ يَهْدِى لِلْحَقِّ أَفَمَن يَهْدِىٓ إِلَى ٱلْحَقِّ أَحَقُّ أَن يُتَّبَعَ أَمَّن لَّا يَهِدِّىٓ إِلَّآ أَن يُهْدَىٰ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ	Say: "Of your 'partners' is there any that can give any guidance towards truth?" Say: "It is God Who gives guidance towards truth, is then He Who gives guidance to truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? what then is the matter with you? How judge ye?"	Say: Is there of your partners (whom ye ascribe unto Allah) one that leadeth to the Truth? Say: Allah leadeth to the Truth. Is He Who leadeth to the Truth more deserving that He should be followed, or he who findeth not the way unless he (himself) be guided. What aileth you? How judge ye	Say: Is there any of your associate-gods who guides to the Truth? Say: Allah guides to the Truth. Is He then Who guides to the Truth more worthy to be followed, or he who finds not the way unless he is guided? What is matter with you? How do you judge	Say, ‘Is there anyone among your partners who may guide to the truth?’ Say, ‘Allah guides to the truth. Is He who guides to the truth worthier to be followed, or he who is not guided unless he is shown the way? What is the matter with you? How do you judge? ’	c. 620 CE No direct report
36	وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ ٱلظَّنَّ لَا يُغْنِى مِنَ ٱلْحَقِّ شَيْـًٔا إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا يَفْعَلُونَ	But most of them follow nothing but fancy: truly fancy can be of no avail against truth. Verily God is well aware of all that they do	Most of them follow not but conjecture. Assuredly conjecture can by no means take the place of truth. Lo! Allah is Aware of what they do	And most of them follow naught but conjecture. Surely conjecture will not avail aught against the Truth. Truly Allah is Knower of what they do	Most of them just follow conjecture; indeed conjecture is no substitute for the truth. Indeed Allah knows best what they do	c. 620 CE No direct report
37		This Qur'an is not such as can be produced by other than God; on the contrary it is a confirmation of (revelations) that went before it, and a fuller explanation of the Book - wherein there is no doubt - from the Lord of the worlds	And this Qur'an is not such as could ever be invented in despite of Allah; but it is a confirmation of that which was before it and an exposition of that which is decreed for mankind - Therein is no doubt - from the	And this Qur’an is not such as could be forged by those besides Allah, but it is a verification of that which is before it and a clear explanation of the Book, there is no doubt in it, from the Lord of the worlds	This Qur’a n could not have been fabricated by anyone besides Allah; rather it is a confirmation of what was [revealed] before it, and an elaboration of the Book, there is no doubt in it, from the Lord of all the worlds	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			Lord of the Worlds			
38	أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ فَأْتُوا۟ بِسُورَةٍ مِّثْلِهِۦ وَٱدْعُوا۟ مَنِ ٱسْتَطَعْتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ	Or do they say, "He forged it"? say: "Bring then a Sura like unto it, and call (to your aid) anyone you can besides God, if it be ye speak the truth!"	Or say they: He hath invented it? Say: Then bring a surah like unto it, and call (for help) on all ye can besides Allah, if ye are truthful	Or say they: He has forged it? Say: Then bring a chapter like it, and invite whom you can besides Allah, if you are truthful	Do they say, ‘He has fabricated it?’ Say, ‘Then bring a surah like it, and invoke whomever you can, besides Allah, should you be truthful.’	c. 620 CE No direct report
39		Nay, they charge with falsehood that whose knowledge they cannot compass, even before the elucidation thereof hath reached them: thus did those before them make charges of falsehood: but see what was the end of those who did wrong	Nay, but they denied that, the knowledge whereof they could not compass, and whereof the interpretation (in events) hath not yet come unto them. Even so did those before them deny. Then see what was the consequence for the wrong-doers	Nay, they reject that, whose knowledge they cannot compass and whose final sequel has not yet come to them. Even thus did those before them reject; then see what was the end of the wrongdoers	Rather, they deny that whose knowledge they do not comprehend, and whose explanation has not yet come to them. Those who were before them denied likewise. So observe how was the fate of the wrongdoers	c. 620 CE No direct report
40	وَمِنْهُم مَّن يُؤْمِنُ بِهِۦ وَمِنْهُم مَّن لَّا يُؤْمِنُ بِهِۦ ۚ وَرَبُّكَ أَعْلَمُ بِٱلْمُفْسِدِينَ	Of them there are some who believe therein, and some who do not: and thy Lord knoweth best those who are out for mischief	And of them is he who believeth therein, and of them is he who believeth not therein, and thy Lord is Best Aware of the corrupters	And of them is he who believes in it, and of them is he who believes not in it. And thy Lord best knows the mischief-makers	Some of them believe in it, and some of them do not believe in it, and your Lord best knows the agents of corruption	c. 620 CE No direct report
41	وَإِن كَذَّبُوكَ فَقُل لِّى عَمَلِى وَلَكُمْ عَمَلُكُمْ ۖ أَنتُم بَرِيٓـُٔونَ مِمَّآ أَعْمَلُ وَأَنَا۠ بَرِىٓءٌ مِّمَّا تَعْمَلُونَ	If they charge thee with falsehood, say: "My work to me, and yours to you! ye are free from responsibility for what I do, and I for what ye do!"	And if they deny thee, say: Unto me my work, and unto you your work. Ye are innocent of what I do, and I am innocent of what ye do	And if they reject thee, say: My work is for me and your work for you. You are clear of what I do and I am clear of what you do	If they deny you, say, ‘My deeds belong to me and your deeds belong to you: you are absolved of what I do and I am absolved of what you do.’	c. 620 CE No direct report

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42	وَمِنْهُم مَّن يَسْتَمِعُونَ إِلَيْكَ أَفَأَنتَ تُسْمِعُ لصُّمَّ وَلَوْ كَانُو لَا يَعْقِلُونَ	Among them are some who (pretend to) listen to thee: But canst thou make the deaf to hear,- even though they are without understanding	And of them are some who listen unto thee. But canst thou make the deaf to hear even though they apprehend not	And of them are some who listen to thee. But canst thou make the deaf to hear, though they will not understand	There are some of them who prick up their ears at you. But can you make the deaf hear even if they do not apply reason	c. 620 CE No direct report
43	وَمِنْهُم مَّن يَنظُرُ إِلَيْكَ أَفَأَنتَ تَهْدِى لْعُمْىَ وَلَوْ كَانُو لَا يُبْصِرُونَ	And among them are some who look at thee: but canst thou guide the blind,- even though they will not see	And of them is he who looketh toward thee. But canst thou guide the blind even though they see not	And of them are some who look at thee. But canst thou show the way to the blind, though they will not see	And there are some of them who observe you. But can you guide the blind even if they do not perceive	c. 620 CE No direct report
44	إِنَّ للَّهَ لَا يَظْلِمُ لنَّاسَ شَيْ ا وَلَٰكِنَّ لنَّاسَ أَنفُسَهُمْ يَظْلِمُونَ	Verily God will not deal unjustly with man in aught: It is man that wrongs his own soul	Lo! Allah wrongeth not mankind in aught; but mankind wrong themselves	Surely Allah wrongs not men in aught, but men wrong themselves	Indeed Allah does not wrong people in the least; rather it is people who wrong themselves	c. 620 CE No direct report
45	وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوَ إِلَّا سَاعَ مِّنَ لنَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ لَّذِينَ كَذَّبُو بِلِقَآءِ للَّهِ وَمَا كَانُو مُهْتَدِينَ	One day He will gather them together: (It will be) as if they had tarried but an hour of a day: they will recognise each other: assuredly those will be lost who denied the meeting with God and refused to receive true guidance	And on the day when He shall gather them together, (when it will seem) as though they had tarried but an hour of the day, recognising one another, those will verily have perished who denied the meeting with Allah and were not guided	And on the day when He will gather them, as though they had not stayed but an hour of the day, they will recognize one another. They perish indeed who reject the meeting with Allah, and they follow not the right way	On the day He will gather them [it will be] as if they had not remained [in the world] except for an hour of the day getting acquainted with one another. They are certainly losers who deny the encounter with Allah, and they are not guided	c. 620 CE No direct report
46	وَإِمَّا نُرِيَنَّكَ بَعْضَ لَّذِى نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ للَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ	Whether We show thee (realised in thy life-time) some part of what We promise them,- or We take thy soul (to Our Mercy) (Before that),- in any case, to Us is their return: ultimately God is witness, to all that they do	Whether We let thee (O Muhammad) behold something of that which We promise them or (whether We) cause thee to die, still unto Us is their return, and	And if We show thee something of that which We promise them, or cause thee to die, yet to Us is their return, and Allah is Witness to what they do	Whether We show you a part of what We promise them, or take you away [before that], [in any case] their return will be to Us. Then Allah will be witness to what they do	c. 620 CE No direct report

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			Allah, moreover, is Witness over what they do			
47	وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَآءَ رَسُولُهُمْ قُضِىَ بَيْنَهُم بِٱلْقِسْطِ وَهُمْ لَا يُظْلَمُونَ	To every people (was sent) an apostle: when their apostle comes (before them), the matter will be judged between them with justice, and they will not be wronged	And for every nation there is a messenger. And when their messenger cometh (on the Day of Judgment) it will be judged between them fairly, and they will not be wronged	And for every nation there is a messenger. So when their messenger comes, the matter is decided between them with justice, and they are not wronged	There is an apostle for every nation; so when their apostle comes, judgement is made between them with justice, and they are not wronged	c. 620 CE No direct report
48	وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ	They say: "When will this promise come to pass,- if ye speak the truth?"	And they say: When will this promise be fulfilled, if ye are truthful	And they say: When will this promise be fulfilled, if you are truthful	They say, ‘When will this promise be fulfilled, should you be truthful? ’	c. 620 CE No direct report
49	قُل لَّآ أَمْلِكُ لِنَفْسِى ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَآءَ ٱللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَآءَ أَجَلُهُمْ فَلَا يَسْتَـْٔخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ	Say: "I have no power over any harm or profit to myself except as God willeth. To every people is a term appointed: when their term is reached, not an hour can they cause delay, nor (an hour) can they advance (it in anticipation)."	Say: I have no power to hurt or benefit myself, save that which Allah willeth. For every nation there is an appointed time. When their time cometh, then they cannot put it off an hour, nor hasten (it)	Say: I control not for myself any harm, or any benefit, except what Allah pleases. Every nation has a term. When their term comes, they cannot put it off an hour, nor can they bring it before (its time)	Say, ‘I have no control over any benefit for myself nor [over] any harm except what Allah may wish. There is a time for every nation: when their time comes, they shall not defer it by a single hour nor shall they advance it.’	c. 620 CE No direct report
50		Say: "Do ye see,- if His punishment should come to you by night or by day,- what portion of it would the sinners wish to hasten	Say: Have ye thought: When His doom cometh unto you as a raid by night, or in the (busy) day; what is there of it that the guilty ones desire to hasten	Say: Do you see if His chastisement overtakes you by night or by day? What then is there of it that the guilty would hasten	Say, ‘Tell me, should His punishment overtake you by night or day, [you will not be able to avert it]; so what part of it do the guilty seek to hasten?’	c. 620 CE No direct report
51	أَثُمَّ إِذَا مَا وَقَعَ ءَامَنتُم بِهِۦٓ ءَآلْـَٰٔنَ وَقَدْ كُنتُم بِهِۦ تَسْتَعْجِلُونَ	"Would ye then believe in it at last, when	Is it (only) then, when it hath	And when it comes to pass, will you	‘What! Do you believe it when it has befallen? Now?	c. 620 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		it actually cometh to pass? (It will then be said): 'Ah! now? and ye wanted (aforetime) to hasten it on!	befallen you, that ye will believe? What! (Believe) now, when (until now) ye have been hastening it on (through disbelief)	believe in it? What! now! and you hastened it on	While you would seek to hasten it [earlier]?!&rsquo	No direct report
52	ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُو ذُوقُو عَذَابَ لْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنتُمْ تَكْسِبُونَ	"At length will be said to the wrong-doers: 'Taste ye the enduring punishment! ye get but the recompense of what ye earned!'"	Then will it be said unto those who dealt unjustly Taste the torment of eternity. Are ye requited aught save what ye used to earn	Then will it be said to those who were unjust: Taste abiding chastisement; you are not requited except for what you earned	Then it will be said to those who were wrongdoers, ‘Taste the everlasting punishment. Shall you be requited except for what you used to earn?’	c. 620 CE No direct report
53	وَيَسْتَنۢ بِـُونَكَ أَحَقٌّ هُوَ قُلْ إِى وَرَبِّىٓ إِنَّهُۥ لَحَ وَمَآ أَنتُم بِمُعْجِزِينَ	They seek to be informed by thee: "Is that true? " Say: "Aye! by my Lord! it is the very truth! and ye cannot frustrate it!"	And they ask thee to inform them (saying): Is it true? Say: Yea, by my Lord, verily it is true, and ye cannot escape	And they ask thee: Is that true? Say: Aye, by my Lord! it is surely the Truth, and you will not escape	They inquire of you, ‘Is it true?’ Say, ‘Yes! By my Lord, it is true, and you cannot thwart [Him].&rsquo	c. 620 CE No direct report
54	وَلَوْ أَنَّ لِكُلِّ نَفْ ظَلَمَتْ مَا فِى لْأَرْضِ لَ فْتَدَتْ بِهِ وَأَسَرُّو لنَّدَامَةَ لَمَّا رَأَوُ لْعَذَابَ وَقُضِىَ بَيْنَهُم بِ لْقِسْطِ وَهُمْ لَا يُظْلَمُونَ	Every soul that hath sinned, if it possessed all that is on earth, would fain give it in ransom: They would declare (their) repentance when they see the penalty: but the judgment between them will be with justice, and no wrong will be done unt o them	And if each soul that doeth wrong had all that is in the earth it would seek to ransom itself therewith; and they will feel remorse within them, when they see the doom. But it hath been judged between them fairly and they are not wronged	And if every soul that has done injustice had all that is in the earth, it would offer it for ransom. And they will manifest regret when they see the chastisement. And it will be decided between them with justice, and they will not be wronged	Were any soul that has done wrong to possess whatever there is on the earth, it would surely offer it for ransom. They will hide their remorse when they sight the punishment; and judgement will be made between them with justice and they will not be wronged	c. 620 CE No direct report
55	أَلَآ إِنَّ لِلَّهِ مَا فِى لسَّمَٰوَٰتِ وَ لْأَرْضِ أَلَآ إِنَّ وَعْدَ للَّهِ حَ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ	Is it not (the case) that to God belongeth whatever is in the heavens and on earth? Is it not (the case) that God's promise is	Lo! verily all that is in the heavens and the earth is Allah's. Lo! verily Allah's promise	Now surely whatever is in the heavens and the earth is Allah’s. Now surely	Look! To Allah indeed belongs whatever is in the heavens and the earth. Look! Allah’s promise is indeed true; but most of them do not know	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		assuredly true? Yet most of them understand not	is true. But most of them know not	Allah’s promise is true, but most of them know not		
56	هُوَ يُحْيِ وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ	It is He Who giveth life and who taketh it, and to Him shall ye all be brought back	He quickeneth and giveth death, and unto Him ye will be returned	He gives life and causes death, and to Him you will be returned	It is He who gives life and brings death, and to Him you shall be brought back	c. 620 CE No direct report
57	يَٰٓأَيُّهَا لنَّاسُ قَدْ جَآءَتْكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِى لصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ	O mankind! there hath come to you a direction from your Lord and a healing for the (diseases) in your hearts,- and for those who believe, a guidance and a Mercy	O mankind! There hath come unto you an exhortation from your Lord, a balm for that which is in the breasts, a guidance and a mercy for believers	O men, there has come to you indeed an admonition from your Lord and a healing for what is in the breasts; and a guidance and a mercy for the believers	O mankind! There has certainly come to you an advice from your Lord, and a cure for what is in the breasts, and a guidance and mercy for the faithful	c. 620 CE No direct report
58	قُلْ بِفَضْلِ للَّهِ وَبِرَحْمَتِهِ فَبِذَٰلِكَ فَلْيَفْرَحُو هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ	Say: "In the bounty of God. And in His Mercy,- in that let them rejoice": that is better than the (wealth) they hoard	Say: In the bounty of Allah and in His mercy: therein let them rejoice. It is better than what they hoard	Say: In the grace of Allah and in His mercy, in that they should rejoice. It is better than that which they hoard	Say, ‘In Allah’s grace and His mercy— let them rejoice in that! It is better than what they amass.’	c. 620 CE No direct report
59	قُلْ أَرَءَيْتُم مَّآ أَنزَلَ للَّهُ لَكُم مِّن رِّزْقٍ فَجَعَلْتُم مِّنْهُ حَرَامًا وَحَلَٰلًا قُلْ ءَآللَّهُ أَذِنَ لَكُمْ أَمْ عَلَى للَّهِ تَفْتَرُونَ	Say: "See ye what things God hath sent down to you for sustenance? Yet ye hold forbidden some things thereof and (some things) lawful." Say: "Hath God indeed permitted you, or do ye invent (things) to attribute to God?"	Say: Have ye considered what provision Allah hath sent down for you, how ye have made of it lawful and unlawful? Hath Allah permitted you, or do ye invent a lie concerning Allah	Say: See you what Allah has sent down for you of sustenance, then you make (a part) of it unlawful and (a part) lawful. Say: Has Allah commanded you or do you forge a lie against Allah	Say, ‘Have you regarded what Allah has sent down for you of [His] provision, whereupon you made some of it unlawful and [some] lawful? ’ Say, ‘Did Allah give you the sanction [to do so], or do you fabricate a lie against Allah?’	c. 620 CE No direct report
60	وَمَا ظَنُّ لَّذِينَ يَفْتَرُونَ عَلَى للَّهِ لْكَذِبَ يَوْمَ لْقِيَٰمَةِ إِنَّ للَّهَ لَذُو فَضْلٍ عَلَى لنَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ	And what think those who invent lies against God, of the Day of Judgment? Verily God is full of bounty to mankind, but most of them are ungrateful	And what think those who invent a lie concerning Allah (will be their plight) upon the Day of Resurrection? Lo! Allah truly is	And what think those who forge lies against Allah of the day of Resurrection? Surely Allah is Bountiful to men,	What is the idea of those who fabricate lies against Allah [concerning their situation] on the Day of Resurrection? Indeed Allah is gracious to mankind, but most of them do not give thanks	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			Bountiful toward mankind, but most of them give not thanks	but most of them give not thanks		
61	وَمَا تَكُونُ فِى شَأْنٍ وَمَا تَتْلُو مِنْهُ مِن قُرْءَانٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَن رَّبِّكَ مِن مِّثْقَالِ ذَرَّةٍ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ وَلَآ أَصْغَرَ مِن ذَٰلِكَ وَلَآ أَكْبَرَ إِلَّا فِى كِتَٰبٍ مُّبِينٍ	In whatever business thou mayest be, and whatever portion thou mayest be reciting from the Qur'an,- and whatever deed ye (mankind) may be doing,- We are witnesses thereof when ye are deeply engrossed therein. Nor is hidden from thy Lord (so mu ch as) the weight of an atom on the earth or in heaven. And not the least and not the greatest of these things but are recorded in a clear record	And thou (Muhammad) art not occupied with any business and thou recitest not a Lecture from this (Scripture), and ye (mankind) perform no act, but We are Witness of you when ye are engaged therein. And not an atom's weight in the earth or in the sky escapeth your Lord, nor what is less than that or greater than that, but it is (written) in a clear Book	And thou art not (engaged) in any affair and thou recitest not concerning it any portion of the Qur’an, and you do no work, but We are Witness of you when you are engaged therein. And not the weight of an atom in the earth or in the heaven is hidden from thy Lord, nor anything less than that nor greater, but it is (all) in a clear book	You do not engage in any work, neither do you recite any part of the Qur’a n, nor do you perform any deed without Our being witness over you when you are engaged therein. Not an atom’s weight escapes your Lord in the earth or in the sky, nor [is there] anything smaller than that nor bigger, but it is in a manifest Book	c. 620 CE No direct report
62	أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ	Behold! verily on the friends of God there is no fear, nor shall they grieve	Lo! verily the friends of Allah are (those) on whom fear (cometh) not, nor do they grieve	Now surely the friends of Allah, they have no fear nor do they grieve -	Look! The friends of Allah will indeed have no fear nor will they grieve	c. 620 CE No direct report
63	ٱلَّذِينَ ءَامَنُو وَكَانُو يَتَّقُونَ	Those who believe and (constantly) guard against evil;	Those who believe and keep their duty (to Allah)	Those who believe and keep their duty	—Those who have faith, and are Godwary	c. 620 CE No direct report
64		For them are glad tidings, in the life of the present and in the Hereafter; no change can there be in the words of God. This is indeed the supreme felicity	Theirs are good tidings in the life of the world and in the Hereafter - There is no changing the Words of Allah -	For them is good news in this world’s life and in the Hereafter. There is no changing the words of Allah.	For them is good news in the life of this world and in the Hereafter. (There is no altering the words of Allah.) That is the great success	c. 620 CE No direct report

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			that is the Supreme Triumph	That is the mighty achievement		
65		Let not their speech grieve thee: for all power and honour belong to God: It is He Who heareth and knoweth (all things)	And let not their speech grieve thee (O Muhammad). Lo! power belongeth wholly to Allah. He is the Hearer, the Knower	And let not their speech grieve thee. Surely might belongs wholly to Allah. He is the Hearer, the Knower	Do not grieve at their remarks; indeed all might belongs to Allah; He is the All-hearing, the All-knowing	c. 620 CE No direct report
66	أَلَآ إِنَّ لِلَّهِ مَن فِى لسَّمَٰوَٰتِ وَمَن فِى لْأَرْضِ وَمَا يَتَّبِعُ لَّذِينَ يَدْعُونَ مِن دُونِ للَّهِ شُرَكَآءَ إِن يَتَّبِعُونَ إِلَّا لظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ	Behold! verily to God belong all creatures, in the heavens and on earth. What do they follow who worship as His "partners" other than God? They follow nothing but fancy, and they do nothing but lie	Lo! is it not unto Allah that belongeth whosoever is in the heavens and whosoever is in the earth? Those who follow aught instead of Allah follow not (His) partners. They follow only a conjecture, and they do but guess	Now, surely, whatever is in the heavens and whatever is in the earth is Allahs. And what do follow those who call on associates besides Allah? They follow naught but conjecture, and they only lie	Look! To Allah indeed belongs whoever is in the heavens and whoever is on the earth. And what do they pursue who invoke partners besides Allah? They merely follow conjectures and they just make surmises	c. 620 CE No direct report
67	هُوَ لَّذِى جَعَلَ لَكُمُ لَّيْلَ لِتَسْكُنُو فِيهِ وَ لنَّهَارَ مُبْصِرًا إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْ يَسْمَعُونَ	He it is That hath made you the night that ye may rest therein, and the day to make things visible (to you). Verily in this are signs for those who listen (to His Message)	He it is Who hath appointed for you the night that ye should rest therein and the day giving sight. Lo! herein verily are portents for a folk that heed	He it is Who made for you the night that you might rest therein and the day giving light. Surely in this are signs for a people who hear	It is He who made the night for you, that you may rest in it, and the day to provide visibility. There are indeed signs in that for people who listen	c. 620 CE No direct report
68	قَالُو ٱتَّخَذَ للَّهُ وَلَدًا سُبْحَٰنَهُۥ هُوَ لْغَنِىُّ لَهُۥ مَا فِى لسَّمَٰوَٰتِ وَمَا فِى لْأَرْضِ إِنْ عِندَكُم مِّن سُلْطَٰنٍۭ بِهَٰذَآ أَتَقُولُونَ عَلَى للَّهِ مَا لَا تَعْلَمُونَ	They say: "God hath begotten a son!" - Glory be to Him! He is self-sufficient! His are all things in the heavens and on earth! No warrant	They say: Allah hath taken (unto Him) a son - Glorified be He! He hath no needs! His is all that is in the	They say: Allah has taken a son (to Himself). Glory be to Him! He is the Self-sufficient. His is what is in the heavens and what	They say, ‘Allah has taken a son!’ Immaculate is He! He is the All-sufficient. To Him belongs whatever is in the heavens and whatever is in the earth. You have no authority for this	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		have ye for this! say ye about God what ye know not	heavens and all that is in the earth. Ye have no warrant for this. Tell ye concerning Allah that which ye know not	is in the earth. You have no authority for this. Say you against Allah what you know not	[statement]. Do you attribute to Allah what you do not know	
69	قُلْ إِنَّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ لَا يُفْلِحُونَ	Say: "Those who invent a lie against God will never prosper."	Say: Verily those who invent a lie concerning Allah will not succeed	Say: Those who forge a lie against Allah will not succeed	Say, ‘Indeed those who fabricate lies against Allah will not be felicitous.’	c. 620 CE No direct report
70	مَتَٰعٌ فِى ٱلدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ ٱلْعَذَابَ ٱلشَّدِيدَ بِمَا كَانُوا۟ يَكْفُرُونَ	A little enjoyment in this world!- and then, to Us will be their return, then shall We make them taste the severest penalty for their blasphemies	This world's portion (will be theirs), then unto Us is their return. Then We make them taste a dreadful doom because they used to disbelieve	A little enjoyment in this world, then to Us is their return, then We shall make them taste severe chastisement because they disbelieved	An enjoyment in this world; then to Us shall be their return, then We shall make them taste the severe punishment because of what they used to defy	c. 620 CE No direct report
71	وَٱتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِۦ يَٰقَوْمِ إِن كَانَ كَبُرَ عَلَيْكُم مَّقَامِى وَتَذْكِيرِى بِـَٔايَٰتِ ٱللَّهِ فَعَلَى ٱللَّهِ تَوَكَّلْتُ فَأَجْمِعُوٓا۟ أَمْرَكُمْ وَشُرَكَآءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ ٱقْضُوٓا۟ إِلَىَّ وَلَا تُنظِرُونِ	Relate to them the story of Noah. Behold! he said to his people: "O my people, if it be hard on your (mind) that I should stay (with you) and commemorate the signs of God,- yet I put my trust in God. Get ye then an agreement about your plan a nd among your partners, so your plan be on to you dark and dubious. Then pass your sentence on me, and give me no respite	Recite unto them the story of Noah, when he told his people: O my people! If my sojourn (here) and my reminding you by Allah's revelations are an offence unto you, in Allah have I put my trust, so decide upon your course of action you and your partners. Let not your course of action be in doubt for you. Then have at me, give me no respite	And recite to them the story of Noah, when he said to his people: O my people, if my staying (here) and my reminding (you) by the messages of Allah is hard on you, on Allah do I rely; so decide upon your course of action and (gather) your associates. Then let not your course of action be dubious to you, so have it executed against me and give me no respite	Relate to them the account of Noah when he said to his people, ‘O my people! If my stay [among you] be hard on you and [also] my reminding you of Allah’s signs, [for my part] I have put my trust in Allah. So conspire together, along with your partners, leaving nothing vague in your plan, then carry it out against me without giving me any respite	c. 620 CE No direct report

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72		"But if ye turn back, (consider): no reward have I asked of you: my reward is only due from God, and I have been commanded to be of those who submit to God's will (in Islam)."	But if ye are averse I have asked of you no wage. My wage is the concern of Allah only, and I am commanded to be of those who surrender (unto Him)	But if you turn back, I ask for no reward from you. My reward is only with Allah, and I am commanded to be of those who submit	If you turn your back [on me], I do not ask any reward from you; my reward lies only with Allah and I have been commanded to be of those who submit [to Allah].&rsquo	c. 620 CE No direct report
73		They rejected Him, but We delivered him, and those with him, in the Ark, and We made them inherit (the earth), while We overwhelmed in the flood those who rejected Our Signs. Then see what was the end of those who were warned (but heeded not)	But they denied him, so We saved him and those with him in the ship, and made them viceroys (in the earth), while We drowned those who denied Our revelations. See then the nature of the consequence for those who had been warned	But they rejected him, so We delivered him and those with him in the ark, and We made them rulers and drowned those who rejected Our messages. See, then, what was the end of those who were warned	But they impugned him. So We delivered him and those who were with him in the ark and We made them the successors, and We drowned those who denied Our signs. So observe how was the fate of those who were warned	c. 620 CE No direct report
74		Then after him We sent (many) apostles to their peoples: they brought them Clear Signs, but they would not believe what they had already rejected beforehand. Thus do We seal the hearts of the transgressors	Then, after him, We sent messengers unto their folk, and they brought them clear proofs. But they were not ready to believe in that which they before denied. Thus print We on the hearts of the transgressors	Then, after him We sent messengers to their people. They came to them with clear arguments, but they would not believe what they had rejected before. Thus do We seal the hearts of those who exceed the limits	Then after him We sent [other] apostles to their people. They brought them manifest proofs, but they would not believe something they had denied before. Thus do We seal the hearts of the transgressors	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
75	ثُمَّ بَعَثْنَا مِ بَعْدِهِم مُّوسَىٰ وَهَٰرُونَ إِلَىٰ فِرْعَوْنَ وَمَلَإِ هِ بِـَٔايَٰتِنَا فَ سْتَكْبَرُو وَكَانُو قَوْ ا مُّجْرِمِينَ	Then after them sent We Moses and Aaron to Pharaoh and his chiefs with Our Signs. But they were arrogant: they were a people in sin	Then, after them, We sent Moses and Aaron unto Pharaoh and his chiefs with Our revelations, but they were arrogant and were a guilty folk	Then after them We sent Moses and Aaron to Pharaoh and his chiefs with Our signs, but they were arrogant, and they were a guilty people	Then, after them, We sent Moses and Aaron to Pharaoh and his elite with Our signs, but they acted arrogantly and they were a guilty lot	c. 620 CE No direct report
76	فَلَمَّا جَآءَهُمُ لْحَقُّ مِنْ عِندِنَا قَالُوَ إِنَّ هَٰذَا لَسِحْ مُّبِينٌ	When the Truth did come to them from Us, they said: "This is indeed evident sorcery!"	And when the Truth from Our presence came unto them, they said: Lo! this is mere magic	So when the truth came to them from Us, they said: This is surely clear enchantment	When the truth from Us came to them, they said, ‘This is indeed plain magic!’	c. 620 CE No direct report
77		Said Moses: "Say ye (this) about the truth when it hath (actually) reached you? Is sorcery (like) this? But sorcerers will not prosper."	Moses said: Speak ye (so) of the Truth when it hath come unto you? Is this magic? Now magicians thrive not	Moses said: Say you (this) of the truth when it has come to you? Is it enchantment? And the enchanters never succeed	Moses said, ‘Do you say of the truth when it comes to you [that it is magic]? Is this magic? Magicians do not find salvation.’	c. 620 CE No direct report
78	قَالُوَ أَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ ءَابَآءَنَا وَتَكُونَ لَكُمَا لْكِبْرِيَآءُ فِى لْأَرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ	They said: "Hast thou come to us to turn us away from the ways we found our fathers following,- in order that thou and thy brother may have greatness in the land? But not we shall believe in you!"	They said: Hast thou come unto us to pervert us from that (faith) in which we found our fathers, and that you two may own the place of greatness in the land? We will not believe you two	They said: Hast thou come to us to turn us away from that which we found our fathers following, and (that) greatness in the land may be for you two? And we are not going to believe in you	They said, ‘Have you come to us to turn us away from what we found our fathers following, so that supremacy may be yours in the land? We will not believe in the two of you.’	c. 620 CE No direct report
79	وَقَالَ فِرْعَوْنُ ئْتُونِى بِكُلِّ سَٰحِرٍ عَلِيمٍ	Said Pharaoh: "Bring me every sorcerer well versed."	And Pharaoh said: Bring every cunning wizard unto me	And Pharaoh said: Bring to me every skilful enchanter	Pharaoh said, ‘Bring me every expert magician.’	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
80	فَلَمَّا جَآءَ لسَّحَرَةُ قَالَ لَهُم مُّوسَىٰٓ أَلْقُو مَآ أَنتُم مُّلْقُونَ	When the sorcerers came, Moses said to them: "Throw ye what ye (wish) to throw!"	And when the wizards came, Moses said unto them: Cast your cast	So when the enchanters came. Moses said to them: Cast what you are going to cast	So when the magicians came, Moses said to them, ‘Throw down what you have to throw.’	c. 620 CE No direct report
81		When they had had their throw, Moses said: "What ye have brought is sorcery: God will surely make it of no effect: for God prospereth not the work of those who make mischief	And when they had cast, Moses said: That which ye have brought is magic. Lo! Allah will make it vain. Lo! Allah upholdeth not the work of mischief-makers	So when they had cast down, Moses said: What you have brought is deception. Surely Allah will make it naught. Surely Allah allows not the work of mischief-makers to thrive	So when they threw down [their sticks and ropes], Moses said, ‘What you have produced is magic. Indeed Allah will bring it to naught presently. Indeed Allah does not foster the efforts of those who cause corruption	c. 620 CE No direct report
82		"And God by His words doth prove and establish His truth, however much the sinners may hate it!"	And Allah will vindicate the Truth by His words, however much the guilty be averse	And Allah will establish the truth by his words, though the guilty be averse	Allah will confirm the truth with His words, though the guilty should be averse.’	c. 620 CE No direct report
83		But none believed in Moses except some children of his people, because of the fear of Pharaoh and his chiefs, lest they should persecute them; and certainly Pharaoh was mighty on the earth and one who transgressed all bounds	But none trusted Moses, save some scions of his people, (and they were) in fear of Pharaoh and their chiefs, that he would persecute them. Lo! Pharaoh was verily a tyrant in the land, and lo! he verily was of the wanton	But, on account of the fear of Pharaoh and their chiefs persecuting them, none believed in Moses except a few of his people. And Pharaoh was truly high-handed in the land; and surely he was extravagant	But none believed in Moses except some youths from among his people, for the fear of Pharaoh and his elite that he would persecute them. For Pharaoh was indeed a tyrant in the land, and indeed he was an unrestrained [despot]	c. 620 CE No direct report
84	وَقَالَ مُوسَىٰ يَٰقَوْمِ إِن كُنتُمْ ءَامَنتُم بِ للَّهِ فَعَلَيْهِ تَوَكَّلُوٓ إِن	Moses said: "O my people! If ye do (really) believe in God, then in	And Moses said: O my people! If ye have believed	And Moses said: O my people, if you believe in Allah,	And Moses said, ‘O my people! If you have faith in Allah, put your trust in Him, if	c. 620 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	كُنتُم مُّسْلِمِينَ	Him put your trust if ye submit (your will to His)."	in Allah then put trust in Him, if ye have indeed surrendered (unto Him)	then rely on Him if you submit (to Him)	you have submitted [to Him].&rsquo	direct report
85		They said: "In God do we put out trust. Our Lord! make us not a trial for those who practise oppression	They said: In Allah we put trust. Our Lord! Oh, make us not a lure for the wrongdoing folk	They said: On Allah we rely; our Lord, make us not a trial for the unjust people	Whereat they said, ‘In Allah we have put our trust.’ ‘Our Lord! Do not make us a [means of] test for the wrongdoing lot	c. 620 CE No direct report
86		"And deliver us by Thy Mercy from those who reject (Thee)."	And, of Thy mercy, save us from the folk that disbelieve	And deliver us by Thy mercy from the disbelieving people	and deliver us by Your mercy from the faithless lot.’	c. 620 CE No direct report
87		We inspired Moses and his brother with this Message: "Provide dwellings for your people in Egypt, make your dwellings into places of worship, and establish regular prayers: and give glad tidings to those who believe!"	And We inspired Moses and his brother, (saying): Appoint houses for your people in Egypt and make your houses oratories, and establish worship. And give good news to the believers	And We revealed to Moses and His brother: Take for your people houses to abide in Egypt and make your houses places of worship and keep up prayer. And give good news to the believers	We revealed to Moses and his brother [saying], ‘Settle your people in the city, and let your houses face each other, and maintain the prayer, and give good news to the faithful.’	c. 620 CE No direct report
88		Moses prayed: "Our Lord! Thou hast indeed bestowed on Pharaoh and his chiefs splendour and wealth in the life of the present, and so, Our Lord, they mislead (men) from Thy	And Moses said: Our Lord! Lo! Thou hast given Pharaoh and his chiefs splendour and riches in the life of the world, Our Lord! that	And Moses said: Our Lord, surely Thou has given Pharaoh and his chiefs finery and riches in this worlds’ life, our Lord, that	Moses said, ‘Our Lord! You have given Pharaoh and his elite glamour and wealth in the life of this world, our Lord, that they may lead [people] astray from Your way! Our Lord! Blot out their wealth and	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		Path. Deface our Lord, the features of their wealth, and send hardness to their hearts, so they will not believe until they see the grievous penalty."	they may lead men astray from Thy way. Our Lord! Destroy their riches and harden their hearts so that they believe not till they see the painful doom	they may lead (people) astray from Thy way. Our Lord, destroy their riches and harden their hearts, so that they believe not till they see the painful chastisement	harden their hearts so that they do not believe until they sight the painful punishment.’	
89	قَالَ قَدْ أُجِيبَت دَّعْوَتُكُمَا فَٱسْتَقِيمَا وَلَا تَتَّبِعَآنِّ سَبِيلَ ٱلَّذِينَ لَا يَعْلَمُونَ	God said: "Accepted is your prayer (O Moses and Aaron)! So stand ye straight, and follow not the path of those who know not."	He said: Your prayer is heard. Do ye twain keep to the straight path, and follow not the road of those who have no knowledge	He said: Your prayer is accepted; so continue in the right way and follow not the path of those who know not	Said He, ‘Your supplication has already been granted. So be steadfast, and do not follow the way of those who do not know.’	c. 620 CE No direct report
90		We took the Children of Israel across the sea: Pharaoh and his hosts followed them in insolence and spite. At length, when overwhelmed with the flood, he said: "I believe that there is no god except Him Whom the Children of Israel believe in: I am of those who submit (to God in Islam)."	And We brought the Children of Israel across the sea, and Pharaoh with his hosts pursued them in rebellion and transgression, till, when the (fate of) drowning overtook him, he exclaimed: I believe that there is no Allah save Him in Whom the Children of Israel believe, and I am of those	And We brought the Children of Israel across the sea. Then Pharaoh and his hosts followed them for oppression and tyranny, till, when drowning overtook him, he said: I believe that there is no god but He in Whom the Children of Israel believe, and I am of those who submit	We carried the Children of Israel across the sea, whereat Pharaoh and his troops pursued them out of defiance and aggression. When overtaken by drowning, he called out, ‘I believe that there is no god except Him in whom the Children of Israel believe, and I am one of those who submit [to Him]!&rsquo	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			who surrender (unto Him)			
91		(It was said to him): "Ah now!- But a little while before, wast thou in rebellion!- and thou didst mischief (and violence)	What! Now! When hitherto thou hast rebelled and been of the wrong-doers	What! Now! And indeed before (this) thou didst disobey and thou wast of the mischief-makers	[He was told,] ‘What! Now? When you have been disobedient heretofore and were among the agents of corruption?	c. 620 CE No direct report
92	فَٱلْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ ءَايَةً ۚ وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ عَنْ ءَايَٰتِنَا لَغَٰفِلُونَ	"This day shall We save thee in the body, that thou mayest be a sign to those who come after thee! but verily, many among mankind are heedless of Our Signs!"	But this day We save thee in thy body that thou mayst be a portent for those after thee. Lo! most of mankind are heedless of Our portents	But this day We shall save thee in thy body that thou mayest be a sign to those after thee. And surely most of the people are heedless of Our signs	So today We shall deliver your body so that you may be a sign for those who come after you.’ Indeed many of the people are oblivious to Our signs	c. 620 CE No direct report
93	وَلَقَدْ بَوَّأْنَا بَنِىٓ إِسْرَٰٓءِيلَ مُبَوَّأَ صِدْقٍ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ فَمَا ٱخْتَلَفُوا۟ حَتَّىٰ جَآءَهُمُ ٱلْعِلْمُ ۚ إِنَّ رَبَّكَ يَقْضِى بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ	We settled the Children of Israel in a beautiful dwelling-place, and provided for them sustenance of the best: it was after knowledge had been granted to them, that they fell into schisms. Verily God will judge between them as to the schisms am ongst them, on the Day of Judgment	And We verily did allot unto the Children of Israel a fixed abode, and did provide them with good things; and they differed not until the knowledge came unto them. Lo! thy Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ	And certainly We lodged the Children of Israel in a goodly abode and provided them with good things. Then they differed not till the knowledge came to them. Surely thy Lord will judge between them on the day of Resurrection concerning that in which they differed	Certainly We settled the Children of Israel in a worthy settlement and We provided them with all the good things, and they did not differ until [after] the knowledge had come to them. Your Lord will indeed judge between them on the Day of Resurrection concerning that about which they used to differ	c. 620 CE No direct report
94		If thou wert in doubt as to what We have revealed unto thee, then ask those who have been reading the Book from before thee: the Truth	And if thou (Muhammad) art in doubt concerning that which We reveal unto thee, then	But if thou art in doubt as to that which We have revealed to thee, ask those who read the Book before	So if you are in doubt about what We have sent down to you, ask those who read the Book [revealed] before you. The truth has certainly come to you from	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		hath indeed come to thee from thy Lord: so be in no wise of those in doubt	question those who read the Scripture (that was) before thee. Verily the Truth from thy Lord hath come unto thee. So be not thou of the waverers	thee. Certainly the Truth has come to thee from thy Lord, so be not thou of the doubters	your Lord; so do not be among the skeptics	
95		Nor be of those who reject the signs of God, or thou shalt be of those who perish	And be not thou of those who deny the revelations of Allah, for then wert thou of the losers	And be not of those who reject the messages of Allah, (for) then thou wilt be of the losers	And do not be of those who deny the signs of Allah, [for] then you shall be among the losers	c. 620 CE No direct report
96	إِنَّ ٱلَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ	Those against whom the word of thy Lord hath been verified would not believe	Lo! those for whom the word of thy Lord (concerning sinners) hath effect will not believe	Surely those against whom the word of thy Lord has proved true will not believe	Indeed those against whom your Lord’s judgement has become due will not have faith	c. 620 CE No direct report
97		Even if every Sign was brought unto them,- until they see (for themselves) the penalty grievous	Though every token come unto them, till they see the painful doom	Though every sign should come to them, till they see the painful chastisement	even though every sign were to come to them, until they sight the painful punishment	c. 620 CE No direct report
98	فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَآ إِيمَٰنُهَآ إِلَّا قَوْمَ يُونُسَ لَمَّآ ءَامَنُو كَشَفْنَا عَنْهُمْ عَذَابَ ٱلْخِزْيِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَمَتَّعْنَٰهُمْ إِلَىٰ حِينٍ	Why was there not a single township (among those We warned), which believed,- so its faith should have profited it,- except the people of Jonah? When they believed, We removed from them the penalty of ignominy in the life of the present, and p	If only there had been a community (of all those that were destroyed of old) that believed and profited by its belief as did the folk of Jonah! When they	And why was there not a town which believed, so that their belief should have profited them, but the people of Jonah? When they believed, We removed from them the	Why has there not been any town that might believe, so that its belief might benefit it, except the people of Jonah? When they believed, We removed from them the punishment of disgrace in the life of this world, and We provided for them for a while	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		ermitted them to enjoy (their life) for a while	believed We drew off from them the torment of disgrace in the life of the world and gave them comfort for a while	chastisement of disgrace in this world’s life, and We gave them provision for a while		
99	وَلَوْ شَآءَ رَبُّكَ لَءَامَنَ مَن فِى ٱلْأَرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنتَ تُكْرِهُ ٱلنَّاسَ حَتَّىٰ يَكُونُو مُؤْمِنِينَ	If it had been thy Lord's will, they would all have believed,- all who are on earth! wilt thou then compel mankind, against their will, to believe	And if thy Lord willed, all who are in the earth would have believed together. Wouldst thou (Muhammad) compel men until they are believers	And if thy Lord had pleased, all those who are in the earth would have believed, all of them. Wilt thou then force men till they are believers	And had your Lord wished, all those who are on earth would have believed. Would you then force people until they become faithful	c. 620 CE No direct report
100	وَمَا كَانَ لِنَفْسٍ أَن تُؤْمِنَ إِلَّا بِإِذْنِ ٱللَّهِ وَيَجْعَلُ ٱلرِّجْسَ عَلَى ٱلَّذِينَ لَا يَعْقِلُونَ	No soul can believe, except by the will of God, and He will place doubt (or obscurity) on those who will not understand	It is not for any soul to believe save by the permission of Allah. He hath set uncleanness upon those who have no sense	And it is not for any soul to believe except by Allah’s permission. And he casts uncleanness on those who will not understand	No soul may have faith except by Allah’s leave, and He lays defilement on those who do not apply reason	c. 620 CE No direct report
101	قُلِ ٱنظُرُو مَاذَا فِى ٱلسَّمَٰوَٰتِ وَ ٱلْأَرْضِ وَمَا تُغْنِى ٱلْءَايَٰتُ وَ ٱلنُّذُرُ عَن قَوْ لَّا يُؤْمِنُونَ	Say: "Behold all that is in the heavens and on earth"; but neither Signs nor Warners profit those who believe not	Say: Behold what is in the heavens and the earth! But revelations and warnings avail not folk who will not believe	Say: Behold what is in the heavens and the earth! And signs and warners avail not a people who believe not	Say, ‘Observe what is in the heavens and the earth.’ But neither signs nor warnings avail a people who have no faith	c. 620 CE No direct report
102		Do they then expect (any thing) but (what happened in) the days of the men who passed away before them? Say: "Wait ye then: for I, too, will wait with you."	What expect they save the like of the days of those who passed away before them? Say: Expect then! I am with you among the expectant	What do they wait for then, but the like of the days of those who passed away before them? Say: Wait then: I, too, am with you of those who wait	Do they await anything except the like of the days of those who passed away before them? Say, ‘Then wait! I too am waiting along with you.’	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
103		In the end We deliver Our apostles and those who believe: Thus is it fitting on Our part that We should deliver those who believe	Then shall We save Our messengers and the believers, in like manner (as of old). It is incumbent upon Us to save believers	Then We deliver Our messengers and those who believe -- even so (now); it is binding on Us to deliver the believers	Then We shall deliver Our apostles and those who have faith. Thus it is a must for Us to deliver the faithful	c. 620 CE No direct report
104		Say: "O ye men! If ye are in doubt as to my religion, (behold!) I worship not what ye worship, other than God! But I worship God - Who will take your souls (at death): I am commanded to be (in the ranks) of the Believers	Say (O Muhammad): O mankind! If ye are in doubt of my religion, then (know that) I worship not those whom ye worship instead of Allah, but I worship Allah Who causeth you to die, and I have been commanded to be of the believers	Say: O people, if you are in doubt as to my religion, (know that) I serve not those whom you serve besides Allah, but I serve Allah, Who causes you to die; and I am commanded to be of the believers	Say, ‘O people! if you are in doubt about my religion, then [know that] I do not worship those whom you worship besides Allah. Rather I worship only Allah, who causes you to die, and I have been commanded to be among the faithful	c. 620 CE No direct report
105		"And further (thus): 'set thy face towards religion with true piety, and never in any wise be of the Unbelievers	And, (O Muhammad) set thy purpose resolutely for religion, as a man by nature upright, and be not of those who ascribe partners (to Allah)	And that thou set thy purpose towards the Religion uprightly; and be not of the polytheists	and that: ‘‘Dedicate yourself to the religion, as a á¸¥ana«f, and never be one of the polytheists	c. 620 CE No direct report
106		"'Nor call on any, other than God;- Such will neither profit thee nor hurt thee: if thou	And cry not, beside Allah, unto that which cannot profit	And call not besides Allah on that which can neither benefit thee	Nor invoke besides Allah that which neither benefits you nor can do you any harm. For if you do so, then you will	c. 620 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		dost, behold! thou shalt certainly be of those who do wrong.'"	thee nor hurt thee, for if thou didst so then wert thou of the wrong-doers	nor harm thee; for if thou dost, thou shalt then be of the unjust	indeed be among the wrongdoers.’’ ’	direct report
107		If God do touch thee with hurt, there is none can remove it but He: if He do design some benefit for thee, there is none can keep back His favour: He causeth it to reach whomsoever of His servants He pleaseth. And He is the Oft-Forgiving, Most Merciful	If Allah afflicteth thee with some hurt, there is none who can remove it save Him; and if He desireth good for thee, there is none who can repel His bounty. He striketh with it whom He will of his bondmen. He is the Forgiving, the Merciful	And if Allah afflicts thee with harm, there is none to remove it but He; and if He intends good to thee, there is none to repel His grace. He brings it to whom He pleases of His servants. And He is the Forgiving, the Merciful	Should Allah visit you with some distress, there is no one to remove it except Him; and should He desire any good for you, none can stand in the way of His grace: He grants it to whomever He wishes of His servants, and He is the All-forgiving, the All-merciful	c. 620 CE No direct report
108	قُلْ يَٰٓأَيُّهَا لنَّاسُ قَدْ جَآءَكُمُ لْحَقُّ مِن رَّبِّكُمْ فَمَنِ هْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَآ أَنَ۠ عَلَيْكُم بِوَكِيلٍ	Say: "O ye men! Now Truth hath reached you from your Lord! those who receive guidance, do so for the good of their own souls; those who stray, do so to their own loss: and I am not (set) over you to arrange your affairs."	Say: O mankind! Now hath the Truth from your Lord come unto you. So whosoever is guided, is guided only for (the good of) his soul, and whosoever erreth erreth only against it. And I am not a warder over you	Say: O people, the Truth has indeed come to you from your Lord; so whoever goes aright, goes aright only for the good of his own soul; and whoever errs, errs only against it. And I am not a custodian over you	Say, ‘O mankind! The truth has already come to you from your Lord. Whoever is guided, is guided only for [the good of] his own soul, and whoever goes astray, goes astray only to its detriment, and it is not my business to watch over you.’	c. 620 CE No direct report
109		Follow thou the inspiration sent unto thee, and be patient and constant, till God do decide: for He is the best to decide	And (O Muhammad) follow that which is inspired in thee, and forbear until Allah give judgment. And	And follow what is revealed to thee and be patient till Allah give judgment, and He is the Best of the judges	And follow that which is revealed to you, and be patient until Allah issues [His] judgement, and He is the best of judges	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			He is the Best of Judges			

11. Hud — Hud هود

Revelation order #52 · c. 620 CE · Makkah · 123 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ الٓر كِتَٰبٌ أُحْكِمَتْ ءَايَٰتُهُۥ ثُمَّ فُصِّلَتْ مِن لَّدُنْ حَكِيمٍ خَبِيرٍ	A. L. R. (This is) a Book, with verses basic or fundamental (of established meaning), further explained in detail,- from One Who is Wise and Well-acquainted (with all things)	Alif. Lam. Ra. (This is) a Scripture the revelations whereof are perfected and then expounded. (It cometh) from One Wise, Informed	I, Allah, am the Seer. A Book, whose verses are characterized by wisdom, then they are made plain, from One Wise, Aware	Alif, La m, Ra . [This is] a Book, whose signs have been made definitive and then elaborated, from One [who is] all-wise, all-aware	c. 620 CE No direct report
2	أَلَّا تَعْبُدُوٓاْ إِلَّا اللَّهَ إِنَّنِى لَكُم مِّنْهُ نَذِيرٌ وَبَشِيرٌ	(It teacheth) that ye should worship none but God. (Say): "Verily I am (sent) unto you from Him to warn and to bring glad tidings	(Saying): Serve none but Allah. Lo! I am unto you from Him a warner and a bringer of good tidings	That you should serve none but Allah. Surely I am to you from Him a warner and a giver of good news	declaring: ‘Worship no one but Allah. I am indeed a warner from Him to you and a bearer of good news	c. 620 CE No direct report
3	وَأَنِ ٱسْتَغْفِرُواْ رَبَّكُمْ ثُمَّ تُوبُوٓاْ إِلَيْهِ يُمَتِّعْكُم مَّتَٰعًا حَسَنًا	"(And to preach thus), 'Seek ye the forgiveness of your	And (bidding you): Ask pardon of your Lord and	And ask forgiveness of your Lord, then turn to	Plead with your Lord for forgiveness, then turn to Him penitently. He will provide	c. 620 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	إِلَىٰٓ أَجَلٖ مُّسَمّٗى وَيُؤۡتِ كُلَّ ذِي فَضۡلٖ فَضۡلَهُۥۖ وَإِن تَوَلَّوۡاْ فَإِنِّيٓ أَخَافُ عَلَيۡكُمۡ عَذَابَ يَوۡمٖ كَبِيرٍ	Lord, and turn to Him in repentance; that He may grant you enjoyment, good (and true), for a term appointed, and bestow His abounding grace on all who abound in merit! But if ye turn away , then I fear for you the penalty of a great day	turn to Him repentant. He will cause you to enjoy a fair estate until a time appointed. He giveth His bounty unto every bountiful one. But if ye turn away, lo! (then) I fear for you the retribution of an awful Day	Him. He will provide you with a goodly provision to an appointed term, and will bestow His grace on every one endowed with grace. And if you turn away, I fear for you the chastisement of a great day	you with a good provision for a specified term and grant His grace to every meritorious person. But if you turn your backs [on Him], indeed I fear for you the punishment of a terrible day	direct report
4	إِلَى ٱللَّهِ مَرۡجِعُكُمۡۖ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ	'To God is your return, and He hath power over all things.'"	Unto Allah is your return, and He is Able to do all things	To Allah is your return, and He is Possessor of power over all things	To Allah will be your return, and He has power over all things.’	c. 620 CE No direct report
5		Behold! they fold up their hearts, that they may lie hid from Him! Ah even when they cover themselves with their garments, He knoweth what they conceal, and what they reveal: for He knoweth well the (inmost secrets) of the hearts	Lo! now they fold up their breasts that they may hide (their thoughts) from Him. At the very moment when they cover themselves with their clothing, Allah knoweth that which they keep hidden and that which they proclaim. Lo! He is Aware of what is in the breasts (of men)	Now surely they cover up their breasts to conceal (their enmity) from Him. Now surely, when they put their garments as a covering, He knows what they hide and what they make public. Surely He is Knower of what is in the breasts	Look! They fold up their breasts to hide [their secret feelings] from Him. Look! When they draw their cloaks over their heads, He knows whatever they keep secret and whatever they disclose. Indeed He knows best whatever is in the breasts	c. 620 CE No direct report
6	وَمَا مِن دَآبَّةٖ فِي ٱلۡأَرۡضِ إِلَّا عَلَى ٱللَّهِ رِزۡقُهَا وَيَعۡلَمُ مُسۡتَقَرَّهَا وَمُسۡتَوۡدَعَهَاۚ كُلّٞ فِي كِتَٰبٖ مُّبِينٖ	There is no moving creature on earth but its sustenance dependeth on God: He knoweth the time and place of its definite abode and its temporary deposit: All is in a clear Record	And there is not a beast in the earth but the sustenance thereof dependeth on Allah. He knoweth its habitation and its repository. All is in a clear Record	And there is no animal in the earth but on Allah is the sustenance of it, and He knows its resting-place and its depository. All is in a clear record	There is no animal on the earth, but that its sustenance lies with Allah, and He knows its [enduring] abode and its temporary place of lodging. Everything is in a manifest Book	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
7	وَهُوَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُۥ عَلَى ٱلْمَآءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِن قُلْتَ إِنَّكُم مَّبْعُوثُونَ مِنۢ بَعْدِ ٱلْمَوْتِ لَيَقُولَنَّ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ	He it is Who created the heavens and the earth in six Days - and His Throne was over the waters - that He might try you, which of you is best in conduct. But if thou wert to say to them, "Ye shall indeed be raised up after death", the Unbelieve rs would be sure to say, "This is nothing but obvious sorcery!"	And He it is Who created the heavens and the earth in six Days - and His Throne was upon the water - that He might try you, which of you is best in conduct. Yet if thou (O Muhammad) sayest: Lo! ye will be raised again after death! those who disbelieve will surely say: This is naught but mere magic	And He it is Who created the heavens and the earth in six periods; and His Throne of Power is ever on water that He might manifest (the good qualities in) you whoever of you is best in deeds. And if thou sayest, You shall surely be raised up after death, those who disbelieve say: This is nothing but clear deceit	It is He who created the heavens and the earth in six days —and His Throne was [then] upon the waters— that He may test you [to see] which of you is best in conduct. Yet if you say, ‘You will indeed be raised up after death,’ the faithless will surely say, ‘This is nothing but plain magic.’	c. 620 CE No direct report
8	وَلَئِنْ أَخَّرْنَا عَنْهُمُ ٱلْعَذَابَ إِلَىٰٓ أُمَّةٍ مَّعْدُودَةٍ لَّيَقُولُنَّ مَا يَحْبِسُهُۥٓ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ	If We delay the penalty for them for a definite term, they are sure to say, "What keeps it back?" Ah! On the day it (actually) reaches them, nothing will turn it away from them, and they will be completely encircled by that which they used to mock at	And if We delay for them the doom until a reckoned time, they will surely say: What withholdeth it? Verily on the day when it cometh unto them, it cannot be averted from them, and that which they derided will surround them	And if We delay for them the chastisement for a stated period, they will certainly say: What prevents it? Now surely on the day when it will come to them, it will not be averted from them, and that which they scoffed at will beset them	And if We defer their punishment until a certain time, they will surely say, ‘What holds it back? ’ Look! On the day it overtakes them it shall not be turned away from them, and they will be besieged by what they used to deride	c. 620 CE No direct report
9	وَلَئِنْ أَذَقْنَا ٱلْإِنسَٰنَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَٰهَا مِنْهُ إِنَّهُۥ لَيَـُٔوسٌ كَفُورٌ	If We give man a taste of Mercy from Ourselves, and then withdraw it from him, behold! he is in despair and (falls into) blasphemy	And if we cause man to taste some mercy from Us and afterward withdraw it from him, lo! he is despairing, thankless	And if We make man taste mercy from Us, then withdraw it from him, he is surely despairing, ungrateful	If We let man taste a mercy from Us, and then withdraw it from him, he becomes despondent, ungrateful	c. 620 CE No direct report
10	وَلَئِنْ أَذَقْنَٰهُ نَعْمَآءَ بَعْدَ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ ٱلسَّيِّـَٔاتُ عَنِّىٓ إِنَّهُۥ لَفَرِحٌ فَخُورٌ	But if We give him a taste of (Our) favours after adversity hath touched him, he is sure	And if We cause him to taste grace after some misfortune that	And if We make him taste a favor after distress has afflicted him, he	And if We let him have a taste of Our blessings after adversities have befallen him, he will surely say, ‘All	c. 620 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		to say, "All evil has departed from me:" Behold! he falls into exultation and pride	had befallen him, he saith: The ills have gone from me. Lo! he is exultant, boastful	says: The evils are gone away from me. Certainly he is exultant, boastful	ills have left me.’ Indeed he becomes an exultant braggart	direct report
11	إِلَّا ٱلَّذِينَ صَبَرُو وَعَمِلُو ٱلصَّٰلِحَٰتِ أُ ٰلَٰٓئِكَ لَهُم مَّغْفِرَ وَأَجْ كَبِيرٌ	Not so do those who show patience and constancy, and work righteousness; for them is forgiveness (of sins) and a great reward	Save those who persevere and do good works. Theirs will be forgiveness and a great reward	Except those who are patient and do good. For them is forgiveness and a great reward	excepting those who are patient and do righteous deeds. For such there will be forgiveness and a great reward	c. 620 CE No direct report
12	فَلَعَلَّكَ تَارِ بَعْضَ مَا يُوحَىٰٓ إِلَيْكَ وَضَآئِ بِهِ صَدْرُكَ أَن يَقُولُو لَوْلَآ أُنزِلَ عَلَيْهِ كَنزٌ أَوْ جَآءَ مَعَهُ مَلَكٌ إِنَّمَآ أَنتَ نَذِيرٌ وَ ٱللَّهُ عَلَىٰ كُلِّ شَىْ وَكِيلٌ	Perchance thou mayest (feel the inclination) to give up a part of what is revealed unto thee, and thy heart feeleth straitened lest they say, "Why is not a treasure sent down unto him, or why does not an angel come down with him?" But thou art there only to warn! It is God that arrangeth all affairs	A likely thing, that thou wouldst forsake aught of that which hath been revealed unto thee, and that thy breast should be straitened for it, because they say: Why hath not a treasure been sent down for him, or an angel come with him? Thou art but a warner, and Allah is in charge of all things	Then, may it be that thou wilt give up part of what is revealed to thee and thy breast will be straitened by it, because they say: Why has not a treasure been sent down for him or an angel come with him? Thou art only a Wagner. And Allah is in charge of all things	[Look out] lest you should disregard aught of what has been revealed to you, and be upset because they say, ‘Why has not a treasure been sent down to him, or [why does] not an angel accompany him? ’ You are only a warner, and Allah watches over all things	c. 620 CE No direct report
13	أَمْ يَقُولُونَ ٱفْتَرَىٰهُ قُلْ فَأْتُو بِعَشْرِ سُوَ مِّثْلِهِ مُفْتَرَيَٰتٍ وَ ٱدْعُو مَنِ ٱسْتَطَعْتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ	Or they may say, "He forged it," Say, "Bring ye then ten suras forged, like unto it, and call (to your aid) whomsoever ye can, other than God!- If ye speak the truth	Or they say: He hath invented it. Say: Then bring ten surahs, the like thereof, invented, and call on everyone ye can beside Allah, if ye are truthful	Or, say they: He has forged it. Say: Then bring ten forged chapters like it, and call upon whom you can besides Allah, if you are truthful	Do they say, ‘He has fabricated it?’ Say, ‘Then bring ten surahs like it, fabricated, and invoke whomever you can, besides Allah, should you be truthful.’	c. 620 CE No direct report
14	فَإِلَّمْ يَسْتَجِيبُو لَكُمْ فَ ٱعْلَمُوٓ أَنَّمَآ أُنزِلَ بِعِلْمِ ٱللَّهِ وَأَن لَّآ إِلَٰهَ إِلَّا هُوَ فَهَلْ أَنتُم مُّسْلِمُونَ	"If then they (your false gods) answer not your (call), know ye that this revelation is sent down (replete) with the knowledge of God, and	And if they answer not your prayer, then know that it is revealed only in the knowledge of Allah; and that	But if they answer you not, then know that it is revealed by Allah’s knowledge, and that there is no God but	But if they do not respond to you, know that it has been sent down by Allah’s knowledge, and that there is no god except Him. Will you, then, submit [to Allah]	c. 620 CE No direct report

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		that there is no god but He! will ye even then submit (to Islam)? "	there is no Allah save Him. Will ye then be (of) those who surrender	He. Will you then submit		
15	مَن كَانَ يُرِيدُ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَٰلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ	Those who desire the life of the present and its glitter,- to them we shall pay (the price of) their deeds therein,- without diminution	Whoso desireth the life of the world and its pomp, We shall repay them their deeds herein, and therein they will not be wronged	Whoever desires this world’s life and its finery -- We repay them their deeds therein, and they are not made to suffer loss in it	As for those who desire the life of this world and its glitter, We will recompense them fully for their works therein, and they shall not be underpaid in it	c. 620 CE No direct report
16	أُو۟لَٰٓئِكَ ٱلَّذِينَ لَيْسَ لَهُمْ فِى ٱلْءَاخِرَةِ إِلَّا ٱلنَّارُ وَحَبِطَ مَا صَنَعُوا۟ فِيهَا وَبَٰطِلٌ مَّا كَانُوا۟ يَعْمَلُونَ	They are those for whom there is nothing in the Hereafter but the Fire: vain are the designs they frame therein, and of no effect and the deeds that they do	Those are they for whom is naught in the Hereafter save the Fire. (All) that they contrive here is vain and (all) that they are wont to do is fruitless	These are they for whom there is nothing but Fire in the Hereafter. And what they work therein is fruitless and their deeds are vain	They are the ones for whom there shall be nothing in the Hereafter but Fire: what they had accomplished in the world has failed, and their works have come to naught	c. 620 CE No direct report
17	أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِن قَبْلِهِ كِتَٰبُ مُوسَىٰٓ إِمَامًا وَرَحْمَةً ۚ أُو۟لَٰٓئِكَ يُؤْمِنُونَ بِهِۦ ۖ وَمَن يَكْفُرْ بِهِۦ مِنَ ٱلْأَحْزَابِ فَٱلنَّارُ مَوْعِدُهُۥ ۚ فَلَا تَكُ فِى مِرْيَةٍ مِّنْهُ ۖ إِنَّهُ ٱلْحَقُّ مِن رَّبِّكَ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يُؤْمِنُونَ	Can they be (like) those who accept a Clear (Sign) from their Lord, and whom a witness from Himself doth teach, as did the Book of Moses before it,- a guide and a mercy? They believe therein; but those of the Sects that reject it,- the Fire wi ll be their promised meeting-place. Be not then in doubt thereon: for it is the truth from thy Lord: yet many among men do not believe	Is he (to be counted equal with them) who relieth on a clear proof from his Lord, and a witness from Him reciteth it, and before it was the Book of Moses, an example and a mercy? Such believe therein, and whoso disbelieveth therein of the clans, the Fire is his appointed place. So be not thou in doubt concerning it. Lo! it is the Truth from thy Lord; but most of mankind believe not	Is he then (like these) who has with him clear proof from his Lord, and a witness from Him recites it, and before it (is) the Book of Moses, a guide and a mercy? These believe in it. And whoever of the parties disbelieves in it, the Fire is his promised place. So be not in doubt about it. Surely it is the truth from thy Lord, but most men believe not	Is he who stands on a manifest proof from his Lord, and whom a witness of his own [family] follows? And before him there was the Book of Moses, a guide and mercy. It is they who have faith in it, and whoever defies him from among the factions, the Fire is their tryst. So do not be in doubt about it; it is the truth from your Lord, but most people do not have faith	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
18		Who doth more wrong than those who invent a life against God? They will be turned back to the presence of their Lord, and the witnesses will say, "These are the ones who lied against their Lord! Behold! the Curse of God is on those who do wron g!	Who doeth greater wrong than he who inventeth a lie concerning Allah? Such will be brought before their Lord, and the witnesses will say: These are they who lied concerning their Lord. Now the curse of Allah is upon wrong-doers	And who is more unjust than he who forges a lie against Allah? These will be brought before their Lord, and the witnesses will say: These are they who lied against their Lord. Now surely the curse of Allah is on the wrongdoers	And who is a greater wrongdoer than him who fabricates a lie against Allah? They shall be presented before their Lord, and the witnesses will say, ‘It is these who lied against their Lord.’ Look! The curse of Allah is upon the wrongdoer	c. 620 CE No direct report
19	لَّذِينَ يَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُم بِالْءَاخِرَةِ هُمْ كَٰفِرُونَ	"Those who would hinder (men) from the path of God and would seek in it something crooked: these were they who denied the Hereafter!"	Who debar (men) from the way of Allah and would have it crooked, and who are disbelievers in the Hereafter	Who hinder (men) from the path of Allah and desire to make it crooked. And they are disbelievers in the Hereafter	—those who bar [others] from the way of Allah, and seek to make it crooked, and disbelieve in the Hereafter	c. 620 CE No direct report
20	أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِى الْأَرْضِ وَمَا كَانَ لَهُم مِّن دُونِ اللَّهِ مِنْ أَوْلِيَآءَ يُضَٰعَفُ لَهُمُ الْعَذَابُ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ	They will in no wise frustrate (His design) on earth, nor have they protectors besides God! Their penalty will be doubled! They lost the power to hear, and they did not see	Such will not escape in the earth, nor have they any protecting friends beside Allah. For them the torment will be double. They could not bear to hear, and they used not to see	These will not escape in the earth, nor have they guardians besides Allah. The chastisement will be doubled for them. They could not bear to hear, and they did not see	They cannot thwart [Allah] on the earth, nor do they have besides Allah any guardian. For them the punishment shall be doubled, for they could neither listen, nor did they use to see	c. 620 CE No direct report
21	أُولَٰئِكَ الَّذِينَ خَسِرُوٓا أَنفُسَهُمْ وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ	They are the ones who have lost their own souls: and the (fancies) they invented have left them in the lurch	Such are they who have lost their souls, and that which they used to invent hath failed them	These are they who have lost their souls, and that which they forged is gone from them	They are the ones who have ruined their souls, and what they used to fabricate has forsaken them	c. 620 CE No direct report

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22		Without a doubt, these are the very ones who will lose most in the Hereafter	Assuredly in the Hereafter they will be the greatest losers	Truly in the Hereafter they are the greatest losers	Undoubtedly, they are the ones who will be the biggest losers in the Hereafter	c. 620 CE No direct report
23	إِنَّ ٱلَّذِينَ ءَامَنُو وَعَمِلُو لصَّٰلِحَٰتِ وَأَخْبَتُوٓ إِلَىٰ رَبِّهِمْ أُو۟لَٰٓئِكَ أَصْحَٰبُ لْجَنَّةِ هُمْ فِيهَا خَٰلِدُونَ	But those who believe and work righteousness, and humble themselves before their Lord,- They will be companions of the gardens, to dwell therein for aye	Lo! those who believe and do good works and humble themselves before their Lord: such are rightful owners of the Garden; they will abide therein	Surely those who believe and do good and humble themselves before their Lord, these are the owners of the Garden; therein they will abide	Indeed those who have faith and do righteous deeds and are humble before their Lord —they shall be the inhabitants of paradise, and they shall remain in it [forever]	c. 620 CE No direct report
24	مَثَلُ لْفَرِيقَيْنِ كَ لْأَعْمَىٰ وَ لْأَصَمِّ وَ لْبَصِيرِ وَ لسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلًا أَفَلَا تَذَكَّرُونَ	These two kinds (of men) may be compared to the blind and deaf, and those who can see and hear well. Are they equal when compared? Will ye not then take heed	The similitude of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal in similitude? Will ye not then be admonished	The likeness of the two parties is as the blind and the deaf, and the seer and the hearer. Are they equal in condition? Will you not then mind	The parable of the two parties is that of one who is blind and deaf and one who sees and hears. Are they equal in comparison? Will you not then take admonition	c. 620 CE No direct report
25	وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّى لَكُمْ نَذِيرٌ مُّبِينٌ	We sent Noah to his people (with a mission): "I have come to you with a Clear Warning	And We sent Noah unto his folk (and he said): Lo! I am a plain warner unto you	And certainly We sent Noah to his people: Surely I am a plain Wagner to you	Certainly We sent Noah to his people [to declare]: ‘Indeed I am a manifest warner to you	c. 620 CE No direct report
26	أَن لَّا تَعْبُدُوٓ إِلَّا للَّهَ إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ	"That ye serve none but God: Verily I do fear for you the penalty of a grievous day."	That ye serve none, save Allah. Lo! I fear for you the retribution of a painful Day	To serve none but Allah. Verily I fear for you the chastisement of a painful day	Worship none but Allah. Indeed I fear for you the punishment of a painful day.’	c. 620 CE No direct report

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27	فَقَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦ مَا نَرَىٰكَ إِلَّا بَشَرًا مِّثْلَنَا وَمَا نَرَىٰكَ ٱتَّبَعَكَ إِلَّا ٱلَّذِينَ هُمْ أَرَاذِلُنَا بَادِىَ ٱلرَّأْىِ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِن فَضْلٍۭ بَلْ نَظُنُّكُمْ كَٰذِبِينَ	But the chiefs of the Unbelievers among his people said: "We see (in) thee nothing but a man like ourselves: Nor do we see that any follow thee but the meanest among us, in judgment immature: Nor do we see in you (all) any merit above us: in fact we thing ye are liars!"	The chieftains of his folk, who disbelieved, said: We see thee but a mortal like us, and we see not that any follow thee save the most abject among us, without reflection. We behold in you no merit above us - nay, we deem you liars	But the chiefs of his people who disbelieved said: We see thee not but a mortal like us, and we see not that any follow thee but those who are the meanest of us at first thought. Nor do we see in you any superiority over us; nay, we deem you liars	But the elite of the faithless from among his people said, ‘We do not see you to be anything but a human being like ourselves, and we do not see anyone following you except those who are simpleminded riffraff from our midst. Nor do we see that you have any merit over us. Rather we consider you to be liars.’	c. 620 CE No direct report
28	قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَءَاتَىٰنِى رَحْمَةً مِّنْ عِندِهِۦ فَعُمِّيَتْ عَلَيْكُمْ أَنُلْزِمُكُمُوهَا وَأَنتُمْ لَهَا كَٰرِهُونَ	He said: "O my people! See ye if (it be that) I have a Clear Sign from my Lord, and that He hath sent Mercy unto me from His own presence, but that the Mercy hath been obscured from your sight? shall we compel you to accept it when ye are aver se to it	He said: O my people! Bethink you, if I rely on a clear proof from my Lord and there hath come unto me a mercy from His presence, and it hath been made obscure to you, can we compel you to accept it when ye are averse thereto	He said: O my people, see you if I have with me clear proof from my Lord, and He has granted me mercy from Himself and it has been made obscure to you. Can we compel you to (accept) it while you are averse to it	He said, ‘O my people! Tell me, should I stand on a manifest proof from my Lord, and He has granted me His own mercy —though it should be invisible to you— shall we force it upon you while you are averse to it	c. 620 CE No direct report
29	وَيَٰقَوْمِ لَآ أَسْـَٔلُكُمْ عَلَيْهِ مَالًا إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ وَمَآ أَنَا۠ بِطَارِدِ ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّهُم مُّلَٰقُوا۟ رَبِّهِمْ وَلَٰكِنِّىٓ أَرَىٰكُمْ قَوْمًا تَجْهَلُونَ	"And O my people! I ask you for no wealth in return: my reward is from none but God: But I will not drive away (in contempt) those who believe: for verily they are to meet their Lord, and ye I see are the ignorant ones	And O my people! I ask of you no wealth therefor. My reward is the concern only of Allah, and I am not going to thrust away those who believe - Lo! they have to meet their Lord! - but I see you a folk that are ignorant	And, O my people, I ask you not for wealth (in return) for it. My reward is only with Allah, and I am not going to drive away those who believe. Surely they will meet their Lord, but I see you a people who are ignorant	O my people! I do not ask you any material reward for it. My reward lies only with Allah. But I will not drive away those who have faith. Indeed they will encounter their Lord. But I see that you are an ignorant lot	c. 620 CE No direct report
30	وَيَٰقَوْمِ مَن يَنصُرُنِى مِنَ ٱللَّهِ إِن طَرَدتُّهُمْ أَفَلَا تَذَكَّرُونَ	"And O my people! who would help me against God if	And, O my people! who would deliver me	And, O my people, who will help me against Allah, if I	O my people! Who would come to my help against Allah were I to drive them away?	c. 620 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		I drove them away? Will ye not then take heed	from Allah if I thrust them away? Will ye not then reflect	drive them away? Will you not then mind	Will you not then take admonition	direct report
31		"I tell you not that with me are the treasures of God, nor do I know what is hidden, nor claim I to be an angel. Nor yet do I say, of those whom your eyes do despise that God will not grant them (all) that is good: God knoweth best what is in their souls: I should, if I did, indeed be a wrong-doer."	I say not unto you: "I have the treasures of Allah" nor "I have knowledge of the Unseen," nor say I: "Lo! I am an angel!" Nor say I unto those whom your eyes scorn that Allah will not give them good - Allah knoweth best what is in their hearts - Lo! then indeed I should be of the wrong-doers	And I say not to you that I have the treasures of Allah; and I know not the unseen; nor do I say that I am an angel. Nor do I say about those whom your eyes scorn that Allah will not grant them (any) good -- Allah knows best what is in their souls -- for then indeed I should be of the wrongdoers	I do not say to you that I possess the treasuries of Allah, neither do I know the Unseen. I do not claim to be an angel, neither do I say of those who are despicable in your eyes that Allah will not grant them any good —Allah knows best what is in their hearts— for then I would indeed be a wrongdoer.’	c. 620 CE No direct report
32		They said: "O Noah! thou hast disputed with us, and (much) hast thou prolonged the dispute with us: now bring upon us what thou threatenest us with, if thou speakest the truth!?"	They said: O Noah! Thou hast disputed with us and multiplied disputation with us; now bring upon us that wherewith thou threatenest us, if thou art of the truthful	They say: O Noah, indeed thou hast disputed with us and prolonged dispute with us, so bring upon us that which thou threatenest us with, if thou are truthful	They said, ‘O Noah, you have disputed with us already, and you have disputed with us exceedingly. Now bring us what you threaten us with should you be truthful	c. 620 CE No direct report
33	قَالَ إِنَّمَا يَأْتِيكُم بِهِ اللَّهُ إِن شَآءَ وَمَآ أَنتُم بِمُعْجِزِينَ	He said: "Truly, God will bring it on you if He wills,- and then, ye will not be able to frustrate it	He said: Only Allah will bring it upon you if He will, and ye can by no means escape	He said: Only Allah will bring it on you, if He please, and you will not escape	He said, ‘Allah will indeed bring it on you if He wishes, and you cannot thwart [Him]	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
34	وَلَا يَنفَعُكُمْ نُصْحِىٓ إِنْ أَرَدتُّ أَنْ أَنصَحَ لَكُمْ إِن كَانَ ٱللَّهُ يُرِيدُ أَن يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ	"Of no profit will be my counsel to you, much as I desire to give you (good) counsel, if it be that God willeth to leave you astray: He is your Lord! and to Him will ye return!"	My counsel will not profit you if I were minded to advise you, if Allah's will is to keep you astray. He is your Lord and unto Him ye will be brought back	And my advice will not profit you, if I intend to give you good advice, if Allah intends to destroy you. He is your Lord; and to Him you will be brought back	My exhorting will not benefit you, much as I may seek to exhort you, if Allah desires to consign you to perversity. He is your Lord, and to Him you shall be brought back.’	c. 620 CE No direct report
35	أَمْ يَقُولُونَ ٱفْتَرَىٰهُ قُلْ إِنِ ٱفْتَرَيْتُهُۥ فَعَلَىَّ إِجْرَامِى وَأَنَا۠ بَرِىٓءٌ مِّمَّا تُجْرِمُونَ	Or do they say, "He has forged it"? Say: "If I had forged it, on me were my sin! and I am free of the sins of which ye are guilty	Or say they (again): He hath invented it? Say: If I have invented it, upon me be my crimes, but I am innocent of (all) that ye commit	Or say they: He has forged it? Say: If I have forged it, on me is my guilt; and I am free of that of which you are guilty	Do they say, ‘He has fabricated it?’ Say, ‘Should I have fabricated it, then my guilt will be upon me, and I am absolved of your guilty conduct.’	c. 620 CE No direct report
36	وَأُوحِىَ إِلَىٰ نُوحٍ أَنَّهُۥ لَن يُؤْمِنَ مِن قَوْمِكَ إِلَّا مَن قَدْ ءَامَنَ فَلَا تَبْتَئِسْ بِمَا كَانُو۟ا يَفْعَلُونَ	It was revealed to Noah: "None of thy people will believe except those who have believed already! So grieve no longer over their (evil) deeds	And it was inspired in Noah, (saying): No-one of thy folk will believe save him who hath believed already. Be not distressed because of what they do	And it was revealed to Noah: None of thy people will believe except those who have already believed, so grieve not at what they do	It was revealed to Noah: ‘None of your people will believe except those who already have faith; so do not sorrow for what they used to do	c. 620 CE No direct report
37	وَ ٱصْنَعِ ٱلْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَٰطِبْنِى فِى ٱلَّذِينَ ظَلَمُو۟ا إِنَّهُم مُّغْرَقُونَ	"But construct an Ark under Our eyes and Our inspiration, and address Me no (further) on behalf of those who are in sin: for they are about to be overwhelmed (in the Flood)."	Build the ship under Our eyes and by Our inspiration, and speak not unto Me on behalf of those who do wrong. Lo! they will be drowned	And make the ark under Our eyes and Our revelation, and speak not to Me on behalf of those who are unjust. Surely they will be drowned	Build the ark before Our eyes and by Our revelation, and do not plead with Me for those who are wrongdoers: they shall indeed be drowned.’	c. 620 CE No direct report
38	وَيَصْنَعُ ٱلْفُلْكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأٌ مِّن قَوْمِهِۦ سَخِرُو۟ا مِنْهُ قَالَ إِن تَسْخَرُو۟ا مِنَّا فَإِنَّا نَسْخَرُ مِنكُمْ كَمَا تَسْخَرُونَ	Forthwith he (starts) constructing the Ark: Every time that the chiefs of his people passed by him, they threw ridicule on him. He said: "If ye ridicule us now, we (in our turn) can look down on you with ridicule likewise	And he was building the ship, and every time that chieftains of his people passed him, they made mock of him. He said: Though ye make mock of Us, yet We mock at	And he began to make the ark. And whenever the chiefs of his people passed by him, they laughed at him. He said: If you laugh at us, surely we, too, laugh at you as you laugh (at us)	As he was building the ark, whenever the elders of his people passed by him, they would ridicule him. He said, ‘If you ridicule us [today], we shall ridicule you [tomorrow] just as you ridicule us [now]	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			you even as ye mock			
39	فَسَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَا يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَا مُّقِيمٌ	"But soon will ye know who it is on whom will descend a penalty that will cover them with shame,- on whom will be unloosed a penalty lasting:"	And ye shall know to whom a punishment that will confound him cometh, and upon whom a lasting doom will fall	So you shall know who it is on whom will come a chastisement which will disgrace him, and on whom a lasting chastisement will fall	Soon you will know whom a disgraceful punishment will overtake and on whom a lasting punishment will descend.’	c. 620 CE No direct report
40	حَتَّىٰٓ إِذَا جَآءَ أَمْرُنَا وَفَارَ ٱلتَّنُّورُ قُلْنَا ٱحْمِلْ فِيهَا مِن كُلٍّ زَوْجَيْنِ ٱثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ ٱلْقَوْلُ وَمَنْ ءَامَنَ وَمَآ ءَامَنَ مَعَهُۥٓ إِلَّا قَلِيلٌ	At length, behold! there came Our command, and the fountains of the earth gushed forth! We said: "Embark therein, of each kind two, male and female, and your family - except those against whom the word has already gone forth,- and the Believer s." but only a few believed with him	(Thus it was) till, when Our commandment came to pass and the oven gushed forth water, We said: Load therein two of every kind, a pair (the male and female), and thy household, save him against whom the word hath gone forth already, and those who believe. And but a few were they who believed with him	At length when Our command came and water gushed forth from the valley, We said: Carry in it two of all things, a pair, and thine own family -- except those against whom the word has already gone forth -- and those who believe. And there believed not with him but a few	When Our edict came and the oven gushed [a stream of water], We said, ‘Carry in it a pair of every kind [of animal], along with your family —except those [of them] against whom the edict has already been given— and those who have faith.’ And none believed with him except a few	c. 620 CE No direct report
41	وَقَالَ ٱرْكَبُوا۟ فِيهَا بِسْمِ ٱللَّهِ مَجْرٖىٰهَا وَمُرْسَىٰهَآ إِنَّ رَبِّى لَغَفُورٌ رَّحِيمٌ	So he said: "Embark ye on the Ark, In the name of God, whether it move or be at rest! For my Lord is, be sure, Oft-Forgiving, Most Merciful!"	And he said: Embark therein! In the name of Allah be its course and its mooring. Lo! my Lord is Forgiving, Merciful	And he said: Embark in it, in the name of Allah be its sailing and its anchoring. Surely my Lord is Forgiving, Merciful	He said, ‘Board it: In the Name of Allah it shall set sail and cast anchor. Indeed my Lord is all-forgiving, all-merciful.’	c. 620 CE No direct report
42		So the Ark floated with them on the waves (towering) like mountains, and Noah called out to his son, who had separated himself (from the rest): "O my son! embark with us, and be	And it sailed with them amid waves like mountains, and Noah cried unto his son - and he was standing aloof - O my son! Come ride with us, and be not	And it moved on with them amid waves like mountains. And Noah called out to his son, and he was aloof: O my son, embark with us and be not with the disbelievers	And it sailed along with them amid waves [rising] like mountains. Noah called out to his son, who stood aloof, ‘O my son! ‘Board with us, and do not be with the faithless!’	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		not with the unbelievers!"	with the disbelievers			
43		The son replied: "I will betake myself to some mountain: it will save me from the water." Noah said: "This day nothing can save, from the command of God, any but those on whom He hath mercy! "And the waves came between them, and the son was am ong those overwhelmed in the Flood	He said: I shall betake me to some mountain that will save me from the water. (Noah) said: This day there is none that saveth from the commandment of Allah save him on whom He hath had mercy. And the wave came in between them, so he was among the drowned	He said: I will betake myself for refuge to a mountain that will save me from the water. He said: There is none safe to-day from Allah’s command, but he on whom He has mercy. And a wave intervened between them, so he was among the drowned	He said, ‘I shall take refuge on a mountain; it will protect me from the flood.’ He said, ‘There is none today who can protect from Allah’s edict, except someone upon whom He has mercy.’ Then the waves came between them, and he was among those who were drowned	c. 620 CE No direct report
44		Then the word went forth: "O earth! swallow up thy water, and O sky! Withhold (thy rain)!" and the water abated, and the matter was ended. The Ark rested on Mount Judi, and the word went forth: "Away with those who do wrong!"	And it was said: O earth! Swallow thy water and, O sky! be cleared of clouds! And the water was made to subside. And the commandment was fulfilled. And it (the ship) came to rest upon (the mount) Al-Judi and it was said: A far removal for wrongdoing folk	And it was said: O earth, swallow thy water, and O cloud, clear away. And the water was made to abate, and the affair was decided, and it rested on the Judi, and it was said: Away with the iniquitous people	Then it was said, ‘O earth, swallow your water! O sky, leave off!’ The waters receded; the edict was carried out, and it settled on [Mount] Judi. Then it was said, ‘Away with the wrongdoing lot!’	c. 620 CE No direct report
45		And Noah called upon his Lord, and said: "O my Lord! surely my son is of my family! and Thy promise is true, and Thou art the justest of Judges!"	And Noah cried unto his Lord and said: My Lord! Lo! my son is of my household! Surely Thy promise is the truth and Thou	And Noah cried to his Lord and said: My Lord, surely my son is of my family, and thy promise is true, and Thou art the Justest of the judges	Noah called out to his Lord, and said, ‘My Lord! My son is indeed from my family. Your promise is indeed true, and You are the fairest of all judges.’	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			are the Most Just of Judges			
46		He said: "O Noah! He is not of thy family: For his conduct is unrighteous. So ask not of Me that of which thou hast no knowledge! I give thee counsel, lest thou act like the ignorant!"	He said: O Noah! Lo! he is not of thy household; lo! he is of evil conduct, so ask not of Me that whereof thou hast no knowledge. I admonish thee lest thou be among the ignorant	He said: O Noah, he is not of thy family; he is (an embodiment of) unrighteous conduct. So ask not of Me that of which thou has no knowledge. I admonish thee lest thou be of the ignorant	Said He, ‘O Noah! Indeed He is not of your family. Indeed he is [personification of] unrighteous conduct. So do not ask Me [something] of which you have no knowledge. I advise you lest you should be among the ignorant.’	c. 620 CE No direct report
47		Noah said: "O my Lord! I do seek refuge with Thee, lest I ask Thee for that of which I have no knowledge. And unless thou forgive me and have Mercy on me, I should indeed be lost!"	He said: My Lord! Lo! in Thee do I seek refuge (from the sin) that I should ask of Thee that whereof I have no knowledge. Unless Thou forgive me and have mercy on me I shall be among the lost	He said: My Lord, I seek refuge in Thee from asking of Thee that of which I have no knowledge. And unless Thou forgive me and have mercy on me, I shall be of the losers	He said, ‘My Lord! I seek Your protection lest I should ask You something of which I have no knowledge. If You do not forgive me and have mercy upon me I shall be among the losers.’	c. 620 CE No direct report
48	قِيلَ يَٰنُوحُ ٱهۡبِطۡ بِسَلَٰمٖ مِّنَّا وَبَرَكَٰتٍ عَلَيۡكَ وَعَلَىٰٓ أُمَمٖ مِّمَّن مَّعَكَۚ وَأُمَمٞ سَنُمَتِّعُهُمۡ ثُمَّ يَمَسُّهُم مِّنَّا عَذَابٌ أَلِيمٞ	The word came: "O Noah! Come down (from the Ark) with peace from Us, and blessing on thee and on some of the peoples (who will spring) from those with thee: but (there will be other) peoples to whom We shall grant their pleasures (for a time), but in the end will a grievous penalty reach them from Us."	It was said (unto him): O Noah! Go thou down (from the mountain) with peace from Us and blessings upon thee and some nations (that will spring) from those with thee. (There will be other) nations unto whom We shall give enjoyment a long while and then a painful doom	It was said: O Noah, descend with people from Us and blessings on thee and on nations (springing) from those with thee. And there are nations whom We afford provisions, then a painful punishment from Us afflicts them	It was said, ‘O Noah! Disembark in peace from Us and with [Our] blessings upon you and upon nations [to descend] from those who are with you, and nations whom We shall provide for, then a painful punishment from Us shall befall them.’	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			from Us will overtake them			
49	تِلْكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ نُوحِيهَآ إِلَيْكَ مَا كُنتَ تَعْلَمُهَآ أَنتَ وَلَا قَوْمُكَ مِن قَبْلِ هَٰذَا فَٱصْبِرْ إِنَّ ٱلْعَٰقِبَةَ لِلْمُتَّقِينَ	Such are some of the stories of the unseen, which We have revealed unto thee: before this, neither thou nor thy people knew them. So persevere patiently: for the End is for those who are righteous	This is of the tidings of the Unseen which We inspire in thee (Muhammad). Thou thyself knewest it not, nor did thy folk (know it) before this. Then have patience. Lo! the sequel is for those who ward off (evil)	These are the announcements relating to the unseen which We reveal to thee; thou didst not know them -- (neither) thou nor thy people -- before this. So be patient. Surely, the (good) end is for the dutiful	These are accounts of the Unseen which We reveal to you. Neither you nor your people used to know them before this. So be patient. Indeed the outcome will be in favour of the Godwary	c. 620 CE No direct report
50	وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۚ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ ۖ إِنْ أَنتُمْ إِلَّا مُفْتَرُونَ	To the 'Ad People (We sent) Hud, one of their own brethren. He said: "O my people! worship God! ye have no other god but Him. (Your other gods) ye do nothing but invent	And unto (the tribe of) A'ad (We sent) their brother, Hud. He said: O my people! Serve Allah! Ye have no other Allah save Him. Lo! ye do but invent	And to ‘Ad (We sent) their brother Hud. He said: O my people, serve Allah, you have no god save Him. You are only fabricators	And to ‘a€d [We sent] Hud, their brother. He said, ‘O my people! Worship Allah. You have no other god besides Him: you merely fabricate [the deities that you worship]	c. 620 CE No direct report
51	يَٰقَوْمِ لَآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنْ أَجْرِىَ إِلَّا عَلَى ٱلَّذِى فَطَرَنِى ۚ أَفَلَا تَعْقِلُونَ	"O my people! I ask of you no reward for this (Message). My reward is from none but Him who created me: Will ye not then understand	O my people! I ask of you no reward for it. Lo! my reward is the concern only of Him Who made me. Have ye then no sense	O my people, I ask of you no reward for it. My regard is only with Him Who created me. Do you not then understand	‘O my people! I do not ask you any reward for it. My reward lies only with Him who originated me. Do you not apply reason	c. 620 CE No direct report
52	وَيَٰقَوْمِ ٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ يُرْسِلِ ٱلسَّمَآءَ عَلَيْكُم مِّدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ ۚ وَلَا تَتَوَلَّوْا۟ مُجْرِمِينَ	"And O my people! Ask forgiveness of your Lord, and turn to Him (in repentance): He will send you the skies pouring abundant rain, and add strength to your strength: so turn ye not back in sin!"	And, O my people! Ask forgiveness of your Lord, then turn unto Him repentant; He will cause the sky to rain abundance on you and will add unto you strength to your strength. Turn not away, guilty	And, O my people, ask forgiveness of your Lord, then turn to Him, He will send on you clouds pouring down abundance of rain and add strength to your strength, and turn not back, guilty	‘O my people! Plead with your Lord for forgiveness, then turn to Him penitently: He will send copious rains for you from the sky, and add power to your [present] power. So do not turn your backs [on Him] as guilty ones.’	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
53	قَالُو يٰهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِىٓ ءَالِهَتِنَا عَن قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ	They said: "O Hud! No Clear (Sign) that hast thou brought us, and we are not the ones to desert our gods on thy word! Nor shall we believe in thee	They said: O Hud! Thou hast brought us no clear proof and we are not going to forsake our gods on thy (mere) saying, and we are not believers in thee	They said: O Hud, thou has brought us no clear argument, and we are not going to desert our gods for thy word, and we are not believers in thee	They said, ‘O Hud, you have not brought us any manifest proof. We are not going to abandon our gods for what you say, and we are not going to believe you	c. 620 CE No direct report
54	إِن نَّقُولُ إِلَّا ٱعْتَرَىٰكَ بَعْضُ ءَالِهَتِنَا بِسُوٓءٍ قَالَ إِنِّىٓ أُشْهِدُ ٱللَّهَ وَٱشْهَدُوٓا أَنِّى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ	"We say nothing but that (perhaps) some of our gods may have seized thee with imbecility." He said: "I call God to witness, and do ye bear witness, that I am free from the sin of ascribing, to Him	We say naught save that one of our gods hath possessed thee in an evil way. He said: I call Allah to witness, and do ye (too) bear witness, that I am innocent of (all) that ye ascribe as partners (to Allah	We say naught but that some of our gods have smitten thee with evil. He said: Surely I call Allah to witness, and do you, too, bear witness that I am innocent of what you associate (with Allah	All we say is that some of our gods have visited you with some evil.’ He said, ‘I call Allah to witness —and you too be [my] witnesses— that I repudiate what you take as [His] partner	c. 620 CE No direct report
55	مِن دُونِهِۦ فَكِيدُونِى جَمِيعًا ثُمَّ لَا تُنظِرُونِ	"Other gods as partners! so scheme (your worst) against me, all of you, and give me no respite	Beside Him. So (try to) circumvent me, all of you, give me no respite	Besides Him. So scheme against me all together, then give me no respite	besides Him. Now try out your stratagems against me, together, without granting me any respite	c. 620 CE No direct report
56	إِنِّى تَوَكَّلْتُ عَلَى ٱللَّهِ رَبِّى وَرَبِّكُم مَّا مِن دَآبَّةٍ إِلَّا هُوَ ءَاخِذٌۢ بِنَاصِيَتِهَآ إِنَّ رَبِّى عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ	"I put my trust in God, My Lord and your Lord! There is not a moving creature, but He hath grasp of its fore-lock. Verily, it is my Lord that is on a straight Path	Lo! I have put my trust in Allah, my Lord and your Lord. Not an animal but He doth grasp it by the forelock! Lo! my Lord is on a straight path	Surely I put my trust in Allah, my Lord and your Lord. There is no living creature but He grasps it by its forelock. Surely my Lord is on the right path	Indeed I have put my trust in Allah, my Lord and your Lord. There is no living being but He holds it by its forelock. Indeed my Lord is on a straight path	c. 620 CE No direct report
57	فَإِن تَوَلَّوْا۟ فَقَدْ أَبْلَغْتُكُم مَّآ أُرْسِلْتُ بِهِۦٓ إِلَيْكُمْ وَيَسْتَخْلِفُ رَبِّى قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّونَهُۥ شَيْـًٔا إِنَّ رَبِّى عَلَىٰ كُلِّ شَىْءٍ حَفِيظٌ	"If ye turn away,- I (at least) have conveyed the Message with which I was sent to you. My Lord will make another people to succeed you, and you will not harm Him in the least. For my Lord hath care and watch over all things."	And if ye turn away, still I have conveyed unto you that wherewith I was sent unto you, and my Lord will set in place of you a folk other than you. Ye cannot injure Him at all.	But if you turn away, then indeed I have delivered to you that with which I am sent to you. And my Lord will bring another people in your place, and you cannot do Him any harm. Surely my	But if you turn your backs [on me], then [know that] I have communicated to you whatever I was sent to you with. My Lord will make another people succeed you, and you will not hurt Allah in the least. Indeed my Lord is watchful over all things.’	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			Lo! my Lord is Guardian over all things	Lord is the Preserver of all things		
58	وَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا هُو ا وَ لَّذِينَ ءَامَنُو مَعَهُ بِرَحْمَ مِّنَّا وَنَجَّيْنٰهُم مِّنْ عَذَابٍ غَلِيظ	So when Our decree issued, We saved Hud and those who believed with him, by (special) Grace from Ourselves: We saved them from a severe penalty	And when Our commandment came to pass We saved Hud and those who believed with him by a mercy from Us; We saved them from a harsh doom	And when Our commandment came to pass, We delivered Hud and those who believed with him with mercy from Us; and We delivered them from a hard chastisement	And when Our edict came, We delivered Hud and the faithful who were with him, by a mercy from Us, and We delivered them from a harsh punishment	c. 620 CE No direct report
59	وَتِلْكَ عَا جَحَدُو بِـَٔايٰتِ رَبِّهِمْ وَعَصَوْ رُسُلَهُ وَ تَّبَعُوَ أَمْرَ كُلِّ جَبَّارٍ عَنِيد	Such were the 'Ad People: they rejected the Signs of their Lord and Cherisher; disobeyed His apostles; And followed the command of every powerful, obstinate transgressor	And such were A'ad. They denied the revelations of their Lord and flouted His messengers and followed the command of every froward potentate	And such were ‘Ad. They denied the messages of their Lord, and disobeyed His messengers and followed the bidding of every insolent opposer (of truth)	Such were [the people of] ‘a€d: they impugned the signs of their Lord and disobeyed His apostles, and followed the dictates of every obdurate tyrant	c. 620 CE No direct report
60	وَأُتْبِعُو فِى هٰذِهِ لدُّنْيَا لَعْنَ وَيَوْمَ لْقِيٰمَةِ أَلَآ إِنَّ عَا ا كَفَرُو رَبَّهُمْ أَلَا بُعْ ا لِّعَا قَوْمِ هُو	And they were pursued by a Curse in this life,- and on the Day of Judgment. Ah! Behold! for the 'Ad rejected their Lord and Cherisher! Ah! Behold! removed (from sight) were 'Ad the people of Hud	And a curse was made to follow them in the world and on the Day of Resurrection. Lo! A'ad disbelieved in their Lord. A far removal for A'ad, the folk of Hud	And they were overtaken by a curse in this world and on the day of Resurrection. Now surely ‘Ad disbelieved in their Lord. Now surely, away with ‘Ad, the people of Hud	So they were pursued by a curse in this world and on the Day of Resurrection. Look! Indeed ‘a€d defied their Lord. Look! Away with ‘a€d, the people of Hud	c. 620 CE No direct report
61	وَإِلَىٰ ثَمُودَ أَخَاهُمْ صٰلِ ا قَالَ يٰقَوْمِ عْبُدُو للَّهَ مَا لَكُم مِّنْ إِلٰهٍ غَيْرُهُ هُوَ أَنشَأَكُم مِّنَ لْأَرْضِ وَ سْتَعْمَرَكُمْ فِيهَا فَ سْتَغْفِرُوهُ ثُمَّ تُوبُوَ إِلَيْهِ إِنَّ رَبِّى قَرِيب مُّجِيب	To the Thamud People (We sent) Salih, one of their own brethren. He said: "O my people! Worship God: ye have no other god but Him. It is He Who hath produced you from the earth and settled you therein: then ask forgiveness of Him, and turn to Him	And unto (the tribe of) Thamud (We sent) their brother Salih. He said: O my people! Serve Allah, Ye have no other Allah save Him. He brought you forth from the earth and hath made you	And to Thamud (We sent) their brother Salih. He said: O my people, serve Allah, you have no god other than Him. He brought you forth from the earth and made you dwell in it, so ask forgiveness of Him,	And to Thamud [We sent] á¹¢a liá¸¥, their brother. He said, ‘O my people! Worship Allah. You have no other god besides Him. He brought you forth from the earth and made it your habitation. So plead with Him for forgiveness, then turn to Him penitently. My Lord is indeed nearmost	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		(in repentance): for my Lord is (always) near, ready to answer."	husband it. So ask forgiveness of Him and turn unto Him repentant. Lo! my Lord is Nigh, Responsive	then turn to Him. Surely my Lord is Nigh, Answering	[and] responsive.’	
62	قَالُو ا يَٰصَٰلِحُ قَدْ كُنتَ فِينَا مَرْجُ وًا قَبْلَ هَٰذَآ أَتَنْهَىٰنَآ أَن نَّعْبُدَ مَا يَعْبُدُ ءَابَآؤُنَا وَإِنَّنَا لَفِى شَ ٍّ مِّمَّا تَدْعُونَآ إِلَيْهِ مُرِيبٍ	They said: "O Salih! thou hast been of us! a centre of our hopes hitherto! dost thou (now) forbid us the worship of what our fathers worshipped? But we are really in suspicious (disquieting) doubt as to that to which thou invitest us."	They said: O Salih! Thou hast been among us hitherto as that wherein our hope was placed. Dost thou ask us not to worship what our fathers worshipped? Lo! we verily are in grave doubt concerning that to which thou callest us	They said: O Salih, thou wast among us a centre of (our) hopes before this. Dost thou forbid us to worship what our fathers worshipped? And surely we are in grave doubt about that to which thou callest us	They said, ‘O á¹¢a liá¸¥! You were a source of hope to us before this. Do you forbid us to worship what our fathers have been worshiping? Indeed we have grave doubts concerning that to which you invite us.’	c. 620 CE No direct report
63	قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَ ةٍ مِّن رَّبِّى وَءَاتَىٰنِى مِنْهُ رَحْمَ ةً فَمَن يَنصُرُنِى مِنَ ٱللَّهِ إِنْ عَصَيْتُهُۥ فَمَا تَزِيدُونَنِى غَيْرَ تَخْسِيرٍ	He said: "O my people! do ye see? if I have a Clear (Sign) from my Lord and He hath sent Mercy unto me from Himself,- who then can help me against God if I were to disobey Him? What then would ye add to my (portion) but perdition	He said: O my people! Bethink you: if I am (acting) on clear proof from my Lord and there hath come unto me a mercy from Him, who will save me from Allah if I disobey Him? Ye would add to me naught save perdition	He said: O my people, see you if I have clear proof from my Lord and He has granted me mercy from Himself -- who will then help me against Allah, if I disobey Him? So you would add to me naught but perdition	He said, ‘O my people! Tell me, should I stand on a manifest proof from my Lord, and He has granted me His own mercy, who will protect me from Allah should I disobey Him? For then you will increase me in nothing but loss	c. 620 CE No direct report
64	وَيَٰقَوْمِ هَٰذِهِۦ نَاقَةُ ٱللَّهِ لَكُمْ ءَايَ ةً فَذَرُوهَا تَأْكُلْ فِىٓ أَرْضِ ٱللَّهِ وَلَا تَمَسُّوهَا بِسُوٓ ءٍ فَيَأْخُذَكُمْ عَذَا بٌ قَرِيبٌ	"And O my people! This she-camel of God is a symbol to you: leave her to feed on God's (free) earth, and inflict no harm on her, or a swift penalty will seize you!"	O my people! This is the camel of Allah, a token unto you, so suffer her to feed in Allah's earth, and touch her not with harm lest a near torment seize you	And, O my people, this is Allah’s she-camel, a sign for you, so leave her to pasture on Allah’s earth and touch her not with evil, lest a near chastisement overtake you	O my people! This she-camel of Allah is a sign for you. Let her graze [freely] in Allah’s land, and do not cause her any harm, for then you shall be seized by a prompt punishment.’	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
65	فَعَقَرُوهَا فَقَالَ تَمَتَّعُو فِى دَارِكُمْ ثَلَٰثَةَ أَيَّا ذَٰلِكَ وَعْدٌ غَيْرُ مَكْذُو	But they did ham-string her. So he said: "Enjoy yourselves in your homes for three days: (Then will be your ruin): (Behold) there a promise not to be belied!"	But they hamstrung her, and then he said: Enjoy life in your dwelling-place three days! This is a threat that will not be belied	But they hamstrung her, so he said: Enjoy yourselves in your houses for three days. That is a promise not to be belied	But they hamstrung her, whereupon he said, ‘Enjoy yourselves in your homes for three days: that is a promise not to be belied!’	c. 620 CE No direct report
66		When Our Decree issued, We saved Salih and those who believed with him, by (special) Grace from Ourselves - and from the Ignominy of that day. For thy Lord - He is the Strong One, and able to enforce His Will	So, when Our commandment came to pass, We saved Salih, and those who believed with him, by a mercy from Us, from the ignominy of that day. Lo, thy Lord! He is the Strong, the Mighty	So when Our commandment came to pass, We saved Salih and those who believed with him by mercy from Us from the disgrace of that day. Surely thy Lord -- He is the Strong, the Mighty	So when Our edict came, We delivered á¹¢a liá¸¥ and the faithful who were with him by a mercy from Us, and from the [punishment and] disgrace of that day. Your Lord is indeed the All-strong, the All-mighty	c. 620 CE No direct report
67	وَأَخَذَ ٱلَّذِينَ ظَلَمُو لصَّيْحَةُ فَأَصْبَحُو فِى دِيَٰرِهِمْ جُثِمِينَ	The (mighty) Blast overtook the wrong-doers, and they lay prostrate in their homes before the morning,	And the (awful) Cry overtook those who did wrong, so that morning found them prostrate in their dwellings	And the cry overtook those who did wrong, so they were motionless bodies in their abodes	The Cry seized those who were wrongdoers, and they lay lifeless prostrate in their homes	c. 620 CE No direct report
68	كَأَن لَّمْ يَغْنَوْ فِيهَآ أَلَآ إِنَّ ثَمُودَ كَفَرُو رَبَّهُمْ أَلَا بُعْ ا لِّثَمُودَ	As if they had never dwelt and flourished there. Ah! Behold! for the Thamud rejected their Lord and Cherisher! Ah! Behold! removed (from sight) were the Thamud	As though they had not dwelt there. Lo! Thamud disbelieved in their Lord. A far removal for Thamud	As though they had never dwelt therein. Now surely Thamud disbelieved in their Lord. So away with Thamud	as if they had never lived there. Look! Indeed Thamud defied their Lord. Look! Away with Thamud	c. 620 CE No direct report
69	وَلَقَدْ جَآءَتْ رُسُلُنَآ إِبْرَٰهِيمَ بِ لْبُشْرَىٰ قَالُو سَلَٰ ا قَالَ سَلَٰ فَمَا لَبِثَ أَن جَآءَ بِعِجْلٍ حَنِيذ	There came Our messengers to Abraham with glad tidings. They said, "Peace!" He answered,	And Our messengers cam unto Abraham with good news. They said: Peace! He answered:	And certainly Our messengers came to Abraham with good news. They said: Peace! Peace! said he. And he made no	Certainly Our messengers came to Abraham with the good news, and said, ‘Peace!’ ‘Peace!’ He replied. Presently he brought	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		"Peace!" and hastened to entertain them with a roasted calf	Peace! and delayed not to bring a roasted calf	delay in bringing a roasted calf	[for them] a roasted calf	
70	فَلَمَّا رَءَآ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُو لَا تَخَفْ إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمِ لُو	But when he saw their hands went not towards the (meal), he felt some mistrust of them, and conceived a fear of them. They said: "Fear not: We have been sent against the people of Lut."	And when he saw their hands reached not to it, he mistrusted them and conceived a fear of them. They said: Fear not! Lo! we are sent unto the folk of Lot	But when he saw that their hands reached not to it, he mistrusted them and conceived fear of them. They said: Fear not; we have been sent to Lot’s people	But when he saw their hands not reaching for it, he took them amiss and felt a fear of them. They said, ‘Do not be afraid. We have been sent to the people of Lot.’	c. 620 CE No direct report
71	وَ مْرَأَتُهُ قَآئِمَةٌ فَضَحِكَتْ فَبَشَّرْنَٰهَا بِإِسْحَٰقَ وَمِن وَرَآءِ إِسْحَٰقَ يَعْقُوبَ	And his wife was standing (there), and she laughed: But we gave her glad tidings of Isaac, and after him, of Jacob	And his wife, standing by laughed when We gave her good tidings (of the birth) of Isaac, and, after Isaac, of Jacob	And his wife was standing (by), so she wondered. Then We gave her the good news of Isaac, and beyond Isaac, of Jacob	His wife, standing by, laughed as We gave her the good news of [the birth of] Isaac, and of Jacob, after Isaac	c. 620 CE No direct report
72	قَالَتْ يَٰوَيْلَتَىٰٓ ءَأَلِدُ وَأَنَا۠ عَجُو وَهَٰذَا بَعْلِى شَيْخًا إِنَّ هَٰذَا لَشَىْءٌ عَجِيبٌ	She said: "Alas for me! shall I bear a child, seeing I am an old woman, and my husband here is an old man? That would indeed be a wonderful thing!"	She said: Oh woe is me! Shall I bear a child when I am an old woman, and this my husband is an old man? Lo! this is a strange thing	She said: O wonder! Shall I bear a son when I am an extremely old woman, and this my husband an extremely old man? This is a wonderful thing indeed	She said, ‘Oh, my! Shall I, an old woman, bear [children], and [while] this husband of mine is an old man?! That is indeed an odd thing!’	c. 620 CE No direct report
73	قَالُوٓ أَتَعْجَبِينَ مِنْ أَمْرِ للَّهِ رَحْمَتُ للَّهِ وَبَرَكَٰتُهُ عَلَيْكُمْ أَهْلَ لْبَيْتِ إِنَّهُ حَمِيدٌ مَّجِيدٌ	They said: "Dost thou wonder at God's decree? The grace of God and His blessings on you, o ye people of the house! for He is indeed worthy of all praise, full of all glory!"	They said: Wonderest thou at the commandment of Allah? The mercy of Allah and His blessings be upon you, O people of the house! Lo! He is Owner of Praise, Owner of Glory	They said: Wonderest thou at Allah’s commandment? The mercy of Allah and His blessings on you, O people of the house! Surely He is Praised, Glorious	They said, ‘Are you amazed at Allah’s dispensation? [That is] Allah’s mercy and His blessings upon you, members of the household. Indeed He is all-laudable, all-glorious.’	c. 620 CE No direct report
74	فَلَمَّا ذَهَبَ عَنْ إِبْرَٰهِيمَ لرَّوْعُ وَجَآءَتْهُ لْبُشْرَىٰ يُجَٰدِلُنَا فِى قَوْمِ	When fear had passed from (the mind of) Abraham and the glad	And when the awe departed from Abraham,	So when fear departed from Abraham and good	So when the awe had left Abraham and the good news had reached him, he pleaded	c. 620 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	لُوطٍ	tidings had reached him, he began to plead with us for Lut's people	and the glad news reached him, he pleaded with Us on behalf of the folk of Lot	news came to him, he began to plead with Us for Lot’s people	with Us concerning the people of Lot	direct report
75	إِنَّ إِبْرٰهِيمَ لَحَلِيمٌ أَوَّٰهٌ مُّنِيبٌ	For Abraham was, without doubt, forbearing (of faults), compassionate, and given to look to God	Lo! Abraham was mild, imploring, penitent	Surely Abraham was forbearing, tender-hearted, oft-returning (to Allah)	Abraham was indeed most forbearing, plaintive, [and] penitent	c. 620 CE No direct report
76	يَٰٓإِبْرٰهِيمُ أَعْرِضْ عَنْ هٰذَآ إِنَّهُۥ قَدْ جَآءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ ءَاتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ	O Abraham! Seek not this. The decree of thy Lord hath gone forth: for them there cometh a penalty that cannot be turned back	(It was said) O Abraham! Forsake this! Lo! thy Lord's commandment hath gone forth, and lo! there cometh unto them a doom which cannot be repelled	O Abraham, cease from this. Surely the decree of thy Lord has gone forth and there must come to them a chastisement that cannot be averted	‘O Abraham, let this matter alone! Your Lord’s edict has certainly come, and an irrevocable punishment shall overtake them.’	c. 620 CE No direct report
77	وَلَمَّا جَآءَتْ رُسُلُنَا لُوطًا سِىٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هٰذَا يَوْمٌ عَصِيبٌ	When Our messengers came to Lut, he was grieved on their account and felt himself powerless (to protect) them. He said: "This is a distressful day."	And when Our messengers came unto Lot, he was distressed and knew not how to protect them. He said: This is a distressful day	And when our messengers came to Lot, he was grieved for them, and he was unable to protect them, and said: This is a distressful day	When Our messengers came to Lot, he was distressed on their account and in a predicament for their sake, and he said, ‘This is a terrible day!’	c. 620 CE No direct report
78	وَجَآءَهُۥ قَوْمُهُۥ يُهْرَعُونَ إِلَيْهِ وَمِن قَبْلُ كَانُوا يَعْمَلُونَ ٱلسَّيِّـَٔاتِ قَالَ يٰقَوْمِ هٰٓؤُلَآءِ بَنَاتِى هُنَّ أَطْهَرُ لَكُمْ فَٱتَّقُوا۟ ٱللَّهَ وَلَا تُخْزُونِ فِى ضَيْفِىٓ أَلَيْسَ مِنكُمْ رَجُلٌ رَّشِيدٌ	And his people came rushing towards him, and they had been long in the habit of practising abominations. He said: "O my people! Here are my daughters: they are purer for you (if ye marry)! Now fear God, and cover me not with shame about my gue sts! Is there not among you a single right-minded man? "	And his people came unto him, running towards him - and before then they used to commit abominations - He said: O my people! Here are my daughters! They are purer for you. Beware of Allah, and degrade me not in (the person of) my guests. Is there not among you any upright man	And his people came to him, (as if) driven on towards him, and they were used to the doing of evil deeds before. He said: O my people, these are my daughters -- they are purer for you; so guard against (the punishment of) Allah and disgrace me not about my guests. Is there not among you any right-minded man	Then his people came running toward him, and they had been committing vices aforetime. He said, ‘O my people, these are my daughters: they are purer for you. Be wary of Allah and do not humiliate me with regard to my guests. Is there not a right-minded man among you?’	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
79	قَالُو لَقَدْ عَلِمْتَ مَا لَنَا فِى بَنَاتِكَ مِنْ حَ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ	They said: "Well dost thou know we have no need of thy daughters: indeed thou knowest quite well what we want!"	They said: Well thou knowest that we have no right to thy daughters, and well thou knowest what we want	They said: Certainly thou knowest that we have no claim on thy daughters, and thou knowest what we desire	They said, ‘You certainly know that we have no interest in your daughters, and indeed you know what we want.’	c. 620 CE No direct report
80	قَالَ لَوْ أَنَّ لِى بِكُمْ قُوَّةً أَوْ ءَاوِىٓ إِلَىٰ رُكْنٍ شَدِيدٍ	He said: "Would that I had power to suppress you or that I could betake myself to some powerful support."	He said: Would that I had strength to resist you or had some strong support (among you)	He said: Would that I had the power to repel you! -- rather I shall have recourse to a strong support	He said, ‘If only I had the power to deter you, or could take refuge in a mighty support!’	c. 620 CE No direct report
81	قَالُو يَٰلُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُوٓ إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ لَّيْلِ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ إِلَّا مْرَأَتَكَ إِنَّهُ مُصِيبُهَا مَآ أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ لصُّبْحُ أَلَيْسَ لصُّبْحُ بِقَرِيبٍ	(The Messengers) said: "O Lut! We are Messengers from thy Lord! By no means shall they reach thee! now travel with thy family while yet a part of the night remains, and let not any of you look back: but thy wife (will remain behind): To her w ill happen what happens to the people. Morning is their time appointed: Is not the morning nigh? "	(The messengers) said: O Lot! Lo! we are messengers of thy Lord; they shall not reach thee. So travel with thy people in a part of the night, and let not one of you turn round - (all) save thy wife. Lo! that which smiteth them will smite her (also). Lo! their tryst is (for) the morning. Is not the morning nigh	They said: O Lot, we are the messengers of thy Lord. They shall not reach thee. So travel with thy people for a part of the night -- and let none of you turn back -- except thy wife. Surely whatsoever befalls them shall befall her. Surely their appointed time is the morning. Is not the morning nigh	They said, ‘O Lot, we are messengers of your Lord. They will never get at you. Set out with your family in a watch of the night; and none of you shall turn round, except your wife; indeed she will be struck by what strikes them. Indeed their tryst is the dawn. Is not the dawn [already] near? ’	c. 620 CE No direct report
82	فَلَمَّا جَآءَ أَمْرُنَا جَعَلْنَا عَٰلِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَ مِّن سِجِّيلٍ مَّنضُو	When Our Decree issued, We turned (the cities) upside down, and rained down on them brimstones hard as baked clay, spread, layer on layer,	So when Our commandment came to pass We overthrew (that township) and rained upon it stones of clay, one after another	So when Our decree came to pass, We turned them upside down, and rained on them stones, as decreed, one after another	So when Our edict came, We made its topmost part its nethermost, and We rained on it stones of laminar shale	c. 620 CE No direct report
83	مُّسَوَّمَةً عِندَ رَبِّكَ وَمَا هِىَ مِنَ لظَّٰلِمِينَ بِبَعِيدٍ	Marked as from thy Lord: Nor are they ever far from those who do wrong	Marked with fire in the providence of thy Lord (for the destruction of the wicked). And they are never far	Marked (for punishment) with thy Lord. And it is not far off from the wrongdoers	marked with your Lord [for the profligate], never far from the wrongdoers	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			from the wrong-doers			
84	وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۚ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ وَلَا تَنقُصُوا۟ ٱلْمِكْيَالَ وَٱلْمِيزَانَ ۚ إِنِّىٰٓ أَرَىٰكُم بِخَيْرٍ وَإِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ	To the Madyan People (We sent) Shu'aib, one of their own brethren: he said: "O my people! worship God: Ye have no other god but Him. And give not short measure or weight: I see you in prosperity, but I fear for you the penalty of a day that wi ll compass (you) all round	And unto Midian (We sent) their brother Shu'eyb. He said: O my people! Serve Allah. Ye have no other Allah save Him! And give not short measure and short weight. Lo! I see you well-to-do, and lo! I fear for you the doom of a besetting Day	And to Midian (We sent) their brother Shu’aib. He said: O my people, serve Allah, you have no other god save Him. And give not short measure and weight. I see you in prosperity, and I fear for you the chastisement of an all-encompassing day	And to Midian [We sent] Shu‘ayb, their brother. He said, ‘O my people! Worship Allah. You have no other god besides Him. Do not diminish the measure or the balance. Indeed I see that you are faring well, but I fear for you the punishment of an all-embracing day.’	c. 620 CE No direct report
85	وَيَٰقَوْمِ أَوْفُوا۟ ٱلْمِكْيَالَ وَٱلْمِيزَانَ بِٱلْقِسْطِ ۖ وَلَا تَبْخَسُوا۟ ٱلنَّاسَ أَشْيَآءَهُمْ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ	"And O my people! give just measure and weight, nor withhold from the people the things that are their due: commit not evil in the land with intent to do mischief	O my people! Give full measure and full weight in justice, and wrong not people in respect of their goods. And do not evil in the earth, causing corruption	And, O my people, give full measure and weight justly, and defraud not men of their things, and act not corruptly in the land, making mischief	‘O my people! Observe fully the measure and the balance, with justice, and do not cheat the people of their goods, and do not act wickedly on the earth, causing corruption.’	c. 620 CE No direct report
86	بَقِيَّتُ ٱللَّهِ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ۚ وَمَآ أَنَا۠ عَلَيْكُم بِحَفِيظٍ	"That which is left you by God is best for you, if ye (but) believed! but I am not set over you to keep watch!"	That which Allah leaveth with you is better for you if ye are believers; and I am not a keeper over you	What remains with Allah is better for you, if you are believers. And I am not a keeper over you	‘What remains of Allah’s provision is better for you, should you be faithful, and I am not a keeper over you.’	c. 620 CE No direct report
87		They said: "O Shu'aib! Does thy (religion of) prayer command thee that we leave off the worship which our fathers practised, or that we leave off doing what we like with our property? truly, thou art the one that forbeareth with faults and is r ight-minded!"	They said: O Shu'eyb! Doth thy way of prayer command thee that we should forsake that which our fathers (used to) worship, or that we (should leave off) doing what we will with our own property. Lo! thou art the	They said: O Shu’aib, does thy prayer enjoin thee that we should forsake what our fathers worshipped or that we should not do what we please with regard to our property? Forsooth thou art the forbearing, the right-directing one	They said, ‘O Shu‘ayb, does your worship require that we abandon what our fathers have been worshiping, or that we should not do with our wealth whatever we wish? You are indeed [a] gentle and sensible [person].&rsquo	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			mild, the guide to right behaviour			
88	قَالَ يٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَرَزَقَنِى مِنْهُ رِزْقًا حَسَنًا وَمَآ أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَآ أَنْهَىٰكُمْ عَنْهُ إِنْ أُرِيدُ إِلَّا ٱلْإِصْلَٰحَ مَا ٱسْتَطَعْتُ وَمَا تَوْفِيقِىٓ إِلَّا بِٱللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ	He said: "O my people! see ye whether I have a Clear (Sign) from my Lord, and He hath given me sustenance (pure and) good as from Himself? I wish not, in opposition to you, to do that which I forbid you to do. I only desire (your) betterment to the best of my power; and my success (in my task) can only come from God. In Him I trust, and unto Him I look	He said: O my people! Bethink you: if I am (acting) on a clear proof from my Lord and He sustaineth me with fair sustenance from Him (how can I concede aught to you)? I desire not to do behind your backs that which I ask you not to do. I desire naught save reform so far as I am able. My welfare is only in Allah. In Him I trust and unto Him I turn (repentant)	He said: O my people, see you if I have a clear proof from my Lord and He has given me a goodly sustenance from Himself. And I desire not to act in opposition to you, in that which I forbid you. I desire nothing but reform, so far as I am able. And with none but Allah is the direction of my affair to a right issue. In Him I trust and to Him I turn	He said, ‘O my people! Have you considered, should I stand on a manifest proof from my Lord, who has provided me a good provision from Himself? I do not wish to oppose you by what I forbid you. I only desire to put things in order, as far as I can, and my success lies only with Allah: in Him I have put my trust, and to Him I turn penitently	c. 620 CE No direct report
89	وَيٰقَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِىٓ أَن يُصِيبَكُم مِّثْلُ مَآ أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صٰلِحٍ وَمَا قَوْمُ لُوطٍ مِّنكُم بِبَعِيدٍ	"And O my people! let not my dissent (from you) cause you to sin, lest ye suffer a fate similar to that of the people of Noah or of Hud or of Salih, nor are the people of Lut far off from you	And, O my people! Let not the schism with me cause you to sin so that there befall you that which befell the folk of Noah and the folk of Hud, and the folk of Salih; and the folk of Lot are not far off from you	And, O my people, let not opposition to me make you guilty so that there may befall you the like of that which befell the people of Noah, or the people of Hud, or the people of Salih. Nor are the people of Lot far off from you	O my people, do not let your defiance toward me lead you to be visited by the like of what was visited on the people of Noah, or the people of Hud, or the people of á¹¢a liá¸¥, and the people of Lot are not distant from you	c. 620 CE No direct report
90	وَٱسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوٓا إِلَيْهِ إِنَّ رَبِّى رَحِيمٌ وَدُودٌ	"But ask forgiveness of your Lord, and turn unto Him (in repentance): For my Lord is indeed full of mercy and loving-kindness."	Ask pardon of your Lord and then turn unto Him (repentant). Lo! my Lord is Merciful, Loving	And ask forgiveness of your Lord, then turn to Him. Surely my Lord is Merciful, Loving-kind	Plead with your Lord for forgiveness, then turn to Him penitently. My Lord is indeed all-merciful, all-affectionate.’	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
91	قَالُو ۟يَٰشُعَيْبُ مَا نَفْقَهُ كَثِيرًا مِّمَّا تَقُولُ وَإِنَّا لَنَرَىٰكَ فِينَا ضَعِيفًا ۖ وَلَوْلَا رَهْطُكَ لَرَجَمْنَٰكَ ۖ وَمَآ أَنتَ عَلَيْنَا بِعَزِيزٍ	They said: "O Shu'aib! much of what thou sayest we do not understand! In fact among us we see that thou hast no strength! Were it not for thy family, we should certainly have stoned thee! for thou hast among us no great position!"	They said: O Shu'eyb! We understand not much of that thou tellest, and lo! we do behold thee weak among us. But for thy family, we should have stoned thee, for thou art not strong against us	They said: O Shu’aib, we understand not much of what thou sayest and surely we see thee to be weak among us. And were it not for thy family, we would surely stone thee, and thou art not mighty against us	They said, ‘O Shu‘ayb, we do not understand much of what you say. Indeed we see you are weak amongst us, and were it not for your tribe, we would have stoned you, and you are not venerable to us.’	c. 620 CE No direct report
92	قَالَ ۟يَٰقَوْمِ أَرَهْطِىٓ أَعَزُّ عَلَيْكُم مِّنَ ٱللَّهِ ۖ وَ ٱتَّخَذْتُمُوهُ وَرَآءَكُمْ ظِهْرِيًّا ۖ إِنَّ رَبِّى بِمَا تَعْمَلُونَ مُحِيطٌ	He said: "O my people! is then my family of more consideration with you than God? For ye cast Him away behind your backs (with contempt). But verily my Lord encompasseth on all sides all that ye do	He said: O my people! Is my family more to be honoured by you than Allah? and ye put Him behind you, neglected! Lo! my Lord surroundeth what ye do	He said: O my people, is my family more esteemed by you than Allah? And you neglect Him as a thing cast behind your backs! Surely my Lord encompasses what you do	He said, ‘O my people! Is my tribe more venerable in your sight than Allah, to whom you pay no regard? Indeed my Lord comprehends whatever you do	c. 620 CE No direct report
93	وَيَٰقَوْمِ ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنِّى عَٰمِلٌ ۖ سَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَٰذِبٌ ۖ وَ ٱرْتَقِبُوٓا۟ إِنِّى مَعَكُمْ رَقِيبٌ	"And O my people! Do whatever ye can: I will do (my part): Soon will ye know who it is on whom descends the penalty of ignominy; and who is a liar! and watch ye! for I too am watching with you!"	And, O my people! Act according to your power, lo! I (too) am acting. Ye will soon know on whom there cometh a doom that will abase him, and who it is that lieth. And watch! Lo! I am a watcher with you	And, O my people, act according to your ability, I too am acting. You will come to know soon who it is on whom will light the punishment that will disgrace him, and who it is that is a liar. And watch, surely I too am watching with you	O my people! Act according to your ability; I too am acting. Soon you will know who will be overtaken by a punishment that will disgrace him, and who is a liar. So be on the watch; I too will be watching along with you.’	c. 620 CE No direct report
94	وَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَ ٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَأَخَذَتِ ٱلَّذِينَ ظَلَمُوا۟ ٱلصَّيْحَةُ فَأَصْبَحُوا۟ فِى دِيَٰرِهِمْ جَٰثِمِينَ	When Our decree issued, We saved Shu'aib and those who believed with him, by (special) mercy from Ourselves: But the (mighty) blast did seize the wrong- doers, and they lay prostrate in	And when Our commandment came to pass We saved Shu'eyb and those who believed with him by a mercy from Us; and the (Awful) Cry seized those who	And when Our decree came to pass, We delivered Shu’aib and those who believed with him by mercy from Us. And the cry overtook those who were iniquitous, so they	And when Our edict came, We delivered Shu‘ayb and the faithful who were with him by a mercy from Us. And the Cry seized those who were wrongdoers, whereat they lay lifeless prostrate in their homes	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		their homes by the morning,	did injustice, and morning found them prostrate in their dwellings	were motionless bodies in their abodes		
95	كَأَن لَّمْ يَغْنَوْ۟ا۟ فِيهَآ ۗ أَلَا بُعْدًا لِّمَدْيَنَ كَمَا بَعِدَتْ ثَمُودُ	As if they had never dwelt and flourished there! Ah! Behold! How the Madyan were removed (from sight) as were removed the Thamud	As though they had not dwelt there. A far removal for Midian, even as Thamud had been removed afar	As though they had never dwelt in them. So away with Midian, just as Thamud perished	as if they had never lived there. Look! Away with Midian! —just as Thamud was done away with	c. 620 CE No direct report
96	وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِـَٔايَٰتِنَا وَسُلْطَٰنٍ مُّبِينٍ	And we sent Moses, with Our Clear (Signs) and an authority manifest	And verily We sent Moses with Our revelations and a clear warran	And certainly We sent Moses with Our signs and a clear authority	Certainly We sent Moses with Our signs and a manifest authorit	c. 620 CE No direct report
97	إِلَىٰ فِرْعَوْنَ وَمَلَإِۦهِ فَ ٱتَّبَعُوٓا۟ أَمْرَ فِرْعَوْنَ ۖ وَمَآ أَمْرُ فِرْعَوْنَ بِرَشِيدٍ	Unto Pharaoh and his chiefs: but they followed the command of Pharaoh and the command of Pharaoh was no right (guide)	Unto Pharaoh and his chiefs, but they did follow the command of Pharaoh, and the command of Pharaoh was no right guide	To Pharaoh and his chiefs, but they followed the bidding of Pharaoh; and Pharaoh’s bidding was not right-directing	to Pharaoh and his elite, but they followed Pharaoh’s dictates, and Pharaoh’s dictates were not right-minded	c. 620 CE No direct report
98		He will go before his people on the Day of Judgment, and lead them into the Fire (as cattle are led to water): But woeful indeed will be the place to which they are led	He will go before his people on the Day of Resurrection and will lead them to the Fire for watering-place. Ah, hapless is the watering-place (whither they are) led	He will leave his people on the day of Resurrection, and bring them down to the Fire. And evil the place to which they are brought	On the Day of Resurrection he will lead his people and conduct them into the Fire: an evil goal for the incoming	c. 620 CE No direct report
99		And they are followed by a curse in this (life) and on the Day of Judgment: and woeful is the gift which shall be given (unto them)	A curse is made to follow them in the world and on the Day of Resurrection. Hapless is the gift (that will be) given (them)	And they are overtaken by a curse in this (world), and on the day of Resurrection. Evil the gift which shall be given	They were pursued by a curse in this [world], as well as on the Day of Resurrection; evil is the award conferred [upon them]	c. 620 CE No direct report
100	ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْقُرَىٰ نَقُصُّهُۥ عَلَيْكَ مِنْهَا قَآئِمٌ	These are some of the stories of communities	That is (something) of	This is an account of the towns which	These are from the accounts of the townships which We	c. 620 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	وَحَصِيدٌ	which We relate unto thee: of them some are standing, and some have been mown down (by the sickle of time)	the tidings of the townships (which were destroyed of old). We relate it unto thee (Muhammad). Some of them are standing and some (already) reaped	we relate to thee. Of them are some that stand and (others) mown down	recount to you. Of them there are some that still stand, and some that have been mown down	No direct report
101	وَمَا ظَلَمْنَٰهُمْ وَلَٰكِن ظَلَمُوٓاْ أَنفُسَهُمْ فَمَآ أَغْنَتْ عَنْهُمْ ءَالِهَتُهُمُ ٱلَّتِى يَدْعُونَ مِن دُونِ ٱللَّهِ مِن شَىْءٍ لَّمَّا جَآءَ أَمْرُ رَبِّكَ وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ	It was not We that wronged them: They wronged their own souls: the deities, other than God, whom they invoked, profited them no whit when there issued the decree of thy Lord: Nor did they add aught (to their lot) but perdition	We wronged them not, but they did wrong themselves; and their gods on whom they call beside Allah availed them naught when came thy Lord's command; they added to them naught save ruin	And We wronged them not but they wronged themselves. And their gods whom they called upon besides Allah availed them naught when the decree of thy Lord came to pass. And they added to them naught but ruin	We did not wrong them, but they wronged themselves. Of no avail to them were their gods whom they would invoke besides Allah, in any wise, when your Lord’s edict came, and they did not increase them in anything but ruin	c. 620 CE No direct report
102	وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ إِنَّ أَخْذَهُۥٓ أَلِيمٌ شَدِيدٌ	Such is the chastisement of thy Lord when He chastises communities in the midst of their wrong: grievous, indeed, and severe is His chastisement	Even thus is the grasp of thy Lord when He graspeth the townships while they are doing wrong. Lo! His grasp is painful, very strong	And such is the punishment of thy Lord, when He punishes the towns while they are iniquitous. Surely His punishment is painful, severe	Such is the seizing of your Lord when He seizes the townships that are wrongdoing. Indeed His seizing is painful, severe	c. 620 CE No direct report
103	إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّمَنْ خَافَ عَذَابَ ٱلْءَاخِرَةِ ذَٰلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ ٱلنَّاسُ وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ	In that is a Sign for those who fear the penalty of the Hereafter: that is a Day for which mankind will be gathered together: that will be a Day of Testimony	Lo! herein verily there is a portent for those who fear the doom of the Hereafter. That is a day unto which mankind will be gathered, and that is a day that will be witnessed	Surely there is a sign in this for him who fears the chastisement of the Hereafter. That is a day on which people will be gathered together, and that is a day to be witnessed	There is indeed a sign in that for him who fears the punishment of the Hereafter. That is a day on which all mankind will be gathered, and it is a day witnessed [by all creatures]	c. 620 CE No direct report
104	وَمَا نُؤَخِّرُهُۥٓ إِلَّا لِأَجَلٍ مَّعْدُودٍ	Nor shall We delay it but for a term appointed	And We defer it only to a term already reckoned	And We delay it not but for an appointed term	And We do not defer it but for a determinate term	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
105	يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِ وَسَعِيد	The day it arrives, no soul shall speak except by His leave: of those (gathered) some will be wretched and some will be blessed	On the day when it cometh no soul will speak except by His permission; some among them will be wretched, (others) glad	On the day when it comes, no soul will speak except by His permission; so (some) of them will be unhappy and (others) happy	The day it comes, no one shall speak except by His leave. [On that day,] some of them will be wretched and [some] felicitous	c. 620 CE No direct report
106	فَأَمَّا لَّذِينَ شَقُو فَفِى لنَّارِ لَهُمْ فِيهَا زَفِير وَشَهِيقٌ	Those who are wretched shall be in the Fire: There will be for them therein (nothing but) the heaving of sighs and sobs	As for those who will be wretched (on that day) they will be in the Fire; sighing and wailing will be their portion therein	Then as for those who are unhappy, they will be in the Fire; for them therein will be sighing and groaning -	As for the wretched, they shall be in the Fire: their lot therein will be groaning and wailing	c. 620 CE No direct report
107	خَٰلِدِينَ فِيهَا مَا دَامَتِ لسَّمَٰوَٰتُ وَ لْأَرْضُ إِلَّا مَا شَآءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّا لِّمَا يُرِيدُ	They will dwell therein for all the time that the heavens and the earth endure, except as thy Lord willeth: for thy Lord is the (sure) accomplisher of what He planneth	Abiding there so long as the heavens and the earth endure save for that which thy Lord willeth. Lo! thy Lord is Doer of what He will	Abiding therein so long as the heavens and the earth endure, except as thy Lord please. Surely thy Lord is Doer of what He intends	They shall remain in it for as long as the heavens and the earth endure —except what your Lord may wish; indeed your Lord does whatever He desires	c. 620 CE No direct report
108	وَأَمَّا لَّذِينَ سُعِدُو فَفِى لْجَنَّةِ خَٰلِدِينَ فِيهَا مَا دَامَتِ لسَّمَٰوَٰتُ وَ لْأَرْضُ إِلَّا مَا شَآءَ رَبُّكَ عَطَآءً غَيْرَ مَجْذُو	And those who are blessed shall be in the Garden: They will dwell therein for all the time that the heavens and the earth endure, except as thy Lord willeth: a gift without break	And as for those who will be glad (that day) they will be in the Garden, abiding there so long as the heavens and the earth endure save for that which thy Lord willeth: a gift unfailing	And as for those who are made happy, they will be in the Garden abiding therein so long as the heavens and the earth endure, except as thy Lord please -- a gift never to be cut off	As for the felicitous, they will be in paradise. They will remain in it for as long as the heavens and the earth endure —except what your Lord may wish— an endless bounty	c. 620 CE No direct report
109	فَلَا تَكُ فِى مِرْيَ مِّمَّا يَعْبُدُ هَٰٓؤُلَآءِ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ ءَابَآؤُهُم مِّن قَبْلُ وَإِنَّا لَمُوَفُّوهُمْ نَصِيبَهُمْ غَيْرَ مَنقُو	Be not then in doubt as to what these men worship. They worship nothing but what their fathers worshipped before (them): but verily We shall pay them back (in full) their portion without (the least) abatement	So be not thou in doubt concerning that which these (folk) worship. They worship only as their fathers worshipped aforetime. Lo! we shall pay them	So be not thou in doubt as to that which these worship. They worship only as their fathers worshipped before. And surely We shall pay them in full their due undiminished	So do not be in doubt about what these worship: they worship just as their fathers worshiped before, and We shall surely pay them their full share, undiminished	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			their whole due unabated			
110	وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ فَٱخْتُلِفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِىَ بَيْنَهُمْ وَإِنَّهُمْ لَفِى شَكٍّ مِّنْهُ مُرِيبٍ	We certainly gave the Book to Moses, but differences arose therein: had it not been that a word had gone forth before from thy Lord, the matter would have been decided between them, but they are in suspicious doubt concerning it	And we verily gave unto Moses the Scripture, and there was strife thereupon; and had it not been for a Word that had already gone forth from thy Lord, the case would have been judged between them, and lo! they are in grave doubt concerning it	And We certainly gave the Book to Moses, but differences arose therein. And had not a word gone forth from thy Lord, the matter would have been decided between them. And they are surely in a disquieting doubt about it	Certainly We gave Moses the Book, but differences arose about it, and were it not for a prior decree of your Lord, a decision would have been made between them; indeed they are in grave doubt concerning it	c. 620 CE No direct report
111	وَإِنَّ كُلًّا لَّمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَٰلَهُمْ إِنَّهُۥ بِمَا يَعْمَلُونَ خَبِيرٌ	And, of a surety, to all will your Lord pay back (in full the recompense) of their deeds: for He knoweth well all that they do	And lo! unto each thy Lord will verily repay his works in full. Lo! He is Informed of what they do	And thy Lord will surely pay back to all their deeds in full. He indeed is Aware of what they do	Your Lord will indeed recompense everyone fully for their works. Indeed He is well aware of what they do	c. 620 CE No direct report
112	فَٱسْتَقِمْ كَمَآ أُمِرْتَ وَمَن تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُۥ بِمَا تَعْمَلُونَ بَصِيرٌ	Therefore stand firm (in the straight Path) as thou art commanded,- thou and those who with thee turn (unto God); and transgress not (from the Path): for He seeth well all that ye do	So tread thou the straight path as thou art commanded, and those who turn (unto Allah) with thee, and transgress not. Lo! He is Seer of what ye do	Continue then in the right way as thou art commanded, as also (should) those who turn (to Allah) with thee. And be not inordinate, (O men). Surely He is Seer of what you do	So be steadfast, just as you have been commanded— [you] and whoever has turned [to Allah] with you— and do not overstep the bounds. Indeed He sees best what you do	c. 620 CE No direct report
113	وَلَا تَرْكَنُوٓا إِلَى ٱلَّذِينَ ظَلَمُوا۟ فَتَمَسَّكُمُ ٱلنَّارُ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِنْ أَوْلِيَآءَ ثُمَّ لَا تُنصَرُونَ	And incline not to those who do wrong, or the Fire will seize you; and ye have no protectors other than God, nor shall ye be helped	And incline not toward those who do wrong lest the Fire touch you, and ye have no protecting friends against Allah, and afterward ye would not be helped	And incline not to those who do wrong, lest the fire touch you; and you have no protectors besides Allah, then you would not be helped	And do not incline toward the wrongdoers, lest the Fire should touch you, and you will not have any friend besides Allah, then you will not be helped	c. 620 CE No direct report
114	وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَىِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ إِنَّ	And establish regular prayers at the two ends of the day and at the approaches of the	Establish worship at the two ends of the day and in some watches of	And keep up prayer at the two ends of the day and in the first hours of the	Maintain the prayer at the two ends of the day, and during the early hours of the night. Indeed good deeds efface	c. 620 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	لْحَسَنَٰتِ يُذْهِبْنَ لسَّيِّـَٔاتِ ذَٰلِكَ ذِكْرَىٰ لِلذَّٰكِرِينَ	night: For those things, that are good remove those that are evil: Be that the word of remembrance to those who remember (their Lord)	the night. Lo! good deeds annul ill-deeds. This is reminder for the mindful	night. Surely good deeds take away evil deeds. This is a reminder for the mindful	misdeeds. That is an admonition for the mindful	direct report
115		And be steadfast in patience; for verily God will not suffer the reward of the righteous to perish	And have patience, (O Muhammad), for lo! Allah loseth not the wages of the good	And be patient, for surely Allah wastes not the reward of the doers of good	And be patient; indeed Allah does not waste the reward of the virtuous	c. 620 CE No direct report
116	فَلَوْلَا كَانَ مِنَ لْقُرُونِ مِن قَبْلِكُمْ أُ لُو بَقِيَّ يَنْهَوْنَ عَنِ لْفَسَادِ فِى لْأَرْضِ إِلَّا قَلِي ا مِّمَّنْ أَنجَيْنَا مِنْهُمْ وَ تَّبَعَ لَّذِينَ ظَلَمُو مَآ أُتْرِفُو فِيهِ وَكَانُو مُجْرِمِينَ	Why were there not, among the generations before you, persons possessed of balanced good sense, prohibiting (men) from mischief in the earth - except a few among them whom We saved (from harm)? But the wrong-doers pursued the enjoyment of the good things of life which were given them, and persisted in sin	If only there had been among the generations before you men possessing a remnant (of good sense) to warn (their people) from corruption in the earth, as did a few of those whom We saved from them! The wrong-doers followed that by which they were made sapless, and were guilty	Why were there not then among the generations before you those possessing understanding, forbidding mischief in the earth, except a few among them whom We delivered? And the unjust pursued the enjoyment of plenty, and they were guilty	Why were there not among the generations before you a remnant [of the wise] who might forbid corruption in the earth, except a few of those whom We delivered from among them? Those who were wrongdoers pursued that in which they had been granted affluence, and they were a guilty lot	c. 620 CE No direct report
117	وَمَا كَانَ رَبُّكَ لِيُهْلِكَ لْقُرَىٰ بِظُلْ وَأَهْلُهَا مُصْلِحُونَ	Nor would thy Lord be the One to destroy communities for a single wrong- doing, if its members were likely to mend	In truth thy Lord destroyed not the townships tyrannously while their folk were doing right	And thy Lord would not destroy the towns unjustly, while their people acted well	Your Lord would never destroy the townships unjustly while their inhabitants were bringing about reform	c. 620 CE No direct report
118	وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ لنَّاسَ أُمَّ ۭحِدَ وَلَا يَزَالُونَ مُخْتَلِفِينَ	If thy Lord had so willed, He could have made mankind one people: but they will not cease to dispute	And if thy Lord had willed, He verily would have made mankind one nation, yet they cease not differing	And if thy Lord had pleased, He would have made people a single nation. And they cease not to differ	Had your Lord wished, He would have made mankind one community; but they continue to differ	c. 620 CE No direct report
119	إِلَّا مَن رَّحِمَ رَبُّكَ وَلِذَٰلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ	Except those on whom thy Lord hath bestowed His Mercy: and for this	Save him on whom thy Lord hath mercy; and	Except those on whom thy Lord has mercy; and for this	except those on whom your Lord has mercy —and that is why He created	c. 620 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	مِنَ لْجِنَّةِ وَ لنَّاسِ أَجْمَعِينَ	did He create them: and the Word of thy Lord shall be fulfilled: "I will fill Hell with jinns and men all together."	for that He did create them. And the Word of thy Lord hath been fulfilled: Verily I shall fill hell with the jinn and mankind together	did He create them. And the word of thy Lord is fulfilled: I shall fill hell with jinn and men, all together	them— and the word of your Lord has been fulfilled: ‘I will surely fill hell with jinn and humans, all together!’	direct report
120	وَكُلًّا نَّقُصُّ عَلَيْكَ مِنْ أَنۢبَآءِ لرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ وَجَآءَكَ فِى هَٰذِهِ لْحَقُّ وَمَوْعِظَةٌ وَذِكْرَىٰ لِلْمُؤْمِنِينَ	All that we relate to thee of the stories of the apostles,- with it We make firm thy heart: in them there cometh to thee the Truth, as well as an exhortation and a message of remembrance to those who believe	And all that We relate unto thee of the story of the messengers is in order that thereby We may make firm thy heart. And herein hath come unto thee the Truth and an exhortation and a reminder for believers	And all We relate to thee of the account of the messengers is to strengthen thy heart therewith. And in this has come to thee the truth and an admonition and a reminder for the believers	Whatever We relate to you of the accounts of the apostles are those by which We strengthen your heart, and there has come to you in this [surah] the truth and an advice and admonition for the faithful	c. 620 CE No direct report
121	وَقُل لِّلَّذِينَ لَا يُؤْمِنُونَ ٱعْمَلُو عَلَىٰ مَكَانَتِكُمْ إِنَّا عَٰمِلُونَ	Say to those who do not believe: "Do what ever ye can: We shall do our part	And say unto those who believe not: Act according to your power. Lo! We (too) are acting	And say to those who believe not: Act according to your power, surely we too are acting	And say to those who do not have faith, ‘Act according to your ability; we too are acting	c. 620 CE No direct report
122	وَ نتَظِرُوٓ إِنَّا مُنتَظِرُونَ	"And wait ye! We too shall wait."	And wait! Lo! We (too) are waiting	And wait, surely we are waiting (also)	And wait! We too are waiting.’	c. 620 CE No direct report
123	وَلِلَّهِ غَيْبُ لسَّمَٰوَٰتِ وَ لْأَرْضِ وَإِلَيْهِ يُرْجَعُ لْأَمْرُ كُلُّهُۥ فَ عْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ	To God do belong the unseen (secrets) of the heavens and the earth, and to Him goeth back every affair (for decision): then worship Him, and put thy trust in Him: and thy Lord is not unmindful of aught that ye do	And Allah's is the Invisible of the heavens and the earth, and unto Him the whole matter will be returned. So worship Him and put thy trust in Him. Lo! thy Lord is not unaware of what ye (mortals) do	And Allah’s is the unseen in the heavens and the earth, and to Him the whole affair will be returned. So serve Him and put thy trust in Him. And thy Lord is not heedless of what you do	To Allah belongs the Unseen of the heavens and the earth, and to Him all matters are returned. So worship Him and trust in Him. Your Lord is not oblivious of what you do	c. 620 CE No direct report

12. Yusuf — Joseph يوسف

Revelation order #53 · c. 620 CE · Makkah · 111 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1		A.L.R. These are the symbols (or Verses) of the perspicuous Book	Alif. Lam. Ra. These are verse of the Scripture that maketh plain	I, Allah, am the Seer. These are the verses of the Book that makes manifest	Alif, La m, Ra . These are the signs of the Manifest Book	c. 620 CE No direct report
2	إِنَّآ أَنزَلْنَٰهُ قُرْءَٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ	We have sent it down as an Arabic Qur'an, in order that ye may learn wisdom	Lo! We have revealed it, a Lecture in Arabic, that ye may understand	Surely We have revealed it -- an Arabic Qur’an -- that you may understand	Indeed We have sent it down as an Arabic Qur’a n so that you may apply reason	c. 620 CE No direct report
3		We do relate unto thee the most beautiful of stories, in that We reveal to thee this (portion of the) Qur'an: before this, thou too was among those who knew it not	We narrate unto thee (Muhammad) the best of narratives in that We have inspired in thee this Qur'an, though aforetime thou wast of the heedless	We narrate to thee the best of narratives, in that We have revealed to thee this Qur’an, though before this thou wast of those unaware	We will recount to you the best of narratives in what We have revealed to you of this Qur’a n, and indeed prior to it you were among those who are unaware [of it]	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
4	إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَٰٓأَبَتِ إِنِّى رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَ لشَّمْسَ وَ لْقَمَرَ رَأَيْتُهُمْ لِى سَٰجِدِينَ	Behold! Joseph said to his father: "O my father! I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me!"	When Joseph said unto his father: O my father! Lo! I saw in a dream eleven planets and the sun and the moon, I saw them prostrating themselves unto me	When Joseph said to his father: O my father, I saw eleven stars and the sun and the moon -- I saw them making obeisance to me	When Joseph said to his father, ‘Father! I saw eleven planets, and the sun and the moon: I saw them prostrating themselves before me.’	c. 620 CE No direct report
5	قَالَ يَٰبُنَىَّ لَا تَقْصُصْ رُءْيَاكَ عَلَىٰٓ إِخْوَتِكَ فَيَكِيدُو لَكَ كَيْدًا إِنَّ لشَّيْطَٰنَ لِلْإِنسَٰنِ عَدُوٌّ مُّبِينٌ	Said (the father): "My (dear) little son! relate not thy vision to thy brothers, lest they concoct a plot against thee: for Satan is to man an avowed enemy	He said: O my dear son! Tell not thy brethren of thy vision, lest they plot a plot against thee. Lo! Satan is for man an open foe	He said: O my son, relate not thy dream to thy brethren, lest they devise a plan against thee. The devil indeed is an open enemy to man	He said, ‘My son, do not recount your dream to your brothers, lest they should devise schemes against you. Satan is indeed man’s manifest enemy	c. 620 CE No direct report
6	وَكَذَٰلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ لْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُۥ عَلَيْكَ وَعَلَىٰٓ ءَالِ يَعْقُوبَ كَمَآ أَتَمَّهَا عَلَىٰٓ أَبَوَيْكَ مِن قَبْلُ إِبْرَٰهِيمَ وَإِسْحَٰقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ	"Thus will thy Lord choose thee and teach thee the interpretation of stories (and events) and perfect His favour to thee and to the posterity of Jacob - even as He perfected it to thy fathers Abraham and Isaac aforetime! for God is full of know ledge and wisdom."	Thus thy Lord will prefer thee and will teach thee the interpretation of events, and will perfect His grace upon thee and upon the family of Jacob as He perfected it upon thy forefathers, Abraham and Isaac. Lo! thy Lord is Knower, Wise	And thus will thy Lord choose thee and teach thee the interpretation of saying, and make His favour complete to thee and to the Children of Jacob, as He made it complete before to thy fathers, Abraham and Isaac. Surely thy Lord is Knowing, Wise	That is how your Lord will choose you, and teach you the interpretation of dreams, and complete His blessing upon you and upon the house of Jacob, just as He completed it earlier for your fathers, Abraham and Isaac. Your Lord is indeed all-knowing, all-wise.’	c. 620 CE No direct report
7	لَّقَدْ كَانَ فِى يُوسُفَ وَإِخْوَتِهِۦٓ ءَايَٰتٌ لِّلسَّآئِلِينَ	Verily in Joseph and his brethren are signs (or symbols) for seekers (after Truth)	Verily in Joseph and his brethren are signs (of Allah's Sovereignty) for the inquiring	Verily in Joseph and his brethren there are signs for the inquirers	In Joseph and his brothers there are certainly signs for the seekers	c. 620 CE No direct report
8	إِذْ قَالُو لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰٓ أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِى ضَلَٰلٍ مُّبِينٍ	They said: "Truly Joseph and his brother are loved more by our	When they said: Verily Joseph and his brother are dearer to our	When they said: Certainly Joseph and his brother are dearer to our	When they said, ‘Surely Joseph and his brother are dearer to our father than [the rest of] us,	c. 620 CE No

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		father than we: But we are a goodly body! really our father is obviously wandering (in his mind)	father than we are, many though we be. Lo! our father is in plain aberration	father than we, though we are a (strong) company. Surely our father is in manifest error -	though we are a hardy group. Our father is indeed in manifest error.’	direct report
9	ٱقْتُلُوا يُوسُفَ أَوِ ٱطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا مِنۢ بَعْدِهِۦ قَوْمًا صَٰلِحِينَ	"Slay ye Joseph or cast him out to some (unknown) land, that so the favour of your father may be given to you alone: (there will be time enough) for you to be righteous after that!"	(One said): Kill Joseph or cast him to some (other) land, so that your father's favour may be all for you, and (that) ye may afterward be righteous folk	Slay Joseph or banish him to some (other) land, so that your father’s regard may be exclusively for you, and after that you may be a righteous people	‘Kill Joseph or cast him away into some [distant] land, so that your father’s love may be exclusively yours, and that you may become a righteous lot after that.’	c. 620 CE No direct report
10	قَالَ قَآئِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِى غَيَٰبَتِ ٱلْجُبِّ يَلْتَقِطْهُ بَعْضُ ٱلسَّيَّارَةِ إِن كُنتُمْ فَٰعِلِينَ	Said one of them: "Slay not Joseph, but if ye must do something, throw him down to the bottom of the well: he will be picked up by some caravan of travellers."	One among them said: Kill not Joseph but, if ye must be doing, fling him into the depth of the pit; some caravan will find him	A speaker among them said: Slay not Joseph, but, if you are going to do anything, cast him down to the bottom of the well. Some of the travellers may pick him up	One of them said, ‘Do not kill Joseph, but throw him into the recess of some well so that some caravan may pick him up, if you are to do [anything].&rsquo	c. 620 CE No direct report
11	قَالُوا يَٰٓأَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُۥ لَنَٰصِحُونَ	They said: "O our father! why dost thou not trust us with Joseph,- seeing we are indeed his sincere well-wishers	They said: O our father! Why wilt thou not trust us with Joseph, when lo! we are good friends to him	They said: O our father, why dost thou not trust us with Joseph, and surely we are his sincere well-wishers	They said, ‘Father! Why is it that you do not trust us with Joseph? We are indeed his well-wishers	c. 620 CE No direct report
12	أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُۥ لَحَٰفِظُونَ	"Send him with us tomorrow to enjoy himself and play, and we shall take every care of him."	Send him with us to-morrow that he may enjoy himself and play. And lo! we shall take good care of him	Send him with us to-morrow that he may enjoy himself and play, and we shall surely guard him well	Let him go with us tomorrow so that he may eat lots of fruits and play, and we will indeed take [good] care of him.’	c. 620 CE No direct report
13	قَالَ إِنِّى لَيَحْزُنُنِىٓ أَن تَذْهَبُوا۟ بِهِۦ وَأَخَافُ أَن يَأْكُلَهُ ٱلذِّئْبُ وَأَنتُمْ عَنْهُ غَٰفِلُونَ	(Jacob) said: "Really it saddens me that ye should take him away: I fear lest the wolf should devour	He said: Lo! in truth it saddens me that ye should take him with you, and I fear less the	He said: Indeed it grieves me that you should take him away and I fear lest the wolf devour him, while	He said, ‘It really upsets me that you should take him away, and I fear the wolf may eat him while you are oblivious of him.’	c. 620 CE No direct report

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		him while ye attend not to him."	wolf devour him while ye are heedless of him	you are heedless of him		
14	قَالُو لَئِنْ أَكَلَهُ لذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّآ إِ ا لَّخٰسِرُونَ	They said: "If the wolf were to devour him while we are (so large) a party, then should we indeed (first) have perished ourselves!"	They said: If the wolf should devour him when we are (so strong) a band, then surely we should have already perished	They said: If the wolf should devour him, while we are a (strong) company, we should then certainly be losers	They said, ‘Should the wolf eat him while we are a hardy group, then we will indeed be losers!’	c. 620 CE No direct report
15	فَلَمَّا ذَهَبُو بِهِ وَأَجْمَعُوٓ أَن يَجْعَلُوهُ فِى غَيٰبَتِ لْجُبِّ وَأَوْحَيْنَآ إِلَيْهِ لَتُنَبِّئَنَّهُم بِأَمْرِهِمْ هٰذَا وَهُمْ لَا يَشْعُرُونَ	So they did take him away, and they all agreed to throw him down to the bottom of the well: and We put into his heart (this Message): 'Of a surety thou shalt (one day) tell them the truth of this their affair while they know (thee) not	Then, when they led him off, and were of one mind that they should place him in the depth of the pit, We inspired in him: Thou wilt tell them of this deed of theirs when they know (thee) not	So when they took him away and agreed to put him down at the bottom of the pit, We revealed to him: Thou wilt certainly inform them of this affair of theirs while they perceive not	So when they took him away and conspired to put him into the recess of a well, We revealed to him, ‘[A day will come when] you will surely inform them about this affair of theirs while they are not aware [of your identity].&rsquo	c. 620 CE No direct report
16	وَجَآءُوٓ أَبَاهُمْ عِشَآ يَبْكُونَ	Then they came to their father in the early part of the night, weeping	And they came weeping to their father in the evening	And they came to the father at nightfall, weeping	In the evening, they came weeping to their father	c. 620 CE No direct report
17	قَالُو يٰٓأَبَانَآ إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِندَ مَتٰعِنَا فَأَكَلَهُ لذِّئْبُ وَمَآ أَنتَ بِمُؤْمِ لَّنَا وَلَوْ كُنَّا صٰدِقِينَ	They said: "O our father! We went racing with one another, and left Joseph with our things; and the wolf devoured him.... But thou wilt never believe us even though we tell the truth."	Saying: O our father! We went racing one with another, and left Joseph by our things, and the wolf devoured him, and thou believest not our saying even when we speak the truth	They said: O our father, we went off racing one with another and left Joseph by our goods, so the wolf devoured him. And thou wilt not believe us, though we are truthful	They said, ‘Father! We had gone racing and left Joseph with our things, whereat the wolf ate him. But you will not believe us even if we spoke truly.’	c. 620 CE No direct report
18	وَجَآءُو عَلَىٰ قَمِيصِهِ بِدَ كَذِ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْ ا فَصَبْ	They stained his shirt with false blood. He said: "Nay, but your minds have made up a tale (that may pass) with you,	And they came with false blood on his shirt. He said: Nay, but your minds have beguiled you	And they came with false blood on his shirt. He said: Nay, your souls have made a matter light for	And they produced sham blood on his shirt. He said, ‘Rather your souls have made a matter seem decorous to you. Yet patience is graceful,	c. 620 CE No direct report

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	جَمِيلٍ وَ لَّهُ لْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ	(for me) patience is most fitting: Against that which ye assert, it is God (alone) Whose help can be sought".	into something. (My course is) comely patience. And Allah it is Whose help is to be sought in that (predicament) which ye describe	you. So patience is goodly. And Allah is He Whose help is sought against what you describe	and Allah is my resort against what you allege.’	
19	وَجَآءَتْ سَيَّارَةٌ فَأَرْسَلُو وَارِدَهُمْ فَأَدْلَىٰ دَلْوَهُ قَالَ يَٰبُشْرَىٰ هَٰذَا غُلَٰمٌ وَأَسَرُّوهُ بِضَٰعَةً وَ لَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ	Then there came a caravan of travellers: they sent their water-carrier (for water), and he let down his bucket (into the well)...He said: "Ah there! Good news! Here is a (fine) young man!" So they concealed him as a treasure! But God knoweth w ell all that they do	And there came a caravan, and they sent their waterdrawer. He let down his pail (into the pit). He said: Good luck! Here is a youth. And they hid him as a treasure, and Allah was Aware of what they did	And there came travellers, and they sent their water-drawer and he let down his bucket. He said: O good news! This is a youth. And they concealed him as an article of merchandise, and Allah was Cognizant of what they did	And there came a caravan, and they sent their water-drawer, who let down his bucket. ‘Good news!’ he said. ‘This is a young boy!’ So they hid him as [a piece of] merchandise, and Allah knew best what they were doing	c. 620 CE No direct report
20		The (Brethren) sold him for a miserable price, for a few dirhams counted out: in such low estimation did they hold him	And they sold him for a low price, a number of silver coins; and they attached no value to him	And they sold him for a small price, a few pieces of silver, and they showed no desire for him	And they sold him for a cheap price, a few dirhams, for they set small store by him	c. 620 CE No direct report
21	وَقَالَ لَّذِى شْتَرَىٰهُ مِن مِّصْرَ لِ مْرَأَتِهِ أَكْرِمِى مَثْوَىٰهُ عَسَىٰٓ أَن يَنفَعَنَآ أَوْ نَتَّخِذَهُ وَلَ ا وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِى لْأَرْضِ وَلِنُعَلِّمَهُ مِن تَأْوِيلِ لْأَحَادِيثِ وَ لَّهُ غَالِبٌ عَلَىٰٓ أَمْرِهِ وَلَٰكِنَّ أَكْثَرَ لنَّاسِ لَا يَعْلَمُونَ	The man in Egypt who bought him, said to his wife: "Make his stay (among us) honourable: may be he will bring us much good, or we shall adopt him as a son." Thus did We establish Joseph in the land, that We might teach him the interpretation of	And he of Egypt who purchased him said unto his wife: Receive him honourably. Perchance he may prove useful to us or we may adopt him as a son. Thus we established Joseph in the	And the Egyptian who bought him said to his wife: Make his stay honourable. Maybe he will be useful to us, or we may adopt him as a son. And thus We established Joseph in the land, and that We might teach him the interpretation	The man from Egypt who had bought him said to his wife, ‘Give him an honourable place [in the household]. Maybe he will be useful to us, or we may adopt him as a son.’ Thus We established Joseph in the land and that We might teach him the interpretation of dreams. Allah has [full] command of His affairs, but most people do not know	c. 620 CE No direct report

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		stories (and events). And God hath full power and control over His affairs; but most among mankind know it not	land that We might teach him the interpretation of events. And Allah was predominant in His career, but most of mankind know not	of saying. And Allah has full control over His affair, but most people know not		
22		When Joseph attained His full manhood, We gave him power and knowledge: thus do We reward those who do right	And And when he reached his prime We gave him wisdom and knowledge. Thus We reward the good	And when he attained his maturity, we gave him wisdom and knowledge. And thus do We reward the doers of good	When he came of age, We gave him judgement and [sacred] knowledge, and thus do We reward the virtuous	c. 620 CE No direct report
23		But she in whose house he was, sought to seduce him from his (true) self: she fastened the doors, and said: "Now come, thou (dear one)!" He said: "God forbid! truly (thy husband) is my lord! he made my sojourn agreeable! truly to no good come those who do wrong!"	And she, in whose house he was, asked of him an evil act. She bolted the doors and said: Come! He said: I seek refuge in Allah! Lo! he is my lord, who hath treated me honourably. Lo! wrong-doers never prosper	And she in whose house he was, sought to seduce him, and made fast the doors and said: Come. He said: Allah forbid! Surely my Lord made good my abode. The wrongdoers never prosper	The woman in whose house he was solicited him. She closed the doors and said, ‘Come!!’ He said, ‘God forbid! Indeed He is my Lord; He has given me a good abode. Indeed the wrongdoers are not felicitous.’	c. 620 CE No direct report
24		And (with passion) did she desire him, and he would have desired her, but that he saw the evidence of his Lord: thus (did We order) that We might turn away from him (all) evil and shameful deeds: for	She verily desired him, and he would have desired her if it had not been that he saw the argument of his Lord. Thus it was, that We might ward off	And certainly she desired him, and he would have desired her, were it not he had seen the manifest evidence of his Lord. Thus (it was) that We might turn away	She certainly made for him; and he would have made for her [too] had he not beheld the proof of his Lord. So it was, that We might turn away from him all evil and indecency. He was indeed one of Our dedicated servants	c. 620 CE No direct report

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		he was one of Our servants, sincere and pur ified	from him evil and lewdness. Lo! he was of Our chosen slaves	from him evil and indecency. Surely he was one of Our chosen servants		
25	وَ سْتَبَقَا لْبَابَ وَقَدَّتْ قَمِيصَهُ مِن دُبُ وَأَلْفَيَا سَيِّدَهَا لَدَا لْبَابِ قَالَتْ مَا جَزَآءُ مَنْ أَرَادَ بِأَهْلِكَ سُوٓءًا إِلَّآ أَن يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ	So they both raced each other to the door, and she tore his shirt from the back: they both found her lord near the door. She said: "What is the (fitting) punishment for one who formed an evil design against thy wife, but prison or a grievous c hastisement?"	And they raced with one another to the door, and she tore his shirt from behind, and they met her lord and master at the door. She said: What shall be his reward, who wisheth evil to thy folk, save prison or a painful doom	And they raced with one another to the door, and she rent his shirt from behind, and they met her husband at the door. She said: What is the punishment for one who intends evil to thy wife, except imprisonment or a painful chastisement	They raced to the door, and she tore his shirt from behind, and they ran into her husband at the door. She said, ‘What is to be the requital of him who has evil intentions for your wife except imprisonment or a painful punishment?’	c. 620 CE No direct report
26		He said: "It was she that sought to seduce me - from my (true) self." And one of her household saw (this) and bore witness, (thus):- "If it be that his shirt is rent from the front, then is her tale true, and he is a liar	(Joseph) said: She it was who asked of me an evil act. And a witness of her own folk testified: If his shirt is torn from before, then she speaketh truth and he is of the liars	He said: She sought to seduce me. And a witness of her own family bore witness: If his shirt is rent in front, she speaks the truth and he is of the liars	He said, ‘It was she who solicited me.’ A witness of her own household testified: ‘If his shirt is torn from the front, she tells the truth and he lies	c. 620 CE No direct report
27		"But if it be that his shirt is torn from the back, then is she the liar, and he is telling the truth!"	And if his shirt is torn from behind, then she hath lied and he is of the truthful	And if his shirt is rent behind, she tells a lie and he is of the truthful	But if his shirt is torn from behind, then she lies and he tells the truth.’	c. 620 CE No direct report
28	فَلَمَّا رَءَا قَمِيصَهُ قُدَّ مِن دُبُ قَالَ إِنَّهُ مِن كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ	So when he saw his shirt,- that it was torn at the back,- (her husband) said: "Behold! It is a snare of you women!	So when he saw his shirt torn from behind, he said: Lo! this is of the guile of you women. Lo!	So when he saw his shirt rent behind, he said: Surely it is a device of you women. Your	So when he saw that his shirt was torn from behind, he said, ‘This is [a case] of you women’s guile! Your guile is great indeed	c. 620 CE No direct report

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		truly, mighty is your snare	the guile of you is very great	device is indeed great		
29		"O Joseph, pass this over! (O wife), ask forgiveness for thy sin, for truly thou hast been at fault!"	O Joseph! Turn away from this, and thou, (O woman), ask forgiveness for thy sin. Lo! thou art of the faulty	O Joseph, turn aside from this. And (O my wife), ask forgiveness for thy sin. Surely thou are one of the sinful	Joseph, let this matter alone, and you, woman, plead for forgiveness for your sin, for you have indeed been erring.’	c. 620 CE No direct report
30	وَقَالَ نِسْوَةٌ فِى ٱلْمَدِينَةِ ٱمْرَأَتُ ٱلْعَزِيزِ تُرَٰوِدُ فَتَىٰهَا عَن نَّفْسِهِۦ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَىٰهَا فِى ضَلَٰلٍ مُّبِينٍ	Ladies said in the City: "The wife of the (great) 'Aziz is seeking to seduce her slave from his (true) self: Truly hath he inspired her with violent love: we see she is evidently going astray."	And women in the city said: The ruler's wife is asking of her slave-boy an ill-deed. Indeed he has smitten her to the heart with love. We behold her in plain aberration	And the women in the city said: The chief’s wife seeks to seduce her slave. He has indeed affected her deeply with (his) love. Truly we see her in manifest error	Some of the townswomen said, ‘The chieftain’s wife has solicited her slave boy! He has captivated her love. Indeed we see her to be in manifest error.’	c. 620 CE No direct report
31	فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَـًٔا وَءَاتَتْ كُلَّ وَٰحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ ٱخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُۥٓ أَكْبَرْنَهُۥ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَٰشَ لِلَّهِ مَا هَٰذَا بَشَرًا إِنْ هَٰذَآ إِلَّا مَلَكٌ كَرِيمٌ	When she heard of their malicious talk, she sent for them and prepared a banquet for them: she gave each of them a knife: and she said (to Joseph), "Come out before them." When they saw him, they did extol him, and (in their amazement) cut th eir hands: they said, "God preserve us! no mortal is this! this is none other than a noble angel!"	And when she heard of their sly talk, she sent to them and prepared for them a cushioned couch (to lie on at the feast) and gave to every one of them a knife and said (to Joseph): Come out unto them! And when they saw him they exalted him and cut their hands, exclaiming: Allah Blameless! This is no a human being. This is not other than some gracious angel	So when she heard of their device, she sent for them and prepared for them a repast, and gave each of them a knife, and said (to Joseph): Come out to them. So when they saw him, they deemed him great, and cut their hands (in amazement), and said: Holy Allah! This is not a mortal! This is but a noble angel	When she heard of their machinations, she sent for them and arranged a repast, and gave each of them a knife, and said [to Joseph], ‘Come out before them.’ So when they saw him, they marveled at him and cut their hands [absent-mindedly], and they said, ‘Good heavens! This is not a human being! This is but a noble angel!’	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
32		She said: "There before you is the man about whom ye did blame me! I did seek to seduce him from his (true) self but he did firmly save himself guiltless!....and now, if he doth not my bidding, he shall certainly be cast into prison, and (what is more) be of the company of the vilest!"	She said: This is he on whose account ye blamed me. I asked of him an evil act, but he proved continent, but if he do not my behest he verily shall be imprisoned, and verily shall be of those brought low	She said: This is he about whom you blamed me. And certainly I sought to seduce him, but he was firm in continence. And if he do not what I bid him, he shall certainly be imprisoned, and he shall certainly be of the abject	She said, ‘He is the one on whose account you blamed me. Certainly I did solicit him, but he was continent, and if he does not do what I bid him, surely he shall be imprisoned and be among the abased.’	c. 620 CE No direct report
33		He said: "O my Lord! the prison is more to my liking than that to which they invite me: Unless Thou turn away their snare from me, I should (in my youthful folly) feel inclined towards them and join the ranks of the ignorant."	He said: O my Lord! Prison is more dear than that unto which they urge me, and if Thou fend not off their wiles from me I shall incline unto them and become of the foolish	He said: My Lord, the prison is dearer to me than that to which they invite me. And if Thou turn not away their device from me, I shall yearn towards them and be of the ignorant	He said, ‘My Lord! The prison is dearer to me than to what they invite me. If You do not turn away their schemes from me, then I will incline towards them and become one of the senseless.’	c. 620 CE No direct report
34		So his Lord hearkened to him (in his prayer), and turned away from him their snare: Verily He heareth and knoweth (all things)	So his Lord heard his prayer and fended off their wiles from him. Lo! He is Hearer, Knower	So his Lord accepted his prayer and turned away their device from him. Surely He is the Hearer, the Knower	So his Lord answered him and turned away their stratagems from him. Indeed He is the All-hearing, the All-knowing	c. 620 CE No direct report
35	ثُمَّ بَدَا لَهُم مِّنۢ بَعْدِ مَا رَأَوُا۟ ٱلْـَٔايَـٰتِ لَيَسْجُنُنَّهُۥ حَتَّىٰ حِينٍ	Then it occurred to the men, after they had seen the signs, (that it was best) to imprison him for a time	And it seemed good to them (the men-folk) after they had seen the signs (of his innocence) to imprison him for a time	Then it occurred to them after they had seen the signs that they should imprison him till a time	Then it appeared to them, after they had seen all the signs [of his innocence], that they should confine him for some time	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
36		Now with him there came into the prison two young men. Said one of them: "I see myself (in a dream) pressing wine." said the other: "I see myself (in a dream) carrying bread on my head, and birds are eating, thereof." "Tell us" (they said) "The truth and meaning thereof: for we see thou art one that doth good (to all)."	And two young men went to prison with him. One of them said: I dreamed that I was pressing wine. The other said: I dreamed that I was carrying upon my head bread whereof the birds were eating. Announce unto us the interpretation, for we see thee of those good (at interpretation)	And two youths entered the prison with him. One of them said: I saw myself pressing wine. And the other said: I saw myself carrying bread on my head, of which birds were eating. Inform us of its interpretation; surely we see thee to be of the doers of good	There entered the prison two youths along with him. One of them said, ‘I dreamt that I am pressing grapes.’ The other said, ‘I dreamt that I am carrying bread on my head from which the birds are eating.’ ‘Inform us of its interpretation,’ [they said], ‘for indeed we see you to be a virtuous man.’	c. 620 CE No direct report
37	قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِۦٓ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِۦ قَبْلَ أَن يَأْتِيَكُمَا ذَٰلِكُمَا مِمَّا عَلَّمَنِى رَبِّىٓ إِنِّى تَرَكْتُ مِلَّةَ قَوْمٍ لَّا يُؤْمِنُونَ بِ لْءَاخِرَةِ هُمْ كَٰفِرُونَ	He said: "Before any food comes (in due course) to feed either of you, I will surely reveal to you the truth and meaning of this ere it befall you: that is part of the (duty) which my Lord hath taught me. I have (I assure you) abandoned the way s of a people that believe not in God and that (even) deny the Hereafter	He said: The food which ye are given (daily) shall not come unto you but I shall tell you the interpretation ere it cometh unto you. This is of that which my Lord hath taught me. Lo! I have forsaken the religion of folk who believe not in Allah and are disbelievers in the Hereafter	He said: The food with which you are fed shall not come to you, but I shall inform you of its interpretation before it comes to you. This is of what my Lord has taught me. Surely I have forsaken the religion of a people who believe not in Allah, and are deniers of the Hereafter	He said, ‘Before the meals you are served come to you I will inform you of its interpretation. That is among things my Lord has taught me. Indeed I renounce the creed of the people who have no faith in Allah and who [also] disbelieve in the Hereafter	c. 620 CE No direct report
38	وَ تَّبَعْتُ مِلَّةَ ءَابَآءِىٓ إِبْرَٰهِيمَ وَإِسْحَٰقَ وَيَعْقُوبَ مَا كَانَ لَنَآ أَن نُّشْرِكَ بِ للَّهِ مِن شَىْءٍ ذَٰلِكَ مِن فَضْلِ للَّهِ عَلَيْنَا وَعَلَى لنَّاسِ وَلَٰكِنَّ أَكْثَرَ لنَّاسِ لَا يَشْكُرُونَ	"And I follow the ways of my fathers,- Abraham, Isaac, and Jacob; and never could we attribute any partners whatever to God: that (comes) of the grace	And I have followed the religion of my fathers, Abraham and Isaac and Jacob. It never was for us to attribute	And I follow the religion of my fathers, Abraham and Isaac and Jacob. It beseems us not to associate aught with Allah. This is by	I follow the creed of my fathers, Abraham, Isaac and Jacob. It is not for us to ascribe any partner to Allah. That is by virtue of Allah’s grace upon us and upon all mankind, but most people do not give thanks	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		of God to us and to mankind: yet most men are not grateful	aught as partner to Allah. This is of the bounty of Allah unto us (the seed of Abraham) and unto mankind; but most men give not thanks	Allah’s grace upon us and on mankind, but most people give not thanks		
39		"O my two companions of the prison! (I ask you): are many lords differing among themselves better, or the One God, Supreme and Irresistible	O my fellow-prisoners! Are divers lords better, or Allah the One, Almighty	O my two fellow-prisoners, are sundry lords better or Allah the One, the Supreme	O my prison mates! Are different masters better, or Allah, the One, the All-paramount	c. 620 CE No direct report
40	مَا تَعْبُدُونَ مِن دُونِهِ إِلَّآ أَسْمَآ سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوٓ إِلَّآ إِيَّاهُ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ	"If not Him, ye worship nothing but names which ye have named,- ye and your fathers,- for which God hath sent down no authority: the command is for none but God: He hath commanded that ye worship none but Him: that is the right religion, but most men understand not..	Those whom ye worship beside Him are but names which ye have named, ye and your fathers. Allah hath revealed no sanction for them. The decision rests with Allah only, Who hath commanded you that ye worship none save Him. This is the right religion, but most men know not	You serve not besides Him but names which you have named, you and your fathers -- Allah has sent down no authority for them. Judgment is only Allah’s. He has commanded that you serve none but Him. This is the right religion, but most people know not	You do not worship besides Him but [mere] names that you and your fathers have coined, for which Allah has not sent down any authority. Sovereignty belongs only to Allah. He has commanded you to worship none except Him. That is the upright religion, but most people do not know	c. 620 CE No direct report
41	يَٰصَٰحِبَيِ ٱلسِّجْنِ أَمَّآ أَحَدُكُمَا فَيَسْقِى رَبَّهُۥ خَمْرًا وَأَمَّا ٱلْءَاخَرُ فَيُصْلَبُ فَتَأْكُلُ ٱلطَّيْرُ مِن رَّأْسِهِۦ قُضِىَ ٱلْأَمْرُ ٱلَّذِى فِيهِ تَسْتَفْتِيَانِ	"O my two companions of the prison! As to one of you, he will pour out the wine for his lord to drink: as for the other, he will hang from the cross, and the birds will eat from	O my two fellow-prisoners! As for one of you, he will pour out wine for his lord to drink; and as for the other, he will be crucified	O my two fellow-prisoners, as for one of you, he will serve wine for his lord to drink; and as for the other, he will be crucified, so that the birds will	O my prison mates! As for one of you, he will serve wine to his master, and as for the other, he will be crucified, and vultures will eat from his head. The matter about which you inquire has been decided.’	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		off his head. (so) hath been decreed that matter whereof ye twain do enquire"..	so that the birds will eat from his head. Thus is the case judged concerning which ye did inquire	eat from his head. The matter is decreed concerning which you inquired		
42	وَقَالَ لِلَّذِى ظَنَّ أَنَّهُ نَا مِّنْهُمَا ذْكُرْنِى عِندَ رَبِّكَ فَأَنسَىٰهُ لشَّيْطَٰنُ ذِكْرَ رَبِّهِ فَلَبِثَ فِى لسِّجْنِ بِضْعَ سِنِينَ	And of the two, to that one whom he consider about to be saved, he said: "Mention me to thy lord." But Satan made him forget to mention him to his lord: and (Joseph) lingered in prison a few (more) years	And he said unto him of the twain who he knew would be released: Mention me in the presence of thy lord. But Satan caused him to forget to mention it to his lord, so he (Joseph) stayed in prison for some years	And he said to him whom he knew would be delivered of the two: Remember me with thy lord. But the devil caused him to forget mentioning (it) to his lord, so he remained in the prison a few years	Then he said to the one whom he knew would be delivered from among the two: ‘Mention me to your master.’ But Satan caused him to forget mentioning [it] to his master. So he remained in the prison for several years	c. 620 CE No direct report
43	وَقَالَ لْمَلِكُ إِنِّىٓ أَرَىٰ سَبْعَ بَقَرٰ سِمَا يَأْكُلُهُنَّ سَبْعٌ عِجَا وَسَبْعَ سُ بُلُٰتٍ خُضْ وَأُخَرَ يَابِسٰ يٰٓأَيُّهَا لْمَلَأُ أَفْتُونِى فِى رُءْيَٰىَ إِن كُنتُمْ لِلرُّءْيَا تَعْبُرُونَ	The king (of Egypt) said: "I do see (in a vision) seven fat kine, whom seven lean ones devour, and seven green ears of corn, and seven (others) withered. O ye chiefs! Expound to me my vision if it be that ye can interpret visions."	And the king said: Lo! I saw in a dream seven fat kine which seven lean were eating, and seven green ears of corn and other (seven) dry. O notables! Expound for me my vision, if ye can interpret dreams	And the King said: I have seen seven fat kine which seven lean ones devoured; and seven green ears and (seven) others dry. O chiefs, explain to me my dream, if you can interpret the dream	[One day] the king said, ‘I saw [in a dream] seven fat cows being devoured by seven lean ones, and seven green ears and [seven] others [that were] dry. O courtiers, give me your opinion about my dream, if you can interpret dreams.’	c. 620 CE No direct report
44	قَالُوٓ أَضْغَٰثُ أَحْلَٰ وَمَا نَحْنُ بِتَأْوِيلِ لْأَحْلَٰمِ بِعَٰلِمِينَ	They said: "A confused medley of dreams: and we are not skilled in the interpretation of dreams."	They answered: Jumbled dreams! And we are not knowing in the interpretation of dreams	They said: Confused dreams and we know not the interpretation of dreams	They said, ‘[These are] confused nightmares, and we do not know the interpretation of nightmares.’	c. 620 CE No direct report
45	وَقَالَ لَّذِى نَجَا مِنْهُمَا وَ دَّكَرَ بَعْدَ أُمَّةٍ أَنَا۠ أُنَبِّئُكُم بِتَأْوِيلِهِ فَأَرْسِلُونِ	But the man who had been released, one of the two (who had	And he of the two who was released, and	And of the two, he who had found deliverance and	Said the one of the two who had been delivered, remembering	c. 620 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		been in prison) and who now bethought him after (so long) a space of time, said: "I will tell you the truth of its interpretation: send ye me (therefore)."	(now) at length remembered, said: I am going to announce unto you the interpretation, therefore send me forth	remembered after a long time said: I will inform you of its interpretation, so send me	[Joseph] after a long time: ‘I will inform you of its interpretation; so let me go [to meet Joseph in the prison].&rsquo	direct report
46	يُوسُفُ أَيُّهَا لصِّدِّيقُ أَفْتِنَا فِى سَبْعِ بَقَرٰ سِمَا يَأْكُلُهُنَّ سَبْعٌ عِجَا وَسَبْعِ سُ بُلٰتٍ خُضْ وَأُخَرَ يَابِسٰ لَّعَلِّىٓ أَرْجِعُ إِلَى لنَّاسِ لَعَلَّهُمْ يَعْلَمُونَ	"O Joseph!" (he said) "O man of truth! Expound to us (the dream) of seven fat kine whom seven lean ones devour, and of seven green ears of corn and (seven) others withered: that I may return to the people, and that they may understand."	(And when he came to Joseph in the prison, he exclaimed): Joseph! O thou truthful one! Expound for us the seven fat kine which seven lean were eating and the seven green ears of corn and other (seven) dry, that I may return unto the people, so that they may know	Joseph, O truthful one, explain to us seven fat kine which seven lean ones devoured, and seven green ears and (seven) others dry, that I may go back to the people so that they may know	‘Joseph,’ [he said], ‘O truthful one, give us your opinion concerning seven fat cows who are eaten by seven lean ones, and seven green ears and [seven] others dry, that I may return to the people so that they may know [the truth of the matter].&rsquo	c. 620 CE No direct report
47	قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَ ا فَمَا حَصَدتُّمْ فَذَرُوهُ فِى سُ بُلِهِ إِلَّا قَلِي ا مِّمَّا تَأْكُلُونَ	(Joseph) said: "For seven years shall ye diligently sow as is your wont: and the harvests that ye reap, ye shall leave them in the ear,- except a little, of which ye shall eat	He said: Ye shall sow seven years as usual, but that which ye reap, leave it in the ear, all save a little which ye eat	He said: You shall sow for seven years as usual, then that which you reap, leave it in its ear, except a little which you eat	He said, ‘You will sow for seven consecutive years. Then leave in the ear whatever [grain] you harvest, except a little that you eat	c. 620 CE No direct report
48	ثُمَّ يَأْتِى مِ بَعْدِ ذٰلِكَ سَبْ شِدَا يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِي ا مِّمَّا تُحْصِنُونَ	"Then will come after that (period) seven dreadful (years), which will devour what ye shall have laid by in advance for them,- (all) except a little which ye shall	Then after that will come seven hard years which will devour all that ye have prepared for them, save a little of that	Then after that will come seven years of hardship, which will eat away all you have beforehand stored for them, except a little which you have preserved	Then after that there will come seven hard years which will eat up whatever you have set aside for them —all except a little which you preserve [for seed]	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		have (specially) guarded	which ye have stored			
49	ثُمَّ يَأْتِى مِ بَعْدِ ذَٰلِكَ عَا فِيهِ يُغَاثُ لنَّاسُ وَفِيهِ يَعْصِرُونَ	"Then will come after that (period) a year in which the people will have abundant water, and in which they will press (wine and oil)."	Then, after that, will come a year when the people will have plenteous crops and when they will press (wine and oil)	Then after that will come a year in which people will have rain in which they will press (grapes)	Then after that there will come a year wherein the people will be granted relief and provided with rains therein	c. 620 CE No direct report
50	وَقَالَ لْمَلِكُ ئْتُونِى بِهِ فَلَمَّا جَآءَهُ لرَّسُولُ قَالَ رْجِعْ إِلَىٰ رَبِّكَ فَسْـَٔلْهُ مَا بَالُ لنِّسْوَةِ لَّتِى قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّى بِكَيْدِهِنَّ عَلِيمٌ	So the king said: "Bring ye him unto me." But when the messenger came to him, (Joseph) said: "Go thou back to thy lord, and ask him, 'What is the state of mind of the ladies who cut their hands'? For my Lord is certainly well aware of their sn are."	And the king said: Bring him unto me. And when the messenger came unto him, he (Joseph) said: Return unto thy lord and ask him what was the case of the women who cut their hands. Lo! my Lord knoweth their guile	And the king said: Bring him to me. So when the messenger came to him, he said: Go back to thy lord and ask him, what is the case of the women who cut their hands. Surely my Lord knows their device	The king said, ‘Bring him to me!’ When the messenger came to him, he said, ‘Go back to your master, and ask him about the affair of women who cut their hands. My Lord is indeed well aware of their stratagems.’	c. 620 CE No direct report
51		(The king) said (to the ladies): "What was your affair when ye did seek to seduce Joseph from his (true) self?" The ladies said: "God preserve us! no evil know we against him!" Said the 'Aziz's wife: "Now is the truth manifest (to all): it was I who sought to seduce him from his (true) self: He is indeed of those who are (ever) true (and virtuous)	He (the king) (then sent for those women and) said: What happened when ye asked an evil act of Joseph? They answered: Allah Blameless! We know no evil of him. Said the wife of the ruler: Now the truth is out. I asked of him an evil act, and he is surely of the truthful	(The king) said: What was your affair when you sought to seduce Joseph? They said: Holy Allah! We knew of no evil on his part. The chief’s wife said: Now has the truth become manifest. I sought to seduce him and he is surely of the truthful	The king said, ‘What was your business, women, when you solicited Joseph?’ They said, ‘Heaven be praised! We know of no evil in him.’ The prince’s wife said, ‘Now the truth has come to light! It was I who solicited him, and he is indeed telling the truth.’	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
52		"This (say I), in order that He may know that I have never been false to him in his absence, and that God will never guide the snare of the false ones	(Then Joseph said: I asked for) this, that he (my lord) may know that I betrayed him not in secret, and that surely Allah guideth not the snare of the betrayers	This is that he might know that I have not been unfaithful to him in secret, and that Allah guides not the device of the unfaithful	[Joseph said], [I initiated] this [inquiry], that he may know that I did not betray him in his absence, and that Allah does not further the schemes of the treacherous	c. 620 CE No direct report
53	وَمَآ أُبَرِّئُ نَفْسِىٓ ۚ إِنَّ ٱلنَّفْسَ لَأَمَّارَةٌۢ بِٱلسُّوٓءِ إِلَّا مَا رَحِمَ رَبِّىٓ ۚ إِنَّ رَبِّى غَفُورٌ رَّحِيمٌ	"Nor do I absolve my own self (of blame): the (human) soul is certainly prone to evil, unless my Lord do bestow His Mercy: but surely my Lord is Oft- forgiving, Most Merciful."	I do not exculpate myself. Lo! the (human) soul enjoineth unto evil, save that whereon my Lord hath mercy. Lo! my Lord is Forgiving, Merciful	And I call not myself sinless; surely (man’s) self is wont to command evil, except those on whom my Lord has mercy. Surely my Lord is Forgiving, Merciful	Yet I do not absolve my [own carnal] soul, for the [carnal] soul indeed prompts [men] to evil, except inasmuch as my Lord has mercy. Indeed my Lord is all-forgiving, all-merciful.’	c. 620 CE No direct report
54	وَقَالَ ٱلْمَلِكُ ٱئْتُونِى بِهِۦٓ أَسْتَخْلِصْهُ لِنَفْسِى ۖ فَلَمَّا كَلَّمَهُۥ قَالَ إِنَّكَ ٱلْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ	So the king said: "Bring him unto me; I will take him specially to serve about my own person." Therefore when he had spoken to him, he said: "Be assured this day, thou art, before our own presence, with rank firmly established, and fidelity fu lly proved	And the king said: Bring him unto me that I may attach him to my person. And when he had talked with him he said: Lo! thou art to-day in our presence established and trusted	And the king said: Bring him to me, I will choose him for myself. So when he talked with him, he said: Surely thou art in our presence to-day dignified, trusted	The king said, ‘Bring him to me, I will make him my favourite.’ Then, when he had spoken with him, he said, ‘Indeed today [onwards] you will be honoured and trustworthy with us.’	c. 620 CE No direct report
55	قَالَ ٱجْعَلْنِى عَلَىٰ خَزَآئِنِ ٱلْأَرْضِ ۖ إِنِّى حَفِيظٌ عَلِيمٌ	(Joseph) said: "Set me over the store-houses of the land: I will indeed guard them, as one that knows (their importance)."	He said: Set me over the storehouses of the land. Lo! I am a skilled custodian	He said: Place me (in authority) over the treasures of the land; surely I am a good keeper, knowing well	He said, ‘Put me in charge of the country’s granaries. I am indeed fastidious [and] well-informed.&rsquo	c. 620 CE No direct report

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56		Thus did We give established power to Joseph in the land, to take possession therein as, when, or where he pleased. We bestow of our Mercy on whom We please, and We suffer not, to be lost, the reward of those who do good	Thus gave We power to Joseph in the land. He was the owner of it where he pleased. We reach with Our mercy whom We will. We lose not the reward of the good	And thus did We give to Joseph power in the land -- he had mastery in it wherever he liked. We bestow Our mercy on whom We please, and We waste not the reward of the doers of good	That is how We established Joseph in the land that he may settle in it wherever he wished. We confer Our mercy on whomever We wish, and We do not waste the reward of the virtuous	c. 620 CE No direct report
57	وَلَأَجْرُ ٱلْءَاخِرَةِ خَيْرٌ لِّلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ	But verily the reward of the Hereafter is the best, for those who believe, and are constant in righteousness	And the reward of the Hereafter is better, for those who believe and ward off (evil)	And certainly the reward of the Hereafter is better for those who believe and guard against evil	And the reward of the Hereafter is surely better for those who have faith and are Godwary	c. 620 CE No direct report
58	وَجَآءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا۟ عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُۥ مُنكِرُونَ	Then came Joseph's brethren: they entered his presence, and he knew them, but they knew him not	And Joseph's brethren came and presented themselves before him, and he knew them but they knew him not	And Joseph’s brethren came and went in to him, and he knew them, while they recognized him not	[After some years] the brothers of Joseph came and entered his presence. He recognized them, but they did not recognize him	c. 620 CE No direct report
59		And when he had furnished them forth with provisions (suitable) for them, he said: "Bring unto me a brother ye have, of the same father as yourselves, (but a different mother): see ye not that I pay out full measure, and that I do provide the b est hospitality	And when he provided them with their provision he said: Bring unto me a brother of yours from your father. See ye not that I fill up the measure and I am the best of hosts	And when he furnished them with their provision, he said: Bring to me a brother of yours from your father. See you not that I give full measure and that I am the best of hosts	When he had furnished them with their provision, he said, ‘Bring me a brother that you have through your father. Do you not see that I give the full measure and that I am the best of hosts	c. 620 CE No direct report
60	فَإِن لَّمْ تَأْتُونِى بِهِۦ فَلَا كَيْلَ لَكُمْ عِندِى وَلَا تَقْرَبُونِ	"Now if ye bring him not to me, ye shall have no measure (of corn) from me, nor shall ye	And if ye bring him not unto me, then there shall be no measure for you with me, nor	But if you bring him not to me, you shall have no measure (of corn) from me, nor shall you come near me	But if you do not bring him to me, then there will be no rations for you with me, and don’t [ever] come near me.’	c. 620 CE No direct report

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		(even) come near me."	shall ye draw near			
61	قَالُو سَنُرَٰوِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَٰعِلُونَ	They said: "We shall certainly seek to get our wish about him from his father: Indeed we shall do it."	They said: We will try to win him from his father: that we will surely do	They said: We shall strive to make his father yield about him, and we are sure to do (it)	They said, ‘We will solicit him from his father. [That] we will surely do.’	c. 620 CE No direct report
62	وَقَالَ لِفِتْيَٰنِهِ ٱجْعَلُو بِضَٰعَتَهُمْ فِى رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَآ إِذَا نقَلَبُوٓ إِلَىٰٓ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ	And (Joseph) told his servants to put their stock-in-trade (with which they had bartered) into their saddle-bags, so they should know it only when they returned to their people, in order that they might come back	He said unto his young men: Place their merchandise in their saddlebags, so that they may know it when they go back to their folk, and so will come again	And he said to his servants: Put their money into their bags that they may recognize it when they go back to their family, so that they may come back	He said to his servants, ‘Put their money in their saddlebags. Maybe they will recognize it when they return to their folks, and maybe they will come back [again].&rsquo	c. 620 CE No direct report
63	فَلَمَّا رَجَعُوٓ إِلَىٰٓ أَبِيهِمْ قَالُو يَٰٓأَبَانَا مُنِعَ مِنَّا ٱلْكَيْلُ فَأَرْسِلْ مَعَنَآ أَخَانَا نَكْتَلْ وَإِنَّا لَهُۥ لَحَٰفِظُونَ	Now when they returned to their father, they said: "O our father! No more measure of grain shall we get (unless we take our brother): So send our brother with us, that we may get our measure; and we will indeed take every care of him."	So when they went back to their father they said: O our father! The measure is denied us, so send with us our brother that we may obtain the measure, surely we will guard him well	So when they returned to their father, they said: O our father, the measure is withheld from us, so send with us our brother that we may get the measure, and we will surely guard him	So when they returned to their father, they said, ‘Father, the measure has been withheld from us, so let our brother go with us so that we may obtain the measure, and we will indeed take [good] care of him.’	c. 620 CE No direct report
64		He said: "Shall I trust you with him with any result other than when I trusted you with his brother aforetime? But God is the best to take care (of him), and He is the Most Merciful of those who show mercy!"	He said: Can I entrust him to you save as I entrusted his brother to you aforetime? Allah is better at guarding, and He is the Most Merciful of those who show mercy	He said: Can I trust you with him, except as I trusted you with his brother before. So Allah is the best Keeper, and He is the most Merciful of those who show mercy	He said, ‘Should I trust you with him just as I trusted you with his brother before? Yet Allah is the best of protectors, and He is the most merciful of merciful ones.’	c. 620 CE No direct report
65	وَلَمَّا فَتَحُو مَتَٰعَهُمْ وَجَدُو بِضَٰعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُو يَٰٓأَبَانَا	Then when they opened their baggage, they found their	And when they opened their belongings they	And when they opened their goods, they found	And when they opened their baggage, they found their money restored to them. They	c. 620 CE No

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	مَا نَبْغِى هَٰذِهِ بِضَٰعَتُنَا رُدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزْدَادُ كَيْلَ بَعِيرٍ ذَٰلِكَ كَيْلٌ يَسِيرٌ	stock-in-trade had been returned to them. They said: "O our father! What (more) can we desire? this our stock-in-trade has been returned to us: so we shall get (more) food for our family; We shall take care of our brother; and add (at the same time) a full camel's load (of grain to our provisions). This is but a small quantity	discovered that their merchandise had been returned to them. They said: O our father! What (more) can we ask? Here is our merchandise returned to us. We shall get provision for our folk and guard our brother, and we shall have the extra measure of a camel (load). This (that we bring now) is a light measure	their money returned to them. They said: O our father, what (more) can we desire? This is our property returned to us, and we shall bring corn for our family and guard our brother, and have in addition the measure of a camel-load. This is an easy measure	said, ‘Father, what [more] do we want?! This is our money, restored to us! We will get provisions for our family and take care of our brother, and add another camel-load of rations. These are meagre rations.’	direct report
66	قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّىٰ تُؤْتُونِ مَوْثِقًا مِّنَ اللَّهِ لَتَأْتُنَّنِى بِهِ إِلَّآ أَن يُحَاطَ بِكُمْ فَلَمَّآ ءَاتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ	(Jacob) said: "Never will I send him with you until ye swear a solemn oath to me, in God's name, that ye will be sure to bring him back to me unless ye are yourselves hemmed in (and made powerless). And when they had sworn their solemn oath, h e said: "Over all that we say, be God the witness and guardian!"	He said: I will not send him with you till ye give me an undertaking in the name of Allah that ye will bring him back to me, unless ye are surrounded. And when they gave him their undertaking he said: Allah is the Warden over what we say	He said: I will be no means send him with you, until you give me a firm covenant in Allah’s name that you will bring him back to me, unless you are completely surrounded. And when they gave him their covenant, he said: Allah is Guardian over what we say	He said, ‘I will not let him go with you until you give me a [solemn] pledge by Allah that you will surely bring him back to me, unless you are made to perish.’ When they had given him their [solemn] pledge, he said, ‘Allah is witness over what we say.’	c. 620 CE No direct report
67		Further he said: "O my sons! enter not all by one gate: enter ye by different gates. Not that I can profit you	And he said: O my sons! Go not in by one gate; go in by different gates. I can naught avail	And he said: O my sons, enter not by one gate but enter by different gates. And I can avail you naught	And he said, ‘My sons, do not enter by one gate, but enter by separate gates, though I cannot avail you anything against Allah. Sovereignty belongs only to Allah. In Him I	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		aught against God (with my advice): None can command except God: On Him do I put my trust: and let all that trust put their trust o n Him."	you as against Allah. Lo! the decision rests with Allah only. In Him do I put my trust, and in Him let all the trusting put their trust	against Allah. Judgment is only Allah’s. On Him I rely, and on Him let the reliant rely	have put my trust; and in Him let all the trusting put their trust.’	
68	وَلَمَّا دَخَلُو مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُم مَّا كَانَ يُغْنِى عَنْهُم مِّنَ للَّهِ مِن شَىْءٍ إِلَّا حَاجَ فِى نَفْسِ يَعْقُوبَ قَضَىٰهَا وَإِنَّهُ لَذُو عِلْ لِّمَا عَلَّمْنَٰهُ وَلَٰكِنَّ أَكْثَرَ لنَّاسِ لَا يَعْلَمُونَ	And when they entered in the manner their father had enjoined, it did not profit them in the least against (the plan of) God: It was but a necessity of Jacob's soul, which he discharged. For he was, by our instruction, full of knowledge (and e xperience): but most men know not	And when they entered in the manner which their father had enjoined, it would have naught availed them as against Allah; it was but a need of Jacob's soul which he thus satisfied; and lo! he was a lord of knowledge because We had taught him; but most of mankind know not	And when they entered as their father had bidden them, it availed them naught against Allah, but (it was only) a desire in the soul of Jacob, which he satisfied. And surely he was possessed of knowledge, because we had given him knowledge, but most people know not	When they entered whence their father had bidden them, it did not avail them anything against Allah, but only fulfilled a wish in Jacob’s heart. Indeed he had the knowledge of what We had taught him, but most people do not know	c. 620 CE No direct report
69	وَلَمَّا دَخَلُو عَلَىٰ يُوسُفَ ءَاوَىٰٓ إِلَيْهِ أَخَاهُ قَالَ إِنِّىٓ أَنَ أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُو يَعْمَلُونَ	Now when they came into Joseph's presence, he received his (full) brother to stay with him. He said (to him): "Behold! I am thy (own) brother; so grieve not at aught of their doings."	And when they went in before Joseph, he took his brother unto him, saying: Lo! I, even I, am thy brother, therefore sorrow not for what they did	And when they went in to Joseph, he lodged his brother with himself, saying: I am thy brother, so grieve not at what they do	And when they entered into the presence of Joseph, he set his brother close to himself, and said, ‘Indeed I am your brother, so do not sorrow for what they used to do.’	c. 620 CE No direct report
70	فَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ جَعَلَ لسِّقَايَةَ فِى رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا لْعِيرُ إِنَّكُمْ لَسَٰرِقُونَ	At length when he had furnished them forth with provisions (suitable) for them, he	And when he provided them with their provision, he	Then when he furnished them with their provision, (some	When he had furnished them with their provision, he put the drinking-cup into his brother’s saddlebag.	c. 620 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		put the drinking cup into his brother's saddle-bag. Then shouted out a crier: "O ye (in) the caravan! behold! ye are thieves, without doubt!"	put the drinking-cup in his brother's saddlebag, and then a crier cried: O camel-riders! Lo! ye are surely thieves	one) placed the drinking-cup in his brother’s bag. Then a crier cried out: O caravan, you are surely thieves	Then a herald shouted: ‘O [men of the] caravan! You are indeed thieves!’	direct report
71	قَالُو وَأَقْبَلُو عَلَيْهِم مَّاذَا تَفْقِدُونَ	They said, turning towards them: "What is it that ye miss?"	They cried, coming toward them: What is it ye have lost	They said, while they turned towards them: What is it that you miss	They said, as they turned towards them, ‘What are you missing?’	c. 620 CE No direct report
72	قَالُو نَفْقِدُ صُوَاعَ لْمَلِكِ وَلِمَن جَآءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا۠ بِهِ زَعِيمٌ	They said: "We miss the great beaker of the king; for him who produces it, is (the reward of) a camel load; I will be bound by it."	They said: We have lost the king's cup, and he who bringeth it shall have a camel-load, and I (said Joseph) am answerable for it	They said: We miss the king’s drinking-cup, and he who brings it shall have a camel-load, and I m responsible for it	They said, ‘We miss the king’s goblet.’ ‘Whoever brings it shall have a camel-load [of grain],’ [said the steward], ‘I will guarantee that.’	c. 620 CE No direct report
73	قَالُو تَ ٱللَّهِ لَقَدْ عَلِمْتُم مَّا جِئْنَا لِنُفْسِدَ فِى لْأَرْضِ وَمَا كُنَّا سَٰرِقِينَ	(The brothers) said: "By God! well ye know that we came not to make mischief in the land, and we are no thieves!"	They said: By Allah, well ye know we came not to do evil in the land, and are no thieves	They said: By Allah! You know for certain that we have not come to make mischief in the land, and we are not thieves	They said, ‘By Allah! You certainly know that we did not come to make trouble in this country, and we are not thieves.’	c. 620 CE No direct report
74	قَالُو فَمَا جَزَٰٓؤُهُۥٓ إِن كُنتُمْ كَٰذِبِينَ	(The Egyptians) said: "What then shall be the penalty of this, if ye are (proved) to have lied?"	They said: And what shall be the penalty for it, if ye prove liars	They said: But what is the penalty for this, if you are liars	They said, ‘What shall be its requital if you [prove to] be lying?’	c. 620 CE No direct report
75		They said: "The penalty should be that he in whose saddle-bag it is found, should be held (as bondman) to atone for the (crime). Thus it is we punish the wrong- doers!"	They said: The penalty for it! He in whose bag (the cup) is found, he is the penalty for it. Thus we requite wrong-doers	They said: The penalty for this -- the person in whose bag it is found, he himself is the penalty for it. Thus do we punish the wrongdoers	They said, ‘The requital for it shall be that he in whose saddlebag it is found shall give himself over as its requital. Thus do we requite the wrongdoers.’	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
76	فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَآءِ أَخِيهِ ثُمَّ سْتَخْرَجَهَا مِن وِعَآءِ أَخِيهِ كَذَٰلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِى دِينِ لْمَلِكِ إِلَّآ أَن يَشَآءَ للَّهُ نَرْفَعُ دَرَجَٰ مَّن نَّشَآءُ وَفَوْقَ كُلِّ ذِى عِلْمٍ عَلِيمٌ	So he began (the search) with their baggage, before (he came to) the baggage of his brother: at length he brought it out of his brother's baggage. Thus did We plan for Joseph. He could not take his brother by the law of the king except that Go d willed it (so). We raise to degrees (of wisdom) whom We please: but over all endued with knowledge is one, the All-Knowing	Then he (Joseph) began the search with their bags before his brother's bag, then he produced it from his brother's bag. Thus did We contrive for Joseph. He could not have taken his brother according to the king's law unless Allah willed. We raise by grades (of mercy) whom We will, and over every lord of knowledge there is one more knowing	So he began with their sacks before the sack of his brother, then he brought it out from his brother’s sack. Thus did We plan for the sake of Joseph. He could not take his brother under the king’s law, unless Allah pleased. We raise in degree whom We please. And above every one possessed of knowledge is the All-Knowing One	Then he began with their sacks, before [opening] his brother’s sack. Then he took it out from his brother’s sack. Thus did We devise for Joseph’s sake. He could not have held his brother under the king’s law unless Allah willed [otherwise]. We raise in rank whomever We please, and above every man of knowledge is One who knows best	c. 620 CE No direct report
77	قَالُوٓ إِن يَسْرِقْ فَقَدْ سَرَقَ أَ لَّهُ مِن قَبْلُ فَأَسَرَّهَا يُوسُفُ فِى نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنتُمْ شَ مَّكَا ا وَ للَّهُ أَعْلَمُ بِمَا تَصِفُونَ	They said: "If he steals, there was a brother of his who did steal before (him)." But these things did Joseph keep locked in his heart, revealing not the secrets to them. He (simply) said (to himself): "Ye are the worse situated; and God knowet h best the truth of what ye assert!"	They said: If he stealeth, a brother of his stole before. But Joseph kept it secret in his soul and revealed it not unto them. He said (within himself): Ye are in worse case, and Allah knoweth best (the truth of) that which ye allege	They said: If he steal, a brother of his did indeed steal before. But Joseph kept it secret in his soul, and disclosed it not to them. He said: You are in an evil condition, and Allah knows best what you state	They said, ‘If he has stolen [there is no wonder]; a brother of his had stolen before.’ Thereupon Joseph kept the matter to himself and he did not disclose it to them. He said, ‘You are in a worse state! And Allah knows best what you allege.’	c. 620 CE No direct report
78		They said: "O exalted one! Behold! he has a father, aged and venerable, (who will grieve for him); so take one of us in his place; for we see	They said: O ruler of the land! Lo! he hath a very aged father, so take one of us instead of him.	They said: O chief, he has a father, a very old man, so take one of us in his place. Surely we see	They said, ‘O emir! Indeed he has a father, a very old man; so take one of us in his place. Indeed we see that you are a virtuous man.’	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		that thou art (gracious) in doing good."	Lo! we behold thee of those who do kindness	thee to be of the doers of good		
79	قَالَ مَعَاذَ اللَّهِ أَن نَّأْخُذَ إِلَّا مَن وَجَدْنَا مَتَٰعَنَا عِندَهُۥٓ إِنَّآ إِذًا لَّظَٰلِمُونَ	He said: "God forbid that we take other than him with whom we found our property: indeed (if we did so), we should be acting wrongfully	He said: Allah forbid that we should seize save him with whom we found our property; then truly we should be wrong-doers	He said: Allah forbid that we should seize other than him with whom we found our property, for then surely we should be unjust	He said, ‘God forbid that we should take anyone except him with whom we found our wares, for then we would indeed be wrongdoers.’	c. 620 CE No direct report
80		Now when they saw no hope of his (yielding), they held a conference in private. The leader among them said: "Know ye not that your father did take an oath from you in God's name, and how, before this, ye did fail in your duty with Joseph? Ther efore will I not leave this land until my father permits me, or God commands me; and He is the best to command	So, When they despaired of (moving) him, they conferred together apart. The eldest of them said: Know ye not how your father took an undertaking from you in Allah's name and how ye failed in the case of Joseph aforetime? Therefore I shall not go forth from the land until my father giveth leave or Allah judgeth for me. He is the Best of Judges	So when they despaired of him, they conferred together privately. The eldest of them said: Know you not that your father took from you a covenant in Allah’s name, and how you fell short of your duty about Joseph before? So I shall not leave this land, until my father permits me or Allah decides for me; and He is the Best of the judges	When they had despaired of [moving] him, they withdrew to confer privately. The eldest of them said, ‘Don’t you know that your father has taken a [solemn] pledge from you by Allah, and earlier you have neglected your duty in regard to Joseph? So I will never leave this land until my father permits me, or Allah passes a judgement for me, and He is the best of judges	c. 620 CE No direct report
81	ٱرْجِعُوٓا۟ إِلَىٰٓ أَبِيكُمْ فَقُولُوا۟ يَٰٓأَبَانَآ إِنَّ ٱبْنَكَ سَرَقَ وَمَا شَهِدْنَآ إِلَّا بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَٰفِظِينَ	"Turn ye back to your father, and say, 'O our father! behold! thy son committed theft! we bear witness only to what we know, and we could not well	Return unto your father and say: O our father! Lo! thy son hath stolen. We testify only to that which we know; we are	Go back to your father and say: O our father, thy son committed theft. And we bear witness only what we know, and we could not keep	Go back to your father, and say, ‘‘Father! Your son has indeed committed theft, and we testified only to what we knew, and we could not have forestalled the unseen	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		guard against the unseen	not guardians of the Unseen	watch over the unseen		
82	وَسْـَٔلِ ٱلْقَرْيَةَ ٱلَّتِى كُنَّا فِيهَا وَ ٱلْعِيرَ ٱلَّتِىٓ أَقْبَلْنَا فِيهَا وَإِنَّا لَصَٰدِقُونَ	"'Ask at the town where we have been and the caravan in which we returned, and (you will find) we are indeed telling the truth.'"	Ask the township where we were, and the caravan with which we travelled hither. Lo! we speak the truth	And ask the town where we were, and the caravan with which we proceeded. And surely we are truthful	Ask [the people of] the town we were in, and the caravan with which we came. We indeed speak the truth.’’ ’	c. 620 CE No direct report
83		Jacob said: "Nay, but ye have yourselves contrived a story (good enough) for you. So patience is most fitting (for me). Maybe God will bring them (back) all to me (in the end). For He is indeed full of knowledge and wisdom."	(And when they came unto their father and had spoken thus to him) he said: Nay, but your minds have beguiled you into something. (My course is) comely patience! It may be that Allah will bring them all unto me. Lo! He, only He, is the Knower, the Wise	He said: Nay, your souls have contrived an affair for you, so patience is good. Maybe Allah will bring them together to me. Surely He is the Knowing, the Wise	He said, ‘Rather your souls have made a matter seem decorous to you. Yet patience is graceful. Maybe Allah will bring them all [back] to me. Indeed He is the All-knowing, the All-wise.’	c. 620 CE No direct report
84	وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰٓأَسَفَىٰ عَلَىٰ يُوسُفَ وَ ٱبْيَضَّتْ عَيْنَاهُ مِنَ ٱلْحُزْنِ فَهُوَ كَظِيمٌ	And he turned away from them, and said: "How great is my grief for Joseph!" And his eyes became white with sorrow, and he fell into silent melancholy	And he turned away from them and said: Alas, my grief for Joseph! And his eyes were whitened with the sorrow that he was suppressing	And he turned away from them, and said: O my sorrow for Joseph! And his eyes were filled (with tears) on account of the grief, then he repressed (grief)	And he turned away from them and said, ‘Alas for Joseph!’ His eyes had turned white with grief, and he choked with suppressed agony	c. 620 CE No direct report
85		They said: "By God! (never) wilt thou cease to remember Joseph until thou reach the last extremity of illness, or until thou die!"	They said: By Allah, thou wilt never cease remembering Joseph till thy health is ruined or thou art of those who perish	They said: By Allah! Thou wilt not cease remembering Joseph till thou art prey to disease or thou art of those who perish	They said, ‘By Allah! You will go on remembering Joseph until you wreck your health or perish.’	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
86	قَالَ إِنَّمَآ أَشْكُو بَثِّى وَحُزْنِىٓ إِلَى ٱللَّهِ وَأَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ	He said: "I only complain of my distraction and anguish to God, and I know from God that which ye know not..	He said: I expose my distress and anguish only unto Allah, and I know from Allah that which ye know not	He said: I complain of my grief and sorrow only to Allah, and I know from Allah what you know not	He said, ‘I complain of my anguish and grief only to Allah. I know from Allah what you do not know.’	c. 620 CE No direct report
87		"O my sons! go ye and enquire about Joseph and his brother, and never give up hope of God's Soothing Mercy: truly no one despairs of God's Soothing Mercy, except those who have no faith."	Go, O my sons, and ascertain concerning Joseph and his brother, and despair not of the Spirit of Allah. Lo! none despaireth of the Spirit of Allah save disbelieving folk	O my sons, go and inquire about Joseph and his brother, and despair not of Allah’s mercy. Surely none despairs of Allah’s mercy except the disbelieving people	‘Go, my sons, and look for Joseph and his brother, and do not despair of Allah’s mercy. Indeed no one despairs of Allah’s mercy except the faithless lot.’	c. 620 CE No direct report
88		Then, when they came (back) into (Joseph's) presence they said: "O exalted one! distress has seized us and our family: we have (now) brought but scanty capital: so pay us full measure, (we pray thee), and treat it as charity to us: for God doth reward the charitable."	And when they came (again) before him (Joseph) they said: O ruler! Misfortune hath touched us and our folk, and we bring but poor merchandise, so fill for us the measure and be charitable unto us. Lo! Allah will requite the charitable	So when they came to him, they said: O chief, distress has afflicted us and our family, and we have brought scanty money, so give us full measure and be charitable to us. Surely Allah rewards the charitable	Then, when they entered into his presence, they said, ‘O emir! Distress has befallen our family, and us, and we have brought [just] a meager sum. Yet grant us the full measure, and be charitable to us! Indeed Allah rewards the charitable.’	c. 620 CE No direct report
89	قَالَ هَلْ عَلِمْتُم مَّا فَعَلْتُم بِيُوسُفَ وَأَخِيهِ إِذْ أَنتُمْ جَٰهِلُونَ	He said: "Know ye how ye dealt with Joseph and his brother, not knowing	He said: Know ye what ye did unto Joseph and his brother in your ignorance	He said: Do you know how you treated Joseph and his brother, when you were ignorant	He said, ‘Have you realized what you did to Joseph and his brother, when you were senseless?’	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		(what ye were doing)?"				
90		They said: "Art thou indeed Joseph? " He said, "I am Joseph, and this is my brother: God has indeed been gracious to us (all): behold, he that is righteous and patient,- never will God suffer the reward to be lost, of those who do right."	They said: Is it indeed thou who art Joseph? He said: I am Joseph and this is my brother. Allah hath shown us favour. Lo! he who wardeth off (evil) and endureth (findeth favour); for lo! Allah loseth not the wages of the kindly	They said: Art thou indeed Joseph? He said: I am Joseph and this is my brother; Allah has indeed been gracious to us. Surely he who keeps his duty and is patient -- Allah never wastes the reward of the doers of good	They said, ‘Are you really Joseph?!’ He said, ‘I am Joseph, and this is my brother. Certainly Allah has shown us favour. Indeed if one is Godwary and patient Allah does not waste the reward of the virtuous.’	c. 620 CE No direct report
91	قَالُو تَ للَّهِ لَقَدْ ءَاثَرَكَ للَّهُ عَلَيْنَا وَإِن كُنَّا لَخَٰطِـِٔينَ	They said: "By God! indeed has God preferred thee above us, and we certainly have been guilty of sin!"	They said: By Allah, verily Allah hath preferred thee above us, and we were indeed sinful	They said: By Allah! Allah has indeed chosen thee over us, and we were certainly sinners	They said, ‘By Allah, Allah has certainly preferred you over us, and we have indeed been erring.’	c. 620 CE No direct report
92		He said: "This day let no reproach be (cast) on you: God will forgive you, and He is the Most Merciful of those who show mercy	He said: Have no fear this day! May Allah forgive you, and He is the Most Merciful of those who show mercy	He said: No reproof be against you this day. Allah may forgive you, and He is the most Merciful of those who show mercy	He said, ‘There shall be no reproach on you today. Allah will forgive you, and He is the most merciful of the merciful	c. 620 CE No direct report
93	ذْهَبُو بِقَمِيصِى هَٰذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِى يَأْتِ بَصِيرا وَأْتُونِى بِأَهْلِكُمْ أَجْمَعِينَ	"Go with this my shirt, and cast it over the face of my father: he will come to see (clearly). Then come ye (here) to me together with all your family."	Go with this shirt of mine and lay it on my father's face, he will become (again) a seer; and come to me with all your folk	Take this my shirt and cast it before my father’s face -- he will come to know. And come to me with all your famil	Take this shirt of mine, and cast it upon my father’s face; he will regain his sight, and bring me all your folks.’	c. 620 CE No direct report
94	وَلَمَّا فَصَلَتِ لْعِيرُ قَالَ أَبُوهُمْ إِنِّى لَأَجِدُ رِيحَ يُوسُفَ لَوْلَآ أَن تُفَنِّدُونِ	When the caravan left (Egypt), their father said: "I do indeed scent the	When the caravan departed their father had said:	And when the caravan left (Egypt), their father said: Surely	As the caravan set off, their father said, ‘I sense the scent of Joseph, if you will not consider me a dotard.’	c. 620 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		presence of Joseph: Nay, think me not a dotard."	Truly I am conscious of the breath of Joseph, though ye call me dotard	I scent (the power of) Joseph, if you call me not a dotard		direct report
95		They said: "By God! truly thou art in thine old wandering mind."	(Those around him) said: By Allah, lo! thou art in thine old aberration	They said: By Allah! thou art surely in thy old error	They said, ‘By God, you persist in your inveterate error.’	c. 620 CE No direct report
96	فَلَمَّآ أَن جَآءَ ٱلْبَشِيرُ أَلْقَىٰهُ عَلَىٰ وَجْهِهِۦ فَٱرْتَدَّ بَصِيرًا ۖ قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّىٓ أَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ	Then when the bearer of the good news came, He cast (the shirt) over his face, and he forthwith regained clear sight. He said: "Did I not say to you, 'I know from God that which ye know not?'"	Then, when the bearer of glad tidings came, he laid it on his face and he became a seer once more. He said: Said I not unto you that I know from Allah that which ye know not	Then when the bearer of good news came, he cast it before his face so he became certain. He said: Did I not say to you that I know from Allah what you know not	When the bearer of good news arrived, he cast it on his face, and he regained his sight. He said, ‘Did I not tell you, ‘‘I know from Allah what you do not know? ’’ ’	c. 620 CE No direct report
97	قَالُوا۟ يَٰٓأَبَانَا ٱسْتَغْفِرْ لَنَا ذُنُوبَنَآ إِنَّا كُنَّا خَٰطِـِٔينَ	They said: "O our father! ask for us forgiveness for our sins, for we were truly at fault."	They said: O our father! Ask forgiveness of our sins for us, for lo! we were sinful	They said: O our father, ask forgiveness of our sins for us, surely we are sinners	They said, ‘Father! Plead [with Allah] for forgiveness of our sins! We have indeed been erring.’	c. 620 CE No direct report
98		He said: "Soon will I ask my Lord for forgiveness for you: for he is indeed Oft-Forgiving, Most Merciful."	He said: I shall ask forgiveness for you of my Lord. Lo! He is the Forgiving, the Merciful	He said: I shall ask forgiveness for you of my Lord. Surely He is the Forgiving, the Merciful	He said, ‘I shall plead with my Lord to forgive you; indeed He is the All-forgiving, the All-merciful.’	c. 620 CE No direct report
99	فَلَمَّا دَخَلُوا۟ عَلَىٰ يُوسُفَ ءَاوَىٰٓ إِلَيْهِ أَبَوَيْهِ وَقَالَ ٱدْخُلُوا۟ مِصْرَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ	Then when they entered the presence of Joseph, he provided a home for his parents with himself, and said: "Enter ye Egypt (all) in safety if it please God."	And when they came in before Joseph, he took his parents unto him, and said: Come into Egypt safe, if Allah will	Then when they went in to Joseph, he lodged his parents with himself and said: Enter Egypt in safety, if Allah please	When they entered into the presence of Joseph, he set his parents close to himself, and said, ‘Welcome to Egypt, in safety, God willing!’	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
100		And he raised his parents high on the throne (of dignity), and they fell down in prostration, (all) before him. He said: "O my father! this is the fulfilment of my vision of old! God hath made it come true! He was indeed good to me when He took me out of prison and brought you (all here) out of the desert, (even) after Satan had sown enmity between me and my brothers. Verily my Lord understandeth best the mysteries of all that He planneth to do, for verily He is full of knowledge and wisdom	And he placed his parents on the dais and they fell down before him prostrate, and he said: O my father! This is the interpretation of my dream of old. My Lord hath made it true, and He hath shown me kindness, since He took me out of the prison and hath brought you from the desert after Satan had made strife between me and my brethren. Lo! my Lord is tender unto whom He will. He is the Knower, the Wise	And he raised his parents on the throne, and they fell prostrate for his sake. And he said: O my father, this is the significance of my vision of old -- my Lord has made it true. And He was indeed kind to me, when He brought me forth from the prison, and brought you from the desert after the devil had sown dissensions between me and my brethren. Surely my Lord is Benignant to whom He pleases. Truly He is the Knowing, the Wise	And he seated his parents high upon the throne, and they fell down prostrate before him. He said, ‘Father! This is the fulfillment of my dream of long ago, which my Lord has made come true. He was certainly gracious to me when He brought me out of the prison and brought you over from the desert after that Satan had incited ill feeling between me and my brothers. Indeed my Lord is all-attentive in bringing about what He wishes. Indeed He is the All-knowing, the All-wise.’	c. 620 CE No direct report
101	رَبِّ قَدْ ءَاتَيْتَنِى مِنَ لْمُلْكِ وَعَلَّمْتَنِى مِن تَأْوِيلِ لْأَحَادِيثِ فَاطِرَ لسَّمَٰوَٰتِ وَ لْأَرْضِ أَنتَ وَلِىِّۦ فِى لدُّنْيَا وَ لْءَاخِرَةِ تَوَفَّنِى مُسْلِمًا وَأَلْحِقْنِى بِ لصَّٰلِحِينَ	"O my Lord! Thou hast indeed bestowed on me some power, and taught me something of the interpretation of dreams and events,- O Thou Creator of the heavens and the earth! Thou art my Protector in this world and in the Hereafter. Take Thou my so ul (at death) as one submitting to Thy will (as a Muslim),	O my Lord! Thou hast given me (something) of sovereignty and hast taught me (something) of the interpretation of events - Creator of the heavens and the earth! Thou art my Protecting Guardian in the world and the Hereafter. Make	My Lord, Thou has given me of the kingdom and taught me of the interpretation of sayings. Originator of the heavens and the earth, Thou art my Friend in this world and the Hereafter. Make me die in submission and join me with the righteous	‘My Lord! You have granted me a share in the kingdom, and taught me the interpretation of dreams. Originator of the heavens and earth! You are my guardian in this world and the Hereafter! Let my death be in submission [to You], and unite me with the Righteous.’	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		and unite me with the righteous."	me to die muslim (unto Thee), and join me to the righteous			
102	ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنتَ لَدَيْهِمْ إِذْ أَجْمَعُوٓا۟ أَمْرَهُمْ وَهُمْ يَمْكُرُونَ	Such is one of the stories of what happened unseen, which We reveal by inspiration unto thee; nor wast thou (present) with them then when they concerted their plans together in the process of weaving their plots	This is of the tidings of the Unseen which We inspire in thee (Muhammad). Thou wast not present with them when they fixed their plan and they were scheming	This is of the announcements relating to the unseen (which) We reveal to thee, and thou wast not with them when they resolved upon their affair, and they were devising plans	These are accounts of the Unseen which We reveal to you, and you were not with them when they conspired together and schemed	c. 620 CE No direct report
103	وَمَآ أَكْثَرُ ٱلنَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ	Yet no faith will the greater part of mankind have, however ardently thou dost desire it	And though thou try much, most men will not believe	And most men believe not, though thou desirest it eagerly	Yet most people will not have faith, however eager you should be	c. 620 CE No direct report
104	وَمَا تَسْـَٔلُهُمْ عَلَيْهِ مِنْ أَجْرٍ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ	And no reward dost thou ask of them for this: it is no less than a message for all creatures	Thou askest them no fee for it. It is naught else than a reminder unto the peoples	And how many a sign in the heavens and the earth do they pass by! yet they turn away from it	You do not ask them any reward for it: it is just a reminder for all the nations	c. 620 CE No direct report
105	وَكَأَيِّن مِّنْ ءَايَةٍ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ	And how many Signs in the heavens and the earth do they pass by? Yet they turn (their faces) away from them	How many a portent is there in the heavens and the earth which they pass by with face averted	And thou askest them no reward for it. It is nothing but a reminder for all mankind	How many a sign there is in the heavens and the earth that they pass by while they are disregardful of it	c. 620 CE No direct report
106	وَمَا يُؤْمِنُ أَكْثَرُهُم بِٱللَّهِ إِلَّا وَهُم مُّشْرِكُونَ	And most of them believe not in God without associating (other as partners) with Him	And most of them believe not in Allah except that they attribute partners (unto Him)	And most of them believe not in Allah without associating others (with Him)	And most of them do not believe in Allah without ascribing partners to Him	c. 620 CE No direct report
107	أَفَأَمِنُوٓا۟ أَن تَأْتِيَهُمْ غَٰشِيَةٌ مِّنْ عَذَابِ ٱللَّهِ أَوْ تَأْتِيَهُمُ ٱلسَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ	Do they then feel secure from the coming against them of the covering veil of the wrath of God,- or	Deem they themselves secure from the coming on them of a pall of	Do they then feel secure from the coming to them of an all-encompassing	Do they feel secure from being overtaken by a blanket punishment from Allah, or being overtaken by the Hour,	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		of the coming against them of the (final) Hour all of a sudden while they perceive not	Allah's punishment, or the coming of the Hour suddenly while they are unaware	chastisement from Allah or from the coming to them of the hour suddenly, while they perceive not	suddenly, while they are unaware	
108		Say thou: "This is my way: I do invite unto God,- on evidence clear as the seeing with one's eyes,- I and whoever follows me. Glory to God! and never will I join gods with God!"	Say: This is my Way: I call on Allah with sure knowledge. I and whosoever followeth me - Glory be to Allah! - and I am not of the idolaters	Say: This is my way: I call to Allah, with certain knowledge -- I and those who follow me. And glory be to Allah! and I am not of the polytheists	Say, ‘This is my way. I summon to Allah with insight —I and he who follows me. Immaculate is Allah, and I am not one of the polytheists.’	c. 620 CE No direct report
109	وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَا ا نُّوحِىٓ إِلَيْهِم مِّنْ أَهْلِ لْقُرَىٰٓ أَفَلَمْ يَسِيرُو فِى لْأَرْضِ فَيَنظُرُو كَيْفَ كَانَ عَٰقِبَةُ لَّذِينَ مِن قَبْلِهِمْ وَلَدَارُ لْءَاخِرَةِ خَيْ لِّلَّذِينَ تَّقَوْ أَفَلَا تَعْقِلُونَ	Nor did We send before thee (as apostles) any but men, whom we did inspire,- (men) living in human habitations. Do they not travel through the earth, and see what was the end of those before them? But the home of the hereafter is best, for th ose who do right. Will ye not then understand	We sent not before thee (any messengers) save men whom We inspired from among the folk of the townships - Have they not travelled in the land and seen the nature of the consequence for those who were before them? And verily the abode of the Hereafter, for those who ward off (evil), is best. Have ye then no sense?	And We sent not before thee any but men, from the people of the towns, to whom We sent revelation. Have they not then travelled in the land and seen what was the end of those before them? And certainly the abode of the Hereafter is best for those who keep their duty. Do you not then understand	We did not send [any apostles] before you except as men to whom We revealed from among the people of the towns. Have they not traveled over the land so that they may observe how was the fate of those who were before them? And the abode of the Hereafter is surely better for those who are Godwary. Do you not apply reason	c. 620 CE No direct report
110		(Respite will be granted) until, when the apostles give up hope (of their people) and (come to) think that they were treated	Till, when the messengers despaired and thought that they were denied, then	Until, when the messengers despaired and (the people) thought that they were told a lie, Our	When the apostles lost hope and they thought that they had been told lies, Our help came to them, and We delivered whomever We wished, and Our	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		as liars, there reaches them Our help, and those whom We will are delivered into safety. But never will be warded off our punishment from those who are in sin	came unto them Our help, and whom We would was saved. And Our wrath cannot be warded from the guilty	help came to them, and whom We pleased was delivered. And Our punishment is not averted from the guilty people	punishment will not be averted from the guilty lot	
111	لَقَدْ كَانَ فِى قَصَصِهِمْ عِبْرَةٌ لِّأُو۟لِى ٱلْأَلْبَٰبِ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَىْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ	There is, in their stories, instruction for men endued with understanding. It is not a tale invented, but a confirmation of what went before it,- a detailed exposition of all things, and a guide and a mercy to any such as believe	In their history verily there is a lesson for men of understanding. It is no invented story but a confirmation of the existing (Scripture) and a detailed explanation of everything, and a guidance and a mercy for folk who believe	In their histories there is certainly a lesson for men of understanding. It is not a narrative which could be forged, but a verification of what is before it, and a distinct explanation of all things, and a guide and a mercy to a people who believe	There is certainly a moral in their accounts for those who possess intellect. This [Qur’a n] is not a fabricated discourse; rather it is a confirmation of what was [revealed] before it, and an elaboration of all things, and a guidance and mercy for a people who have faith	c. 620 CE No direct report

15. Al-Hijr — The Rocky Tract الحجر

Revelation order #54 · c. 620 CE · Makkah · 99 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ الٓر تِلْكَ ءَايَٰتُ الْكِتَٰبِ وَقُرْءَانٍ مُّبِينٍ	A. L. R. These are the Ayats of Revelation,- of a Qur'an that makes things clear	Alif. Lam. Ra. These are verses of the Scripture and a plain Reading	I, Allah, am the Seer. These are the verses of the Book and (of) a Qur’an that makes manifest	Alif, La m, Ra . These are the signs of the Book and a manifest Qur’a n	c. 620 CE No direct report
2	رُّبَمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ	Again and again will those who disbelieve, wish that they had bowed (to God's will) in Islam	It may be that those who disbelieve wish ardently that they were Muslims	Often will those who disbelieve wish that they were Muslims	Much will the faithless wish that they had been muslims	c. 620 CE No direct report
3	ذَرْهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ	Leave them alone, to enjoy (the good things of this life) and to please themselves: let (false) hope amuse them: soon will knowledge (undeceive them)	Let them eat and enjoy life, and let (false) hope beguile them. They will come to know	Leave them to eat and enjoy themselves, and let (false) hope beguile them, for they will soon know	Leave them to eat and enjoy and to be diverted by longings. Soon they will know	c. 620 CE No direct report
4	وَمَآ أَهْلَكْنَا مِن قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَّعْلُومٌ	Never did We destroy a population that had not a term decreed and assigned beforehand	And We destroyed no township but there was a known decree for it	And never did We destroy a town but it had a decree made known	We did not destroy any town but that it had a known term	c. 620 CE No direct report
5	مَّا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَْٔخِرُونَ	Neither can a people anticipate its term, nor delay it	No nation can outstrip its term nor can they lag behind	No people can hasten on their doom, nor can they postpone (it)	No nation can advance its time nor can it defer it	c. 620 CE No direct report
6	وَقَالُوا يَٰٓأَيُّهَا الَّذِى نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ	They say: "O thou to whom the Message is being revealed! truly thou art mad (or possessed)	And they say: O thou unto whom the Reminder is revealed, lo! thou art indeed a madman	And they say: O thou to whom the Reminder is revealed, thou art indeed mad	They said, ‘O you, to whom the Reminder has been sent down, you are indeed crazy	c. 620 CE No direct report
7		"Why bringest thou not angels to us if it be that thou hast the Truth?"	Why bringest thou not angels unto us, if thou art of the truthful	Why bringest thou not the angels to us, if thou art of the truthful	Why do you not bring us the angels should you be truthful?!’	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
8	مَا نُنَزِّلُ ٱلْمَلَٰٓئِكَةَ إِلَّا بِٱلْحَقِّ وَمَا كَانُوٓا۟ إِذًا مُّنظَرِينَ	We send not the angels down except for just cause: if they came (to the ungodly), behold! no respite would they have	We send not down the angels save with the Fact, and in that case (the disbelievers) would not be tolerated	We send not angels but with truth, and then they would not be respited	We do not send down the angels except with due reason, and then they will not be granted any respite	c. 620 CE No direct report
9	إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ	We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption)	Lo! We, even We, reveal the Reminder, and lo! We verily are its Guardian	Surely We have revealed the Reminder, and surely We are its Guardian	Indeed We have sent down the Reminder, and indeed We will preserve it	c. 620 CE No direct report
10		We did send apostles before thee amongst the religious sects of old	We verily sent (messengers) before thee among the factions of the men of old	And certainly We sent (messengers) before thee among the sects of yore	Certainly We sent [apostles] before you to former communities	c. 620 CE No direct report
11	وَمَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ	But never came an apostle to them but they mocked him	And never came there unto them a messenger but they did mock him	And there never came a messenger to them but they mocked him	and there did not come to them any apostle but that they used to deride him	c. 620 CE No direct report
12		Even so do we let it creep into the hearts of the sinners	Thus do We make it traverse the hearts of the guilty	Thus do We make it enter the hearts of the guilty -	That is how We let it pass through the hearts of the guilty	c. 620 CE No direct report
13		That they should not believe in the (Message); but the ways of the ancients have passed away	They believe not therein, though the example of the men of old hath gone before	They believe not in it; and the example of the ancients has gone before	they do not believe in it, and the precedent of the ancients has already passed	c. 620 CE No direct report
14	وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ ٱلسَّمَآءِ فَظَلُّوا۟ فِيهِ يَعْرُجُونَ	Even if We opened out to them a gate from heaven, and they were to continue (all day) ascending therein	And even if We opened unto them a gate of heaven and they kept mounting through it	And even if We open to them a gate of heaven, and they keep on ascending into it	Were We to open for them a gate of the sky, so that they could go on ascending through it	c. 620 CE No direct report
15	لَقَالُوٓا۟ إِنَّمَا سُكِّرَتْ أَبْصَٰرُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ	They would only say: "Our eyes have been intoxicated: Nay, we have been bewitched by sorcery."	They would say: Our sight is wrong - nay, but we are folk bewitched	They would say: Only our eyes have been covered over, rather we are an	they would surely say, ‘Indeed a spell has been cast on our eyes; rather we are a bewitched lot.’	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
				enchanted people		
16	وَلَقَدْ جَعَلْنَا فِى لسَّمَآءِ بُرُو ا وَزَيَّنَّٰهَا لِلنَّٰظِرِينَ	It is We Who have set out the zodiacal signs in the heavens, and made them fair-seeming to (all) beholders	And verily in the heaven we have set mansions of the stars, and We have beautified it for beholders	And certainly We have made strongholds in the heaven, and We have made it fair-seeming to the beholders	Certainly We have appointed houses in the sky and adorned them for the onlookers	c. 620 CE No direct report
17	وَحَفِظْنَٰهَا مِن كُلِّ شَيْطَٰ رَّجِيمٍ	And (moreover) We have guarded them from every evil spirit accursed	And We have guarded it from every outcast devil	And We guard it against every accursed devil	and We have guarded them from every outcast Satan	c. 620 CE No direct report
18	إِلَّا مَنِ سْتَرَقَ لسَّمْعَ فَأَتْبَعَهُ شِهَا مُّبِيِ	But any that gains a hearing by stealth, is pursued by a flaming fire, bright (to see)	Save him who stealeth the hearing, and them doth a clear flame pursue	But he who steals a hearing; so there follows him a visible flame	except someone who may eavesdrop, whereat there pursues him a manifest flame	c. 620 CE No direct report
19	وَ لْأَرْضَ مَدَدْنَٰهَا وَأَلْقَيْنَا فِيهَا رَوَٰسِىَ وَأَ بَتْنَا فِيهَا مِن كُلِّ شَىْ مَّوْزُو	And the earth We have spread out (like a carpet); set thereon mountains firm and immovable; and produced therein all kinds of things in due balance	And the earth have We spread out, and placed therein firm hills, and caused each seemly thing to grow therein	And the earth -- We have spread it out and made in it firm mountains and caused to grow in it of every suitable thing	And We spread out the earth, and cast in it firm mountains, and We grew in it every kind of balanced thing	c. 620 CE No direct report
20	وَجَعَلْنَا لَكُمْ فِيهَا مَعَٰيِشَ وَمَن لَّسْتُمْ لَهُ بِرَٰزِقِينَ	And We have provided therein means of subsistence,- for you and for those for whose sustenance ye are not responsible	And we have given unto you livelihoods therein, and unto those for whom ye provide not	And We have made in it means of subsistence for you and for him for whom you provide not	and made in it [various] means of livelihood for you and for those whom you do not provide for	c. 620 CE No direct report
21	وَإِن مِّن شَىْءٍ إِلَّا عِندَنَا خَزَآئِنُهُ وَمَا نُنَزِّلُهُ إِلَّا بِقَدَ مَّعْلُو	And there is not a thing but its (sources and) treasures (inexhaustible) are with Us; but We only send down thereof in due and ascertainable measures	And there is not a thing but with Us are the stores thereof. And we send it not down save in appointed measure	And there is not a thing but with Us are the treasures of it, and We send it not down but in a known measure	There is not a thing but that its sources are with Us, and We do not send it down except in a known measure	c. 620 CE No direct report
22	وَأَرْسَلْنَا لرِّيَٰحَ لَوَٰقِحَ فَأَنزَلْنَا مِنَ لسَّمَآءِ مَآ فَأَسْقَيْنَٰكُمُوهُ وَمَآ أَنتُمْ لَهُ بِخَٰزِنِينَ	And We send the fecundating winds, then cause the rain to descend from the sky,	And We send the winds fertilising, and cause water to descend from	And We send the winds fertilizing, then send down water from the	And We send the fertilizing winds and send down water from the sky providing it for you to	c. 620 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		therewith providing you with water (in abundance), though ye are not the guardians of its stores	the sky, and give it you to drink. It is not ye who are the holders of the store thereof	clouds, so We give it to you to drink; not is it you who store it up	drink and you are not maintainers of its resources	direct report
23		And verily, it is We Who give life, and Who give death: it is We Who remain inheritors (after all else passes away)	Lo! and it is We, even We, Who quicken and give death, and We are the Inheritor	And surely it is We, Who give life and cause death, and We are the Inheritors	Indeed it is We who give life and bring death and We are the inheritors	c. 620 CE No direct report
24		To Us are known those of you who hasten forward, and those who lag behind	And verily We know the eager among you and verily We know the laggards	And certainly We know those among you who go forward and We certainly know those who lag behind	Certainly We know the predecessors among you and certainly We know the successors	c. 620 CE No direct report
25	وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ	Assuredly it is thy Lord Who will gather them together: for He is perfect in Wisdom and Knowledge	Lo! thy Lord will gather them together. Lo! He is Wise, Aware	And surely thy Lord will gather them together. He indeed is Wise, Knowing	and indeed it is your Lord who will resurrect them. Indeed He is all-wise, all-knowing	c. 620 CE No direct report
26	وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ مِن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ	We created man from sounding clay, from mud moulded into shape	Verily We created man of potter's clay of black mud altered	And surely We created man of sounding clay, of black mud fashioned into shape	Certainly We created man out of a dry clay [drawn] from an aging mud	c. 620 CE No direct report
27		And the Jinn race, We had created before, from the fire of a scorching wind	And the jinn did We create aforetime of essential fire	And the jinn, We created before of intensely hot fire	and We created the jinn earlier out of a piercing fire	c. 620 CE No direct report
28	وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى خَٰلِقٌۢ بَشَرًا مِّن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ	Behold! thy Lord said to the angels: "I am about to create man, from sounding clay from mud moulded into shape	And (remember) when thy Lord said unto the angels: Lo! I am creating a mortal out of potter's clay of black mud altered	And when thy Lord said to the angels: I am going to create a mortal of sounding clay, of black mud fashioned into shape	When your Lord said to the angels, ‘Indeed I am going to create a human out of a dry clay [drawn] from an aging mud	c. 620 CE No direct report
29	فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُوا۟ لَهُۥ سَٰجِدِينَ	"When I have fashioned him (in due	So, when I have made him and	So when I have made him	So when I have proportioned him and	c. 620 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		proportion) and breathed into him of My spirit, fall ye down in obeisance unto him."	have breathed into him of My Spirit, do ye fall down, prostrating yourselves unto him	complete and breathed into him of My spirit, fall down making obeisance to him	breathed into him of My spirit, then fall down in prostration before him.’	No direct report
30	فَسَجَدَ ٱلْمَلَٰٓئِكَةُ كُلُّهُمْ أَجْمَعُونَ	So the angels prostrated themselves, all of them together	So the angels fell prostrate, all of them togethe	So the angels made obeisance, all of them together -	Thereat the angels prostrated, all of them together	c. 620 CE No direct report
31		Not so Iblis: he refused to be among those who prostrated themselves	Save Iblis. He refused to be among the prostrate	But Iblis (did it not). He refused to be with those who made obeisance	but not Iblis: he refused to be among those who prostrated	c. 620 CE No direct report
32		(God) said: "O Iblis! what is your reason for not being among those who prostrated themselves? "	He said: O Iblis! What aileth thee that thou art not among the prostrate	He said: O Iblis, what is the reason that thou art not with those who make obeisance	He said, ‘O Iblis! What kept you from being among those who have prostrated?’	c. 620 CE No direct report
33	قَالَ لَمْ أَكُن لِّأَسْجُدَ لِبَشَرٍ خَلَقْتَهُۥ مِن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ	(Iblis) said: "I am not one to prostrate myself to man, whom Thou didst create from sounding clay, from mud moulded into shape."	He said: I am not one to prostrate myself unto a mortal whom Thou hast created out of potter's clay of black mud altered	He said: I am not going to make obeisance to a mortal, whom Thou has created of sounding clay, of black mud fashioned into shape	Said he, ‘I will not prostrate before a human whom You have created out of a dry clay [drawn] from an aging mud.’	c. 620 CE No direct report
34	قَالَ فَٱخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ	(God) said: "Then get thee out from here; for thou art rejected, accursed	He said: Then go thou forth from hence, for lo! thou art outcast	He said: Then go forth, for surely thou art driven away	He said, ‘Begone hence, for you are indeed an outcast	c. 620 CE No direct report
35		"And the curse shall be on thee till the day of Judgment."	And lo! the curse shall be upon thee till the Day of Judgment	And surely on thee is a curse till the day of Judgment	and indeed the curse shall lie on you until the Day of Retribution.’	c. 620 CE No direct report
36	قَالَ رَبِّ فَأَنظِرْنِىٓ إِلَىٰ يَوْمِ يُبْعَثُونَ	(Iblis) said: "O my Lord! give me then respite till the Day the (dead) are raised."	He said: My Lord! Reprieve me till the day	He said: My Lord, respite me till the time	He said, ‘My Lord! Respite me till the day they will be resurrected.’	c. 620 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			when they are raised	when they are raised		direct report
37		(God) said: "Respite is granted the	He said: Then lo! thou art of those reprieve	He said: Surely thou art of the respited one	Said He, ‘You are indeed among the reprieve	c. 620 CE No direct report
38		"Till the Day of the Time appointed."	Till the Day of appointed time	Till the period of the time made known	until the day of the known time.’	c. 620 CE No direct report
39	قَالَ رَبِّ بِمَآ أَغْوَيْتَنِى لَأُزَيِّنَنَّ لَهُمْ فِى لْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ	(Iblis) said: "O my Lord! because Thou hast put me in the wrong, I will make (wrong) fair-seeming to them on the earth, and I will put them all in the wrong,	He said: My Lord! Because Thou hast sent me astray, I verily shall adorn the path of error for them in the earth, and shall mislead them every one	He said: My Lord, as Thou has judged me erring, I shall certainly make (evil) fair-seeming to them on earth, and I shall cause them all to deviate	He said, ‘My Lord! As You have consigned me to perversity, I will surely glamorize [evil] for them on the earth, and I will surely pervert them, al	c. 620 CE No direct report
40		"Except Thy servants among them, sincere and purified (by Thy Grace)."	Save such of them as are Thy perfectly devoted slaves	Except Thy servants from among them, the purified ones	except Your exclusive servants among them.’	c. 620 CE No direct report
41	قَالَ هَٰذَا صِرَٰطٌ عَلَىَّ مُسْتَقِيمٌ	(God) said: "This (way of My sincere servants) is indeed a way that leads straight to Me	He said: This is a right course incumbent upon Me	He said: This is a right way with Me	He said, ‘This is the path [leading] straight to Me	c. 620 CE No direct report
42		"For over My servants no authority shalt thou have, except such as put themselves in the wrong and follow thee."	Lo! as for My slaves, thou hast no power over any of them save such of the froward as follow thee	As regards My servants, thou has no authority over them except such of the deviators as follow thee	Indeed as for My servants you do not have any authority over them, except the perverse who follow you	c. 620 CE No direct report
43	وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ	And verily, Hell is the promised abode for them all	And lo! for all such, hell will be the promised place	And surely hell is the promised place for them all -	and indeed hell is the tryst of them all	c. 620 CE No direct report
44	لَهَا سَبْعَةُ أَبْوَٰبٍ لِّكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُومٌ	To it are seven gates: for each of those gates	It hath seven gates, and each	It has seven gates. For each	It has seven gates, and to each gate belongs a	c. 620 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		is a (special) class (of sinners) assigned	gate hath an appointed portion	gate is an appointed portion of them	separate portion of them.’	No direct report
45	إِنَّ لْمُتَّقِينَ فِى جَنَّٰ وَعُيُونٍ	The righteous (will be) amid gardens and fountains (of clear-flowing water)	Lo! those who ward off (evil) are among gardens and watersprings	Surely those who keep their duty are in Gardens and fountains	Indeed the Godwary will be amid gardens and springs	c. 620 CE No direct report
46	دْخُلُوهَا بِسَلَٰمٍ ءَامِنِينَ	(Their greeting will be): "Enter ye here in peace and security."	(And it is said unto them): Enter them in peace, secure	Enter them in peace, secure	‘‘Enter it in peace and safety!’&rsquo	c. 620 CE No direct report
47	وَنَزَعْنَا مَا فِى صُدُورِهِم مِّنْ غِلٍّ إِخْوَٰنًا عَلَىٰ سُرُ مُّتَقَٰبِلِينَ	And We shall remove from their hearts any lurking sense of injury: (they will be) brothers (joyfully) facing each other on thrones (of dignity)	And We remove whatever rancour may be in their breasts. As brethren, face to face, (they rest) on couches raised	And We shall root out whatever of rancour is in their breasts -- as brethren, on raised couches, face to face	We will remove whatever rancour there is in their breasts; [intimate like] brothers, [they will be reclining] on couches, facing one another	c. 620 CE No direct report
48	لَا يَمَسُّهُمْ فِيهَا نَصَ وَمَا هُم مِّنْهَا بِمُخْرَجِينَ	There no sense of fatigue shall touch them, nor shall they (ever) be asked to leave	Toil cometh not unto them there, nor will they be expelled from thence	Toil afflicts them not therein, nor will they be ejected therefrom	Therein neither weariness shall touch them, nor will they [ever] be expelled from it	c. 620 CE No direct report
49		Tell My servants that I am indeed the Oft-forgiving, Most Merciful	Announce, (O Muhammad) unto My slaves that verily I am the Forgiving, the Merciful	Inform My servants that I am the Forgiving, the Merciful	Inform my servants that I am indeed the All-forgiving, the All-merciful	c. 620 CE No direct report
50		And that My Penalty will be indeed the most grievous Penalty	And that My doom is the dolorous doom	And that My chastisement -- that is the painful chastisement	and that My punishment is a painful punishment	c. 620 CE No direct report
51	وَنَبِّئْهُمْ عَن ضَيْفِ إِبْرَٰهِيمَ	Tell them about the guests of Abraham	And tell them of Abraham's guests	And inform them of the guests of Abraham	And inform them about the guests of Abraham	c. 620 CE No direct report
52	إِذْ دَخَلُو عَلَيْهِ فَقَالُو سَلَٰ ا قَالَ إِنَّا مِنكُمْ وَجِلُونَ	When they entered his presence and said, "Peace!" He	(How) when they came in unto him, and said: Peace. He	When they entered upon him, they said, Please! He said:	when they entered into his presence and said, ‘Peace!’ He said, ‘We are	c. 620 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		said, "We feel afraid of you!"	said: Lo! we are afraid of you	We are afraid of you	indeed afraid of you.’	direct report
53	قَالُو لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلٰمٍ عَلِيمٍ	They said: "Fear not! We give thee glad tidings of a son endowed with wisdom."	They said: Be not afraid! Lo! we bring thee good tidings of a boy possessing wisdom	They said: Be not afraid, we give thee good news of a boy, possessing knowledge	They said, ‘Do not be afraid. Indeed we give you the good news of a wise son.’	c. 620 CE No direct report
54	قَالَ أَبَشَّرْتُمُونِى عَلَىٰٓ أَن مَّسَّنِىَ ٱلْكِبَرُ فَبِمَ تُبَشِّرُونَ	He said: "Do ye give me glad tidings that old age has seized me? Of what, then, is your good news?"	He said: Bring ye me good tidings (of a son) when old age hath overtaken me? Of what then can ye bring good tidings	He said: Do you give me good news when old age has come upon me? Of what then do you give me good news	He said, ‘Do you give me good news though old age has befallen me? What is the good news that you bring me?’	c. 620 CE No direct report
55		They said: "We give thee glad tidings in truth: be not then in despair!"	They said: We bring thee good tidings in truth. So be not thou of the despairing	They said: We give thee good news with truth, so be not thou of the despairing ones	They said, ‘We bring you good news in truth; so do not be among the despondent.’	c. 620 CE No direct report
56		He said: "And who despairs of the mercy of his Lord, but such as go astray? "	He said: And who despaireth of the mercy of his Lord save those who are astray	He said: And who despairs of the mercy of his Lord but the erring ones	He said, ‘Who despairs of his Lord’s mercy except those who are astray?!’	c. 620 CE No direct report
57		Abraham said: "What then is the business on which ye (have come), O ye messengers (of God)? "	He said: And afterward what is your business, O ye messengers (of Allah)	He said: What is your business, then, O messengers	He said, ‘O messengers, what is now your errand?’	c. 620 CE No direct report
58	قَالُوٓ إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْ مٍّ مُّجْرِمِينَ	They said: "We have been sent to a people (deep) in sin	They said: We have been sent unto a guilty folk	They said: We have been sent to a guilty people	They said, ‘We have been sent toward a guilty people	c. 620 CE No direct report
59	إِلَّآ ءَالَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ	"Excepting the adherents of Lut: them we are certainly (charged) to save (from harm),- All	(All) save the family of Lot. Them we shall deliver every one	Except Lot’s followers. We shall deliver them all	[who shall perish] except the family of Lot. We will indeed deliver all of them	c. 620 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
60		"Except his wife, who, We have ascertained, will be among those who will lag behind."	Except his wife, of whom We had decreed that she should be of those who stay behind	Except his wife: We ordained that she shall surely be of those who remain behind	except his wife, [who], We have ordained, will indeed be among those who remain behind.’	c. 620 CE No direct report
61		At length when the messengers arrived among the adherents of Lut	And when the messengers came unto the family of Lot	So when the messengers came to Lot’s followers	So when the messengers came to Lot’s family	c. 620 CE No direct report
62	قَالَ إِنَّكُمْ قَوْ مٌ مُّنكَرُونَ	He said: "Ye appear to be uncommon folk."	He said: Lo! ye are folk unknown (to me)	He said: Surely you are an unknown people	he said, ‘You are indeed strangers [to me].&rsquo	c. 620 CE No direct report
63	قَالُو بَلْ جِئْنَٰكَ بِمَا كَانُو فِيهِ يَمْتَرُونَ	They said: "Yea, we have come to thee to accomplish that of which they doubt	They said: Nay, but we bring thee that concerning which they keep disputing	They said: Nay, we have come to thee with that about which they disputed	They said, ‘Rather we bring you what they used to doubt	c. 620 CE No direct report
64	وَأَتَيْنَٰكَ بِ لْحَقِّ وَإِنَّا لَصَٰدِقُونَ	"We have brought to thee that which is inevitably due, and assuredly we tell the truth	And bring thee the Truth, and lo! we are truth-tellers	And we have come to thee with the truth, and we are surely truthful	We bring you the truth, and indeed we speak truly	c. 620 CE No direct report
65	فَأَسْرِ بِأَهْلِكَ بِقِطْ عٍ مِّنَ لَّيْلِ وَ تَّبِعْ أَدْبَرَهُمْ وَلَا يَلْتَفِتْ مِنكُمْ أَحَ دٌ وَ مْضُو حَيْثُ تُؤْمَرُونَ	"Then travel by night with thy household, when a portion of the night (yet remains), and do thou bring up the rear: let no one amongst you look back, but pass on whither ye are ordered."	So travel with thy household in a portion of the night, and follow thou their backs. Let none of you turn round, but go whither ye are commanded	So travel with thy followers for a part of the night and thyself follow their rear; and let not any one of you turn round, and go whither you are commanded	Take your family in a watch of the night; and follow in their rear, and none of you should turn round, and proceed as you are bidden.’	c. 620 CE No direct report
66	وَقَضَيْنَآ إِلَيْهِ ذَٰلِكَ لْأَمْرَ أَنَّ دَابِرَ هَٰٓؤُلَآءِ مَقْطُو عٌ مُّصْبِحِينَ	And We made known this decree to him, that the last remnants of those (sinners) should be cut off by the morning	And We made plain the case to him, that the root of them (who did wrong) was to be cut at early morn	And We made known to him this decree, that the roots of these should be cut off in the morning	We apprised him of the matter that these will be rooted out by dawn	c. 620 CE No direct report
67	وَجَآءَ أَهْلُ لْمَدِينَةِ يَسْتَبْشِرُونَ	The inhabitants of the city came in (mad) joy	And the people of the city came,	And the people of the town came	The people of the city came, rejoicing	c. 620 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		(at news of the young men)	rejoicing at the news (of new arrivals)	rejoicing		No direct report
68	قَالَ إِنَّ هَٰؤُلَآءِ ضَيْفِى فَلَا تَفْضَحُونِ	Lut said: "These are my guests: disgrace me not	He said: Lo! they are my guests. Affront me not	He said: These are my guests, so disgrace me not	He said, ‘These are indeed my guests. Do not bring dishonour on me	c. 620 CE No direct report
69	وَ ٱتَّقُوا۟ ٱللَّهَ وَلَا تُخْزُونِ	"But fear God, and shame me not."	And keep your duty to Allah, and shame me not	And keep your duty to Allah and shame me not	Be wary of Allah and do not humiliate me.’	c. 620 CE No direct report
70		They said: "Did we not forbid thee (to speak) for all and sundry?"	They said; Have we not forbidden you from (entertaining) anyone	They said: Did we not forbid thee from (entertaining) people	They said, ‘Did we not forbid you from [defending] strangers?’	c. 620 CE No direct report
71	قَالَ هَٰؤُلَآءِ بَنَاتِىٓ إِن كُنتُمْ فَٰعِلِينَ	He said: "There are my daughters (to marry), if ye must act (so)."	He said: Here are my daughters, if ye must be doing (so)	He said: These are my daughters, if you will do (aught)	He said, ‘These are my daughters, [marry them] if you should do anything.’	c. 620 CE No direct report
72	لَعَمْرُكَ إِنَّهُمْ لَفِى سَكْرَتِهِمْ يَعْمَهُونَ	Verily, by thy life (O Prophet), in their wild intoxication, they wander in distraction, to and fro	By thy life (O Muhammad) they moved blindly in the frenzy of approaching death	By thy life! they blindly wandered on in their frenzy	By your life, they were bewildered in their drunkenness	c. 620 CE No direct report
73	فَأَخَذَتْهُمُ ٱلصَّيْحَةُ مُشْرِقِينَ	But the (mighty) Blast overtook them before morning	Then the (Awful) Cry overtook them at the sunrise	So the cry overtook them at sunrise	So the Cry seized them at sunrise	c. 620 CE No direct report
74	فَجَعَلْنَا عَٰلِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّن سِجِّيلٍ	And We turned (the cities) upside down, and rained down on them brimstones hard as baked clay	And We utterly confounded them, and We rained upon them stones of heated clay	Thus We turned it upside down and rained upon them hard stones	and We made its topmost part its nethermost, and rained on them stones of shale	c. 620 CE No direct report
75	إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّلْمُتَوَسِّمِينَ	Behold! in this are Signs for those who by tokens do understand	Lo! therein verily are portents for	Surely in this are signs for those who take a lesson	There are indeed signs in that for the percipient	c. 620 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			those who read the signs			direct report
76	وَإِنَّهَا لَبِسَبِيلٍ مُّقِيمٍ	And the (cities were) right on the high-road	And lo! it is upon a road still uneffaced	And it is on a road that still abides	Indeed it is on a standing road	c. 620 CE No direct report
77	إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّلْمُؤْمِنِينَ	Behold! in this is a sign for those who believed	Lo! therein is indeed a portent for believers	Verily therein is a sign for the believers	and there is indeed a sign in that for the faithful	c. 620 CE No direct report
78	وَإِن كَانَ أَصْحَٰبُ لْأَيْكَةِ لَظَٰلِمِينَ	And the Companions of the Wood were also wrong-doers	And the dwellers in the wood indeed were evil-doers	And the dwellers of the thicket were indeed iniquitous	Indeed the inhabitants of Aykah were wrongdoers	c. 620 CE No direct report
79	فَ نتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ	So We exacted retribution from them. They were both on an open highway, plain to see	So we took vengeance on them; and lo! they both are on a high-road plain to see	So We inflicted retribution on them. And they are both on an open high road	So We took vengeance on them, and indeed the two of them are on an open highway	c. 620 CE No direct report
80		The Companions of the Rocky Tract also rejected the apostles	And the dwellers in Al-Hijr denied (Our) messengers	And the dwellers of the Rock indeed rejected the messengers	Certainly the inhabitants of á¸ijr denied the apostles	c. 620 CE No direct report
81	وَءَاتَيْنَٰهُمْ ءَايَٰتِنَا فَكَانُو عَنْهَا مُعْرِضِينَ	We sent them Our Sings, but they persisted in turning away from them	And we gave them Our revelations, but they were averse to them	And We gave them Our messages, but they turned away from them	We had given them Our signs but they disregarded them	c. 620 CE No direct report
82	وَكَانُو يَنْحِتُونَ مِنَ لْجِبَالِ بُيُوتًا ءَامِنِينَ	Out of the mountains did they hew (their) edifices, (feeling themselves) secure	And they used to hew out dwellings from the hills, (wherein they dwelt) secure	And they hewed houses in the mountains, in security	They used to hew out dwellings from mountains feeling secure	c. 620 CE No direct report
83	فَأَخَذَتْهُمُ لصَّيْحَةُ مُصْبِحِينَ	But the (mighty) Blast seized them of a morning	But the (Awful) Cry overtook them at the morning hour	So the cry overtook them in the morning	So the Cry seized them at dawn	c. 620 CE No direct report
84	فَمَآ أَغْنَىٰ عَنْهُم مَّا كَانُو يَكْسِبُونَ	And of no avail to them was all that they did	And that which they were wont	And what they earned availed	and what they used to earn did not avail them	c. 620 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		(with such art and care)	to count as gain availed them not	them not		No direct report
85		We created not the heavens, the earth, and all between them, but for just ends. And the Hour is surely coming (when this will be manifest). So overlook (any human faults) with gracious forgiveness	We created not the heavens and the earth and all that is between them save with truth, and lo! the Hour is surely coming. So forgive, (O Muhammad), with a gracious forgiveness	And We created not the heavens and the earth and what is between them but with truth. And the Hour is surely coming, so turn away with kindly forgiveness	We did not create the heavens and the earth and whatever is between them except with reason, and indeed the Hour is bound to come. So forbear with a graceful forbearance	c. 620 CE No direct report
86		For verily it is thy Lord who is the Master-Creator, knowing all things	Lo! Thy Lord! He is the All-Wise Creator	Surely thy Lord -- He is the Creator, the Knower	Indeed your Lord is the All-creator, the All-knowing	c. 620 CE No direct report
87		And We have bestowed upon thee the Seven Oft-repeated (verses) and the Grand Qur'an	We have given thee seven of the oft-repeated (verses) and the great Qur'an	And certainly We have given thee seven oft-repeated (verses) and the grand Qur’an	Certainly We have given you [the surah of] the seven oft-repeated verses and the great Qur’a n	c. 620 CE No direct report
88	لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَٰ ا مِّنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَ خْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ	Strain not thine eyes. (Wistfully) at what We have bestowed on certain classes of them, nor grieve over them: but lower thy wing (in gentleness) to the believers	Strain not thine eyes toward that which We cause some wedded pairs among them to enjoin, and be not grieved on their account, and lower thy wing (in tenderness) for the believers	Strain not thine eyes at what We have given certain classes of them to enjoy, and grieve not for them, and make thyself gentle to the believers	Do not extend your glance toward what We have provided to certain groups of them, and do not grieve for them, and lower your wing to the faithful	c. 620 CE No direct report
89		And say: "I am indeed he that warneth openly and without ambiguity,"	And say: Lo! I, even I, am a plain warner	And say: I am indeed the plain Wagner	and say, ‘I am indeed a manifest warner.’	c. 620 CE No direct report
90		(Of just such wrath) as We sent down on those	Such as We send down for those	Like as We sent down on them who took oaths	Even as We sent down on the dividers	c. 620 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		who divided (Scripture into arbitrary parts),	who make division			direct report
91	لَّذِينَ جَعَلُو لْقُرْءَانَ عِضِينَ	(So also on such) as have made Qur'an into shreds (as they please)	Those who break the Qur'an into parts	Those who divided the Qur’an into parts	who reduced the Qur’a n into pieces	c. 620 CE No direct report
92	فَوَرَبِّكَ لَنَسْـَٔلَنَّهُمْ أَجْمَعِينَ	Therefore, by the Lord, We will, of a surety, call them to account	Them, by thy Lord, We shall question, every one	So, by thy Lord! We shall question them all	by your Lord, We will question them al	c. 620 CE No direct report
93	عَمَّا كَانُو يَعْمَلُونَ	For all their deeds	Of what they used to do	As to what they did	concerning what they used to do	c. 620 CE No direct report
94		Therefore expound openly what thou art commanded, and turn away from those who join false gods with God	So proclaim that which thou art commanded, and withdraw from the idolaters	Therefore declare openly what thou art commanded, and turn away from he polytheists	So proclaim what you have been commanded, and turn away from the polytheists	c. 620 CE No direct report
95		For sufficient are We unto thee against those who scoff,	Lo! We defend thee from the scoffers	Surely We are sufficient for thee against the scoffers -	Indeed We will suffice you against the derider	c. 620 CE No direct report
96	لَّذِينَ يَجْعَلُونَ مَعَ للَّهِ إِلَٰهًا ءَاخَرَ فَسَوْفَ يَعْلَمُونَ	Those who adopt, with God, another god: but soon will they come to know	Who set some other god along with Allah. But they will come to know	Those who set up another god with Allah; so they will come to know	—those who set up besides Allah another god. Soon they will know	c. 620 CE No direct report
97	وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ	We do indeed know how thy heart is distressed at what they say	Well know We that thy bosom is oppressed by what they say	And We know indeed that thy breast straitens at what they say	Certainly We know that you become upset because of what they say	c. 620 CE No direct report
98		But celebrate the praises of thy Lord, and be of those who prostrate themselves in adoration	But hymn the praise of thy Lord, and be of those who make prostration (unto Him)	So celebrate the praise of thy Lord, and be of those who make obeisance	So celebrate the praise of your Lord and be among those who prostrate	c. 620 CE No direct report
99		And serve thy Lord until there come unto	And serve thy Lord till the	And serve thy Lord, until there	and worship your Lord until certainty comes to	c. 620 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		thee the Hour that is Certain	Inevitable cometh unto thee	comes to thee that which is certain	you	No direct report

6. Al-An'am — The Cattle الأنعام

Revelation order #55 · c. 621 CE · Makkah · 165 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ	Praise be God, Who created the heavens and the earth, and made the darkness and the light. Yet those who reject Faith hold (others) as equal, with their Guardian-Lord	Praise be to Allah, Who hath created the heavens and the earth, and hath appointed darkness and light. Yet those who disbelieve ascribe rivals unto their Lord	Praise be to Allah, Who created the heavens and the earth, and made darkness and light. Yet those who disbelieve set up equals to their Lord	All praise belongs to Allah who created the heavens and the earth and made the darknesses and the light. Yet the faithless equate [others] with their Lord	c. 621 CE No direct report
2	هُوَ الَّذِي خَلَقَكُم مِّن طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِندَهُ ثُمَّ أَنتُمْ تَمْتَرُونَ	He it is created you from clay, and then decreed a stated term (for you). And there is in His presence another determined term; yet ye doubt within yourselves	He it is Who hath created you from clay, and hath decreed a term for you. A term is fixed with Him. Yet still ye doubt	He it is Who created you from clay, then He decreed a term. And there is a term named with Him; still you doubt	It is He who created you from clay, then ordained the term [of your life] —the specified term is with Him— and yet you are in doubt	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
3	وَهُوَ ٱللَّهُ فِى ٱلسَّمَٰوَٰتِ وَفِى ٱلْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ	And He is God in the heavens and on earth. He knoweth what ye hide, and what ye reveal, and He knoweth the (recompense) which ye earn (by your deeds)	He is Allah in the heavens and in the earth. He knoweth both your secret and your utterance, and He knoweth what ye earn	And He is Allah in the heavens and in the earth. He knows your secret (thoughts) and your open (words), and He knows what you earn	He is Allah in the heavens and on the earth: He knows your secret and your overt [matters], and He knows what you earn	c. 621 CE No direct report
4	وَمَا تَأْتِيهِم مِّنْ ءَايَةٍ مِّنْ ءَايَٰتِ رَبِّهِمْ إِلَّا كَانُو عَنْهَا مُعْرِضِينَ	But never did a single one of the signs of their Lord reach them, but they turned away therefrom	Never came there unto them a revelation of the revelations of Allah but they did turn away from it	And there comes not to them any message of the messages of their Lord but they turn away from it	There did not come to them any sign from among the signs of their Lord, but that they used to disregard it	c. 621 CE No direct report
5	فَقَدْ كَذَّبُو بِ ٱلْحَقِّ لَمَّا جَآءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَ بَٰٓؤُ مَا كَانُو بِهِ يَسْتَهْزِءُونَ	And now they reject the truth when it reaches them: but soon shall they learn the reality of what they used to mock at	And they denied the truth when it came unto them. But there will come unto them the tidings of that which they used to deride	So they rejected the truth when it came to them, but soon will come to them the news of that which they mocked	They certainly denied the truth when it came to them, but soon there will come to them the news of what they have been deriding	c. 621 CE No direct report
6	أَلَمْ يَرَوْ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْ مَّكَّنَّٰهُمْ فِى ٱلْأَرْضِ مَا لَمْ نُمَكِّن لَّكُمْ وَأَرْسَلْنَا ٱلسَّمَآءَ عَلَيْهِم مِّدْرَا ا وَجَعَلْنَا ٱلْأَنْهَٰرَ تَجْرِى مِن تَحْتِهِمْ فَأَهْلَكْنَٰهُم بِذُنُوبِهِمْ وَأَنشَأْنَا مِ بَعْدِهِمْ قَرْنًا ءَاخَرِينَ	See they not how many of those before them We did destroy?- generations We had established on the earth, in strength such as We have not given to you - for whom We poured out rain from the skies in abundance, and gave (fertile) streams flowing beneath their (feet): yet for their sins We destroyed them, and raised in their wake fresh generations (to succeed them)	See they not how many a generation We destroyed before them, whom We had established in the earth more firmly than We have established you, and We shed on them abundant showers from the sky, and made the rivers flow beneath them. Yet we destroyed them for their sins, and created after them another generation	See they not how many a generation We destroyed before them, whom We had established in the earth as We have not established you, and We sent the clouds pouring abundant rain on them, and We made the rivers flow beneath them? Then We destroyed them for their sins, and raised up after them another generation	Have they not regarded how many a generation We have destroyed before them whom We had granted power in the land in respects that We did not grant you, and We sent abundant rains for them from the sky and made streams run for them. Then We destroyed them for their sins, and brought forth another generation after them	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
7	وَلَوْ نَزَّلْنَا عَلَيْكَ كِتٰبًا فِى قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ ٱلَّذِينَ كَفَرُوٓا إِنْ هٰذَآ إِلَّا سِحْرٌ مُّبِينٌ	If We had sent unto thee a written (message) on parchment, so that they could touch it with their hands, the Unbelievers would have been sure to say: "This is nothing but obvious magic!"	Had we sent down unto thee (Muhammad) (actual) writing upon parchment, so that they could feel it with their hands, those who disbelieve would have said: This is naught else than mere magic	And if We had sent down to thee a writing on paper, then they had touched it with their hands, those who disbelieve would have said: This is nothing but clear enchantment	Had We sent down to you a Book on paper so they could touch it with their [own] hands, [still] the faithless would have said, ‘This is nothing but plain magic.’	c. 621 CE No direct report
8	وَقَالُوا لَوْلَآ أُنزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنزَلْنَا مَلَكًا لَّقُضِىَ ٱلْأَمْرُ ثُمَّ لَا يُنظَرُونَ	They say: "Why is not an angel sent down to him?" If we did send down an angel, the matter would be settled at once, and no respite would be granted them	They say: Why hath not an angel been sent down unto him? If We sent down an angel, then the matter would be judged; no further time would be allowed them (for reflection)	And they say: Why has not an angel been sent down to him? And if We send down an angel, the matter would be decided and then they would not be respited	And they say, ‘Why has not an angel been sent down to him?’ Were We to send down an angel, the matter would surely be decided, and then they would not be granted any respite	c. 621 CE No direct report
9	وَلَوْ جَعَلْنَٰهُ مَلَكًا لَّجَعَلْنَٰهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِم مَّا يَلْبِسُونَ	If We had made it an angel, We should have sent him as a man, and We should certainly have caused them confusion in a matter which they have already covered with confusion	Had we appointed him (Our messenger) an angel, We assuredly had made him (as) a man (that he might speak to men); and (thus) obscured for them (the truth) they (now) obscure	And if We had made him an angel, We would certainly have made him a man, and (thus) made confused to them what they confuse	And had We made him an angel, We would have surely made him a man, and We would have surely confounded them in regard to [the truth] that they confound	c. 621 CE No direct report
10	وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِٱلَّذِينَ سَخِرُوا مِنْهُم مَّا كَانُوا بِهِۦ يَسْتَهْزِءُونَ	Mocked were (many) apostles before thee; but their scoffers were hemmed in by the thing that they mocked	Messengers (of Allah) have been derided before thee, but that whereat they scoffed surrounded such of them as did deride	And certainly messengers before thee were derided but that which they derided encompassed those of them who scoffed	Apostles were certainly derided before you. Then those who ridiculed them were besieged by what they used to deride	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
11		Say: "Travel through the earth and see what was the end of those who rejected Truth."	Say (unto the disbelievers): Travel in the land, and see the nature of the consequence for the rejecters	Say: Travel in the land, then see what was the end of the rejectors	Say, ‘Travel over the land, and then observe how was the fate of the deniers.’	c. 621 CE No direct report
12	قُل لِّمَن مَّا فِى لسَّمَٰوَٰتِ وَ لْأَرْضِ قُل لِّلَّهِ كَتَبَ عَلَىٰ نَفْسِهِ لرَّحْمَةَ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ لْقِيَٰمَةِ لَا رَيْبَ فِيهِ لَّذِينَ خَسِرُوٓ أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ	Say: "To whom belongeth all that is in the heavens and on earth? " Say: "To God. He hath inscribed for Himself (the rule of) Mercy. That He will gather you together for the Day of Judgment, there is no doubt whatever. It is they who have lost t heir own souls, that will not believe	Say: Unto whom belongeth whatsoever is in the heavens and the earth? Say: Unto Allah. He hath prescribed for Himself mercy, that He may bring you all together to the Day of Resurrection whereof there is no doubt. Those who ruin their souls will not believe	Say: To whom belongs whatever is in the heavens and the earth? Say: To Allah. He has ordained mercy on Himself. He will certainly gather you on the Resurrection day -- there is no doubt about it. Those who have lost their souls will not believe	Say, ‘To whom belongs whatever is in the heavens and the earth? ’ Say, ‘To Allah. He has made mercy incumbent upon Himself. He will surely gather you on the Day of Resurrection, in which there is no doubt. Those who have ruined their souls will not have faith.’	c. 621 CE No direct report
13		To him belongeth all that dwelleth (or lurketh) in the night and the day. For he is the one who heareth and knoweth all things."	Unto Him belongeth whatsoever resteth in the night and the day. He is the Hearer, the Knower	And to Him belongs whatever dwells in the night and the day. And He is the Hearing, the Knowing	To Him belongs whatever abides in the night and the day, and He is the All-hearing, the All-knowing	c. 621 CE No direct report
14		Say: "Shall I take for my protector any other than God, the Maker of the heavens and the earth? And He it is that feedeth but is not fed." Say: "Nay! but I am commanded to be the first of those who bow to God (in Islam), and be not thou of the company of those who join gods with God."	Say: Shall I choose for a protecting friend other than Allah, the Originator of the heavens and the earth, Who feedeth and is never fed? Say: I am ordered to be the first to surrender (unto Him). And be not thou (O	Say: Shall I take for a friend other than Allah, the Originator of the heavens and the earth, and He feeds and is not fed? Say: I am commanded to be the first of those who submit. And be thou not of the polytheists	Say, ‘Shall I take for guardian [anyone] other than Allah, the originator of the heavens and the earth, who feeds and is not fed? ’ Say, ‘I have been commanded to be the first of those who submit [to Allah],’ and never be one of the polytheists	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			Muhammad) of the idolaters			
15	قُلْ إِنِّىٓ أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ	Say: "I would, if I disobeyed my Lord, indeed have fear of the penalty of a Mighty Day	Say: I fear, if I rebel against my Lord, the retribution of an Awful Day	Say: Surely I fear, if I disobey my Lord, the chastisement of a grievous day	Say, ‘Indeed, should I disobey my Lord, I fear the punishment of a tremendous day.’	c. 621 CE No direct report
16		"On that day, if the penalty is averted from any, it is due to God's mercy; And that would be (Salvation), the obvious fulfilment of all desire	He from whom (such retribution) is averted on that day, (Allah) hath in truth had mercy on him. That will be the signal triumph	He from whom it is averted on that day, Allah indeed has had mercy on him. And this is a manifest achievement	Whoever is spared of it on that day, He has certainly been merciful to him, and that is the manifest success	c. 621 CE No direct report
17	وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ وَإِن يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ	"If God touch thee with affliction, none can remove it but He; if He touch thee with happiness, He hath power over all things	If Allah touch thee with affliction, there is none that can relieve therefrom save Him, and if He touch thee with good fortune (there is none that can impair it); for He is Able to do all things	And if Allah touch thee with affliction, there is none to remove it but He. And if He touch thee with good, He is Possessor of power over all things	Should Allah visit you with some distress there is no one to remove it except Him; and should He bring you some good, then He has power over all things	c. 621 CE No direct report
18		"He is the irresistible, (watching) from above over His worshippers; and He is the Wise, acquainted with all things."	He is the Omnipotent over His slaves, and He is the Wise, the Knower	And He is the Supreme, above His servants. And He is the Wise, the Aware	And He is the All-dominant over His servants, and He is the All-wise, the All-aware	c. 621 CE No direct report
19	قُلْ أَىُّ شَىْءٍ أَكْبَرُ شَهَٰدَةً قُلِ ٱللَّهُ شَهِيدٌۢ بَيْنِى وَبَيْنَكُمْ وَأُوحِىَ إِلَىَّ هَٰذَا ٱلْقُرْءَانُ لِأُنذِرَكُم بِهِۦ وَمَنۢ بَلَغَ أَئِنَّكُمْ لَتَشْهَدُونَ أَنَّ مَعَ ٱللَّهِ ءَالِهَةً أُخْرَىٰ قُل لَّآ أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَٰهٌ وَٰحِدٌ وَإِنَّنِى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ	Say: "What thing is most weighty in evidence?" Say: "God is witness between me and you; This Qur'an hath been revealed to me by inspiration, that I may warn you and all whom it reaches. Can ye possibly bear witness that besides God there is an other God?" Say:	Say (O Muhammad): What thing is of most weight in testimony? Say: Allah is Witness between me and you. And this Qur'an hath been inspired in me, that I may warn therewith you and whomsoever	Say: What thing is the weightiest in testimony? Say: Allah is witness between you and me. And this Qur’an has been revealed to me that with it I may warn you and whomsoever it reaches. Do you really bear witness	Say, ‘What thing is greatest as witness?’ Say, ‘Allah! [He is] witness between me and you, and this Qur’a n has been revealed to me that I may warn thereby you and whomever it may reach.’ ‘Do you indeed bear witness that there are other gods besides Allah?’ Say,	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		"Nay! I cannot bear witness!" Say: "But in truth He is the one God, and I truly am innocent of (your blasphemy of) joining others with Him."	it may reach. Do ye in sooth bear witness that there are gods beside Allah? Say: I bear no such witness. Say: He is only One Allah. Lo! I am innocent of that which ye associate (with Him)	that there are other gods with Allah? Say: I bear not witness. Say: He is only One God, and surely I am innocent that which you set up (with Him)	‘I do not bear witness [to any such thing].’ Say, ‘Indeed He is the One God, and I indeed disown what you associate [with Him].&rsquo	
20	ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ أَبْنَآءَهُمُ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ	Those to whom We have given the Book know this as they know their own sons. Those who have lost their own souls refuse therefore to believe	Those unto whom We gave the Scripture recognise (this revelation) as they recognise their sons. Those who ruin their own souls will not believe	Those whom We have given the Book recognize him as they recognize their sons. Those who have lost their souls -- they will not believe	Those whom We have given the Book recognize him just as they recognize their sons. Those who have ruined their souls will not have faith	c. 621 CE No direct report
21		Who doth more wrong than he who inventeth a lie against God or rejecteth His sings? But verily the wrong-doers never shall prosper	Who doth greater wrong than he who inventeth a lie against Allah or denieth His revelations? Lo! the wrongdoers will not be successful	And who is more unjust than he who forges a lie against Allah or gives the lie to His messages? Surely the wrongdoers will not be successful	Who is a greater wrongdoer than him who fabricates a lie against Allah, or denies His signs? Indeed the wrongdoers will not be felicitous	c. 621 CE No direct report
22	وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوٓا۟ أَيْنَ شُرَكَآؤُكُمُ ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ	One day shall We gather them all together: We shall say to those who ascribed partners (to Us): "Where are the partners whom ye (invented and) talked about?"	And on the day We gather them together We shall say unto those who ascribed partners (unto Allah): Where are (now) those partners of your make-believe	And on the day We gather them all together, then We shall say to those who set up gods (with Allah); Where are your associate-gods whom you asserted	On the day when We gather them all together, We shall say to those who ascribed partners [to Allah] ‘Where are your partners that you used to claim?’	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
23	ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ إِلَّآ أَن قَالُو وَ ٱللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ	There will then be (left) no subterfuge for them but to say: "By God our Lord, we were not those who joined gods with God."	Then will they have no contention save that they will say: By Allah, our Lord, we never were idolaters	Then their excuse would be nothing but that they would say: By Allah, our Lord! we were not polytheists	Then their only excuse will be to say, ‘By Allah, our Lord, we were not polytheists.’	c. 621 CE No direct report
24	نظُرْ كَيْفَ كَذَبُو عَلَىٰٓ أَنفُسِهِمْ وَضَلَّ عَنْهُم مَّا كَانُو يَفْتَرُونَ	Behold! how they lie against their own souls! But the (lie) which they invented will leave them in the lurch	See how they lie against themselves, and (how) the thing which they devised hath failed them	See how they lie against their own souls, and that which they forged shall fail them	Look, how they forswear themselves, and what they used to fabricate has forsaken them	c. 621 CE No direct report
25		Of them there are some who (pretend to) listen to thee; but We have thrown veils on their hearts, So they understand it not, and deafness in their ears; if they saw every one of the signs, not they will believe in them; in so much that when th ey come to thee, they (but) dispute with thee; the Unbelievers say: "These are nothing but tales of the ancients."	Of them are some who listen unto thee, but We have placed upon their hearts veils, lest they should understand, and in their ears a deafness. If they saw every token they would not believe therein; to the point that, when they come unto thee to argue with thee, the disbelievers say: This is naught else than fables of the men of old	And of them is he who hearkens to thee and We have cast veils over their hearts so that they understand it not and a deafness into their ears. And (even) if they see every sign they will not believe in it. So much so that when they come to thee they only dispute with thee -- those who disbelieve say: This is naught but stories of the ancients	There are some of them who prick up their ears at you, but We have cast veils on their hearts lest they should understand it, and a deafness into their ears; and though they should see every sign, they will not believe in it. When they come to you, to dispute with you, the faithless say, ‘These are nothing but myths of the ancients.’	c. 621 CE No direct report
26	وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْـَٔوْنَ عَنْهُ وَإِن يُهْلِكُونَ إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ	Others they keep away from it, and themselves they keep away; but they only destroy their own souls, and they perceive it not	And they forbid (men) from it and avoid it, and they ruin none save themselves, though they perceive not	And they forbid (others) from it, and they keep away from it; and they ruin none but their own souls	They dissuade [others] from [following] him, and [themselves] avoid him; yet they destroy no one except themselves, but they are not aware	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
				while they perceive not		
27		If thou couldst but see when they are confronted with the Fire! They will say: "Would that we were but sent back! Then would we not reject the signs of our Lord, but would be amongst those who believe!"	If thou couldst see when they are set before the Fire and say: Oh, would that we might return! Then would we not deny the revelations of our Lord but we would be of the believers	And if thou couldst see when they are made to stand before the Fire, and say: Would that we were sent back! We would not reject the messages of our Lord but would be of the believers	Were you to see when they are brought to a halt by the Fire, whereupon they will say, ‘If only we were sent back [into the world]! Then we will not deny the signs of our Lord, and we will be among the faithful!’	c. 621 CE No direct report
28	بَلْ بَدَا لَهُم مَّا كَانُو يُخْفُونَ مِن قَبْلُ وَلَوْ رُدُّو لَعَادُو لِمَا نُهُو عَنْهُ وَإِنَّهُمْ لَكَٰذِبُونَ	Yea, in their own (eyes) will become manifest what before they concealed. But if they were returned, they would certainly relapse to the things they were forbidden, for they are indeed liars	Nay, but that hath become clear unto them which before they used to hide. And if they were sent back they would return unto that which they are forbidden. Lo! they are liars	Nay, that which they concealed before will become manifest to them. And if they were sent back, they would certainly go back to that which they are forbidden, and surely they are liars	Rather, now has become evident to them what they used to hide before. But were they to be sent back they would revert to what they were forbidden, and they are indeed liars	c. 621 CE No direct report
29	وَقَالُوَ إِنْ هِىَ إِلَّا حَيَاتُنَا لدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ	And they (sometimes) say: "There is nothing except our life on this earth, and never shall we be raised up again."	And they say: There is naught save our life of the world, and we shall not be raised (again)	And they say: There is nothing but our life of this world and we shall not be raised again	They say, ‘There is nothing but our life of this world, and we shall not be resurrected.’	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
30	وَلَوْ تَرَىٰٓ إِذْ وُقِفُو عَلَىٰ رَبِّهِمْ قَالَ أَلَيْسَ هَٰذَا بِ لْحَقِّ قَالُو بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُو لْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ	If thou couldst but see when they are confronted with their Lord! He will say: "Is not this the truth?" They will say: "Yea, by our Lord!" He will say: "Taste ye then the penalty, because ye rejected Faith."	If thou couldst see when they are set before their Lord! He will say: Is not this real? They will say: Yea, verily, by our Lord! He will say: Taste now the retribution for that ye used to disbelieve	And if thou couldst see when they are made to stand before their Lord! He will say: Is not this the truth? They will say: Yea, by our Lord! He will say: Taste then the chastisement because you disbelieved	Were you to see when they are stationed before their Lord. He will say, ‘Is this not a fact?’ They will say, ‘Yes, by our Lord!’ He will say, ‘So taste the punishment because of what you used to disbelieve.’	c. 621 CE No direct report
31	قَدْ خَسِرَ لَّذِينَ كَذَّبُو بِلِقَآءِ للَّهِ حَتَّىٰٓ إِذَا جَآءَتْهُمُ لسَّاعَةُ بَغْتَةً قَالُو يَٰحَسْرَتَنَا عَلَىٰ مَا فَرَّطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ أَلَا سَآءَ مَا يَزِرُونَ	Lost indeed are they who treat it as a falsehood that they must meet God,- until on a sudden the hour is on them, and they say: "Ah! woe unto us that we took no thought of it"; for they bear their burdens on their backs, and evil indeed are the burdens that they bear	They indeed are losers who deny their meeting with Allah until, when the Hour cometh on them suddenly, they cry: Alas for us, that we neglected it! They bear upon their backs their burdens. Ah, evil is that which they bear	They are losers indeed who reject the meeting with Allah, until when the hour comes upon them suddenly, they will say: O our grief for our neglecting it! And they bear their burdens on their backs. Now surely evil is that which they bear	They are certainly losers who deny the encounter with Allah. When the Hour overtakes them suddenly, they will say, ‘Alas for us, for what we neglected in it!’ And they will bear their burdens on their backs. Look! Evil is what they bear	c. 621 CE No direct report
32	وَمَا لْحَيَوٰةُ لدُّنْيَآ إِلَّا لَعِ وَلَهْ وَلَلدَّارُ لْءَاخِرَةُ خَيْ لَّلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ	What is the life of this world but play and amusement? But best is the home in the hereafter, for those who are righteous. Will ye not then understand	Naught is the life of the world save a pastime and a spot. Better far is the abode of the Hereafter for those who keep their duty (to Allah). Have ye then no sense	And this world’s life is naught but a play and an idle sport. And certainly the abode of the Hereafter is better for those who keep their duty. Do you not then understand	The life of the world is nothing but play and diversion, and the abode of the Hereafter is surely better for those who are Godwary. Do you not apply reason	c. 621 CE No direct report
33	قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ لَّذِى يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ لظَّٰلِمِينَ بِـَٔايَٰتِ للَّهِ يَجْحَدُونَ	We know indeed the grief which their words do cause thee: It is not thee they reject: it is the signs of God, which the wicked contemn	We know well how their talk grieveth thee, though in truth they deny not thee (Muhammad) but evil-doers flout	We know indeed that what they say grieves thee, for surely they give not thee the lie, but the wrongdoers give the lie to	We certainly know that what they say grieves you. Yet it is not you that they deny, but it is Allah’s signs that the wrongdoers impugn	c. 621 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			the revelations of Allah	Allah’s messages		
34		Rejected were the apostles before thee: with patience and constancy they bore their rejection and their wrongs, until Our aid did reach them: there is none that can alter the words (and decrees) of God. Already hast thou received some account o f those apostles	Messengers indeed have been denied before thee, and they were patient under the denial and the persecution till Our succour reached them. There is none to alter the decisions of Allah. Already there hath reached thee (somewhat) of the tidings of the messengers (We sent before)	And messengers indeed were rejected before thee, but they were patient when rejected and persecuted, until Our help came to them. And there is none to change the words of Allah. And there has already come to thee some information about the messengers	Apostles were certainly denied before you, yet they patiently bore being denied and tormented until Our help came to them. Nothing can change the words of Allah, and there have certainly come to you some of the accounts of the apostles	c. 621 CE No direct report
35		If their spurning is hard on thy mind, yet if thou wert able to seek a tunnel in the ground or a ladder to the skies and bring them a sign,- (what good?). If it were God's will, He could gather them together unto true guidance: so be not thou a mongst those who are swayed by ignorance (and impatience)	And if their aversion is grievous unto thee, then, if thou canst, seek a way down into the earth or a ladder unto the sky that thou mayst bring unto them a portent (to convince them all)! - If Allah willed, He could have brought them all together to the guidance - So be not thou among the foolish ones	And if their turning away is hard on thee, then, if thou canst, seek an opening into the earth or a ladder to heaven, to bring them a sign! And if Allah pleased, He would certainly have gathered them all to guidance, so be not of the ignorant	And should their aversion be hard on you, find, if you can, a tunnel into the ground, or a ladder into sky, that you may bring them a sign. Had Allah wished, He would have brought them together on guidance. So do not be one of the ignorant	c. 621 CE No direct report
36	إِنَّمَا يَسْتَجِيبُ ٱلَّذِينَ يَسْمَعُونَ وَٱلْمَوْتَىٰ يَبْعَثُهُمُ ٱللَّهُ ثُمَّ إِلَيْهِ	Those who listen (in truth), be sure, will accept: as to the dead,	Only those can accept who hear. As for the dead,	Only those accept who listen. And as for the dead, Allah	Only those who listen will respond [to you]. As for the dead, Allah will	c. 621 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	يُرْجَعُونَ	God will raise them up; then will they be turned unto Him	Allah will raise them up; then unto Him they will be returned	will raise them, then to Him they will be returned	resurrect them, then they will be brought back to Him	direct report
37	وَقَالُو لَوْلَا نُزِّلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِ قُلْ إِنَّ ٱللَّهَ قَادِرٌ عَلَىٰٓ أَن يُنَزِّلَ ءَايَةً وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ	They say: "Why is not a sign sent down to him from his Lord? " Say: "God hath certainly power to send down a sign: but most of them understand not	They say: Why hath no portent been sent down upon him from his Lord? Say: Lo! Allah is Able to send down a portent. But most of them know not	And they say: Why has not a sign been sent down to him from his Lord? Say: Surely Allah is Able to send down a sign, but most of them know not	They say, ‘Why has not a sign been sent down to him from his Lord?’ Say, ‘Allah is indeed able to send down a sign,’ but most of them do not know	c. 621 CE No direct report
38	وَمَا مِن دَآبَّةٍ فِى ٱلْأَرْضِ وَلَا طَٰٓئِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّآ أُمَمٌ أَمْثَالُكُم مَّا فَرَّطْنَا فِى ٱلْكِتَٰبِ مِن شَىْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ	There is not an animal (that lives) on the earth, nor a being that flies on its wings, but (forms part of) communities like you. Nothing have we omitted from the Book, and they (all) shall be gathered to their Lord in the end	There is not an animal in the earth, nor a flying creature flying on two wings, but they are peoples like unto you. We have neglected nothing in the Book (of Our decrees). Then unto their Lord they will be gathered	And there is no animal in the earth, nor a bird that flies on its two wings, but (they are) communities like yourselves. We have not neglected anything in the Book. Then to their Lord will they be gathered	There is no animal on land, nor a bird that flies with its wings, but they are communities like yourselves. We have not omitted anything from the Book. Then they will be mustered toward their Lord	c. 621 CE No direct report
39	وَ لَّذِينَ كَذَّبُو بِـَٔايَٰتِنَا صُ وَبُكْ فِى لظُّلُمَٰتِ مَن يَشَإِ ٱللَّهُ يُضْلِلْهُ وَمَن يَشَأْ يَجْعَلْهُ عَلَىٰ صِرَٰ مُّسْتَقِيمٍ	Those who reject our sings are deaf and dumb,- in the midst of darkness profound: whom God willeth, He leaveth to wander: whom He willeth, He placeth on the way that is straight	Those who deny Our revelations are deaf and dumb in darkness. Whom Allah will sendeth astray, and whom He will He placeth on a straight path	And those who reject Our messages are deaf and dumb, in darkness. Whom Allah pleases He leaves in error. And whom He pleases He places on the right way	Those who deny Our signs are deaf and dumb, in a manifold darkness. Allah leads astray whomever He wishes, and whomever He wishes He puts him on a straight path	c. 621 CE No direct report
40	قُلْ أَرَءَيْتَكُمْ إِنْ أَتَىٰكُمْ عَذَابُ ٱللَّهِ أَوْ أَتَتْكُمُ لسَّاعَةُ أَغَيْرَ ٱللَّهِ تَدْعُونَ إِن كُنتُمْ صَٰدِقِينَ	Say: "Think ye to yourselves, if there come upon you the wrath of God, or the Hour (that ye dread), would ye then call upon other than God?- (reply) if ye are truthful	Say: Can ye see yourselves, if the punishment of Allah come upon you or the Hour come upon you, (calling upon other than Allah)? Do ye then call (for	Say: See, if the chastisement of Allah overtake you or the hour come upon you, will you call on others than Allah, if you are truthful	Say, ‘Tell me, should Allah’s punishment overtake you, or should the Hour overtake you, will you supplicate anyone other than Allah, should you be truthful	c. 621 CE No direct report

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			help) to any other than Allah? (Answer that) if ye are truthful			
41	بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِن شَآءَ وَتَنسَوْنَ مَا تُشْرِكُونَ	"Nay,- On Him would ye call, and if it be His will, He would remove (the distress) which occasioned your call upon Him, and ye would forget (the false gods) which ye join with Him!"	Nay, but unto Him ye call, and He removeth that because of which ye call unto Him, if He will, and ye forget whatever partners ye ascribed unto Him	Nay, Him you call upon, so He removes that for which you pray, if He pleases, and you forget what you set up (with Him)	Rather, Him you will supplicate, and He will remove that for which you supplicated Him, if He wishes, and you will forget what you ascribe [to Him] as [His] partners.’	c. 621 CE No direct report
42	وَلَقَدْ أَرْسَلْنَآ إِلَىٰٓ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَٰهُم بِ لْبَأْسَآءِ وَ لضَّرَّآءِ لَعَلَّهُمْ يَتَضَرَّعُونَ	Before thee We sent (apostles) to many nations, and We afflicted the nations with suffering and adversity, that they might learn humility	We have sent already unto peoples that were before thee, and We visited them with tribulation and adversity, in order that they might grow humble	And indeed We sent (messengers) to nations before thee then We seized them with distress and affliction that they might humble themselves	We have certainly sent [apostles] to nations before you, then We seized them with stress and distress so that they might entreat [Us]	c. 621 CE No direct report
43	فَلَوْلَآ إِذْ جَآءَهُم بَأْسُنَا تَضَرَّعُو وَلَٰكِن قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ لشَّيْطَٰنُ مَا كَانُو يَعْمَلُونَ	When the suffering reached them from us, why then did they not learn humility? On the contrary their hearts became hardened, and Satan made their (sinful) acts seem alluring to them	If only, when Our disaster came on them, they had been humble! But their hearts were hardened and the devil made all that they used to do seem fair unto them	Yet why did they not, when Our punishment came to them, humble themselves? But their hearts hardened and the devil made all that they did seem fair to them	Why did they not entreat when Our punishment overtook them! But their hearts had hardened, and Satan had made to seem decorous to them what they had been doing	c. 621 CE No direct report
44	فَلَمَّا نَسُو مَا ذُكِّرُو بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَٰبَ كُلِّ شَىْءٍ حَتَّىٰٓ إِذَا فَرِحُو بِمَآ أُوتُوٓ أَخَذْنَٰهُم بَغْتَةً فَإِذَا هُم مُّبْلِسُونَ	But when they forgot the warning they had received, We opened to them the gates of all (good) things, until, in the midst of their enjoyment of Our gifts, on a sudden, We called them to account, when lo! they were plunged in despair	Then, when they forgot that whereof they had been reminded, We opened unto them the gates of all things till, even as they were rejoicing in that which they were given, We seized them unawares,	Then, when they neglected that with which they had been admonished, We opened for them the gates of all things. Until, when they rejoiced in that which they were given, We seized them suddenly; then lo!	So when they forgot what they had been admonished of, We opened for them the gates of all [good] things. When they rejoiced in what they were given, We seized them suddenly, whereat, behold, they were despondent	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			and lo! they were dumbfounded	they were in utter despair		
45		Of the wrong-doers the last remnant was cut off. Praise be to God, the Cherisher of the worlds	So of the people who did wrong the last remnant was cut off. Praise be to Allah, Lord of the Worlds	So the roots of the people who did wrong were cut off. And praise be to Allah, the Lord of the worlds	Thus the wrongdoing lot were rooted out, and all praise belongs to Allah, the Lord of all the worlds	c. 621 CE No direct report
46	قُلْ أَرَءَيْتُمْ إِنْ أَخَذَ ٱللَّهُ سَمْعَكُمْ وَأَبْصَٰرَكُمْ وَخَتَمَ عَلَىٰ قُلُوبِكُم مَّنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِهِ ۗ ٱنظُرْ كَيْفَ نُصَرِّفُ ٱلْءَايَٰتِ ثُمَّ هُمْ يَصْدِفُونَ	Say: "Think ye, if God took away your hearing and your sight, and sealed up your hearts, who - a god other than God - could restore them to you?" See how We explain the signs by various (symbols); yet they turn aside	Say: Have ye imagined, if Allah should take away your hearing and your sight and seal your hearts, Who is the Allah Who could restore it to you save Allah? See how We display the revelations unto them! Yet still they turn away	Say: Have you considered that if Allah should take away your hearing and your sight and seal your hearts, who is the god besides Allah that can bring it to you? See how We repeat the messages yet they turn away	Say, ‘Tell me, should Allah take away your hearing and your sight and set a seal on your hearts, which god other than Allah can bring it [back] to you? ’ Look, how We paraphrase the signs variously; nevertheless they turn away	c. 621 CE No direct report
47		Say: "Think ye, if the punishment of God comes to you, whether suddenly or openly, will any be destroyed except those who do wrong	Say: Can ye see yourselves, if the punishment of Allah come upon you unawares or openly? Would any perish save wrongdoing folk	Say: See, if the chastisement of Allah should overtake you suddenly or openly, will any be destroyed but the wrongdoing people	Say, ‘Tell me, should Allah’s punishment overtake you suddenly or visibly, will anyone be destroyed except the wrongdoing lot?’	c. 621 CE No direct report
48	وَمَا نُرْسِلُ ٱلْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۖ فَمَنْ ءَامَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ	We send the apostles only to give good news and to warn: so those who believe and mend (their lives),- upon them shall be no fear, nor shall they grieve	We send not the messengers save as bearers of good news and warners. Whoso believeth and doeth right, there shall no fear come upon them	And We send not messengers but as bearers of good news and warners; then whoever believes and acts aright, they shall have no fear, nor shall they grieve	We do not send the apostles except as bearers of good news and warners. As for those who are faithful and righteous, they will have no fear, nor will they grieve	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			neither shall they grieve			
49	وَ لَّذِينَ كَذَّبُو بِـَٔايَٰتِنَا يَمَسُّهُمُ لْعَذَابُ بِمَا كَانُو يَفْسُقُونَ	But those who reject our signs,- them shall punishment touch, for that they ceased not from transgressing	But as for those who deny Our revelations, torment will afflict them for that they used to disobey	And as for those who reject Our messages, chastisement will afflict them because they transgressed	But as for those who deny Our signs, the punishment shall befall them because of the transgressions they used to commit	c. 621 CE No direct report
50	قُل لَّآ أَقُولُ لَكُمْ عِندِى خَزَآئِنُ للَّهِ وَلَآ أَعْلَمُ لْغَيْبَ وَلَآ أَقُولُ لَكُمْ إِنِّى مَلَكٌ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ قُلْ هَلْ يَسْتَوِى لْأَعْمَىٰ وَ لْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ	Say: "I tell you not that with me are the treasures of God, nor do I know what is hidden, nor do I tell you I am an angel. I but follow what is revealed to me." Say: "can the blind be held equal to the seeing?" Will ye then consider not	Say (O Muhammad, to the disbelievers): I say not unto you (that) I possess the treasures of Allah, nor that I have knowledge of the Unseen; and I say not unto you: Lo! I am an angel. I follow only that which is inspired in me. Say: Are the blind man and the seer equal? Will ye not then take thought	Say: I say not to you, I have with me the treasures of Allah, nor do I know the unseen, nor do I say to you that I am an angel; I follow only that which is revealed to me. Say: Are the blind and the seeing alike? Do you not then reflect	Say, ‘I do not say to you that I possess the treasuries of Allah, nor do I know the Unseen, nor do I say to you that I am an angel. I follow only what is revealed to me.’ Say, ‘Are the blind one and the seer equal? So do you not reflect?’	c. 621 CE No direct report
51	وَأَنذِرْ بِهِ لَّذِينَ يَخَافُونَ أَن يُحْشَرُوٓ إِلَىٰ رَبِّهِمْ لَيْسَ لَهُم مِّن دُونِهِ وَلِ وَلَا شَفِيعٍ لَّعَلَّهُمْ يَتَّقُونَ	Give this warning to those in whose (hearts) is the fear that they will be brought (to judgment) before their Lord: except for Him they will have no protector nor intercessor: that they may guard (against evil)	Warn hereby those who fear (because they know) that they will be gathered unto their Lord, for whom there is no protecting ally nor intercessor beside Him, that they may ward off (evil)	And warn with it those who fear that they will be gathered to their Lord -- there is no protector for them, nor any intercessor besides Him -- so that they may keep their duty	And warn by its means those who fear being mustered toward their Lord, besides whom they shall have neither any guardian nor any intercessor, so that they may be Godwary	c. 621 CE 1 note
52		Send not away those who call on their Lord morning and evening, seeking His face. In naught art thou accountable for them, and	Repel not those who call upon their Lord at morn and evening, seeking His Countenance.	And drive not away those who call upon their Lord, morning and evening, desiring only His pleasure.	Do not drive away those who supplicate their Lord morning and evening desiring His face. Neither are you accountable for them in any way, nor are	c. 621 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		in naught are they accountable for thee, that thou shouldst turn them away, and thus be (one) of the unjust	Thou art not accountable for them in aught, nor are they accountable for thee in aught, that thou shouldst repel them and be of the wrong-doers	Neither art thou accountable for them in aught, nor are they accountable for thee in aught, that thou shouldst drive them away and thus be of the wrongdoers	they accountable for you in any way, so that you may drive them away and thus become one of the wrongdoers	
53	وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوٓاْ أَهَٰٓؤُلَآءِ مَنَّ ٱللَّهُ عَلَيْهِم مِّنۢ بَيْنِنَآ أَلَيْسَ ٱللَّهُ بِأَعْلَمَ بِٱلشَّٰكِرِينَ	Thus did We try some of them by comparison with others, that they should say: "Is it these then that God hath favoured from amongst us?" Doth not God know best those who are grateful	And even so do We try some of them by others, that they say: Are these they whom Allah favoureth among us? Is not Allah best Aware of the thanksgivers	And thus do We try some of them by others so that they say: Are these they upon whom Allah has conferred benefit from among us? Does not Allah best know the grateful	Thus do We test them by means of one another so that they should say, ‘Are these the ones whom Allah has favoured from among us?!’ Does not Allah know best the grateful?	c. 621 CE 1 note
54	وَإِذَا جَآءَكَ ٱلَّذِينَ يُؤْمِنُونَ بِـَٔايَٰتِنَا فَقُلْ سَلَٰمٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَ أَنَّهُۥ مَنْ عَمِلَ مِنكُمْ سُوٓءًا بِجَهَٰلَةٍ ثُمَّ تَابَ مِنۢ بَعْدِهِۦ وَأَصْلَحَ فَأَنَّهُۥ غَفُورٌ رَّحِيمٌ	When those come to thee who believe in Our signs, Say: "Peace be on you: Your Lord hath inscribed for Himself (the rule of) mercy: verily, if any of you did evil in ignorance, and thereafter repented, and amend (his conduct), lo! He is Oft-for giving, Most Merciful	And when those who believe in Our revelations come unto thee, say: Peace be unto you! Your Lord hath prescribed for Himself mercy, that whoso of you doeth evil through ignorance and repenteth afterward thereof and doeth right, (for him) lo! He is Forgiving, Merciful	And when those who believe in Our messages come to thee, say: Peace be to you, your Lord has ordained mercy on Himself, (so) that if any one of you does evil in ignorance, then turns after that and acts aright, then He is Forgiving, Merciful	When those who have faith in Our signs come to you, say, ‘Peace to you! Your Lord has made mercy incumbent upon Himself: whoever of you commits an evil [deed] out of ignorance and then repents after that and reforms, then He is indeed all-forgiving, all-merciful.’	c. 621 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
55		Thus do We explain the signs in detail: that the way of the sinners may be shown up	Thus do We expound the revelations that the way of the unrighteous may be manifest	And thus do We make distinct the messages and so that the way of the guilty may become clear	Thus do We elaborate the signs, so that the way of the guilty may be exposed	c. 621 CE No direct report
56		Say: "I am forbidden to worship those - others than God - whom ye call upon." Say: "I will not follow your wain desires: If I did, I would stray from the path, and be not of the company of those who receive guidance."	Say: I am forbidden to worship those on whom ye call instead of Allah. Say: I will not follow your desires, for then should I go astray and I should not be of the rightly guided	Say: I am forbidden to serve those whom you call upon besides Allah. Say: I follow not your low desires, for then indeed I should go astray and should not be of the guided ones	Say, ‘I have been forbidden to worship those whom you invoke besides Allah.’ Say, ‘I do not follow your desires, for then I will have gone astray, and I will not be among the [rightly] guided.’	c. 621 CE No direct report
57		Say: "For me, I (work) on a clear sign from my Lord, but ye reject Him. What ye would see hastened, is not in my power. The command rests with none but God: He declares the truth, and He is the best of judges."	Say: I am (relying) on clear proof from my Lord, while ye deny Him. I have not that for which ye are impatient. The decision is for Allah only. He telleth the truth and He is the Best of Deciders	Say: Surely I have manifest proof from my Lord and you call it a lie. I have not with me that which you would hasten. The judgment is only Allah’s. He relates the truth and He is the Best of deciders	Say, ‘Indeed I stand on a manifest proof from my Lord and you have denied it. What you seek to hasten is not up to me. Judgement belongs only to Allah; He expounds the truth and He is the best of judges.’	c. 621 CE No direct report
58	قُل لَّوْ أَنَّ عِندِى مَا تَسْتَعْجِلُونَ بِهِ لَقُضِىَ ٱلْأَمْرُ بَيْنِى وَبَيْنَكُمْ ۗ وَٱللَّهُ أَعْلَمُ بِٱلظَّٰلِمِينَ	Say: "If what ye would see hastened were in my power, the matter would be settled at once between you and me. But God knoweth best those who do wrong."	Say: If I had that for which ye are impatient, then would the case (ere this) have been decided between me and you. Allah is Best	Say: If that which you would hasten were with me, the matter would have certainly been decided between you and me. And Allah best knows the wrongdoers	Say, ‘If what you seek to hasten were with me, the matter would surely have been decided between you and me, and Allah knows best the wrongdoers.’	c. 621 CE No direct report

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			Aware of the wrong-doers			
59	وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ وَيَعْلَمُ مَا فِى ٱلْبَرِّ وَ ٱلْبَحْرِ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِى ظُلُمَٰتِ ٱلْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِى كِتَٰبٍ مُّبِينٍ	With Him are the keys of the unseen, the treasures that none knoweth but He. He knoweth whatever there is on the earth and in the sea. Not a leaf doth fall but with His knowledge: there is not a grain in the darkness (or depths) of the earth, n or anything fresh or dry (green or withered), but is (inscribed) in a record clear (to those who can read)	And with Him are the keys of the Invisible. None but He knoweth them. And He knoweth what is in the land and the sea. Not a leaf falleth but He knoweth it, not a grain amid the darkness of the earth, naught of wet or dry but (it is noted) in a clear record	And with Him are the treasures of the unseen -- none knows them but He. And He knows what is in the land and the sea. And there falls not a leaf but He knows it, nor is there a grain in the darkness of the earth, nor anything green or dry, but (it is all) in a clear book	With Him are the treasures of the Unseen; no one knows them except Him. He knows whatever there is in land and sea. No leaf falls without His knowing it, nor is there a grain in the darkness of the earth, nor anything fresh or withered but it is in a manifest Book	c. 621 CE No direct report
60	وَهُوَ ٱلَّذِى يَتَوَفَّىٰكُم بِٱلَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِٱلنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰٓ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ	It is He who doth take your souls by night, and hath knowledge of all that ye have done by day: by day doth He raise you up again; that a term appointed be fulfilled; In the end unto Him will be your return; then will He show you the truth of all that ye did	He it is Who gathereth you at night and knoweth that which ye commit by day. Then He raiseth you again to life therein, that the term appointed (for you) may be accomplished. And afterward unto Him is your return. Then He will proclaim unto you what ye used to do	And He it is Who takes your souls at night, and He knows what you earn by day, then He raises you up therein that an appointed term may be fulfilled. Then to Him is your return, then He will inform you of what you did	It is He who takes your souls by night, and He knows what you do by day, then He reanimates you therein so that a specified term may be completed. Then to Him will be your return, whereat He will inform you concerning what you used to do	c. 621 CE No direct report
61	وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِۦ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰٓ إِذَا جَآءَ أَحَدَكُمُ ٱلْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ	He is the irresistible, (watching) from above over His worshippers, and He sets guardians over you. At length, when death approaches one of you, Our angels take his soul, and they never fail in their duty	He is the Omnipotent over His slaves. He sendeth guardians over you until, when death cometh unto one of you, Our messengers	And He is the Supreme above His servants, and He sends keepers over you; until when death comes to one of you, Our messengers cause him to die, and they are not remiss	He is the All-dominant over His servants, and He sends guards to [protect] you. When death approaches anyone of you, Our messengers take him away and they do not neglect [their duty]	c. 621 CE No direct report

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			receive him, and they neglect not			
62		Then are men returned unto God, their protector, the (only) reality: Is not His the command? and He is the swiftest in taking account	Then are they restored unto Allah, their Lord, the Just. Surely His is the judgment. And He is the most swift of reckoners	Then are they sent back to Allah, their Master, the True one. Now surely His is the judgment and He is Swiftest in taking account	Then they are returned to Allah, their real master. Look! All judgement belongs to Him, and He is the swiftest of reckoners	c. 621 CE No direct report
63		Say: "Who is it that delivereth you from the dark recesses of land and sea, when ye call upon Him in humility and silent terror: 'If He only delivers us from these (dangers), (we vow) we shall truly show our gratitude'.?"	Say: Who delivereth you from the darkness of the land and the sea? Ye call upon Him humbly and in secret, (saying): If we are delivered from this (fear) we truly will be of the thankful	Say: Who is it that delivers you from the calamities of the land and the sea? (when) you call upon Him, in humility and in secret: If He deliver us from this, we will certainly be of the grateful ones	Say, ‘Who delivers you from the darkness of land and sea, [when] You invoke Him suppliantly and secretly: ‘‘If He delivers us from this, we will surely be among the grateful’’? &rsquo	c. 621 CE No direct report
64	قُلِ اللَّهُ يُنَجِّيكُم مِّنْهَا وَمِن كُلِّ كَرْ ثُمَّ أَنتُمْ تُشْرِكُونَ	Say "It is God that delivereth you from these and all (other) distresses: and yet ye worship false gods!"	Say: Allah delivereth you from this and from all affliction. Yet ye attribute partners unto Him	Say: Allah delivers you from this and from every distress, yet you set up others (with Him)	Say, ‘It is Allah who delivers you from them and from every agony, [but] then you ascribe partners [to Him].&rsquo	c. 621 CE No direct report
65	قُلْ هُوَ لْقَادِرُ عَلَىٰٓ أَن يَبْعَثَ عَلَيْكُمْ عَذَا ا مِّن فَوْقِكُمْ أَوْ مِن تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيَ ا وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ نظُرْ كَيْفَ نُصَرِّفُ لْءَايٰتِ لَعَلَّهُمْ يَفْقَهُونَ	Say: "He hath power to send calamities on you, from above and below, or to cover you with confusion in party strife, giving you a taste of mutual vengeance - each from the other." See how We explain the signs by various (symbols); that they ma y understand	Say: He is able to send punishment upon you from above you or from beneath your feet, or to bewilder you with dissension and make you taste the tyranny one of another. See how We display the revelations so	Say: He has the power to send on you a chastisement from above you or from beneath your feet, or to throw you into confusion, (making you) of different parties, and make some of you taste the violence of others. See how We	Say, ‘He is able to send upon you a punishment from above you or from under your feet, or confound you as [hostile] factions, and make you taste one another’s violence.’ Look, how We paraphrase the signs variously so that they may understand	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			that they may understand	repeat the messages that they may understand		
66	وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ ٱلْحَقُّ قُل لَّسْتُ عَلَيْكُم بِوَكِيلٍ	But thy people reject this, though it is the truth. Say: "Not mine is the responsibility for arranging your affairs	Thy people (O Muhammad) have denied it, though it is the Truth. Say: I am not put in charge of you	And thy people call it a lie and it is the truth. Say: I am not put in charge of you	Your people have denied it, though it is the truth. Say, ‘It is not my business to watch over you.’	c. 621 CE No direct report
67	لِّكُلِّ نَبَإٍ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ	For every message is a limit of time, and soon shall ye know it."	For every announcement there is a term, and ye will come to know	For every prophecy is a term, and you will soon come to know (it)	For every prophecy there is a [preordained] setting, and soon you will know	c. 621 CE No direct report
68		When thou seest men engaged in vain discourse about Our signs, turn away from them unless they turn to a different theme. If Satan ever makes thee forget, then after recollection, sit not thou in the company of those who do wrong	And when thou seest those who meddle with Our revelations, withdraw from them until they meddle with another topic. And if the devil cause thee to forget, sit not, after the remembrance, with the congregation of wrong-doers	And when thou seest those who talk nonsense about Our messages, withdraw from them until they enter into some other discourse. And if the devil cause thee to forget, then sit not after recollection with the unjust people	When you see those who gossip impiously about Our signs, avoid them until they engage in some other discourse; but if Satan makes you forget, then, after remembering, do not sit with the wrongdoing lot	c. 621 CE No direct report
69	وَمَا عَلَى ٱلَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِم مِّن شَىْءٍ وَلَٰكِن ذِكْرَىٰ لَعَلَّهُمْ يَتَّقُونَ	On their account no responsibility falls on the righteous, but (their duty) is to remind them, that they may (learn to) fear God	Those who ward off (evil) are not accountable for them in aught, but the Reminder (must be given them) that haply they (too) may ward off (evil)	And those who keep their duty are not accountable for them in aught but (theirs) is only to remind; haply they may guard against evil	Those who are Godwary are in no way accountable for them, but this is merely for admonition’s sake, so that they may beware	c. 621 CE No direct report
70	وَذَرِ ٱلَّذِينَ ٱتَّخَذُوا۟ دِينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتْهُمُ	Leave alone those who take their religion to be mere play and	And forsake those who take their religion for	And leave those who take their religion for a play	Leave alone those who take their religion for play and diversion and whom the life	c. 621 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	لْحَيَوٰةُ لدُّنْيَا وَذَكِّرْ بِهِۦٓ أَن تُبْسَلَ نَفْ بِمَا كَسَبَتْ لَيْسَ لَهَا مِن دُونِ للَّهِ وَلِ وَلَا شَفِيعٍ وَإِن تَعْدِلْ كُلَّ عَدْ لَّا يُؤْخَذْ مِنْهَآ أُ لْئِكَ لَّذِينَ أُبْسِلُو بِمَا كَسَبُو لَهُمْ شَرَا مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُو يَكْفُرُونَ	amusement, and are deceived by the life of this world. But proclaim (to them) this (truth): that every soul delivers itself to ruin by its own acts: it will find for itself no protec tor or intercessor except God: if it offered every ransom, (or reparation), none will be accepted: such is (the end of) those who deliver themselves to ruin by their own acts: they will have for drink (only) boiling water, and for punishment, one most grievous: for they persisted in rejecting God	a pastime and a jest, and whom the life of the world beguileth. Remind (mankind) hereby lest a soul be destroyed by what it earneth. It hath beside Allah no protecting ally nor intercessor, and though it offer every compensation it will not be accepted from it. Those are they who perish by their own deserts. For them is drink of boiling water and a painful doom, because they disbelieved	and an idle sport, and whom this world’s life has deceived, and remind (men) hereby lest a soul be destroyed for what it has earned. It has besides Allah no friend nor intercessor, and though it offer every compensation, it will not be accepted from it. Those are they who are destroyed for what they earn. For them is a drink of boiling water and a painful chastisement, because they disbelieved	of this world has deceived, and admonish with it, lest any soul should perish because of what it has earned: It shall not have any guardian besides Allah, nor any intercessor; and though it should offer every kind of ransom, it shall not be accepted from it. They are the ones who perish because of what they have earned; they shall have boiling water for drink and a painful punishment because of what they used to defy	direct report
71		Say: "Shall we indeed call on others besides God,- things that can do us neither good nor harm,- and turn on our heels after receiving guidance from God? - like one whom the evil ones have made into a fool, wandering bewildered through the ear th, his friends calling, come to us', (vainly) guiding him to the path." Say: "God's guidance is the (only) guidance, and we have been directed to submit ourselves to the Lord of the worlds;	Say: Shall we cry, instead of unto Allah, unto that which neither profiteth us nor hurteth us, and shall we turn back after Allah hath guided us, like one bewildered whom the devils have infatuated in the earth, who hath companions who invite him to the guidance (saying): Come unto us? Say: Lo! the guidance of Allah is Guidance, and	Say: Shall we call, besides Allah, on that which profits us not nor harms us, and shall we be turned back on our heels after Allah has guided us? Like one whom the devils cause to follow his low desires, in bewilderment in the earth, -- he has companions who call him to the right way (saying), Come to us. Say: Surely the guidance of Allah, that is the (true) guidance. And we	Say, ‘Shall we invoke besides Allah that which can neither benefit us nor harm us, and turn back on our heels after Allah has guided us, like someone seduced by the devils and bewildered on the earth, who has companions that invite him to guidance, [saying,] ‘‘Come to us!’’? ’ Say, ‘Indeed it is the guidance of Allah which is [true] guidance. and we have been commanded to submit to the Lord of all the worlds	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			we are ordered to surrender to the Lord of the Worlds	are commanded to submit to the Lord of the worlds		
72	وَأَنْ أَقِيمُو لصَّلَوٰةَ وَ تَّقُوهُ وَهُوَ لَّذِىٓ إِلَيْهِ تُحْشَرُونَ	"To establish regular prayers and to fear God: for it is to Him that we shall be gathered together."	And to establish worship and be dutiful to Him, and He it is unto Whom ye will be gathered	And that you should keep up prayer and keep your duty to Him. And He it is to Whom you shall be gathered	and that ‘‘Maintain the prayer and be wary of Him, and it is He toward whom you will be gathered.’’ ’	c. 621 CE No direct report
73		It is He who created the heavens and the earth in true (proportions): the day He saith, "Be," behold! it is. His word is the truth. His will be the dominion the day the trumpet will be blown. He knoweth the unseen as well as that which is open. For He is the Wise, well acquainted (with all things)	He it is Who created the heavens and the earth in truth. In the day when He saith: Be! it is. His Word is the Truth, and His will be the Sovereignty on the day when the trumpet is blown. Knower of the Invisible and the Visible, He is the Wise, the Aware	And He it is Who created the heavens and the earth with truth. And when He says, Be, it is. His word is the truth and His is the kingdom on the day when the trumpet is blown. The Knower of the unseen and the seen; and He is the Wise, the Aware	It is He who created the heavens and the earth with reason, and the day He says [to something], ‘Be!’ it is. His word is the truth, and to Him belongs all sovereignty on the day when the Trumpet will be blown. Knower of the sensible and the Unseen, He is the All-wise, the All-aware	c. 621 CE No direct report
74	وَإِذْ قَالَ إِبْرٰهِيمُ لِأَبِيهِ ءَازَرَ أَتَتَّخِذُ أَصْنَامًا ءَالِهَةً إِنِّىٓ أَرٰىكَ وَقَوْمَكَ فِى ضَلٰلٍ مُّبِينٍ	Lo! Abraham said to his father Azar: "Takest thou idols for gods? For I see thee and thy people in manifest error."	(Remember) when Abraham said unto his father Azar: Takest thou idols for gods? Lo! I see thee and thy folk in error manifest	And when Abraham said to his sire, Azar: Takest thou idols for gods? Surely I see thee and thy people in manifest error	When Abraham said to Azar, his father, ‘Do you take idols for gods? Indeed I see you and your people in manifest error.’	c. 621 CE No direct report
75		So also did We show Abraham the power and the laws of the heavens and the earth, that he might (with	Thus did We show Abraham the kingdom of the heavens and the earth that he	And thus did We show Abraham the kingdom of the heavens and the earth and that he	Thus did We show Abraham the dominions of the heavens and the earth, that he might be of those who possess certitude	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		understanding) have certitude	might be of those possessing certainty	might be of those having certainty		
76		When the night covered him over, He saw a star: He said: "This is my Lord." But when it set, He said: "I love not those that set."	When the night grew dark upon him he beheld a star. He said: This is my Lord. But when it set, he said: I love not things that set	So when the night overshadowed him, he saw a star. He said: Is this my Lord? So when it set, he said: I love not the setting ones	When night darkened over him, he saw a star and said, ‘This is my Lord!’ But when it set, he said, ‘I do not like those who set.’	c. 621 CE No direct report
77		When he saw the moon rising in splendour, he said: "This is my Lord." But when the moon set, He said: "unless my Lord guide me, I shall surely be among those who go astray."	And when he saw the moon uprising, he exclaimed: This is my Lord. But when it set, he said: Unless my Lord guide me, I surely shall become one of the folk who are astray	Then when he saw the moon rising, he said: Is this my Lord? So when it set, he said: If my Lord had not guided me, I should certainly be of the erring people	Then, when he saw the moon rising, he said, ‘This is my Lord!’ But when it set, he said, ‘Had my Lord not guided me, I would surely have been among the astray lot.’	c. 621 CE No direct report
78	فَلَمَّا رَءَا لشَّمْسَ بَازِغَۃً قَالَ هَٰذَا رَبِّى هَٰذَآ أَكْبَرُ فَلَمَّآ أَفَلَتْ قَالَ يَٰقَوْمِ إِنِّى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ	When he saw the sun rising in splendour, he said: "This is my Lord; this is the greatest (of all)." But when the sun set, he said: "O my people! I am indeed free from your (guilt) of giving partners to God	And when he saw the sun uprising, he cried: This is my Lord! This is greater! And when it set he exclaimed: O my people! Lo! I am free from all that ye associate (with Him)	Then when he saw the sun rising, he said: Is this my Lord? Is this the greatest? So when it set, he said: O my people, I am clear of what you set up (with Allah)	Then, when he saw the sun rising, he said, ‘This is my Lord! This is bigger!’ But when it set, he said, ‘O my people, indeed I disown what you take as [His] partners.’	c. 621 CE No direct report
79		"For me, I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I give partners to God."	Lo! I have turned my face toward Him Who created the heavens and the earth, as one by nature upright, and I am not of the idolaters	Surely I have turned myself, being upright, wholly to Him Who originated the heavens and the earth, and I am	Indeed I have turned my face toward Him who originated the heavens and the earth, as a á¸¥ana«f, and I am not one of the polytheists.’	c. 621 CE No direct report

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				not of the polytheists		
80	وَحَآجَّهُ قَوْمُهُ قَالَ أَتُحَٰٓجُّوٓنِّى فِى للَّهِ وَقَدْ هَدَىٰنِ وَلَآ أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّآ أَن يَشَآءَ رَبِّى شَيْ ا وَسِعَ رَبِّى كُلَّ شَىْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ	His people disputed with him. He said: " (Come) ye to dispute with me, about God, when He (Himself) hath guided me? I fear not (the beings) ye associate with God: Unless my Lord willeth, (nothing can happen). My Lord comprehendeth in His knowle dge all things. Will ye not (yourselves) be admonished	His people argued with him. He said: Dispute ye with me concerning Allah when He hath guided me? I fear not at all that which ye set up beside Him unless my Lord willeth aught. My Lord includeth all things in His knowledge. Will ye not then remember	And his people disputed with him. He said: Do you dispute with me respecting Allah and He has guided me indeed? And I fear not in any way those that you set up with Him, unless my Lord please. My Lord comprehends all things in His knowledge. Will you not then mind	His people argued with him. He said, ‘Do you argue with me concerning Allah, while He has guided me for certain? I do not fear what you ascribe to Him as [His] partners, excepting anything that my Lord may wish. My Lord embraces all things in [His] knowledge. Will you not then take admonition	c. 621 CE No direct report
81	وَكَيْفَ أَخَافُ مَآ أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِ للَّهِ مَا لَمْ يُنَزِّلْ بِهِ عَلَيْكُمْ سُلْطَ ا فَأَىُّ لْفَرِيقَيْنِ أَحَقُّ بِ لْأَمْنِ إِن كُنتُمْ تَعْلَمُونَ	"How should I fear (the beings) ye associate with God, when ye fear not to give partners to God without any warrant having been given to you? Which of (us) two parties hath more right to security? (tell me) if ye know	How should I fear that which ye set up beside Him, when ye fear not to set up beside Allah that for which He hath revealed unto you no warrant? Which of the two factions hath more right to safety? (Answer me that) if ye have knowledge	And how should I fear what you have set up (with Him), while you fear not to set up with Allah that for which He has sent down to you no authority. Which then of the two parties is surer of security, if you know	How could I fear what you ascribe [to Him] as [His] partners, when you do not fear ascribing to Allah partners for which He has not sent down any authority to you? So [tell me,] which of the two sides has a greater right to safety, if you know	c. 621 CE No direct report
82	لَّذِينَ ءَامَنُو وَلَمْ يَلْبِسُوٓ إِيمَٰنَهُم بِظُلْمٍ أُ لَٰٓئِكَ لَهُمُ لْأَمْنُ وَهُم مُّهْتَدُونَ	"It is those who believe and confuse not their beliefs with wrong - that are (truly) in security, for they are on (right) guidance."	Those who believe and obscure not their belief by wrongdoing, theirs is safety; and they are rightly guided	Those who believe and mix not up their faith with iniquity -- for them is security and they go aright	Those who have faith and do not taint their faith with wrongdoing —for such there shall be safety, and they are the [rightly] guided.’	c. 621 CE No direct report
83	وَتِلْكَ حُجَّتُنَآ ءَاتَيْنَٰهَآ إِبْرَٰهِيمَ عَلَىٰ قَوْمِهِ نَرْفَعُ دَرَجَٰ مَّن	That was the reasoning about Us, which We gave to Abraham (to use)	That is Our argument. We gave it unto	And this was Our argument which We gave to	This was Our argument that We gave to Abraham against his people. We raise	c. 621 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ۚ نَّشَآءُ	against his people: We raise whom We will, degree after degree: for thy Lord is full of wisdom and knowledge	Abraham against his folk. We raise unto degrees of wisdom whom We will. Lo! thy Lord is Wise, Aware	Abraham against his people. We exalt in degrees whom We please. Surely they Lord is Wise, Knowing	in rank whomever We wish. Indeed your Lord is all-wise, all-knowing	direct report
84		We gave him Isaac and Jacob: all (three) guided: and before him, We guided Noah, and among his progeny, David, Solomon, Job, Joseph, Moses, and Aaron: thus do We reward those who do good	And We bestowed upon him Isaac and Jacob; each of them We guided; and Noah did We guide aforetime; and of his seed (We guided) David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward the good	And We gave him Isaac and Jacob. Each did We guide; and Noah did We guide before, and of his descendants, David and Solomon and Job and Joseph and Moses and Aaron. And thus do We reward those who do good (to others)	And We gave him Isaac and Jacob and guided each of them. And Noah We had guided before, and from his offspring, David and Solomon, Job, Joseph, Moses and Aaron —thus do We reward the virtuous—	c. 621 CE No direct report
85		And Zakariya and John, and Jesus and Elias: all in the ranks of the righteous	And Zachariah and John and Jesus and Elias. Each one (of them) was of the righteous	And Zacharias and John and Jesus and Elias; each one (of them) was of the righteous	and Zechariah, John, Jesus and Ilya s, —each of them among the righteous—	c. 621 CE No direct report
86		And Isma'il and Elisha, and Jonas, and Lot: and to all We gave favour above the nations	And Ishmael and Elisha and Jonah and Lot. Each one (of them) did We prefer above (Our) creatures	And Ishmael and Elisha and Jonah and Lot; and each one (of them) We made to excel the people	and Ishmael, Elisha, Jonah and Lot —each We graced over all the nations—	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
87	وَمِنْ ءَابَآئِهِمْ وَذُرِّيَّٰتِهِمْ وَإِخْوَٰنِهِمْ وَ ٱجْتَبَيْنَٰهُمْ وَهَدَيْنَٰهُمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ	(To them) and to their fathers, and progeny and brethren: We chose them, and we guided them to a straight way	With some of their forefathers and their offspring and their brethren; and We chose them and guided them unto a straight path	And some of their fathers and their descendants and their brethren. And We chose them and guided them to the right way	and from among their fathers, their descendants and brethren —We chose them and guided them to a straight path	c. 621 CE No direct report
88	ذَٰلِكَ هُدَى ٱللَّهِ يَهْدِى بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦ وَلَوْ أَشْرَكُوا۟ لَحَبِطَ عَنْهُم مَّا كَانُوا۟ يَعْمَلُونَ	This is the guidance of God: He giveth that guidance to whom He pleaseth, of His worshippers. If they were to join other gods with Him, all that they did would be vain for them	Such is the guidance of Allah wherewith He guideth whom He will of His bondmen. But if they had set up (for worship) aught beside Him, (all) that they did would have been vain	This is Allah’s guidance wherewith He guides whom He pleases of His servants. And if they had associated others (with Him), all that they did would have been vain	That is Allah’s guidance: with it He guides whomever He wishes of His servants. But were they to ascribe any partners [to Allah], what they used to do would not avail them	c. 621 CE No direct report
89	أُو۟لَٰٓئِكَ ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ وَ ٱلْحُكْمَ وَ ٱلنُّبُوَّةَ فَإِن يَكْفُرْ بِهَا هَٰٓؤُلَآءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا۟ بِهَا بِكَٰفِرِينَ	These were the men to whom We gave the Book, and authority, and prophethood: if these (their descendants) reject them, Behold! We shall entrust their charge to a new people who reject them not	Those are they unto whom We gave the Scripture and command and prophethood. But if these disbelieve therein, then indeed We shall entrust it to a people who will not be disbelievers therein	These are they to whom We gave the Book and authority and prophecy. Therefore if these disbelieve in it, We have indeed entrusted it to a people who are not disbelievers in it	They are the ones whom We gave the Book, the judgement and prophethood. So if these disbelieve in them, We have certainly entrusted them to a people who will never disbelieve in them	c. 621 CE No direct report
90	أُو۟لَٰٓئِكَ ٱلَّذِينَ هَدَى ٱللَّهُ فَبِهُدَىٰهُمُ ٱقْتَدِهْ قُل لَّآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرَىٰ لِلْعَٰلَمِينَ	Those were the (prophets) who received God's guidance: Copy the guidance they received; Say: "No reward for this do I ask of you: This is no less than a message for the nations."	Those are they whom Allah guideth, so follow their guidance. Say (O Muhammad, unto mankind): I ask of you no fee for it. Lo! it is naught but a	These are they whom Allah guided, so follow their guidance. Say: I ask you not for any reward for it. It is naught but a Reminder for the nations	They are the ones whom Allah has guided. So follow their guidance. Say, ‘I do not ask you any recompense for it. It is just an admonition for all the nations.’	c. 621 CE No direct report

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			Reminder to (His) creatures			
91	وَمَا قَدَرُو لَّهَ حَقَّ قَدْرِهِ إِذْ قَالُو مَآ أَنزَلَ لَّهُ عَلَىٰ بَشَ مِّن شَىْ قُلْ مَنْ أَنزَلَ لْكِتَٰبَ لَّذِى جَآءَ بِهِ مُوسَىٰ نُو ا وَهُ ى لِّلنَّاسِ تَجْعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِي ا وَعُلِّمْتُم مَّا لَمْ تَعْلَمُوٓ أَنتُمْ وَلَآ ءَابَآؤُكُمْ قُلِ للَّهُ ثُمَّ ذَرْهُمْ فِى خَوْضِهِمْ يَلْعَبُونَ	No just estimate of God do they make when they say: "Nothing doth God send down to man (by way of revelation)" Say: "Who then sent down the Book which Moses brought?- a light and guidance to man: But ye make it into (separate) sheets for show, while ye conceal much (of its contents): therein were ye taught that which ye knew not- neither ye nor your fathers." Say: "God (sent it down)": Then leave them to plunge in vain discourse and trifling	And they measure not the power of Allah its true measure when they say: Allah hath naught revealed unto a human being. Say (unto the Jews who speak thus): Who revealed the Book which Moses brought, a light and guidance for mankind, which ye have put on parchments which ye show, but ye hide much (thereof), and (by which) ye were taught that which ye knew not yourselves nor (did) your fathers (know it)? Say: Allah. Then leave them to their play of cavilling	And they honour not Allah with the honour due to Him, when they say: Allah has not revealed anything to a mortal. Say: Who revealed the Book which Moses brought, a light and a guidance to men -- you make it into (scattered) papers, which you show and you conceal much? And you are taught that which neither you nor your fathers new. Say: Allah. Then leave them sporting in their idle talk	They did not regard Allah with the regard due to Him when they said, ‘Allah has not sent down anything to any human.’ Say, ‘Who had sent down the Book that was brought by Moses as a light and guidance for the people, which You make into parchments that you display, while you conceal much of it, and [by means of which] you were taught what you did not know, [neither] you nor your fathers? ’ Say, ‘Allah!’ Then leave them to play around in their impious gossip	c. 621 CE No direct report
92	وَهَٰذَا كِتَٰبٌ أَنزَلْنَٰهُ مُبَارَ مُّصَدِّقُ لَّذِى بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ لْقُرَىٰ وَمَنْ حَوْلَهَا وَ لَّذِينَ يُؤْمِنُونَ بِ لْءَاخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ	And this is a Book which We have sent down, bringing blessings, and confirming (the revelations) which came before it: that thou mayest warn the mother of cities and all around her. Those who believe in the Hereafter believe in this (Book), an d they are constant in guarding their prayers	And this is a blessed Scripture which We have revealed, confirming that which (was revealed) before it, that thou mayst warn the Mother of Villages and those around her. Those who believe in the	And this is a Blessed Book We have revealed, verifying that which is before it, and that thou mayest warn the mother of the towns and those around her. And those who believe in the Hereafter believe in it, and	Blessed is this Book which We have sent down, confirming what was [revealed] before it, so that you may warn the Mother of Cities and those around it. Those who believe in the Hereafter believe in it, and they are watchful of their prayers	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			Hereafter believe herein, and they are careful of their worship	they keep a watch over their prayers		
93	وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ قَالَ أُوحِىَ إِلَىَّ وَلَمْ يُوحَ إِلَيْهِ شَىْءٌ وَمَن قَالَ سَأُنزِلُ مِثْلَ مَآ أَنزَلَ ٱللَّهُ وَلَوْ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ فِى غَمَرَٰتِ ٱلْمَوْتِ وَٱلْمَلَٰٓئِكَةُ بَاسِطُوٓا۟ أَيْدِيهِمْ أَخْرِجُوٓا۟ أَنفُسَكُمُ ٱلْيَوْمَ تُجْزَوْنَ عَذَابَ ٱلْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى ٱللَّهِ غَيْرَ ٱلْحَقِّ وَكُنتُمْ عَنْ ءَايَٰتِهِۦ تَسْتَكْبِرُونَ	Who can be more wicked than one who inventeth a lie against God, or saith, "I have received inspiration," when he hath received none, or (again) who saith, "I can reveal the like of what God hath revealed"? If thou couldst but see how the wicke d (do fare) in the flood of confusion at death! - the angels stretch forth their hands, (saying),"Yield up your souls: this day shall ye receive your reward,- a penalty of shame, for that ye used to tell lies against God, and scornfully to reject of Hi s signs!"	Who is guilty of more wrong than he who forgeth a lie against Allah, or saith: I am inspired, when he is not inspired in aught; and who saith: I will reveal the like of that which Allah hath revealed? If thou couldst see, when the wrong-doers reach the pangs of death and the angels stretch their hands out (saying): Deliver up your souls. This day ye are awarded doom of degradation for that ye spake concerning Allah other than the truth, and used to scorn His portents	And who is more unjust than he who forges a lie against Allah, or says, Revelation has been granted to me; while nothing has been revealed to him; and he who says: I can reveal the like of that which Allah has revealed? And if thou couldst see when the wrongdoers are in the agonies of death and the angels stretch forth their hands (saying): Yield up your souls. This day you are awarded a chastisement of disgrace because you spoke against Allah other than truth, and (because) you scored His messages	Who is a greater wrongdoer than him who fabricates a lie against Allah, or says, ‘It has been revealed to me,’ while nothing was revealed to him, and he who says, ‘I will bring the like of what Allah has sent down?’ Were you to see when the wrongdoers are in the throes of death, and the angels extend their hands [saying]: ‘Give up your souls! Today you shall be requited with a humiliating punishment because of what you used to attribute to Allah untruly, and for your being disdainful towards His signs.’	c. 621 CE No direct report
94	وَلَقَدْ جِئْتُمُونَا فُرَٰدَىٰ كَمَا خَلَقْنَٰكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُم مَّا خَوَّلْنَٰكُمْ وَرَآءَ ظُهُورِكُمْ وَمَا نَرَىٰ مَعَكُمْ شُفَعَآءَكُمُ ٱلَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَٰٓؤُا۟ لَقَد تَّقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنكُم مَّا كُنتُمْ تَزْعُمُونَ	"And behold! ye come to us bare and alone as We created you for the first time: ye have left behind you all (the favours) which We bestowed on you: We see not with you your intercessors whom ye thought to be partners in your affairs: so now al l	Now have ye come unto Us solitary as We did create you at the first, and ye have left behind you all that We bestowed upon you, and We behold not with you those your	And certainly you have come to Us one by one as We created you at first, and you have left behind your backs what We gave you. And We see not with you your intercessors about whom you	‘Certainly you have come to Us alone, just as We created you the first time, and left behind whatever We had bestowed on you. We do not see your intercessors with you —those whom you claimed to be [Our] partners in [deciding]	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		relations between you have been cut off, and your (pet) fancies have left you in the lurch!"	intercessors, of whom ye claimed that they possessed a share in you. Now is the bond between you severed, and that which ye presumed hath failed you	asserted that they were (Allah’s) associates in respect to you. Certainly the ties between you are now cut off and that which you asserted has failed you	you[r] [fate]. Certainly all links between you have been cut, and what you used to claim has forsaken you!’	
95	إِنَّ ٱللَّهَ فَالِقُ ٱلْحَبِّ وَ ٱلنَّوَىٰ يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَمُخْرِجُ ٱلْمَيِّتِ مِنَ ٱلْحَىِّ ذَٰلِكُمُ ٱللَّهُ فَأَنَّىٰ تُؤْفَكُونَ	It is God Who causeth the seed-grain and the date-stone to split and sprout. He causeth the living to issue from the dead, and He is the one to cause the dead to issue from the living. That is God: then how are ye deluded away from the truth	Lo! Allah (it is) Who splitteth the grain of corn and the date-stone (for sprouting). He bringeth forth the living from the dead, and is the bringer-forth of the dead from the living. Such is Allah. How then are ye perverted	Surely Allah causes the grain and the date-stone to germinate. He brings for the living from the dead and He is the bringer forth of the dead from the living. That is Allah. How are you then turned away	Indeed Allah is the splitter of the grain and the pit. He brings forth the living from the dead and He brings forth the dead from the living. That is Allah! Then where do you stray	c. 621 CE No direct report
96		He it is that cleaveth the day-break (from the dark): He makes the night for rest and tranquillity, and the sun and moon for the reckoning (of time): Such is the judgment and ordering of (Him), the Exalted in Power, the Omniscient	He is the Cleaver of the Daybreak, and He hath appointed the night for stillness, and the sun and the moon for reckoning. That is the measuring of the Mighty, the Wise	He is the Cleaver of the daybreak; and He has made the night for rest, and the sun and the moon for reckoning. That is the measuring of the Mighty, the Knowing	Splitter of the dawn, He has made the night for rest, and the sun and the moon for calculation. That is the ordaining of the All-mighty, the All-knowing	c. 621 CE No direct report
97	وَهُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلنُّجُومَ لِتَهْتَدُو بِهَا فِى ظُلُمَٰتِ ٱلْبَرِّ وَ ٱلْبَحْرِ قَدْ فَصَّلْنَا ٱلْءَايَٰتِ لِقَوْ يَعْلَمُونَ	It is He Who maketh the stars (as beacons) for you, that ye may guide yourselves, with their help, through the dark spaces of land and sea: We detail Our signs for people who know	And He it is Who hath set for you the stars that ye may guide your course by them amid the darkness of the land and the sea. We have detailed	And He it is Who has made the stars for you that you might follow the right way thereby in the darkness of the land and the sea. Indeed We have made plain	It is He who made the stars for you, so that you may be guided by them in the darkness of land and sea. We have certainly elaborated the signs for a people who have knowledge	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			Our revelations for a people who have knowledge	the signs for a people who know		
98	وَهُوَ ٱلَّذِىٓ أَنشَأَكُم مِّن نَّفْسٍ وَٰحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا ٱلْءَايَٰتِ لِقَوْمٍ يَفْقَهُونَ	It is He Who hath produced you from a single person: here is a place of sojourn and a place of departure: We detail Our signs for people who understand	And He it is Who hath produced you from a single being, and (hath given you) a habitation and a repository. We have detailed Our revelations for a people who have understanding	And He it is Who has brought you into being from a single soul, then there is (for you) a resting-place and a repository. Indeed We have made plain the signs for a people who understand	It is He who created you from a single soul, then there is the [enduring] abode and the place of temporary lodging. We have certainly elaborated the signs for a people who understand	c. 621 CE No direct report
99	وَهُوَ ٱلَّذِىٓ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجْنَا بِهِۦ نَبَاتَ كُلِّ شَىْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ حَبًّا مُّتَرَاكِبًا وَمِنَ ٱلنَّخْلِ مِن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّٰتٍ مِّنْ أَعْنَابٍ وَٱلزَّيْتُونَ وَٱلرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَٰبِهٍ ٱنظُرُوٓا۟ إِلَىٰ ثَمَرِهِۦٓ إِذَآ أَثْمَرَ وَيَنْعِهِۦٓ إِنَّ فِى ذَٰلِكُمْ لَـَٔايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ	It is He Who sendeth down rain from the skies: with it We produce vegetation of all kinds: from some We produce green (crops), out of which We produce grain, heaped up (at harvest); out of the date-palm and its sheaths (or spathes) (come) clus ters of dates hanging low and near: and (then there are) gardens of grapes, and olives, and pomegranates, each similar (in kind) yet different (in variety): when they begin to bear fruit, feast your eyes with the fruit and the ripeness thereof. Behold! in these things there are signs for people who believe	He it is Who sendeth down water from the sky, and therewith We bring forth buds of every kind; We bring forth the green blade from which We bring forth the thick-clustered grain; and from the date-palm, from the pollen thereof, spring pendant bunches; and (We bring forth) gardens of grapes, and the olive and the pomegranate, alike and unlike. Look upon the fruit thereof, when they bear fruit, and upon its ripening. Lo! herein verily are portents for a people who believe	And He it is Who sends down water from the clouds, then We bring forth with it buds of all (plants), then We bring forth from it green (foliage), from which We produce clustered grain; and of the date-palm, of the sheaths of it, come forth clusters (of dates) within reach; and gardens of grapes and the olive and the pomegranate, alike and unlike. Look at the fruit of it when it bears fruit and the ripening of it. Surely there are signs in this for a people who believe	It is He who sends down water from the sky, and brings forth with it every kind of growing thing. Then from it We bring forth vegetation from which We produce the grain, in clusters, and from the palm-tree, from the spathes of it, low-hanging clusters [of dates], and gardens of grapes, olives and pomegranates, similar and dissimilar. Look at its fruit as it fructifies and ripens. Indeed there are signs in that for a people who have faith	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
100	وَجَعَلُو لِلَّهِ شُرَكَآءَ لْجِنَّ وَخَلَقَهُمْ وَخَرَقُو لَهُ بَنِينَ وَبَنَٰتۢ بِغَيْرِ عِلْ سُبْحَٰنَهُ وَتَعَٰلَىٰ عَمَّا يَصِفُونَ	Yet they make the Jinns equals with God, though God did create the Jinns; and they falsely, having no knowledge, attribute to Him sons and daughters. Praise and glory be to Him! (for He is) above what they attribute to Him	Yet they ascribe as partners unto Him the jinn, although He did create them, and impute falsely, without knowledge, sons and daughters unto Him. Glorified be He and High Exalted above (all) that they ascribe (unto Him)	And they regarded the jinn to be partners with Allah, and He created them, and they falsely attributed to Him sons and daughters without knowledge. Glory be to Him, and highly exaulted is He above what they ascribe (to Him)	They make the jinn partners of Allah, though He has created them, and carve out sons and daughters for Him, without any knowledge. Immaculate is He and exalted above what they allege [concerning Him]	c. 621 CE No direct report
101	بَدِيعُ لسَّمَٰوَٰتِ وَ لْأَرْضِ أَنَّىٰ يَكُونُ لَهُ وَلَ وَلَمْ تَكُن لَّهُ صَٰحِبَ وَخَلَقَ كُلَّ شَىْ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ	To Him is due the primal origin of the heavens and the earth: How can He have a son when He hath no consort? He created all things, and He hath full knowledge of all things	The Originator of the heavens and the earth! How can He have a child, when there is for Him no consort, when He created all things and is Aware of all things	Wonderful Originator of the heavens and the earth! How could He have a son when He has not consort? And He created everything and He is the Knower of all things	The originator of the heavens and the earth —how could He have a son when He has had no spouse? He created all things and He has knowledge of all things	c. 621 CE No direct report
102	ذَٰلِكُمُ للَّهُ رَبُّكُمْ لَآ إِلَٰهَ إِلَّا هُوَ خَٰلِقُ كُلِّ شَىْ فَ عْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَىْ وَكِيلٌ	That is God, your Lord! there is no god but He, the Creator of all things: then worship ye Him: and He hath power to dispose of all affairs	Such is Allah, your Lord. There is no Allah save Him, the Creator of all things, so worship Him. And He taketh care of all things	That is Allah, your Lord. There is no god but He; the Creator of all things; therefore serve Him, and He has charge of all things	That is Allah, your Lord, there is no god except Him, the creator of all things; so worship Him. He watches over all things	c. 621 CE No direct report
103		No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things	Vision comprehendeth Him not, but He comprehendeth (all) vision. He is the Subtile, the Aware	Vision comprehends Him not, and He comprehends (all) vision; and He is the Subtile, the Aware	The sights do not apprehend Him, yet He apprehends the sights, and He is the All-attentive, the All-aware	c. 621 CE No direct report
104	قَدْ جَآءَكُم بَصَآئِرُ مِن رَّبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِىَ فَعَلَيْهَا وَمَآ أَنَ عَلَيْكُم بِحَفِيظٍ	"Now have come to you, from your Lord, proofs (to open your eyes): if any will see, it will be for (the good of)	Proofs have come unto you from your Lord, so whoso seeth, it is for his own good,	Clear proofs have indeed come to you from your Lord; so whoever sees, it is for his	[Say,] ‘Certainly insights have come to you from your Lord. So whoever sees, it is to the benefit of his own	c. 621 CE No direct report

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		his own soul; if any will be blind, it will be to his own (harm): I am not (here) to watch over your doings."	and whoso is blind is blind to his own hurt. And I am not a keeper over you	own good; and whoever is blind, it is to his own harm. And I am not a keeper over you	soul, and whoever remains blind, it is to its detriment, and I am not a keeper over you.’	
105	وَكَذَٰلِكَ نُصَرِّفُ الْءَايٰتِ وَلِيَقُولُو دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْ يَعْلَمُونَ	Thus do we explain the signs by various (symbols): that they may say, "Thou hast taught (us) diligently," and that We may make the matter clear to those who know	Thus do We display Our revelations that they may say (unto thee, Muhammad): "Thou hast studied," and that We may make (it) clear for people who have knowledge	And thus do We repeat the messages and that they may say, Thou hast studied; and that We may make it clear to a people who know	Thus do We paraphrase the signs variously, lest they should say, ‘You have received instruction,’ and so that We may make it clear for a people who have knowledge	c. 621 CE No direct report
106		Follow what thou art taught by inspiration from thy Lord: there is no god but He: and turn aside from those who join gods with God	Follow that which is inspired in thee from thy Lord; there is no Allah save Him; and turn away from the idolaters	Follow that which is revealed to thee from thy Lord -- there is no god but He; and turn away from he polytheists	Follow that which has been revealed to you from your Lord, there is no god except Him, and turn away from the polytheists	c. 621 CE No direct report
107	وَلَوْ شَآءَ اللَّهُ مَآ أَشْرَكُو وَمَا جَعَلْنٰكَ عَلَيْهِمْ حَفِيـ ا وَمَآ أَنتَ عَلَيْهِم بِوَكِيـ	If it had been God's plan, they would not have taken false gods: but We made thee not one to watch over their doings, nor art thou set over them to dispose of their affairs	Had Allah willed, they had not been idolatrous. We have not set thee as a keeper over them, nor art thou responsible for them	And if Allah had pleased, they would not have set up others (with Him). And We have not appointed thee a keeper over them, and thou art not placed in charge of them	Had Allah wished they would not have ascribed partners [to Him]. We have not made you a caretaker for them, nor is it your duty to watch over them	c. 621 CE No direct report
108	وَلَا تَسُبُّو لَّذِينَ يَدْعُونَ مِن دُونِ للَّهِ فَيَسُبُّو للَّهَ عَدْ ا بِغَيْرِ عِلْ كَذَٰلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِم مَّرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُو يَعْمَلُونَ	Revile not ye those whom they call upon besides God, lest they out of spite revile God in their ignorance. Thus have We made alluring to each people its own doings. In the end will they return to their Lord, and We shall then tell them the trut h of all that they did	Revile not those unto whom they pray beside Allah lest they wrongfully revile Allah through ignorance. Thus unto every nation have We made their deed seem fair. Then unto	And abuse not those whom they call upon besides Allah, lest, exceeding the limits, they abuse Allah through ignorance. Thus to every people have We made their deeds fair-	Do not abuse those whom they invoke besides Allah, lest they should abuse Allah out of hostility, without any knowledge. That is how to every people We have made their conduct seem decorous. Then their return will be to their Lord and He will inform them	c. 621 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			their Lord is their return, and He will tell them what they used to do	seeming; then to their Lord is their return so He will inform them of what they did	concerning what they used to do	
109	وَأَقْسَمُو بِ لَّهِ جَهْدَ أَيْمَٰنِهِمْ لَئِن جَآءَتْهُمْ ءَايَۃ لَّيُؤْمِنُنَّ بِهَا قُلْ إِنَّمَا لْءَايَٰتُ عِندَ لَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَآ إِذَا جَآءَتْ لَا يُؤْمِنُونَ	They swear their strongest oaths by God, that if a (special) sign came to them, by it they would believe. Say: "Certainly (all) signs are in the power of God: but what will make you (Muslims) realise that (even) if (special) signs came, they wi ll not believe."	And they swear a solemn oath by Allah that if there come unto them a portent they will believe therein. Say; Portents are with Allah and (so is) that which telleth you that if such came unto them they would not believe	And they swear their strongest oaths by Allah that if a sign come to them they would certainly believe in it. Say: Signs are with Allah. And what should make you know that when they come they believe not	They swear by Allah with solemn oaths that were a sign to come to them they would surely believe in it. Say, ‘The signs are only with Allah,’ and what will bring home to you that they will not believe even if they came	c. 621 CE No direct report
110	وَنُقَلِّبُ أَفْـِٔدَتَهُمْ وَأَبْصَٰرَهُمْ كَمَا لَمْ يُؤْمِنُو بِهِ أَوَّلَ مَرَّ وَنَذَرُهُمْ فِى طُغْيَٰنِهِمْ يَعْمَهُونَ	We (too) shall turn to (confusion) their hearts and their eyes, even as they refused to believe in this in the first instance: We shall leave them in their trespasses, to wander in distraction	We confound their hearts and their eyes. As they believed not therein at the first, We let them wander blindly on in their contumacy	And we turn their hearts and their sights, even as they did not believe in it the first time; and We leave them in their inordinacy, blindly wandering on	We transform their hearts and their visions as they did not believe in it the first time, and We leave them bewildered in their rebellion	c. 621 CE No direct report
111	وَلَوْ أَنَّنَا نَزَّلْنَآ إِلَيْهِمُ لْمَلَٰٓئِكَةَ وَكَلَّمَهُمُ لْمَوْتَىٰ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَىْ قُبُ ا مَّا كَانُو لِيُؤْمِنُوٓ إِلَّآ أَن يَشَآءَ للَّهُ وَلَٰكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ	Even if We did send unto them angels, and the dead did speak unto them, and We gathered together all things before their very eyes, they are not the ones to believe, unless it is in God's plan. But most of them ignore (the truth)	And though We should send down the angels unto them, and the dead should speak unto them, and We should gather against them all things in array, they would not believe unless Allah so willed. Howbeit, most of them are ignorant	And even if We send down to them the angels and the dead speak to them and We bring together all things before them, they would not believe unless Allah please, but most of them are ignorant	Even if We had sent down angels to them, and the dead had spoken to them, and We had gathered before them all things manifestly, they would [still] not believe unless Allah wished. But most of them are ignorant	c. 621 CE No direct report
112	وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِىٍّ عَدُ ا شَيَٰطِينَ لْإِنسِ وَ لْجِنِّ يُوحِى بَعْضُهُمْ إِلَىٰ بَعْ زُخْرُفَ لْقَوْلِ	Likewise did We make for every Messenger an enemy,- evil ones among men and jinns, inspiring each other with flowery discourses by way of	Thus have We appointed unto every prophet an adversary - devils of humankind and jinn who	And thus did We make for every prophet an enemy, the devils from among men and jinn, some of them	That is how for every prophet We appointed as enemy the devils from among humans and jinn, who inspire each other with flashy words, deceptively.	c. 621 CE No direct report

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	غُرُو ا وَلَوْ شَآءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ	deception. If thy Lord had so planned, they would not have done it: so leave them and their inventions al one	inspire in one another plausible discourse through guile. If thy Lord willed, they would not do so; so leave them alone with their devising	inspiring others with gilded speech to deceive (them). And if thy Lord pleased, they would not do it, so leave them alone with what they forge -	Had your Lord wished, they would not have done it. So leave them with what they fabricate	
113	وَلِتَصْغَىٰٓ إِلَيْهِ أَفْـِٔدَةُ لَّذِينَ لَا يُؤْمِنُونَ بِ لْءَاخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُو مَا هُم مُّقْتَرِفُونَ	To such (deceit) let the hearts of those incline, who have no faith in the hereafter: let them delight in it, and let them earn from it what they may	That the hearts of those who believe not in the Hereafter may incline thereto, and that they may take pleasure therein, and that they may earn what they are earning	And that the hearts of those who believe not in the Hereafter may include thereto, and that they may be pleased with it, and that they may earn what they are earning	so that toward it may incline the hearts of those who do not believe in the Hereafter, and so that they may be pleased with it and commit what they commit	c. 621 CE No direct report
114		Say: "Shall I seek for judge other than God? - when He it is Who hath sent unto you the Book, explained in detail." They know full well, to whom We have given the Book, that it hath been sent down from thy Lord in truth. Never be then of those who doubt	Shall I seek other than Allah for judge, when He it is Who hath revealed unto you (this) Scripture, fully explained? Those unto whom We gave the Scripture (aforetime) know that it is revealed from thy Lord in truth. So be not thou (O Muhammad) of the waverers	Shall I then seek a judge other than Allah, when He it is Who has sent down to you the Book fully explained. And those whom We have given the Book know that it is revealed by thy Lord with truth, so be not thou of the disputers	[Say,] ‘Shall I seek a judge other than Allah, while it is He who has sent down to you the Book, well-elaborated?’ Those whom We have given the Book know that it has been sent down from your Lord with the truth; so do not be one of the skeptics	c. 621 CE No direct report
115		The word of thy Lord doth find its fulfilment in truth and in justice: None can change His words: for He is the one who heareth and knoweth all	Perfected is the Word of thy Lord in truth and justice. There is naught that can change His	And the word of thy Lord has been accomplished truly and justly. There is none who can change His	The word of your Lord has been fulfilled in truth and justice. Nothing can change His words, and He is the All-hearing, the All-knowing	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			words. He is the Hearer, the Knower	words; and He is the Hearer, the Knower		
116	وَإِن تُطِعْ أَكْثَرَ مَن فِى ٱلْأَرْضِ يُضِلُّوكَ عَن سَبِيلِ ٱللَّهِ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ	Wert thou to follow the common run of those on earth, they will lead thee away from the way of God. They follow nothing but conjecture: they do nothing but lie	If thou obeyedst most of those on earth they would mislead thee far from Allah's way. They follow naught but an opinion, and they do but guess	And if thou obey most of those in the earth, they will lead thee astray from Allah’s way. They follow naught but conjecture, and they only lie	If you obey most of those on the earth, they will lead you astray from the way of Allah. They follow nothing but conjectures and they do nothing but surmise	c. 621 CE No direct report
117	إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَن يَضِلُّ عَن سَبِيلِهِۦ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ	Thy Lord knoweth best who strayeth from His way: He knoweth best who they are that receive His guidance	Lo! thy Lord, He knoweth best who erreth from His way; and He knoweth best (who are) the rightly guided	Surely thy Lord -- He knows best who goes astray from His way, and He knows best the guided ones	Indeed your Lord knows best those who stray from His way; and He knows best those who are guided	c. 621 CE No direct report
118	فَكُلُوا۟ مِمَّا ذُكِرَ ٱسْمُ ٱللَّهِ عَلَيْهِ إِن كُنتُم بِـَٔايَٰتِهِۦ مُؤْمِنِينَ	So eat of (meats) on which God's name hath been pronounced, if ye have faith in His signs	Eat of that over which the name of Allah hath been mentioned, if ye are believers in His revelations	Eat, then, of that on which Allah’s name has been mentioned, if you are believers in His messages	Eat from that over which Allah’s Name has been mentioned, if you are believers in His signs	c. 621 CE No direct report
119	وَمَا لَكُمْ أَلَّا تَأْكُلُوا۟ مِمَّا ذُكِرَ ٱسْمُ ٱللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُم مَّا حَرَّمَ عَلَيْكُمْ إِلَّا مَا ٱضْطُرِرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لَّيُضِلُّونَ بِأَهْوَآئِهِم بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِٱلْمُعْتَدِينَ	Why should ye not eat of (meats) on which God's name hath been pronounced, when He hath explained to you in detail what is forbidden to you - except under compulsion of necessity? But many do mislead (men) by their appetites unchecked by knowl edge. Thy Lord knoweth best those who transgress	How should ye not eat of that over which the name of Allah hath been mentioned, when He hath explained unto you that which is forbidden unto you unless ye are compelled thereto. But lo! many are led astray by their own lusts through ignorance. Lo! thy Lord, He is Best Aware of the transgressors	And what reason have you that you should not eat of that on which Allah’s name is mentioned, when He has already made plain to you what He has forbidden to you -- excepting that which you are compelled to. And surely many lead (people) astray by their low desires through ignorance. Surely thy Lord --	Why should you not eat that over which Allah’s Name has been mentioned, while He has already elaborated for you whatever He has forbidden you, excepting what you may be compelled to [eat]? Indeed many mislead [others] by their fancies, without any knowledge. Indeed your Lord knows best the transgressors	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
				He best knows the transgressors		
120	وَذَرُو ظَٰهِرَ ٱلْإِثْمِ وَبَاطِنَهُۥٓ إِنَّ ٱلَّذِينَ يَكْسِبُونَ ٱلْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُو يَقْتَرِفُونَ	Eschew all sin, open or secret: those who earn sin will get due recompense for their "earnings."	Forsake the outwardness of sin and the inwardness thereof. Lo! those who garner sin will be awarded that which they have earned	And avoid open sins and secret ones. Surely they who earn sin will be rewarded for what they have earned	Renounce outward sins and the inward ones. Indeed those who commit sins shall be requited for what they used to commit	c. 621 CE No direct report
121	وَلَا تَأْكُلُو مِمَّا لَمْ يُذْكَرِ ٱسْمُ ٱللَّهِ عَلَيْهِ وَإِنَّهُۥ لَفِسْقٌ وَإِنَّ ٱلشَّيَٰطِينَ لَيُوحُونَ إِلَىٰٓ أَوْلِيَآئِهِمْ لِيُجَٰدِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ	Eat not of (meats) on which God's name hath not been pronounced: That would be impiety. But the evil ones ever inspire their friends to contend with you if ye were to obey them, ye would indeed be Pagans	And eat not of that whereon Allah's name hath not been mentioned, for lo! it is abomination. Lo! the devils do inspire their minions to dispute with you. But if ye obey them, ye will be in truth idolaters	And eat not of that on which Allah’s name has not been mentioned, and that is surely a transgression. And certainly the devils inspire their friends to contend with you; and if you obey them, you will surely be polytheists	Do not eat [anything] of that over which Allah’s Name has not been mentioned, and that is indeed transgression. Indeed the satans inspire their friends to dispute with you; and if you obey them, you will indeed be polytheists	c. 621 CE 1 note
122	أَوَمَن كَانَ مَيْتًا فَأَحْيَيْنَٰهُ وَجَعَلْنَا لَهُۥ نُورًا يَمْشِى بِهِۦ فِى ٱلنَّاسِ كَمَن مَّثَلُهُۥ فِى ٱلظُّلُمَٰتِ لَيْسَ بِخَارِجٍ مِّنْهَا كَذَٰلِكَ زُيِّنَ لِلْكَٰفِرِينَ مَا كَانُو يَعْمَلُونَ	Can he who was dead, to whom We gave life, and a light whereby he can walk amongst men, be like him who is in the depths of darkness, from which he can never come out? Thus to those without faith their own deeds seem pleasing	Is he who was dead and We have raised him unto life, and set for him a light wherein he walketh among men, as him whose similitude is in utter darkness whence he cannot emerge? Thus is their conduct made fairseeming for the disbelievers	Is he who was dead, then We raised him to life and made for him a light by which he walks among the people, like him whose likeness is that of one in darkness whence he cannot come forth? Thus their doings are made fair-seeming to the disbelievers	Is he who was lifeless, then We gave him life and provided him with a light by which he walks among the people, like one who dwells in a manifold darkness which he cannot leave? To the faithless is thus presented as decorous what they have been doing	c. 621 CE No direct report
123	وَكَذَٰلِكَ جَعَلْنَا فِى كُلِّ قَرْيَةٍ أَكَٰبِرَ مُجْرِمِيهَا لِيَمْكُرُو فِيهَا وَمَا يَمْكُرُونَ إِلَّا بِأَنفُسِهِمْ وَمَا يَشْعُرُونَ	Thus have We placed leaders in every town, its wicked men, to plot (and burrow) therein: but they only plot against their	And thus have We made in every city great ones of its wicked ones, that	And thus have We made in every town the leaders of its guilty ones, that they may	Thus have We installed in every town its major criminals that they may plot therein. Yet they do not plot except against their own	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		own souls, and they perceive it not	they should plot therein. They do but plot against themselves, though they perceive not	make plans therein. And they plan not but against themselves, and they perceive not	souls, but they are not aware	
124	وَإِذَا جَآءَتْهُمْ ءَايَةٌ قَالُو لَن نُّؤْمِنَ حَتَّىٰ نُؤْتَىٰ مِثْلَ مَآ أُوتِىَ رُسُلُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ سَيُصِيبُ لَّذِينَ أَجْرَمُو صَغَارٌ عِندَ اللَّهِ وَعَذَا شَدِيد بِمَا كَانُو يَمْكُرُونَ	When there comes to them a sign (from God), They say: "We shall not believe until we receive one (exactly) like those received by God's apostles." God knoweth best where (and how) to carry out His mission. Soon will the wicked be overtaken by humiliation before God, and a severe punishment, for all their plots	And when a token cometh unto them, they say: We will not believe till we are given that which Allah's messengers are given. Allah knoweth best with whom to place His message. Humiliation from Allah and heavy punishment will smite the guilty for their scheming	And when a message comes to them they say: We will not believe till we are given the like of that which Allah’s messengers are given. Allah best knows where to place His message. Humiliation from Allah and severe chastisement will surely befall the guilty for their planning	And when a sign comes to them, they say, ‘We will not believe until we are given the like of what was given to Allah’s apostles.’ Allah knows best where to place His apostleship! Soon the guilty will be visited by a degradation before Allah and a severe punishment because of the plots they used to devise	c. 621 CE No direct report
125	فَمَن يُرِدِ اللَّهُ أَن يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَٰمِ وَمَن يُرِدْ أَن يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَ ا كَأَنَّمَا يَصَّعَّدُ فِى لسَّمَآءِ كَذَٰلِكَ يَجْعَلُ اللَّهُ لرِّجْسَ عَلَى لَّذِينَ لَا يُؤْمِنُونَ	Those whom God (in His plan) willeth to guide,- He openeth their breast to Islam; those whom He willeth to leave straying,- He maketh their breast close and constricted, as if they had to climb up to the skies: thus doth God (heap) the penalty on those who refuse to believe	And whomsoever it is Allah's will to guide, He expandeth his bosom unto the Surrender, and whomsoever it is His Will to send astray, He maketh his bosom close and narrow as if he were engaged in sheer ascent. Thus Allah layeth ignominy upon those who believe not	So whomsoever Allah intends to guide, He expands his breast for Islam, and whomsoever He intends to leave in error, he makes his breast strait (and) narrow as though he were ascending upwards. Thus does Allah lay uncleanness on those who believe not	Whomever Allah desires to guide, He opens his breast to Islam, and whomever He desires to lead astray, He makes his breast narrow and straitened as if he were climbing to a height. Thus does Allah lay [spiritual] defilement on those who do not have faith	c. 621 CE No direct report
126	وَهَٰذَا صِرَٰطُ رَبِّكَ مُسْتَقِيمً ا قَدْ فَصَّلْنَا لْءَايَٰتِ لِقَوْ يَذَّكَّرُونَ	This is the way of thy Lord, leading straight: We have detailed the signs	This is the path of thy Lord, a straight path. We have detailed Our	And this is the path of thy Lord, (a) straight (path). Indeed We have	This is the straight path of your Lord. We have already elaborated the signs for a people who take admonition	c. 621 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		for those who receive admonition	revelations for a people who take heed	made the messages clear for a people who mind		direct report
127	لَهُمْ دَارُ لسَّلْمِ عِندَ رَبِّهِمْ وَهُوَ وَلِيُّهُم بِمَا كَانُو يَعْمَلُونَ	For them will be a home of peace in the presence of their Lord: He will be their friend, because they practised (righteousness)	For them is the abode of peace with their Lord. He will be their Protecting Friend because of what they used to do	Theirs is the abode of peace with their Lord, and He is their Friend because of what they do	For them shall be the abode of peace near their Lord and He will be their guardian because of what they used to do	c. 621 CE No direct report
128	وَيَوْمَ يَحْشُرُهُمْ جَمِيعا يٰمَعْشَرَ لْجِنِّ قَدِ سْتَكْثَرْتُم مِّنَ لْإِنسِ وَقَالَ أَوْلِيَآؤُهُم مِّنَ لْإِنسِ رَبَّنَا سْتَمْتَعَ بَعْضُنَا بِبَعْ وَبَلَغْنَآ أَجَلَنَا لَّذِىٓ أَجَّلْتَ لَنَا قَالَ لنَّارُ مَثْوَىٰكُمْ خَٰلِدِينَ فِيهَآ إِلَّا مَا شَآءَ للَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيم	One day will He gather them all together, (and say): "O ye assembly of Jinns! Much (toll) did ye take of men." Their friends amongst men will say: "Our Lord! we made profit from each other: but (alas!) we reached our term - which thou didst ap point for us." He will say: "The Fire be your dwelling-place: you will dwell therein for ever, except as God willeth." for thy Lord is full of wisdom and knowledge	In the day when He will gather them together (He will say): O ye assembly of the jinn! Many of humankind did ye seduce. And their adherents among humankind will say: Our Lord! We enjoyed one another, but now we have arrived at the appointed term which Thou appointedst for us. He will say: Fire is your home. Abide therein for ever, save him whom Allah willeth (to deliver). Lo! thy Lord is Wise, Aware	And on the day when He will gather them all together: O assembly of jinn, you took away a great part of men. And their friends from among men will say: Our Lord, some of us profited by others and we have reached our appointed term which Thou didst appoint for us. He will say: The Fire is your abode -- you shall abide therein, except as Allah please. Surely thy Lord is Wise, Knowing	On the day He will gather them all together, [He will say], ‘O company of jinn! You claimed many of the humans.’ Their friends from among the humans will say, ‘Our Lord, we used each other, and we completed our term which You had appointed for us.’ He will say, ‘The Fire is your abode, to remain in it [forever], except what Allah may wish.’ Indeed your Lord is all-wise, all-knowing	c. 621 CE No direct report
129	وَكَذَٰلِكَ نُوَلِّى بَعْضَ لظَّٰلِمِينَ بَعْ ا بِمَا كَانُو يَكْسِبُونَ	Thus do we make the wrong-doers turn to each other, because of what they earn	Thus We let some of the wrong-doers have power over others because of what they are wont to earn	And thus do We make some of the iniquitous to befriend others on account of what they earn	That is how We make the wrongdoers one another’s friends because of what they used to earn	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
130	يَٰمَعْشَرَ ٱلْجِنِّ وَ ٱلْإِنسِ أَلَمْ يَأْتِكُمْ رُسُ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَٰتِى وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا قَالُو شَهِدْنَا عَلَىٰٓ أَنفُسِنَا وَغَرَّتْهُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَشَهِدُو عَلَىٰٓ أَنفُسِهِمْ أَنَّهُمْ كَانُو كَٰفِرِينَ	"O ye assembly of Jinns and men! came there not unto you apostles from amongst you, setting forth unto you My signs, and warning you of the meeting of this Day of yours?" They will say: "We bear witness against ourselves." It was the life of t his world that deceived them. So against themselves will they bear witness that they rejected Faith	O ye assembly of the jinn and humankind! Came there not unto you messengers of your own who recounted unto you My tokens and warned you of the meeting of this your Day? They will say: We testify against ourselves. And the life of the world beguiled them. And they testify against themselves that they were disbelievers	O community of jinn and men, did there not come to you messengers from among you, relating to you My messages and warning you of the meeting of this day of yours? They will say: We bear witness against ourselves. And this world’s life deceived them, and they will bear witness against themselves that they were disbelievers	‘O company of jinn and humans! Did there not come to you apostles from yourselves, recounting to you My signs and warning you of the encounter of this Day?’ They will say, ‘We testify against ourselves.’ The life of this world had deceived them, and they will testify against themselves that they had been faithless	c. 621 CE No direct report
131	ذَٰلِكَ أَن لَّمْ يَكُن رَّبُّكَ مُهْلِكَ ٱلْقُرَىٰ بِظُلْ وَأَهْلُهَا غَٰفِلُونَ	(The apostles were sent) thus, for thy Lord would not destroy for their wrong-doing men's habitations whilst their occupants were unwarned	This is because thy Lord destroyeth not the townships arbitrarily while their people are unconscious (of the wrong they do)	This is because thy Lord would not destroy towns unjustly while their people are negligent	This is because your Lord would never destroy the towns unjustly while their people were unaware	c. 621 CE No direct report
132	وَلِكُ دَرَجٰ مِّمَّا عَمِلُو وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا يَعْمَلُونَ	To all are degrees (or ranks) according to their deeds: for thy Lord is not unmindful of anything that they do	For all there will be ranks from what they did. Thy Lord is not unaware of what they do	And for all are degrees according to their doings. And thy Lord is not heedless of what they do	For everyone there are ranks in accordance with what they have done; and your Lord is not oblivious of what they do	c. 621 CE No direct report
133	وَرَبُّكَ ٱلْغَنِىُّ ذُو ٱلرَّحْمَةِ إِن يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِ بَعْدِكُم مَّا يَشَآءُ كَمَآ أَنشَأَكُم مِّن ذُرِّيَّةِ قَوْمٍ ءَاخَرِينَ	Thy Lord is self-sufficient, full of Mercy: if it were His will, He could destroy you, and in your place appoint whom He will as your successors, even as He raised you up from the posterity of other people	Thy Lord is the Absolute, the Lord of Mercy. If He will, He can remove you and can cause what He will to follow after you, even as He raised you	And thy Lord is the Self-sufficient One, the Lord of mercy. If He please, He may remove you, and make whom He pleases successors after you, even as He raised you up	Your Lord is the All-sufficient dispenser of mercy. If He wishes, He will take you away, and make whomever He wishes succeed you, just as He produced you from the descendants of another people	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			from the seed of other folk	from the seed of other people		
134	وَمَآ أَنتُم بِمُعْجِزِينَ إِنَّ مَا تُوعَدُونَ لَءَاتٍ	All that hath been promised unto you will come to pass: nor can ye frustrate it (in the least bit)	Lo! that which ye are promised will surely come to pass, and ye cannot escape	Surely that which you are promised will come to pass, and you cannot escape (it)	Indeed what you are promised will surely come, and you will not be able to thwart it	c. 621 CE No direct report
135		Say: "O my people! Do whatever ye can: I will do (my part): soon will ye know who it is whose end will be (best) in the Hereafter: certain it is that the wrong- doers will not prosper."	Say (O Muhammad): O my people! Work according to your power. Lo! I too am working. Thus ye will come to know for which of us will be the happy sequel. Lo! the wrong-doers will not be successful	Say: O my people, act according to your ability, I too am acting; so you will soon come to know for whom is the (good) end of the abode. Surely the wrongdoers will not succeed	Say, ‘O my people, Act according to your ability; I too am acting. Soon you will know in whose favour the outcome of that abode will be. Indeed the wrongdoers will not be felicitous.’	c. 621 CE No direct report
136	وَجَعَلُواْ لِلَّهِ مِمَّا ذَرَأَ مِنَ ٱلْحَرْثِ وَٱلْأَنْعَٰمِ نَصِيبًا فَقَالُواْ هَٰذَا لِلَّهِ بِزَعْمِهِمْ وَهَٰذَا لِشُرَكَآئِنَا فَمَا كَانَ لِشُرَكَآئِهِمْ فَلَا يَصِلُ إِلَى ٱللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَآئِهِمْ سَآءَ مَا يَحْكُمُونَ	Out of what God hath produced in abundance in tilth and in cattle, they assigned Him a share: they say, according to their fancies: "This is for God, and this" - for our "partners"! but the share of their" partners "reacheth not God, whilst the share of God reacheth their "partners" ! evil (and unjust) is their assignment	They assign unto Allah, of the crops and cattle which He created, a portion, and they say: "This is Allah's" - in their make-believe - "and this is for (His) partners in regard to us." Thus that which (they assign) unto His partners in them reacheth not Allah and that which (they assign) unto Allah goeth to their (so-called) partners. Evil is their ordinance	And they set apart a portion for Allah out of what He has created of tilth and cattle, and say: This is for Allah -- so they assert -- and this for our associate-gods. Then that which is for their associate-gods reaches not Allah, and that which is for Allah reaches their associate-gods. Evil is what they judge	They dedicate to Allah out of what He has created of the crops and cattle a portion, and say, ‘This is for Allah,’ so do they maintain, ‘and this is for our partners.’ But what is for their partners does not reach Allah, and what is for Allah reaches their partners. Evil is the judgement that they make	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
137	وَكَذَٰلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ ٱلْمُشْرِكِينَ قَتْلَ أَوْلَٰدِهِمْ شُرَكَآؤُهُمْ لِيُرْدُوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَآءَ ٱللَّهُ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ	Even so, in the eyes of most of the pagans, their "partners" made alluring the slaughter of their children, in order to lead them to their own destruction, and cause confusion in their religion. If God had willed, they would not have done so: B ut leave alone them and their inventions	Thus have their (so-called) partners (of Allah) made the killing of their children to seem fair unto many of the idolaters, that they may ruin them and make their faith obscure for them. Had Allah willed (it otherwise), they had not done so. So leave them alone with their devices	And thus their associate-gods have made fair-seeming to many polytheists the killing of the children, that they may cause them to perish and obscure for them their religion. And if Allah had pleased, they would not have done it, so leave them alone with that which they forge	That is how to most of the polytheists is presented as decorous the slaying of their children by those whom they ascribe as partners [to Allah], that they may ruin them and confound their religion for them. Had Allah wished, they would not have done it. So leave them with what they fabricate	c. 621 CE No direct report
138	وَقَالُوا هَٰذِهِ أَنْعَٰمٌ وَحَرْثٌ حِجْرٌ لَّا يَطْعَمُهَآ إِلَّا مَن نَّشَآءُ بِزَعْمِهِمْ وَأَنْعَٰمٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَٰمٌ لَّا يَذْكُرُونَ ٱسْمَ ٱللَّهِ عَلَيْهَا ٱفْتِرَآءً عَلَيْهِ سَيَجْزِيهِم بِمَا كَانُوا يَفْتَرُونَ	And they say that such and such cattle and crops are taboo, and none should eat of them except those whom - so they say - We wish; further, there are cattle forbidden to yoke or burden, and cattle on which, (at slaughter), the name of God is n ot pronounced; - inventions against God's name: soon will He requite them for their inventions	And they say: Such cattle and crops are forbidden. No-one is to eat of them save whom we will - in their make-believe - cattle whose backs are forbidden, cattle over which they mention not the name of Allah. (All that is) a lie against Him. He will repay them for that which they invent	And they say: Such and such cattle and crops are prohibited -- none shall eat them except such as we please -- so they assert -- and cattle whose backs are forbidden, and cattle on which they would not mention Allah’s name -- forging a lie against Him. He will requite them for what they forge	And they say, ‘These cattle and tillage are a taboo: none may eat them except whom we please,’ so they maintain, and there are cattle whose backs are forbidden and cattle over which they do not mention Allah’s Name, fabricating a lie against Him. Soon He will requite them for what they used to fabricate	c. 621 CE No direct report
139	وَقَالُوا مَا فِى بُطُونِ هَٰذِهِ ٱلْأَنْعَٰمِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰٓ أَزْوَٰجِنَا وَإِن يَكُن مَّيْتَةً فَهُمْ فِيهِ شُرَكَآءُ سَيَجْزِيهِمْ وَصْفَهُمْ إِنَّهُۥ حَكِيمٌ عَلِيمٌ	They say: "What is in the wombs of such and such cattle is specially reserved (for food) for our men, and forbidden to our women; but if it is still-born, then all have share therein. For their (false) attribution (of superstitions to God), He	And they say: That which is in the bellies of such cattle is reserved for our males and is forbidden to our wives; but if it be born dead, then they (all) may be	And they say: That which is in the wombs of such and such cattle is reserved for our males, and forbidden to our wives, and if it be stillborn, they are partners in it. He	And they say, ‘That which is in the bellies of these cattle is exclusively for our males and forbidden to our wives. But if it be still-born, they will all share it.’ Soon He will requite them for their allegations. Indeed He is all-wise, all-knowing	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		will soon punish them: for He is full of wisdom and knowledge	partakers thereof. He will reward them for their attribution (of such ordinances unto Him). Lo, He is Wise, Aware	will reward them for their (false) attribution. Surely He is Wise, Knowing		
140	قَدْ خَسِرَ ٱلَّذِينَ قَتَلُوٓا أَوْلَٰدَهُمْ سَفَهًۢا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ ٱللَّهُ ٱفْتِرَآءً عَلَى ٱللَّهِ ۚ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ	Lost are those who slay their children, from folly, without knowledge, and forbid food which God hath provided for them, inventing (lies) against God. They have indeed gone astray and heeded no guidance	They are losers who besottedly have slain their children without knowledge, and have forbidden that which Allah bestowed upon them, inventing a lie against Allah. They indeed have gone astray and are not guided	They are losers indeed who kill their children foolishly without knowledge, and forbid that which Allah has provided for them, forging a lie against Allah. They indeed go astray, and are not guided	They are certainly losers who slay their children foolishly without knowledge, and forbid what Allah has provided them, fabricating a lie against Allah. Certainly, they have gone astray and are not guided	c. 621 CE No direct report
141		It is He Who produceth gardens, with trellises and without, and dates, and tilth with produce of all kinds, and olives and pomegranates, similar (in kind) and different (in variety): eat of their fruit in their season, but render the dues that are proper on the day that the harvest is gathered. But waste not by excess: for God loveth not the wasters	He it is Who produceth gardens trellised and untrellised, and the date-palm, and crops of divers flavour, and the olive and the pomegranate, like and unlike. Eat ye of the fruit thereof when it fruiteth, and pay the due thereof upon the harvest day, and be not prodigal. Lo! Allah loveth not the prodigals	And He it is Who produces gardens, trellised and untrellised, and palms and seed-produce of which the fruits are of various sorts, and olives and pomegranates, like and unlike. Eat of its fruit when it bears fruit, and pay the due of it on the day of its reaping, and be not prodigal. Surely He loves not the prodigals	It is He who produces gardens trellised and without trellises, and palm-trees and crops of diverse produce, olives and pomegranates, similar and dissimilar. Eat of its fruits when it fructifies, and give its due on the day of harvest, and do not be wasteful; indeed He does not like the wasteful	c. 621 CE No direct report

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142	وَمِنَ ٱلْأَنْعَٰمِ حَمُولَا وَفَرْشًا كُلُوا مِمَّا رَزَقَكُمُ ٱللَّهُ وَلَا تَتَّبِعُوا خُطُوَٰتِ ٱلشَّيْطَٰنِ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ	Of the cattle are some for burden and some for meat: eat what God hath provided for you, and follow not the footsteps of Satan: for he is to you and avowed enemy	And of the cattle (He produceth) some for burdens, some for food. Eat of that which Allah hath bestowed upon you, and follow not the footsteps of the devil, for lo! he is an open foe to you	And of the cattle (He has created) some for burden and some for slaughter. Eat of that which Allah has given you and follow not the footsteps of the devil. Surely he is your open enemy -	Of the cattle [some] are for burden and [some] for slaughter. Eat of what Allah has provided you and do not follow in Satan’s footsteps; he is indeed your manifest enemy	c. 621 CE No direct report
143	ثَمَٰنِيَةَ أَزْوَٰجٍ مِّنَ ٱلضَّأْنِ ٱثْنَيْنِ وَمِنَ ٱلْمَعْزِ ٱثْنَيْنِ قُلْ ءَآلذَّكَرَيْنِ حَرَّمَ أَمِ ٱلْأُنثَيَيْنِ أَمَّا ٱشْتَمَلَتْ عَلَيْهِ أَرْحَامُ ٱلْأُنثَيَيْنِ نَبِّـُٔونِى بِعِلْمٍ إِن كُنتُمْ صَٰدِقِينَ	(Take) eight (head of cattle) in (four) pairs: of sheep a pair, and of goats a pair; say, hath He forbidden the two males, or the two females, or (the young) which the wombs of the two females enclose? Tell me with knowledge if ye are truthful	Eight pairs: Of the sheep twain, and of the goats twain. Say: Hath He forbidden the two males or the two females, or that which the wombs of the two females contain? Expound to me (the case) with knowledge, if ye are truthful	Eight in pairs -- of the sheep two and of the goats two. Say: Has He forbidden the two males or the two females or that which the wombs of the two females contain? Inform me with knowledge, if you are truthful	Eight mates: two of sheep, and two of goats. Say, ‘Is it the two males that He has forbidden or the two females, or what is contained in the wombs of the two females? Inform me with knowledge, should you be truthful.’	c. 621 CE No direct report
144		Of camels a pair, and oxen a pair; say, hath He forbidden the two males, or the two females, or (the young) which the wombs of the two females enclose? - Were ye present when God ordered you such a thing? But who doth more wrong than one who invents a lie against God, to lead astray men without knowledge? For	And of the camels twain and of the oxen twain. Say: Hath He forbidden the two males or the two females, or that which the wombs of the two females contain; or were ye by to witness when Allah commanded you	And of the camels two and of the cows two. Say: Has He forbidden the two males or the two females or that which the wombs of the two females contain? Or were you witnesses when Allah enjoined you this? Who is then more unjust	And two of camels and two of oxen. Say, ‘Is it the two males that He has forbidden or the two females, or what is contained in the wombs of the two females? Were you witnesses when Allah enjoined this upon you? ’ So who is a greater wrongdoer than him who fabricates a lie against Allah to mislead the people without any knowledge?	c. 621 CE No direct report

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		God guideth not people who do wrong	(all) this? Then who doth greater wrong than he who deviseth a lie concerning Allah, that he may lead mankind astray without knowledge. Lo! Allah guideth not wrongdoing folk	than he who forges a lie against Allah to lead men astray without knowledge? Surely Allah guides not the iniquitous people	Indeed Allah does not guide the wrongdoing lot	
145	قُل لَّآ أَجِدُ فِى مَآ أُوحِىَ إِلَىَّ مُحَرَّمًا عَلَىٰ طَاعِمٍ يَطْعَمُهُۥٓ إِلَّآ أَن يَكُونَ مَيْتَةً أَوْ دَمًا مَّسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُۥ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَّحِيمٌ	Say: "I find not in the message received by me by inspiration any (meat) forbidden to be eaten by one who wishes to eat it, unless it be dead meat, or blood poured forth, or the flesh of swine,- for it is an abomination - or, what is impious, (meat) on which a name has been invoked, other than God's". But (even so), if a person is forced by necessity, without wilful disobedience, nor transgressing due limits,- thy Lord is Oft-forgiving, Most Merciful	Say: I find not in that which is revealed unto me aught prohibited to an eater that he eat thereof, except it be carrion, or blood poured forth, or swineflesh - for that verily is foul - or the abomination which was immolated to the name of other than Allah. But whoso is compelled (thereto), neither craving nor transgressing, (for him) lo! thy Lord is Forgiving, Merciful	Say, I find not in that which is revealed to me aught forbidden for an eater to eat thereof, except that it be what dies of itself, or blood poured forth, or flesh of swine -- for that surely is unclean -- or what is a transgression, other than (the name of) Allah having been invoked on it. But whoever is driven to necessity, not desiring nor exceeding the limit, then surely thy Lord is Forgiving, Merciful	Say, ‘I do not find in what has been revealed to me that anyone be forbidden to eat anything except carrion or spilt blood, or the flesh of swine —for that is indeed unclean— or an impiety offered to other than Allah.’ But should someone be compelled, without being rebellious or aggressive, indeed your Lord is all-forgiving, all-merciful	c. 621 CE No direct report
146	وَعَلَى ٱلَّذِينَ هَادُواْ حَرَّمْنَا كُلَّ ذِى ظُفُرٍ وَمِنَ ٱلْبَقَرِ	For those who followed the Jewish Law, We forbade every (animal)	Unto those who are Jews We forbade every	And to those who are Jews We forbade every	To the Jews We forbade every animal having an undivided hoof, and of oxen	c. 621 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	وَ لْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَآ إِلَّا مَا حَمَلَتْ ظُهُورُهُمَآ أَوِ لْحَوَايَآ أَوْ مَا ٱخْتَلَطَ بِعَظْمٍ ذَٰلِكَ جَزَيْنَٰهُم بِبَغْيِهِمْ وَإِنَّا لَصَٰدِقُونَ	with undivided hoof, and We forbade them that fat of the ox and the sheep, except what adheres to their backs or their entrails, or is mixed up with a bone: this in recompense fo r their wilful disobedience: for We are true (in Our ordinances)	animal with claws. And of the oxen and the sheep forbade We unto them the fat thereof save that upon the backs or the entrails, or that which is mixed with the bone. That we awarded them for their rebellion. And lo! we verily are truthful	animal having claws and of oxen and sheep We forbade them the fat thereof, except such as was on their backs or the entrails or what was mixed with bones. This was a punishment We gave them on account of their rebellion, and We are surely truthful	and sheep We forbade them their fat, except what is borne by their backs or the entrails or what is attached to the bones. We requited them with that for their rebelliousness, and We indeed speak the truth	direct report
147		If they accuse thee of falsehood, say: "Your Lord is full of mercy all- embracing; but from people in guilt never will His wrath be turned back	So if they give the lie to thee (Muhammad), say: Your Lord is a Lord of All-Embracing Mercy, and His wrath will never be withdrawn from guilty folk	But if they give thee the lie, then say: Your Lord is the Lord of all-encompassing mercy; and His punishment cannot be averted from the guilty people	But if they deny you, say, ‘Your Lord is dispenser of an all-embracing mercy, but His punishment will not be averted from the guilty lot.’	c. 621 CE No direct report
148	سَيَقُولُ لَّذِينَ أَشْرَكُو لَوْ شَآءَ للَّهُ مَآ أَشْرَكْنَا وَلَآ ءَابَآؤُنَا وَلَا حَرَّمْنَا مِن شَىْءٍ كَذَٰلِكَ كَذَّبَ لَّذِينَ مِن قَبْلِهِمْ حَتَّىٰ ذَاقُو بَأْسَنَا قُلْ هَلْ عِندَكُم مِّنْ عِلْمٍ فَتُخْرِجُوهُ لَنَآ إِن تَتَّبِعُونَ إِلَّا لظَّنَّ وَإِنْ أَنتُمْ إِلَّا تَخْرُصُونَ	Those who give partners (to God) will say: "If God had wished, we should not have given partners to Him nor would our fathers; nor should we have had any taboos." So did their ancestors argue falsely, until they tasted of Our wrath. Say: "Have ye any (certain) knowledge? If so, produce it before us. Ye follow nothing but conjecture: ye do nothing but lie."	They who are idolaters will say: Had Allah willed, we had not ascribed (unto Him) partners neither had our fathers, nor had we forbidden aught. Thus did those who were before them give the lie (to Allah's messengers) till they tasted of the fear of Us. Say: Have ye any knowledge that ye can adduce for Us? Lo! ye follow naught but	Those who are polytheists say: If Allah pleased we would not have set up (aught with Him) nor our fathers, nor would have made anything unlawful. Thus did those before them reject (the truth) until they tasted Our punishment. Say: Have you any knowledge so you would bring it forth to us? You only follow a conjecture and you only tell lies	The polytheists will say, ‘Had Allah wished we would not have ascribed any partner [to Him], nor our fathers, nor would we have forbidden anything.’ Those who were before them had denied likewise until they tasted Our punishment. Say, ‘Do you have any [revealed] knowledge that you can produce before us? You follow nothing but conjectures, and you do nothing but surmise.’	c. 621 CE No direct report

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			an opinion, Lo! ye do but guess			
149	قُلْ فَلِلَّهِ ٱلْحُجَّةُ ٱلْبَٰلِغَةُ فَلَوْ شَآءَ لَهَدَىٰكُمْ أَجْمَعِينَ	Say: "With God is the argument that reaches home: if it had been His will, He could indeed have guided you all."	Say - For Allah's is the final argument - Had He willed He could indeed have guided all of you	Say: Then Allah’s is the conclusive argument; so if He had pleased, He would have guided you all	Say, ‘To Allah belongs the conclusive argument. Had He wished, He would have surely guided you all.’	c. 621 CE No direct report
150	قُلْ هَلُمَّ شُهَدَآءَكُمُ ٱلَّذِينَ يَشْهَدُونَ أَنَّ ٱللَّهَ حَرَّمَ هَٰذَا فَإِن شَهِدُوا۟ فَلَا تَشْهَدْ مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَآءَ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ وَهُم بِرَبِّهِمْ يَعْدِلُونَ	Say: "Bring forward your witnesses to prove that God did forbid so and so." If they bring such witnesses, be not thou amongst them: Nor follow thou the vain desires of such as treat our signs as falsehoods, and such as believe not in the Herea fter: for they hold others as equal with their Guardian-Lord	Say: Come, bring your witnesses who can bear witness that Allah forbade (all) this. And if they bear witness, do not thou bear witness with them. Follow thou not the whims of those who deny Our revelations, those who believe not in the Hereafter and deem (others) equal with their Lord	Say: Bring your witnesses who bear witness that Allah forbade this. If they bear witness, then do not thou bear witness with them. And follow not the low desires of those who reject Our messages and those who believe not in the Hereafter, and they make (others) equal with their Lord	Say, ‘Bring your witnesses who may testify that Allah has forbidden this.’ So if they testify, do not testify with them, and do not follow the desires of those who deny Our signs, and those who do not believe in the Hereafter and equate [others] with their Lord	c. 621 CE No direct report
151	قُلْ تَعَالَوْا۟ أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا وَلَا تَقْتُلُوٓا۟ أَوْلَٰدَكُم مِّنْ إِمْلَٰقٍ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا۟ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا۟ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَعْقِلُونَ	Say: "Come, I will rehearse what God hath (really) prohibited you from": Join not anything as equal with Him; be good to your parents; kill not your children on a plea of want;- We provide sustenance for you and for them;- come not nigh to sha meful deeds. Whether open or secret; take not life, which God hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom	Say: Come, I will recite unto you that which your Lord hath made a sacred duty for you: That ye ascribe no thing as partner unto Him and that ye do good to parents, and that ye slay not your children because of penury - We provide for you and for them - and that ye draw not nigh to lewd things whether	Say: Come! I will recite what your Lord has forbidden to you: Associate naught with Him and do good to parents and slay not your children for (fear of) poverty -- We will provide for you and for them -- and draw not nigh to indecencies, open or secret, and kill not the soul which Allah has made sacred except in	Say, ‘Come, I will recount what your Lord has forbidden you from. That you shall not ascribe any partners to Him, and you shall be good to the parents, you shall not kill your children due to penury —We will provide for you and for them— you shall not approach indecencies, the outward among them and the inward ones, and you shall not kill a soul [whose life] Allah has made inviolable, except with due cause. This is what He has enjoined	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			open or concealed. And that ye slay not the life which Allah hath made sacred, save in the course of justice. This He hath command you, in order that ye may discern	the course of justice. This He enjoins upon you that you may understand	upon you so that you may apply reason	
152	وَلَا تَقْرَبُو مَالَ لْيَتِيمِ إِلَّا بِ لَّتِى هِىَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُو لْكَيْلَ وَ لْمِيزَانَ بِ لْقِسْطِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَ عْدِلُو وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ للَّهِ أَوْفُو ذَٰلِكُمْ وَصَّىٰكُم بِهِ لَعَلَّكُمْ تَذَكَّرُونَ	And come not nigh to the orphan's property, except to improve it, until he attain the age of full strength; give measure and weight with (full) justice;- no burden do We place on any soul, but that which it can bear;- whenever ye speak, speak j ustly, even if a near relative is concerned; and fulfil the covenant of God: thus doth He command you, that ye may remember	And approach not the wealth of the orphan save with that which is better, till he reach maturity. Give full measure and full weight, in justice. We task not any soul beyond its scope. And if ye give your word, do justice thereunto, even though it be (against) a kinsman; and fulfil the covenant of Allah. This He commandeth you that haply ye may remember	And approach not the property of the orphan except in the best manner, until he attains his maturity. And give full measure and weight with equity -- We impose not on any soul a duty except to the extent of its ability. And when you speak, be just, though it be (against) a relative. And fulfil Allah’s covenant. This He enjoins on you that you may be mindful	Do not approach the orphan’s property, except in the best [possible] manner, until he comes of age. And observe fully the measure and the balance with justice.’ We task no soul except according to its capacity. ‘And when you speak, be fair, even if it were a relative; and fulfill Allah’s covenant. This is what He enjoins upon you so that you may take admonition.’	c. 621 CE No direct report
153	وَأَنَّ هَٰذَا صِرَٰطِى مُسْتَقِيمًا فَ تَّبِعُوهُ وَلَا تَتَّبِعُو لسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَٰلِكُمْ وَصَّىٰكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ	Verily, this is My way, leading straight: follow it: follow not (other) paths: they will scatter you about from His (great) path: thus doth He command you. that ye may be righteous	And (He commandeth you, saying): This is My straight path, so follow it. Follow not other ways, lest ye be parted from His way. This hath He ordained for you, that ye may ward off (evil)	And (know) that this is My path, the right one, so follow it, and follow not (other) ways, for they will lead you away from His way. This He enjoins on you that you may keep your duty	‘This indeed is my straight path, so follow it, and do not follow [other] ways, for they will separate you from His way. This is what He enjoins upon you so that you may be Godwary.’	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
154	ثُمَّ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ تَمَامًا عَلَى ٱلَّذِىٓ أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَىْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُم بِلِقَآءِ رَبِّهِمْ يُؤْمِنُونَ	Moreover, We gave Moses the Book, completing (Our favour) to those who would do right, and explaining all things in detail,- and a guide and a mercy, that they might believe in the meeting with their Lord	Again, We gave the Scripture unto Moses, complete for him who would do good, an explanation of all things, a guidance and a mercy, that they might believe in the meeting with their Lord	Again, We gave the Book to Moses to complete (Our blessings) on him who would do good, and making plain all things and a guidance and a mercy, so that they might believe in the meeting with their Lord	Then We gave Moses the Book, completing [Our blessing] on him who is virtuous, and as an elaboration of all things, and as a guidance and mercy, so that they may believe in the encounter with their Lord	c. 621 CE No direct report
155	وَهَٰذَا كِتَٰبٌ أَنزَلْنَٰهُ مُبَارَكٌ فَٱتَّبِعُوهُ وَٱتَّقُوا۟ لَعَلَّكُمْ تُرْحَمُونَ	And this is a Book which We have revealed as a blessing: so follow it and be righteous, that ye may receive mercy	And this is a blessed Scripture which We have revealed. So follow it and ward off (evil), that ye may find mercy	And this is a Book We have revealed, full of blessings; so follow it and keep your duty that mercy may be shown to you	And this Book that We have sent down is a blessed one; so follow it, and be Godwary so that you may receive [His] mercy	c. 621 CE No direct report
156	أَن تَقُولُوٓا۟ إِنَّمَآ أُنزِلَ ٱلْكِتَٰبُ عَلَىٰ طَآئِفَتَيْنِ مِن قَبْلِنَا وَإِن كُنَّا عَن دِرَاسَتِهِمْ لَغَٰفِلِينَ	Lest ye should say: "The Book was sent down to two Peoples before us, and for our part, we remained unacquainted with all that they learned by assiduous study:"	Lest ye should say: The Scripture was revealed only to two sects before us, and we in sooth were unaware of what they read	Lest you should say that the Book was revealed only to two parties before us and we were truly unaware of what they read	Lest you should say, ‘The Book was sent down only to two communities before us, and we were indeed unaware of their studies,’	c. 621 CE No direct report
157	أَوْ تَقُولُوا۟ لَوْ أَنَّآ أُنزِلَ عَلَيْنَا ٱلْكِتَٰبُ لَكُنَّآ أَهْدَىٰ مِنْهُمْ فَقَدْ جَآءَكُم بَيِّنَةٌ مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ فَمَنْ أَظْلَمُ مِمَّن كَذَّبَ بِـَٔايَٰتِ ٱللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِى ٱلَّذِينَ يَصْدِفُونَ عَنْ ءَايَٰتِنَا سُوٓءَ ٱلْعَذَابِ بِمَا كَانُوا۟ يَصْدِفُونَ	Or lest ye should say: "If the Book had only been sent down to us, we should have followed its guidance better than they." Now then hath come unto you a clear (sign) from your Lord,- and a guide and a mercy: then who could do more wrong than o ne who rejecteth God's signs, and turneth away therefrom? In good time shall We requite those who turn away from Our signs, with a	Or lest ye should say: If the Scripture had been revealed unto us, we surely had been better guided than are they. Now hath there come unto you a clear proof from your Lord, a guidance and mercy; and who doeth greater wrong than he who denieth the	Or, lest you should say: If the Book had been revealed to us, we would have been better guided than they. So indeed there has come to you clear proof from your Lord, and guidance and mercy. Who is then more unjust than he who rejects Allah’s messages and	or [lest] you should say, ‘If the Book had been sent down to us, surely we would have been better-guided than them.’ There has already come to you a manifest proof from your Lord and a guidance and mercy. So who is a greater wrongdoer than him who denies the signs of Allah, and turns away from them? Soon We shall requite those who turn away from Our signs with a terrible	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		dreadful penalty, for their turning away	revelations of Allah, and turneth away from them? We award unto those who turn away from Our revelations an evil doom because of their aversion	turns away from them? We reward those who turn away from Our messages with an evil chastisement because they turned away	punishment because of what they used to evade	
158	هَلْ يَنظُرُونَ إِلَّآ أَن تَأْتِيَهُمُ ٱلْمَلَٰٓئِكَةُ أَوْ يَأْتِىَ رَبُّكَ أَوْ يَأْتِىَ بَعْضُ ءَايَٰتِ رَبِّكَ ۗ يَوْمَ يَأْتِى بَعْضُ ءَايَٰتِ رَبِّكَ لَا يَنفَعُ نَفْسًا إِيمَٰنُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِىٓ إِيمَٰنِهَا خَيْرًا ۗ قُلِ ٱنتَظِرُوٓا۟ إِنَّا مُنتَظِرُونَ	Are they waiting to see if the angels come to them, or thy Lord (Himself), or certain of the signs of thy Lord! the day that certain of the signs of thy Lord do come, no good will it do to a soul to believe in them then if it believed not befor e nor earned righteousness through its faith. Say: "Wait ye: we too are waiting."	Wait they, indeed, for nothing less than that the angels should come unto them, or thy Lord should come, or there should come one of the portents from thy Lord? In the day when one of the portents from thy Lord cometh, its belief availeth naught a soul which theretofore believed not, nor in its belief earned good (by works). Say: Wait ye! Lo! We (too) are waiting	They wait not aught but that the angels should come to them, or that thy Lord should come, or that some of the signs of thy Lord should come. On the day when some of the signs of thy Lord come, its faith will not profit a soul which believed not before, nor earned good through its faith. Say: Wait; we too are waiting	Do they await anything but that the angels should come to them, or your Lord should come, or some of your Lord’s signs should come? The day when some of your Lord’s signs do come, faith shall not benefit any soul that had not believed beforehand and had not earned some goodness in its faith. Say, ‘Wait! We too are waiting!’	c. 621 CE No direct report
159	إِنَّ ٱلَّذِينَ فَرَّقُوا۟ دِينَهُمْ وَكَانُوا۟ شِيَعًا لَّسْتَ مِنْهُمْ فِى شَىْءٍ ۚ إِنَّمَآ أَمْرُهُمْ إِلَى ٱللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا۟ يَفْعَلُونَ	As for those who divide their religion and break up into sects, thou hast no part in them in the least: their affair is with God: He will in the end tell them the truth of all that they did	Lo! As for those who sunder their religion and become schismatics, no concern at all hast thou with them. Their case will go to Allah, Who then will tell them what they used to do	As for those who split up their religion and became sects, thou hast no concern with them. Their affair is only with Allah, then He will inform them of what they did	Indeed those who split up their religion and became sects, you will not have anything to do with them. Their matter rests only with Allah; then He will inform them concerning what they used to do	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
160	مَن جَآءَ بِ لْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَن جَآءَ بِ لسَّيِّئَةِ فَلَا يُجْزَىٰٓ إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ	He that doeth good shall have ten times as much to his credit: He that doeth evil shall only be recompensed according to his evil: no wrong shall be done unto (any of) them	Whoso bringeth a good deed will receive tenfold the like thereof, while whoso bringeth an ill-deed will be awarded but the like thereof; and they will not be wronged	Whoever brings a good deed will have tenfold like it, and whoever brings an evil deed, will be recompensed only with the like of it, and they shall not be wronged	Whoever brings virtue shall receive ten times its like; but whoever brings vice shall not be requited except with its like, and they will not be wronged	c. 621 CE No direct report
161		Say: "Verily, my Lord hath guided me to a way that is straight,- a religion of right,- the path (trod) by Abraham the true in Faith, and he (certainly) joined not gods with God."	Say: Lo! As for me, my Lord hath guided me unto a straight path, a right religion, the community of Abraham, the upright, who was no idolater	Say: As for me, my Lord has guided me to the right path -- a right religion, the faith of Abraham, the upright one, and he was not of the polytheists	Say, ‘Indeed my Lord has guided me to a straight path, the upright religion, the creed of Abraham, a á¸¥ana«f, and he was not one of the polytheists.’	c. 621 CE 1 note
162		Say: "Truly, my prayer and my service of sacrifice, my life and my death, are (all) for God, the Cherisher of the Worlds	Say: Lo! my worship and my sacrifice and my living and my dying are for Allah, Lord of the Worlds	Say: My prayer and my sacrifice and my life and my death are surely for Allah, the Lord of the worlds -	Say, ‘Indeed my prayer and my worship, my life and my death are for the sake of Allah, the Lord of all the worlds	c. 621 CE No direct report
163		No partner hath He: this am I commanded, and I am the first of those who bow to His will	He hath no partner. This am I commanded, and I am first of those who surrender (unto Him)	No associate has He. And this am I commanded, and I am the first of those who submit	He has no partner, and this [creed] I have been commanded [to follow], and I am the first of those who submit [to Allah].&rsquo	c. 621 CE No direct report
164	قُلْ أَغَيْرَ للَّهِ أَبْغِى رَ ا وَهُوَ رَبُّ كُلِّ شَىْ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ	Say: "Shall I seek for (my) Cherisher other than God, when He is the Cherisher of all things (that exist)? Every soul draws the meed of its acts on none but itself: no bearer of burdens can	Say: Shall I seek another than Allah for Lord, when He is Lord of all things? Each soul earneth only on its own account, nor doth	Say: Shall I seek a Lord other than Allah, while He is the Lord of all things? And no soul earns (evil) but against itself. Nor does a bearer	Say, ‘Shall I seek a Lord other than Allah, while He is the Lord of all things? ’ No soul does evil except against itself, and no bearer shall bear another’s burden; then to your Lord will be	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		bear of burdens can bear the burden of another. Your goal in the end is towards God: He will tell you the truth of the things wherein ye disputed."	any laden bear another's load. Then unto your Lord is your return and He will tell you that wherein ye differed	of burden bear the burden of another. Then to your Lord is your return, so He will inform you of that in which you differed	your return, whereat He will inform you concerning that about which you used to differ	
165	وَهُوَ ٱلَّذِى جَعَلَكُمْ خَلَٰٓئِفَ ٱلْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَٰتٍ لِّيَبْلُوَكُمْ فِى مَآ ءَاتَىٰكُمْ إِنَّ رَبَّكَ سَرِيعُ ٱلْعِقَابِ وَإِنَّهُۥ لَغَفُورٌ رَّحِيمٌ	It is He Who hath made you (His) agents, inheritors of the earth: He hath raised you in ranks, some above others: that He may try you in the gifts He hath given you: for thy Lord is quick in punishment: yet He is indeed Oft-forgiving, Most Mer ciful	He it is Who hath placed you as viceroys of the earth and hath exalted some of you in rank above others, that He may try you by (the test of) that which He hath given you. Lo! Thy Lord is swift in prosecution, and Lo! He verily is Forgiving, Merciful	And He it is Who has made you successors in the land and exalted some of you in rank above others, that He may try you by what He has given you. Surely thy Lord is Quick in requiting (evil), and He is surely the Forgiving, the Merciful	It is He who has made you successors on the earth, and raised some of you in rank above others so that He may test you in respect to what He has given you. Indeed your Lord is swift in retribution, and indeed He is all-forgiving, all-merciful	c. 621 CE No direct report

Direct context · Ayah 33 · c. 621 CE

Asbab al-Nuzul dataset · ungraded

عَنْ عَلِيٍّ رضي الله عنه: أَنَّ أَبَا جَهْلٍ قَالَ لِلنَّبِيِّ : إِنَّا لَا نُكَذِّبُكَ، وَلَكِنْ نُكَذِّبُ بِمَا جِئْتَ بِهِ، فَأَنْزَلَ اللهُ تَعَالَى: { فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَـٰكِنَّ الظَّـٰلِمِينَ بِـَٔايَـٰتِ اللَّهِ يَجْحَدُونَ } .

Islamic: Asbāb al-nuzūl on Qurʾān 6:33

APA: Asbāb al-nuzūl tradition (n.d.). (6:33).

Direct context · Ayah 51 · c. 621 CE

Asbab al-Nuzul dataset · ungraded

عَنِ ابْنِ مَسْعُودٍ رضي الله عنه قَالَ: مَرَّ الْمَلَأُ مِنْ قُرَيْشٍ عَلَى رَسُولِ اللهِ ، وَعِنْدَهُ خَبَّابٌ، وَصُهَيْبٌ، وَبِلَالٌ، وَعَمَّارٌ، فَقَالُوا: يَا مُحَمَّد أَرَضِيتَ بِهَؤُلَاءِ، فَنَزَلَ فِيهِمْ الْقُرْآنُ { وَأَنذِرْ بِهِ الَّذِينَ يَخَافُونَ أَن يُحْشَرُوٓاْ إِلَىٰ رَبِّهِمْ لَّيْسَ لَهُم مِّن دُونِهِۦ وَلِيٌّ وَلَا شَفِيعٌ لَّعَلَّهُمْ يَتَّقُونَ } إِلَى قَوْلِهِ { وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوٓاْ أَهَـٰٓؤُلَآءِ مَنَّ اللَّهُ عَلَيْهِم مِّنۢ بَيْنِنَآ أَلَيْسَ اللَّهُ بِأَعْلَمَ بِٱلشَّـٰكِرِينَ }. واللفظ لأحمد. وفي لفظ آخر: عَن ابْنِ مَسْعُودٍ رضي الله عنه قَالَ: مَرَّ الْمَلَأُ مِنْ قُرَيْشٍ بِالنَّبِيِّ وَعِنْدَهُ صُهَيْبٌ، وَعَمَّارٌ، وَبِلَالٌ، وَخَبَّابٌ، وَنَحْوهُ مِنْ ضُعفاءِ المُسلِمينَ، فَقَالُوا: يَا مُحَمَّد أَرَضِيتَ بِهَؤُلَاءِ مِنْ قَوْمِكَ، هَؤلاءِ الذَينَ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَينِنا، أَنَحْنُ نَكُونُ تَبعاً لِهؤُلاءِ، اطردهُمْ عَنْكَ فَلَعَلَّكَ إِنْ طَردَتَهُمْ أَنْ نَتَّبِعَكَ، فَنَزَلَتْ هَذهِ الآية: {…

Islamic: Asbāb al-nuzūl on Qurʾān 6:51

APA: Asbāb al-nuzūl tradition (n.d.). (6:51).

عَنِ ابْنِ مَسْعُودٍ رضي الله عنه قَالَ: مَرَّ الْمَلَأُ مِنْ قُرَيْشٍ عَلَى رَسُولِ اللهِ ، وَعِنْدَهُ خَبَّابٌ، وَصُهَيْبٌ، وَبِلَالٌ، وَعَمَّارٌ، فَقَالُوا: يَا مُحَمَّد أَرَضِيتَ بِهَؤُلَاءِ، فَنَزَلَ فِيهِمْ الْقُرْآنُ { وَأَنذِرْ بِهِ الَّذِينَ يَخَافُونَ أَن يُحْشَرُوَ إِلَىٰ رَبِّهِمْ } إِلَى قَوْلِهِ { وَ للَّهُ أَعْلَمُ بِ لظَّٰلِمِينَ }. واللفظ لأحمد. وفي لفظ آخر: عَن ابْنِ مَسْعُودٍ رضي الله عنه قَالَ: مَرَّ الْمَلَأُ مِنْ قُرَيْشٍ بِالنَّبِيِّ وَعِنْدَهُ صُهَيْبٌ، وَعَمَّارٌ، وَبِلَالٌ، وَخَبَّابٌ، وَنَحْوهُ مِنْ ضُعفاءِ المُسلِمينَ، فَقَالُوا: يَا مُحَمَّد أَرَضِيتَ بِهَؤُلَاءِ مِنْ قَوْمِكَ، هَؤلاءِ الذَينَ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَينِنا، أَنَحْنُ نَكُونُ تَبعاً لِهؤُلاءِ، اطردهُمْ عَنْكَ فَلَعَلَّكَ إِنْ طَرَدتَهُمْ أَنْ تَتَّبِعَكَ، فَنَزَلَتْ هَذهِ الآية :{...

عَنْ سَعْدٍ رضي الله عنه قَالَ: كُنَّا مَعَ النَّبِيِّ سِتَّةَ نَفَرٍ، فَقَالَ الْمُشْرِكُونَ لِلنَّبِيِّ : اطْرُدْ هَؤُلَاءِ لَا يَجْتَرِئُونَ عَلَيْنَا. قَالَ: وَكُنْتُ أَنَا، وَابْنُ مَسْعُودٍ، وَرَجُلٌ مِنْ هُذَيْلٍ، وَبِلَالٌ، وَرَجُلَانِ لَسْتُ أُسَمِّيهِمَا، فَوَقَعَ فِي نَفْسِ رَسُولِ اللهِ مَا شَاءَ اللَّهُ أَنْ يَقَعَ، فَحَدَّثَ نَفْسَهُ، فَأَنْزَلَ اللهُ عز و جل: { وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُم بِ لْغَدَوٰةِ وَ لْعَشِيِّ يُرِيدُونَ وَجْهَهُ }.

Direct context · Ayah 52 · c. 621 CE

Asbab al-Nuzul dataset · ungraded

عَنِ ابْنِ مَسْعُودٍ رضي الله عنه قَالَ: مَرَّ الْمَلَأُ مِنْ قُرَيْشٍ عَلَى رَسُولِ اللهِ ، وَعِنْدَهُ خَبَّابٌ، وَصُهَيْبٌ، وَبِلَالٌ، وَعَمَّارٌ، فَقَالُوا: يَا مُحَمَّد أَرَضِيتَ بِهَؤُلَاءِ، فَنَزَلَ فِيهِمْ الْقُرْآنُ { وَأَنذِرْ بِهِ الَّذِينَ يَخَافُونَ أَن يُحْشَرُوَ إِلَىٰ رَبِّهِمْ } إِلَى قَوْلِهِ { وَ للَّهُ أَعْلَمُ بِ لظَّٰلِمِينَ }. واللفظ لأحمد. وفي لفظ آخر: عَن ابْنِ مَسْعُودٍ رضي الله عنه قَالَ: مَرَّ الْمَلَأُ مِنْ قُرَيْشٍ بِالنَّبِيِّ وَعِنْدَهُ صُهَيْبٌ، وَعَمَّارٌ، وَبِلَالٌ، وَخَبَّابٌ، وَنَحْوهُ مِنْ ضُعفاءِ المُسلِمينَ، فَقَالُوا: يَا مُحَمَّد أَرَضِيتَ بِهَؤُلَاءِ مِنْ قَوْمِكَ، هَؤلاءِ الذَينَ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَينِنا، أَنَحْنُ نَكُونُ تَبعاً لِهؤُلاءِ، اطردهُمْ عَنْكَ فَلَعَلَّكَ إِنْ طَرَدتَهُمْ أَنْ تَتَّبِعَكَ، فَنَزَلَتْ هَذهِ الآية :{...

عَنْ سَعْدٍ رضي الله عنه قَالَ: كُنَّا مَعَ النَّبِيِّ سِتَّةَ نَفَرٍ، فَقَالَ الْمُشْرِكُونَ لِلنَّبِيِّ : اطْرُدْ هَؤُلَاءِ لَا يَجْتَرِئُونَ عَلَيْنَا. قَالَ: وَكُنْتُ أَنَا، وَابْنُ مَسْعُودٍ، وَرَجُلٌ مِنْ هُذَيْلٍ، وَبِلَالٌ، وَرَجُلَانِ لَسْتُ أُسَمِّيهِمَا، فَوَقَعَ فِي نَفْسِ رَسُولِ اللهِ مَا شَاءَ اللَّهُ أَنْ يَقَعَ، فَحَدَّثَ نَفْسَهُ، فَأَنْزَلَ اللهُ عز و جل: { وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُم بِ لْغَدَوٰةِ وَ لْعَشِيِّ يُرِيدُونَ وَجْهَهُ }.

Islamic: Asbāb al-nuzūl on Qurʾān 6:52

APA: Asbāb al-nuzūl tradition (n.d.). (6:52).

عَنِ ابْنِ مَسْعُودٍ رضي الله عنه قَالَ: مَرَّ الْمَلَأُ مِنْ قُرَيْشٍ عَلَى رَسُولِ اللهِ ، وَعِنْدَهُ خَبَّابٌ، وَصُهَيْبٌ، وَبِلَالٌ، وَعَمَّارٌ، فَقَالُوا: يَا مُحَمَّد أَرَضِيتَ بِهَؤُلَاءِ، فَنَزَلَ فِيهِمْ الْقُرْآنُ { وَأَنذِرْ بِهِ الَّذِينَ يَخَافُونَ أَن يُحْشَرُوَ إِلَىٰ رَبِّهِمْ } إِلَى قَوْلِهِ { وَ للَّهُ أَعْلَمُ بِ لظَّٰلِمِينَ }. واللفظ لأحمد. وفي لفظ آخر: عَن ابْنِ مَسْعُودٍ رضي الله عنه قَالَ: مَرَّ الْمَلَأُ مِنْ قُرَيْشٍ بِالنَّبِيِّ وَعِنْدَهُ صُهَيْبٌ، وَعَمَّارٌ، وَبِلَالٌ، وَخَبَّابٌ، وَنَحْوهُ مِنْ ضُعفاءِ المُسلِمينَ، فَقَالُوا: يَا مُحَمَّد أَرَضِيتَ بِهَؤُلَاءِ مِنْ قَوْمِكَ، هَؤلاءِ الذَينَ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَينِنا، أَنَحْنُ نَكُونُ تَبعاً لِهؤُلاءِ، اطردهُمْ عَنْكَ فَلَعَلَّكَ إِنْ طَرَدتَهُمْ أَنْ تَتَّبِعَكَ، فَنَزَلَتْ هَذهِ الآية :{...

عَنْ سَعْدٍ رضي الله عنه قَالَ: كُنَّا مَعَ النَّبِيِّ سِتَّةَ نَفَرٍ، فَقَالَ الْمُشْرِكُونَ لِلنَّبِيِّ : اطْرُدْ هَؤُلَاءِ لَا يَجْتَرِئُونَ عَلَيْنَا. قَالَ: وَكُنْتُ أَنَا، وَابْنُ مَسْعُودٍ، وَرَجُلٌ مِنْ هُذَيْلٍ، وَبِلَالٌ، وَرَجُلَانِ لَسْتُ أُسَمِّيهِمَا، فَوَقَعَ فِي نَفْسِ رَسُولِ اللهِ مَا شَاءَ اللَّهُ أَنْ يَقَعَ، فَحَدَّثَ نَفْسَهُ، فَأَنْزَلَ اللهُ عز و جل: { وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُم بِ لْغَدَوٰةِ وَ لْعَشِيِّ يُرِيدُونَ وَجْهَهُ }.

Direct context · Ayah 53 · c. 621 CE

Asbab al-Nuzul dataset · ungraded

عَنِ ابْنِ مَسْعُودٍ رضي الله عنه قَالَ: مَرَّ الْمَلَأُ مِنْ قُرَيْشٍ عَلَى رَسُولِ اللهِ ، وَعِنْدَهُ خَبَّابٌ، وَصُهَيْبٌ، وَبِلَالٌ، وَعَمَّارٌ، فَقَالُوا: يَا مُحَمَّد أَرَضِيتَ بِهَؤُلَاءِ، فَنَزَلَ فِيهِمْ الْقُرْآنُ { وَأَنذِرْ بِهِ الَّذِينَ يَخَافُونَ أَن يُحْشَرُوَ إِلَىٰ رَبِّهِمْ } إِلَى قَوْلِهِ { وَ للَّهُ أَعْلَمُ بِ لظَّٰلِمِينَ }. واللفظ لأحمد. وفي لفظ آخر: عَن ابْنِ مَسْعُودٍ رضي الله عنه قَالَ: مَرَّ الْمَلَأُ مِنْ قُرَيْشٍ بِالنَّبِيِّ وَعِنْدَهُ صُهَيْبٌ، وَعَمَّارٌ، وَبِلَالٌ، وَخَبَّابٌ، وَنَحْوهُ مِنْ ضُعفاءِ المُسلِمينَ، فَقَالُوا: يَا مُحَمَّد أَرَضِيتَ بِهَؤُلَاءِ مِنْ قَوْمِكَ، هَؤلاءِ الذَينَ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَينِنا، أَنَحْنُ نَكُونُ تَبعاً لِهؤُلاءِ، اطردهُمْ عَنْكَ فَلَعَلَّكَ إِنْ طَرَدتَهُمْ أَنْ تَتَّبِعَكَ، فَنَزَلَتْ هَذهِ الآية :{...

عَنْ سَعْدٍ رضي الله عنه قَالَ: كُنَّا مَعَ النَّبِيِّ سِتَّةَ نَفَرٍ، فَقَالَ الْمُشْرِكُونَ لِلنَّبِيِّ : اطْرُدْ هَؤُلَاءِ لَا يَجْتَرِئُونَ عَلَيْنَا. قَالَ: وَكُنْتُ أَنَا، وَابْنُ مَسْعُودٍ، وَرَجُلٌ مِنْ هُذَيْلٍ، وَبِلَالٌ، وَرَجُلَانِ لَسْتُ أُسَمِّيهِمَا، فَوَقَعَ فِي نَفْسِ رَسُولِ اللهِ مَا شَاءَ اللَّهُ أَنْ يَقَعَ، فَحَدَّثَ نَفْسَهُ، فَأَنْزَلَ اللهُ عز و جل: { وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُم بِ لْغَدَوٰةِ وَ لْعَشِيِّ يُرِيدُونَ وَجْهَهُ }.

Islamic: Asbāb al-nuzūl on Qurʾān 6:53

APA: Asbāb al-nuzūl tradition (n.d.). (6:53).

عَنِ ابْنِ مَسْعُودٍ رضي الله عنه قَالَ: مَرَّ الْمَلَأُ مِنْ قُرَيْشٍ عَلَى رَسُولِ اللهِ ، وَعِنْدَهُ خَبَّابٌ، وَصُهَيْبٌ، وَبِلَالٌ، وَعَمَّارٌ، فَقَالُوا: يَا مُحَمَّد أَرَضِيتَ بِهَؤُلَاءِ، فَنَزَلَ فِيهِمْ الْقُرْآنُ { وَأَنذِرْ بِهِ الَّذِينَ يَخَافُونَ أَن يُحْشَرُوَ إِلَىٰ رَبِّهِمْ } إِلَى قَوْلِهِ { وَ للَّهُ أَعْلَمُ بِ لظَّٰلِمِينَ }. واللفظ لأحمد. وفي لفظ آخر: عَن ابْنِ مَسْعُودٍ رضي الله عنه قَالَ: مَرَّ الْمَلَأُ مِنْ قُرَيْشٍ بِالنَّبِيِّ وَعِنْدَهُ صُهَيْبٌ، وَعَمَّارٌ، وَبِلَالٌ، وَخَبَّابٌ، وَنَحْوهُ مِنْ ضُعفاءِ المُسلِمينَ، فَقَالُوا: يَا مُحَمَّد أَرَضِيتَ بِهَؤُلَاءِ مِنْ قَوْمِكَ، هَؤلاءِ الذَينَ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَينِنا، أَنَحْنُ نَكُونُ تَبعاً لِهؤُلاءِ، اطردهُمْ عَنْكَ فَلَعَلَّكَ إِنْ طَرَدتَهُمْ أَنْ تَتَّبِعَكَ، فَنَزَلَتْ هَذهِ الآية :{...

عَنْ سَعْدٍ رضي الله عنه قَالَ: كُنَّا مَعَ النَّبِيِّ سِتَّةَ نَفَرٍ، فَقَالَ الْمُشْرِكُونَ لِلنَّبِيِّ : اطْرُدْ هَؤُلَاءِ لَا يَجْتَرِئُونَ عَلَيْنَا. قَالَ: وَكُنْتُ أَنَا، وَابْنُ مَسْعُودٍ، وَرَجُلٌ مِنْ هُذَيْلٍ، وَبِلَالٌ، وَرَجُلَانِ لَسْتُ أُسَمِّيهِمَا، فَوَقَعَ فِي نَفْسِ رَسُولِ اللهِ مَا شَاءَ اللَّهُ أَنْ يَقَعَ، فَحَدَّثَ نَفْسَهُ، فَأَنْزَلَ اللهُ عز و جل: { وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُم بِ لْغَدَوٰةِ وَ لْعَشِيِّ يُرِيدُونَ وَجْهَهُ }.

Direct context · Ayah 54 · c. 621 CE

Asbab al-Nuzul dataset · ungraded

عَنِ ابْنِ مَسْعُودٍ رضي الله عنه قَالَ: مَرَّ الْمَلَأُ مِنْ قُرَيْشٍ عَلَى رَسُولِ اللهِ ، وَعِنْدَهُ خَبَّابٌ، وَصُهَيْبٌ، وَبِلَالٌ، وَعَمَّارٌ، فَقَالُوا: يَا مُحَمَّد أَرَضِيتَ بِهَؤُلَاءِ، فَنَزَلَ فِيهِمْ الْقُرْآنُ { وَأَنذِرْ بِهِ لَّذِينَ يَخَافُونَ أَن يُحْشَرُوٓ إِلَىٰ رَبِّهِمْ } إِلَى قَوْلِهِ { وَ للَّهُ أَعْلَمُ بِ لظَّٰلِمِينَ }. واللفظ لأحمد. وفي لفظ آخر: عَن ابْنِ مَسْعُودٍ رضي الله عنه قَالَ: مَرَّ الْمَلَأُ مِنْ قُرَيْشٍ بِالنَّبِيِّ وَعِنْدَهُ صُهَيْبٌ، وَعَمَّارٌ، وَبِلَالٌ، وَخَبَّابٌ، وَنَحْوهُ مِنْ ضُعفاءِ المُسلِمينَ، فَقَالُوا: يَا مُحَمَّد أَرَضِيتَ بِهَؤُلَاءِ مِنْ قَوْمِكَ، هَؤلاءِ الذَينَ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَينِنا، أَنَحْنُ نَكُونُ تَبعاً لِهؤُلاءِ، اطردهُمْ عَنْكَ فَلَعَلَّكَ إِنْ طَرَدتَهُمْ أَنْ تَتَّبِعَكَ، فَنَزَلَتْ هَذهِ الآية :{…

Islamic: Asbāb al-nuzūl on Qurʾān 6:54

APA: Asbāb al-nuzūl tradition (n.d.). (6:54).

عَنِ ابْنِ مَسْعُودٍ رضي الله عنه قَالَ: مَرَّ الْمَلَأُ مِنْ قُرَيْشٍ عَلَى رَسُولِ اللهِ ، وَعِنْدَهُ خَبَّابٌ، وَصُهَيْبٌ، وَبِلَالٌ، وَعَمَّارٌ، فَقَالُوا: يَا مُحَمَّد أَرَضِيتَ بِهَؤُلَاءِ، فَنَزَلَ فِيهِمْ الْقُرْآنُ { وَأَنذِرْ بِهِ لَّذِينَ يَخَافُونَ أَن يُحْشَرُوٓ إِلَىٰ رَبِّهِمْ } إِلَى قَوْلِهِ { وَ للَّهُ أَعْلَمُ بِ لظَّٰلِمِينَ }. واللفظ لأحمد. وفي لفظ آخر: عَن ابْنِ مَسْعُودٍ رضي الله عنه قَالَ: مَرَّ الْمَلَأُ مِنْ قُرَيْشٍ بِالنَّبِيِّ وَعِنْدَهُ صُهَيْبٌ، وَعَمَّارٌ، وَبِلَالٌ، وَخَبَّابٌ، وَنَحْوهُ مِنْ ضُعفاءِ المُسلِمينَ، فَقَالُوا: يَا مُحَمَّد أَرَضِيتَ بِهَؤُلَاءِ مِنْ قَوْمِكَ، هَؤلاءِ الذَينَ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَينِنا، أَنَحْنُ نَكُونُ تَبعاً لِهؤُلاءِ، اطردهُمْ عَنْكَ فَلَعَلَّكَ إِنْ طَرَدتَهُمْ أَنْ تَتَّبِعَكَ، فَنَزَلَتْ هَذهِ الآية :{…

عَنْ سَعْدٍ رضي الله عنه قَالَ: كُنَّا مَعَ النَّبِيِّ سِتَّةَ نَفَرٍ، فَقَالَ الْمُشْرِكُونَ لِلنَّبِيِّ : اطْرُدْ هَؤُلَاءِ لَا يَجْتَرِئُونَ عَلَيْنَا. قَالَ: وَكُنْتُ أَنَا، وَابْنُ مَسْعُودٍ، وَرَجُلٌ مِنْ هُذَيْلٍ، وَبِلَالٌ، وَرَجُلَانِ لَسْتُ أُسَمِّيهِمَا، فَوَقَعَ فِي نَفْسِ رَسُولِ اللهِ مَا شَاءَ اللَّهُ أَنْ يَقَعَ، فَحَدَّثَ نَفْسَهُ، فَأَنْزَلَ اللهُ عز و جل: { وَلَا تَطْرُدِ لَّذِينَ يَدْعُونَ رَبَّهُم بِ لْغَدَوٰةِ وَ لْعَشِىِّ يُرِيدُونَ وَجْهَهُ }.

Direct context · Ayah 108 · c. 621 CE

Asbab al-Nuzul dataset · ungraded

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما: قَوْلَهُ: { وَلَا تَسُبُّو لَّذِينَ يَدْعُونَ مِن دُونِ للَّهِ فَيَسُبُّو للَّهَ عَدْ ا بِغَيْرِ عِلْمٍ }، قَالَ: قَالُوا: يَا مُحَمَّد لَتَنْتَهِيَنَّ عَنْ سَبِّ آلِهَتِنَا، أَوْ لَنَهْجُوَنَّ رَبَّكَ، فَنَهَاهُمُ اللهُ أَنْ يَسُبُّوا أَوْثَانَهُمْ، فَيَسُبُّوا اللهَ عَدُواً بِغَيْرِ عِلْمٍ.

Islamic: Asbāb al-nuzūl on Qurʾān 6:108

APA: Asbāb al-nuzūl tradition (n.d.). (6:108).

Direct context · Ayah 121 · c. 621 CE

Asbab al-Nuzul dataset · ungraded

عن ابن عباس رضي الله عنهما قال: جادل المشركون المسلمين، فقالوا: ما بال ما قتل الله لا تأكلونه، وما قتلتم أنتم أكلتموه، وأنتم تتبعون أمر الله، فأنزل الله: { وَلَا تَأْكُلُو مِمَّا لَمْ يُذْكَرِ سْمُ للَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ } إلى آخر الآية.

Islamic: Asbāb al-nuzūl on Qurʾān 6:121

APA: Asbāb al-nuzūl tradition (n.d.). (6:121).

Direct context · Ayah 161 · c. 621 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أَبِي ذَرٍّ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ : « مَنْ صَامَ مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ فَذَلِكَ صِيَامُ الدَّهْرِ »، فَأَنْزَلَ اللهُ عز و جل تَصْدِيقَ ذَلِكَ فِي كِتَابِهِ: { مَن جَآءَ بِ لْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا }، الْيَوْمُ بِعَشْرَ أَيَّامٍ.

Islamic: Asbāb al-nuzūl on Qurʾān 6:161

APA: Asbāb al-nuzūl tradition (n.d.). (6:161).

37. As-Saffat — Those who set the Ranks الصافات

Revelation order #56 · c. 621 CE · Makkah · 182 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ وَ ٱلصَّٰٓفَّٰتِ صَفًّا	By those who range themselves in ranks	By those who set the ranks in battle orde	By those ranging in ranks	By the [angels] ranged in ranks	c. 621 CE No direct report
2	فَ ٱلزَّٰجِرَٰتِ زَجْرًا	And so are strong in repelling (evil)	And those who drive away (the wicked) with reproo	And those who restrain holding in restraint	by the ones who drive vigorously	c. 621 CE No direct report
3	فَ ٱلتَّٰلِيَٰتِ ذِكْرًا	And thus proclaim the Message (of God)	And those who read (the Word) for a reminder	And those who recite the Reminder	by the ones who recite the reminder	c. 621 CE No direct report
4	إِنَّ إِلَٰهَكُمْ لَوَٰحِدٌ	Verily, verily, your God is one!	Lo! thy Lord is surely One	Surely your God is One	indeed your God is certainly One	c. 621 CE No direct report
5		Lord of the heavens and of the earth and all between them, and Lord of every point at the rising of the sun	Lord of the heavens and of the earth and all that is between them, and Lord of the sun's risings	The Lord of the heavens and the earth and what is between them, and the Lord of the eastern lands	the Lord of the heavens and the earth and whatever is between them, and the Lord of the easts	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
6		We have indeed decked the lower heaven with beauty (in) the stars,	Lo! We have adorned the lowest heaven with an ornament, the planets	Surely We have adorned the lower heaven with an adornment, the stars	Indeed We have adorned the lowest heaven with the finery of the stars	c. 621 CE No direct report
7	وَحِفْظًا مِّن كُلِّ شَيْطَٰنٍ مَّارِدٍ	(For beauty) and for guard against all obstinate rebellious evil spirits	With security from every froward devil	And (there is) a safeguard against every rebellious devil	and to guard from any froward devil	c. 621 CE No direct report
8	لَّا يَسَّمَّعُونَ إِلَى ٱلْمَلَإِ ٱلْأَعْلَىٰ وَيُقْذَفُونَ مِن كُلِّ جَانِبٍ	(So) they should not strain their ears in the direction of the Exalted Assembly but be cast away from every side	They cannot listen to the Highest Chiefs for they are pelted from every side	They cannot listen to the exalted assembly and they are reproached from every side	They do not eavesdrop on the Supernal Elite but are shot at from every side	c. 621 CE No direct report
9	دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ	Repulsed, for they are under a perpetual penalty	Outcast, and theirs is a perpetual torment	Driven off; and for them is a perpetual chastisement	to drive them away, and for them there is a constant mortification	c. 621 CE No direct report
10	إِلَّا مَنْ خَطِفَ ٱلْخَطْفَةَ فَأَتْبَعَهُۥ شِهَابٌ ثَاقِبٌ	Except such as snatch away something by stealth, and they are pursued by a flaming fire, of piercing brightness	Save him who snatcheth a fragment, and there pursueth him a piercing flame	Except him who snatches away but once, then there follows him a brightly shining flame	except him who snatches a snatch, whereat there pursues him a piercing flame	c. 621 CE No direct report
11	فَٱسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَم مَّنْ خَلَقْنَآ إِنَّا خَلَقْنَٰهُم مِّن طِينٍ لَّازِبٍ	Just ask their opinion: are they the more difficult to create, or the (other) beings We have created? Them have We created out of a sticky clay	Then ask them (O Muhammad): Are they stronger as a creation, or those (others) whom we have created? Lo! We created them of plastic clay	So ask them whether they are stronger in creation or those (others) whom We have created. Surely We created them of firm clay	Ask them, is their creation more prodigious or [that of other creatures] that We have created? Indeed We created them from a viscous clay	c. 621 CE No direct report
12	بَلْ عَجِبْتَ وَيَسْخَرُونَ	Truly dost thou marvel, while they ridicule	Nay, but thou dost marvel when they moc	Nay, thou wonderest,	Indeed you wonder, while they engage in ridicule	c. 621 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
				while they mock		direct report
13	وَإِذَا ذُكِّرُو لَا يَذْكُرُونَ	And, when they are admonished, pay no heed,	And heed not when they are reminded	And when they are reminded, they mind not	and [even] when admonished do not take admonition	c. 621 CE No direct report
14	وَإِذَا رَأَوْ ءَايَۖ يَسْتَسْخِرُونَ	And, when they see a Sign, turn it to mockery	And seek to scoff when they behold a portent	And when they see a sign, they seek to scoff	and when they see a sign they make it an object of ridicule	c. 621 CE No direct report
15	وَقَالُوٓ إِنْ هَٰذَآ إِلَّا سِحْ مُّبِينٌ	And say, "This is nothing but evident sorcery	And they say: Lo! this is mere magic	And say: This is nothing but clear enchantment	and say, ‘This is nothing but plain magic!’	c. 621 CE No direct report
16	أَءِذَا مِتْنَا وَكُنَّا تُرَا وَعِظَٰمًا أَءِنَّا لَمَبْعُوثُونَ	"What! when we die, and become dust and bones, shall we (then) be raised up (again	When we are dead and have become dust and bones, shall we then, forsooth, be raised (again)	When we are dead and have become dust and bones, shall we then be raised	‘What! When we are dead and have become dust and bones, shall we be resurrected	c. 621 CE No direct report
17		"And also our fathers of old?"	And our forefathers	Or our fathers of yore	And our forefathers too?!’	c. 621 CE No direct report
18	قُلْ نَعَمْ وَأَنتُمْ دَٰخِرُونَ	Say thou: "Yea, and ye shall then be humiliated (on account of your evil)."	Say (O Muhammad): Ye, in truth; and ye will be brought low	Say: Yea, and you will be humiliated	Say, ‘Yes! And you will be utterly humble.’	c. 621 CE No direct report
19	فَإِنَّمَا هِىَ زَجْرَ وَٰحِدَ فَإِذَا هُمْ يَنظُرُونَ	Then it will be a single (compelling) cry; and behold, they will begin to see	There is but one Shout, and lo! they behold	So it will be but one cry, when lo! they will see	It will be only a single shout and, behold, they will look on	c. 621 CE No direct report
20		They will say, "Ah! Woe to us! This is the Day of Judgment!"	And say: Ah, woe for us! This is the Day of Judgment	And they will say: O woe to us! This is the day of Requital	and say, ‘Woe to us! This is the Day of Retribution!’	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
21	هَٰذَا يَوْمُ لْفَصْلِ لَّذِى كُنتُم بِهِ تُكَذِّبُونَ	(A voice will say,) "This is the Day of Sorting Out, whose truth ye (once) denied!"	This is the Day of Separation, which ye used to deny	This is the day of Judgment, which you called a lie	‘This is the Day of Judgement that you used to deny!’	c. 621 CE No direct report
22	حْشُرُو لَّذِينَ ظَلَمُو وَأَزْوَٰجَهُمْ وَمَا كَانُو يَعْبُدُونَ	"Bring ye up", it shall be said, "The wrong-doers and their wives, and the things they worshipped	(And it is said unto the angels): Assemble those who did wrong, together with their wives and what they used to worshi	Gather together those who did wrong and their associates, and what they worshippe	‘Muster the wrongdoers and their mates and what they used to worshi	c. 621 CE No direct report
23		"Besides God, and lead them to the Way to the (Fierce) Fire	Instead of Allah, and lead them to the path to hell	Besides Allah, then lead them to the way to hell	besides Allah, and show them the way to hell	c. 621 CE No direct report
24	وَقِفُوهُمْ إِنَّهُم مَّسْـُٔولُونَ	"But stop them, for they must be asked	And stop them, for they must be questioned	And stop them, for they shall be questioned	[But first] stop them! For they must be questioned.’	c. 621 CE No direct report
25	مَا لَكُمْ لَا تَنَاصَرُونَ	"'What is the matter with you that ye help not each other?'"	What aileth you that ye help not one another	What is the matter with you that you help not one another	‘Why is it that you do not support one another [today]?&rsquo	c. 621 CE No direct report
26	بَلْ هُمُ لْيَوْمَ مُسْتَسْلِمُونَ	Nay, but that day they shall submit (to Judgment)	Nay, but this day they make full submission	Nay, on that day they will be submissive	Rather today they are [meek and] submissive	c. 621 CE No direct report
27	وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْ يَتَسَآءَلُونَ	And they will turn to one another, and question one another	And some of them draw near unto others, mutually questioning	And some of them will turn to others mutually questioning -	Some of them will turn to others, questioning each other	c. 621 CE No direct report
28		They will say: "It was ye who used to come to us from the right hand (of power and authority)!"	They say: Lo! ye used to come unto us, imposing, (swearing that	Saying: Surely you used to come to us from the right side	They will say, ‘Indeed you used to accost us peremptorily.’	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			ye spoke the truth)			
29	قَالُو بَل لَّمْ تَكُونُو مُؤْمِنِينَ	They will reply: "Nay, ye yourselves had no Faith	They answer: Nay, but ye (yourselves) were not believers	They will say: Nay, you (yourselves) were not believers	They will answer, ‘Rather you [yourselves] had no faith	c. 621 CE No direct report
30	وَمَا كَانَ لَنَا عَلَيْكُم مِّن سُلْطَٰ بَلْ كُنتُمْ قَوْ ا طَٰغِينَ	"Nor had we any authority over you. Nay, it was ye who were a people in obstinate rebellion	We had no power over you, but ye were wayward folk	And we had no authority over you, but you were an inordinate people	We had no authority over you. Rather you [yourselves] were a rebellious lot	c. 621 CE No direct report
31	فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَآ إِنَّا لَذَآئِقُونَ	"So now has been proved true, against us, the word of our Lord that we shall indeed (have to) taste (the punishment of our sins)	Now the Word of our Lord hath been fulfilled concerning us. Lo! we are about to taste (the doom)	So the word of our Lord has proved true against us: we shall surely taste	So our Lord’s word became due against us that we shall indeed taste [the punishment]	c. 621 CE No direct report
32	فَأَغْوَيْنَٰكُمْ إِنَّا كُنَّا غَٰوِينَ	"We led you astray: for truly we were ourselves astray."	Thus we misled you. Lo! we were (ourselves) astray	We led you astray, for we ourselves were erring	So we perverted you, for we were perverse [ourselves].&rsquo	c. 621 CE No direct report
33	فَإِنَّهُمْ يَوْمَئِذٍ فِى لْعَذَابِ مُشْتَرِكُونَ	Truly, that Day, they will (all) share in the Penalty	Then lo! this day they (both) are sharers in the doom	So, that day they will be sharers in the chastisement	So that day they will share in the punishment	c. 621 CE No direct report
34	إِنَّا كَذَٰلِكَ نَفْعَلُ بِ لْمُجْرِمِينَ	Verily that is how We shall deal with Sinners	Lo! thus deal We with the guilty	Thus do We deal with the guilty	Indeed that is how We deal with the guilty	c. 621 CE No direct report
35	إِنَّهُمْ كَانُوَ إِذَا قِيلَ لَهُمْ لَآ إِلَٰهَ إِلَّا للَّهُ يَسْتَكْبِرُونَ	For they, when they were told that there is no god except God, would puff themselves up with Pride	For when it was said unto them, There is no Allah save Allah, they were scornfu	They indeed were arrogant, when it was said to them: There is no god but Allah	Indeed it was they who, when they were told, ‘There is no god except Allah,’ used to be disdainful	c. 621 CE No direct report
36	وَيَقُولُونَ أَئِنَّا لَتَارِكُوَ ءَالِهَتِنَا لِشَاعِ مَّجْنُو	And say: "What! shall we give up our	And said: Shall we forsake our	And said: Shall we give up our	and [they would] say, ‘Shall we abandon our gods for a crazy poet?’	c. 621 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		gods for the sake of a Poet possessed?"	gods for a mad poet	gods for a mad poet		direct report
37		Nay! he has come with the (very) Truth, and he confirms (the Message of) the apostles (before him)	Nay, but he brought the Truth, and he confirmed those sent (before him)	Nay, he has brought the Truth and verifies the messengers	Rather he has brought [them] the truth, and confirmed the [earlier] apostles	c. 621 CE No direct report
38		Ye shall indeed taste of the Grievous Penalty;	Lo! (now) verily ye taste the painful doom	Surely you will taste the painful chastisement	Indeed you will taste the painful punishment	c. 621 CE No direct report
39	وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ	But it will be no more than the retribution of (the Evil) that ye have wrought;	Ye are requited naught save what ye did	And you are requited naught but for what you did -	and you will be requited only for what you used to d	c. 621 CE No direct report
40		But the sincere (and devoted) Servants of God,	Save single-minded slaves of Allah	Save the servants of Allah, the purified ones	—[all] except Allah’s exclusive servants	c. 621 CE No direct report
41	أُ لَٰئِكَ لَهُمْ رِزْ مَّعْلُو	For them is a Sustenance determined	For them there is a known provision	For them is a known sustenance	For such there is a known provisio	c. 621 CE No direct report
42	فَوَٰكِهُ وَهُم مُّكْرَمُونَ	Fruits (Delights); and they (shall enjoy) honour and dignity	Fruits. And they will be honoure	Fruits. And they are honoured	—fruits—and they will be held in honour	c. 621 CE No direct report
43		In Gardens of Felicity	In the Gardens of delight	In Gardens of delight	in the gardens of bliss	c. 621 CE No direct report
44	عَلَىٰ سُرُ مُّتَقَٰبِلِينَ	Facing each other on Thrones (of Dignity)	On couches facing one another	On thrones, facing each other	[reclining] on couches, facing one another	c. 621 CE No direct report
45	يُطَافُ عَلَيْهِم بِكَأْ مِّن مَّعِينِ	Round will be passed to them a Cup from a	A cup from a gushing spring	A bowl of running water	served around with a cup from a clear fountain	c. 621 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		clear-flowing fountain	is brought round for them	will be made to go round them		No direct report
46	بَيْضَآءَ لَذَّ لِّلشَّـٰرِبِينَ	Crystal-white, of a taste delicious to those who drink (thereof)	White, delicious to the drinkers	White, delicious to those who drink	snow-white, delicious to the drinkers	c. 621 CE No direct report
47	لَا فِيهَا غَوْ وَلَا هُمْ عَنْهَا يُنزَفُونَ	Free from headiness; nor will they suffer intoxication therefrom	Wherein there is no headache nor are they made mad thereby	It deprives not of reason, nor are they exhausted therewith	wherein there will be neither headache nor will it cause them stupefaction	c. 621 CE No direct report
48	وَعِندَهُمْ قَـٰصِرَٰتُ لطَّرْفِ عِينٌ	And besides them will be chaste women, restraining their glances, with big eyes (of wonder and beauty)	And with them are those of modest gaze, with lovely eyes	And with them are those modest in gaze, having beautiful eyes	and with them will be maidens of restrained glances with big [beautiful] eyes	c. 621 CE No direct report
49	كَأَنَّهُنَّ بَيْ مَّكْنُونٌ	As if they were (delicate) eggs closely guarded	(Pure) as they were hidden eggs (of the ostrich)	As if they were eggs, carefully protected	as if they were hidden ostrich eggs	c. 621 CE No direct report
50	فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْ يَتَسَآءَلُونَ	Then they will turn to one another and question one another	And some of them draw near unto others, mutually questioning	Then some of them will turn to others, questioning mutually	Some of them will turn to others, questioning each other	c. 621 CE No direct report
51	قَالَ قَآئِ مِّنْهُمْ إِنِّى كَانَ لِى قَرِينٌ	One of them will start the talk and say: "I had an intimate companion (on the earth)	A speaker of them saith: Lo! I had a comrad	A speaker of them will say: Surely I had a comrade	One of them will say, ‘Indeed I had a companio	c. 621 CE No direct report
52		"Who used to say, 'what! art thou amongst those who bear witness to the Truth (of the Message)	Who used to say: Art thou in truth of those who put faith (in his words)	Who said: Art thou indeed of those who accept	who used to say, ‘‘Are you really among those who affir	c. 621 CE No direct report
53	أَءِذَا مِتْنَا وَكُنَّا تُرَا وَعِظَـٰمًا أَءِنَّا لَمَدِينُونَ	"'When we die and become dust and bones, shall we indeed receive rewards and punishments?'"	Can we, when we are dead and have become mere dust and bones - can we (then) verily be brought to book	When we are dead and have become dust and bones, shall we then be requited	[that] when we are dead and have become dust and bones, we shall indeed be brought to retribution? ’’ ’	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
54	قَالَ هَلْ أَنتُم مُّطَّلِعُونَ	(A voice) said: "Would ye like to look down?"	He saith: Will ye look	He will say: Will you look	He will say, ‘Will you have a look?’	c. 621 CE No direct report
55		He looked down and saw him in the midst of the Fire	Then looketh he and seeth him in the depth of hell	Then he looked down and saw him in the midst of hell	Then he will take a look and sight him in the middle of hell	c. 621 CE No direct report
56	قَالَ تَ للَّهِ إِن كِدتَّ لَتُرْدِينِ	He said: "By God! thou wast little short of bringing me to perdition	He saith: By Allah, thou verily didst all but cause my ruin	He will say: By Allah! thou hadst almost caused me to perish	He will say, ‘By Allah, you had almost ruined me	c. 621 CE No direct report
57		"Had it not been for the Grace of my Lord, I should certainly have been among those brought (there)	And had it not been for the favour of my Lord, I too had been of those haled forth (to doom)	And had it not been for favour of my Lord, I should have been among those brought up	And had it not been for my Lord’s blessing, I too would have been among the arraigned!’	c. 621 CE No direct report
58	أَفَمَا نَحْنُ بِمَيِّتِينَ	"Is it (the case) that we shall not die	Are we then not to di	Are we not to die	‘Is it [true] that we shall not die [anymore]	c. 621 CE No direct report
59	إِلَّا مَوْتَتَنَا لْأُولَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ	"Except our first death, and that we shall not be punished?"	Saving our former death, and are we not to be punished	Except our previous death? And are we not to be chastised	aside from our first death, and that we shall not be punished	c. 621 CE No direct report
60		Verily this is the supreme achievement	Lo! this is the supreme triumph	Surely this is the mighty achievement	This is indeed the great success	c. 621 CE No direct report
61		For the like of this let all strive, who wish to strive	For the like of this, then, let the workers work	For the like of this, then, let the workers work	Let all the workers work for the like of this!’	c. 621 CE No direct report
62		Is that the better entertainment or the Tree of Zaqqum	Is this better as a welcome, or	Is this the better entertainment	Is this a better hospitality, or the Zaqqum tree	c. 621 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			the tree of Zaqqum	or the tree of Zaqqum		direct report
63	إِنَّا جَعَلْنٰهَا فِتْنَةً لِّلظَّٰلِمِينَ	For We have truly made it (as) a trial for the wrong-doers	Lo! We have appointed it a torment for wrong-doers	Surely We have made it a trial for the wrongdoers	Indeed We have made it a punishment for the wrongdoers	c. 621 CE No direct report
64		For it is a tree that springs out of the bottom of Hell-Fire	Lo! it is a tree that springeth in the heart of hell	It is a tree that grows in the bottom of hell -	Indeed it is a tree that emerges from the depths of hell	c. 621 CE No direct report
65		The shoots of its fruit-stalks are like the heads of devils	Its crop is as it were the heads of devil	Then truly they will eat of it and fill (their) bellies with it	Its spathes are as if they were devils’ heads	c. 621 CE No direct report
66		Truly they will eat thereof and fill their bellies therewith	And lo! they verily must eat thereof, and fill (their) bellies therewith	Then surely they shall have after it a drink of boiling water	Indeed they will eat from it and gorge with it their bellies	c. 621 CE No direct report
67	ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ	Then on top of that they will be given a mixture made of boiling water	And afterward, lo! thereupon they have a drink of boiling wate	Then their return is surely to the flaming Fire	Indeed, on top of that they will take a solution of scalding water	c. 621 CE No direct report
68		Then shall their return be to the (Blazing) Fire	And afterward, lo! their return is surely unto hell	They indeed found their fathers astray	Then indeed their retreat will be toward hell	c. 621 CE No direct report
69	إِنَّهُمْ أَلْفَوْا ءَابَآءَهُمْ ضَآلِّينَ	Truly they found their fathers on the wrong Path	They indeed found their fathers astray	So in their footsteps they are hastening on	Indeed they had found their fathers astray	c. 621 CE No direct report
70	فَهُمْ عَلَىٰٓ ءَاثَٰرِهِمْ يُهْرَعُونَ	So they (too) were rushed down on their footsteps	But they make haste (to follow) in their footsteps	And most of the ancients surely went astray before them	yet they press on in their footsteps	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
71		And truly before them, many of the ancients went astray;	And verily most of the men of old went astray before them	And indeed We sent among them warners	Certainly most of the ancients went astray before them	c. 621 CE No direct report
72	وَلَقَدْ أَرْسَلْنَا فِيهِم مُّنذِرِينَ	But We sent aforetime, among them, (apostles) to admonish them;	And verily We sent among them warners	Then see what was the end of those warned -	and certainly We had sent warners among them	c. 621 CE No direct report
73		Then see what was the end of those who were admonished (but heeded not),	Then see the nature of the consequence for those warned	Except the servants of Allah, the purified ones	So observe how was the fate of those who were warne	c. 621 CE No direct report
74		Except the sincere (and devoted) Servants of God	Save single-minded slaves of Allah	And Noah certainly called upon Us, and excellent Answerer of prayers are We	—[all] except Allah’s exclusive servants	c. 621 CE No direct report
75		(In the days of old), Noah cried to Us, and We are the best to hear prayer	And Noah verily prayed unto Us, and gracious was the Hearer of his praye	Its produce is as it were the heads of serpents	Certainly Noah called out to Us, and how well We responded	c. 621 CE No direct report
76		And We delivered him and his people from the Great Calamity	And We saved him and his household from the great distress	And We delivered him and his people from the great distress	We delivered him and his family from the great agony	c. 621 CE No direct report
77		And made his progeny to endure (on this earth)	And made his seed the survivors	And made his offspring the survivors	and made his descendants the survivors	c. 621 CE No direct report
78		And We left (this blessing) for him among generations to come in later times	And left for him among the later folk (the salutation)	And left for him (praise) among the later generations	and left for him a good name among posterity	c. 621 CE No direct report
79		"Peace and salutation to Noah	Peace be unto Noah among the peoples	Peace be to Noah among the nations	‘Peace to Noah, throughout the nations!’	c. 621 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		among the nations!"				direct report
80		Thus indeed do we reward those who do right	Lo! thus do We reward the good	Thus indeed do We reward the doers of good	Thus indeed do We reward the virtuous	c. 621 CE No direct report
81		For he was one of our believing Servants	Lo! he is one of Our believing slaves	Surely he was of Our believing servants	He is indeed one of Our faithful servants	c. 621 CE No direct report
82		Then the rest we overwhelmed in the Flood	Then We did drown the others	Then We drowned the others	Then We drowned the others	c. 621 CE No direct report
83	وَإِنَّ مِن شِيعَتِهِ لَإِبْرَٰهِيمَ	Verily among those who followed his Way was Abraham	And lo! of his persuasion verily was Abraha	And surely of his party was Abraham	Indeed Abraham was among his followers	c. 621 CE No direct report
84	إِذْ جَآءَ رَبَّهُۥ بِقَلْبٍ سَلِيمٍ	Behold! he approached his Lord with a sound heart	When he came unto his Lord with a whole heart	When he came to his Lord with a secure heart	when he came to his Lord with a sound heart	c. 621 CE No direct report
85	إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ مَاذَا تَعْبُدُونَ	Behold! he said to his father and to his people, "What is that which ye worship	When he said unto his father and his folk: What is it that ye worship	When he said to his sire and his people: What is it that you worship	when he said to his father and his people, ‘What is it that you are worshiping	c. 621 CE No direct report
86	أَئِفْكًا ءَالِهَةً دُونَ ٱللَّهِ تُرِيدُونَ	"Is it a falsehood-gods other than God-that ye desire	Is it a falsehood - gods beside Allah - that ye desire	A lie -- gods besides Allah do you desire	Is it a lie, gods other than Allah, that you desire	c. 621 CE No direct report
87		"Then what is your idea about the Lord of the worlds? "	What then is your opinion of the Lord of the Worlds	What is then your idea about the Lord of the worlds	Then what is your idea about the Lord of all the worlds?’	c. 621 CE No direct report
88		Then did he cast a glance at the Stars	And he glanced a glance at the star	Then he glanced a	Then he made an observation of the star	c. 621 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
				glance at the stars		direct report
89	فَقَالَ إِنِّى سَقِيم	And he said, "I am indeed sick (at heart)!"	Then said: Lo! I feel sick	And said: Surely I am sick (of your deities)	and said, ‘Indeed I am sick!’	c. 621 CE No direct report
90	فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ	So they turned away from him, and departed	And they turned their backs and went away from him	So they turned their backs on him, going away	So they went away leaving him behind	c. 621 CE No direct report
91	فَرَاغَ إِلَىٰ ءَالِهَتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ	Then did he turn to their gods and said, "will ye not eat (of the offerings before you)?..	Then turned he to their gods and said: Will ye not eat	Then he turned to their gods and said: Do you not eat	Then he stole away to their gods and said, ‘Will you not eat	c. 621 CE No direct report
92	مَا لَكُمْ لَا تَنطِقُونَ	"What is the matter with you that ye speak not (intelligently)?"	What aileth you that ye speak not	What is the matter with you that you speak not	Why do you not speak?’	c. 621 CE No direct report
93	فَرَاغَ عَلَيْهِمْ ضَرْبًا بِٱلْيَمِينِ	Then did he turn upon them, striking (them) with the right hand	Then he attacked them, striking with his right hand	So he turned upon them, smiting with the right hand	Then he attacked them, striking forcefully	c. 621 CE No direct report
94	فَأَقْبَلُوٓا إِلَيْهِ يَزِفُّونَ	Then came (the worshippers) with hurried steps, and faced (him)	And (his people) came toward him, hastening	Then they came to him, hastening	They came running towards him	c. 621 CE No direct report
95	قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ	He said: "Worship ye that which ye have (yourselves) carved	He said: Worship ye that which ye yourselves do carv	He said: Do you worship that which you hew out	He said, ‘Do you worship what you have yourselves carved	c. 621 CE No direct report
96	وَٱللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ	"But God has created you and your handwork!"	When Allah hath created you and what ye make	And Allah has created you and what you make	when Allah has created you and whatever you make?’	c. 621 CE No direct report
97		They said, "Build him a furnace, and	They said: Build for him a building and	They said: Build for him a building, then	They said, ‘Build a structure for him and cast him into a huge fire.’	c. 621 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		throw him into the blazing fire!"	fling him in the red-hotfire	cast him into the flaming fire		direct report
98		(This failing), they then sought a stratagem against him, but We made them the ones most humiliated	And they designed a snare for him, but We made them the undermost	And they designed a plan against him, but We brought them low	So they sought to outwit him, but We made them the lowermost	c. 621 CE No direct report
99	وَقَالَ إِنِّى ذَاهِبٌ إِلَىٰ رَبِّى سَيَهْدِينِ	He said: "I will go to my Lord! He will surely guide me	And he said: Lo! I am going unto my Lord Who will guide me	And he said: Surely I flee to my Lord -- He will guide me	He said, ‘Indeed I am going toward my Lord, who will guide me.’	c. 621 CE No direct report
100		"O my Lord! Grant me a righteous (son)!"	My Lord! Vouchsafe me of the righteous	My Lord, grant me a doer of good deeds	‘My Lord! Give me [an heir], one of the righteous.’	c. 621 CE No direct report
101	فَبَشَّرْنَٰهُ بِغُلَٰمٍ حَلِيمٍ	So We gave him the good news of a boy ready to suffer and forbear	So We gave him tidings of a gentle son	So We gave him the good news of a forbearing son	So We gave him the good news of a forbearing son	c. 621 CE No direct report
102		Then, when (the son) reached (the age of) (serious) work with him, he said: "O my son! I see in vision that I offer thee in sacrifice: Now see what is thy view!" (The son) said: "O my father! Do as thou art commanded: thou will find me, if God so wills one practising Patience and Constancy!"	And when (his son) was old enough to walk with him, (Abraham) said: O my dear son, I have seen in a dream that I must sacrifice thee. So look, what thinkest thou? He said: O my father! Do that which thou art commanded. Allah willing, thou shalt find me of the steadfast	But when he became of (age to) work with him, he said: O my son, I have seen in a dream that I should sacrifice thee: so consider what thou seest. He said: O my father, do as thou art commanded; if Allah please, thou wilt find me patient	When he was old enough to assist in his endeavour, he said, ‘My son! I see in a dream that I am sacrificing you. See what you think.’ He said, ‘Father! Do whatever you have been commanded. If Allah wishes, you will find me to be patient.’	c. 621 CE No direct report
103	فَلَمَّآ أَسْلَمَا وَتَلَّهُۥ لِلْجَبِينِ	So when they had both submitted their wills (to	Then, when they had both	So when they both submitted	So when they had both submitted [to	c. 621 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		God), and he had laid him prostrate on his forehead (for sacrifice)	surrendered (to Allah), and he had flung him down upon his face	and he had thrown him down upon his forehead	Allah’s will], and he had laid him down on his forehead	No direct report
104	وَنَٰدَيْنَٰهُ أَن يَٰٓإِبْرَٰهِيمُ	We called out to him "O Abraham	We called unto him: O Abraham	And We called out to him saying, O Abraham	We called out to him, ‘O Abraham	c. 621 CE No direct report
105		"Thou hast already fulfilled the vision!" - thus indeed do We reward those who do right	Thou hast already fulfilled the vision. Lo! thus do We reward the good	Thou has indeed fulfilled the vision. Thus do We reward the doers of good	You have indeed fulfilled the vision! Thus indeed do We reward the virtuous	c. 621 CE No direct report
106		For this was obviously a trial	Lo! that verily was a clear test	Surely this is a manifest trial	This was indeed a manifest test.’	c. 621 CE No direct report
107	وَفَدَيْنَٰهُ بِذِبْحٍ عَظِيمٍ	And We ransomed him with a momentous sacrifice	Then We ransomed him with a tremendous victim	And We ransomed him with a great sacrifice	Then We ransomed him with a great sacrifice	c. 621 CE No direct report
108		And We left (this blessing) for him among generations (to come) in later times	And We left for him among the later folk (the salutation)	And We granted him among the later generations (the salutation)	and left for him a good name in posterity	c. 621 CE No direct report
109	سَلَٰمٌ عَلَىٰٓ إِبْرَٰهِيمَ	"Peace and salutation to Abraham!"	Peace be unto Abraham	Peace to be Abraham	‘Peace be to Abraham!’	c. 621 CE No direct report
110		Thus indeed do We reward those who do right	Thus do We reward the good	Thus do We reward the doers of good	Thus do We reward the virtuous	c. 621 CE No direct report
111		For he was one of our believing Servants	Lo! he is one of Our believing slaves	Surely he was one of Our believing servants	He is indeed one of Our faithful servants	c. 621 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
112		And We gave him the good news of Isaac - a prophet,- one of the Righteous	And we gave him tidings of the birth of Isaac, a prophet of the righteous	And We gave him the good news of Isaac, a prophet, a righteous one	And We gave him the good news of [the birth of] Isaac, a prophet, one of the righteous	c. 621 CE No direct report
113	وَبٰرَكْنَا عَلَيْهِ وَعَلَىٰٓ إِسْحٰقَ وَمِن ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِ مُبِينٌ	We blessed him and Isaac: but of their progeny are (some) that do right, and (some) that obviously do wrong, to their own souls	And We blessed him and Isaac. And of their seed are some who do good, and some who plainly wrong themselves	And We blessed him and Isaac. And of their offspring some are doers of good, but some are clearly unjust to themselves	And We blessed him and Isaac. Among their descendants [some] are virtuous, and [some] who manifestly wrong themselves	c. 621 CE No direct report
114	وَلَقَدْ مَنَنَّا عَلَىٰ مُوسَىٰ وَهَٰرُونَ	Again (of old) We bestowed Our favour on Moses and Aaron	And We verily gave grace unto Moses and Aaron	And certainly We conferred a favour on Moses and Aaron	Certainly We favoured Moses and Aaron	c. 621 CE No direct report
115		And We delivered them and their people from (their) Great Calamity	And saved them and their people from the great distress	And We delivered them, and their people from the mighty distress	and delivered them and their people from the great agony	c. 621 CE No direct report
116		And We helped them, so they overcame (their troubles)	And helped them so that they became the victors	And We helped them, so they were the vanquishers	and We helped them so that they became the victors	c. 621 CE No direct report
117		And We gave them the Book which helps to make things clear	And We gave them the clear Scriptur	And We gave them both the clear Book	We gave them the illuminating scriptur	c. 621 CE No direct report
118		And We guided them to the Straight Way	And showed them the right path	And We guided them on the right way	and guided them to the straight path	c. 621 CE No direct report
119		And We left (this blessing) for them	And We left for them among the	And We granted them among the later	and left for them a good name in posterity	c. 621 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		among generations (to come) in later times	later folk (the salutation)	generations (the salutation)		direct report
120	سَلٰمٌ عَلَىٰ مُوسَىٰ وَهٰرُونَ	"Peace and salutation to Moses and Aaron!"	Peace be unto Moses and Aaron	Peace be to Moses and Aaron	‘Peace be to Moses and Aaron!’	c. 621 CE No direct report
121		Thus indeed do We reward those who do right	Lo! thus do We reward the good	Thus do We reward the doers of good	Thus indeed do We reward the virtuous	c. 621 CE No direct report
122		For they were two of our believing Servants	Lo! they are two of Our believing slaves	Surely they were both of Our believing servants	They are indeed among Our faithful servants	c. 621 CE No direct report
123		So also was Elias among those sent (by Us)	And lo! Elias was of those sent (to warn)	And Elias was surely of those sent	And indeed Ilya s was one of the apostles	c. 621 CE No direct report
124	إِذْ قَالَ لِقَوْمِهِ أَلَا تَتَّقُونَ	Behold, he said to his people, "Will ye not fear (God)	When he said unto his folk: Will ye not ward off (evil)	When he said to his people: Will you not guard against evil	when he said to his people, ‘Will you not be Godwary	c. 621 CE No direct report
125		"Will ye call upon Baal and forsake the Best of Creators,	Will ye cry unto Baal and forsake the Best of creators	Do you call upon Ba’l and forsake the Best of the creators	Do you invoke Baal and abandon the best of creators	c. 621 CE No direct report
126		"God, your Lord and Cherisher and the Lord and Cherisher of your fathers of old? "	Allah, your Lord and Lord of your forefathers	Allah, your Lord and the Lord of your fathers of yore	Allah, your Lord and Lord of your forefathers?’	c. 621 CE No direct report
127	فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ	But they rejected him, and they will certainly be called up (for punishment),	But they denied him, so they surely will be haled forth (to the doom	But they rejected him, so they shall be brought up	But they impugned him. So they will indeed be arraigned [before Him]	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
128		Except the sincere and devoted Servants of God (among them)	Save single-minded slaves of Allah	But not the servants of Allah, the purified ones	—[all] except Allah’s exclusive servants	c. 621 CE No direct report
129		And We left (this blessing) for him among generations (to come) in later times	And we left for him among the later folk (the salutation)	And We granted him among the later generations (the salutation)	We left for him a good name in posterity	c. 621 CE No direct report
130	سَلَٰمٌ عَلَىٰٓ إِلْ يَاسِينَ	"Peace and salutation to such as Elias!"	Peace be unto Elias	Peace be to Elias	‘Peace be to Ilya s!’	c. 621 CE No direct report
131		Thus indeed do We reward those who do right	Lo! thus do We reward the good	Even thus We reward the doers of good	Thus indeed do We reward the virtuous	c. 621 CE No direct report
132		For he was one of our believing Servants	Lo! he is one of our believing slaves	Surely he was one of Our believing servants	He is indeed one of Our faithful servants	c. 621 CE No direct report
133		So also was Lut among those sent (by Us)	And lo! Lot verily was of those sent (to warn)	And Lot was surely of those sent	And indeed Lot was one of the apostles	c. 621 CE No direct report
134	إِذْ نَجَّيْنَٰهُ وَأَهْلَهُۥٓ أَجْمَعِينَ	Behold, We delivered him and his adherents, al	When We saved him and his household, every one	When We delivered him and his people, all -	when We delivered him and all his family	c. 621 CE No direct report
135		Except an old woman who was among those who lagged behind	Save an old woman among those who stayed behind	Except an old woman among those who remained behind	except an old woman among those who remained behind	c. 621 CE No direct report
136		Then We destroyed the rest	Then We destroyed the others	Then We destroyed the others	Then We destroyed [all] the others	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
137	وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِم مُّصْبِحِينَ	Verily, ye pass by their (sites), by day	And lo! ye verily pass by (the ruin of) them in the mornin	And surely you pass by them in the morning	And indeed you pass by them at daw	c. 621 CE No direct report
138	وَبِ لَّيْلِ أَفَلَا تَعْقِلُونَ	And by night: will ye not understand	And at night-time; have ye then no sense	And at night. Do you not then understand	and at night. So do you not apply reason	c. 621 CE No direct report
139		So also was Jonah among those sent (by Us)	And lo! Jonah verily was of those sent (to warn	And Jonah was surely of those sent	And indeed Jonah was one of the apostles	c. 621 CE No direct report
140		When he ran away (like a slave from captivity) to the ship (fully) laden	When he fled unto the laden ship	When he fled to the laden ship	when he absconded toward the laden ship	c. 621 CE No direct report
141		He (agreed to) cast lots, and he was condemned	And then drew lots and was of those rejected	So he shared with others but was of those cast away	Then he drew lots with them and he was the one to be refuted	c. 621 CE No direct report
142	فَ لْتَقَمَهُ لْحُوتُ وَهُوَ مُلِيمٌ	Then the big Fish did swallow him, and he had done acts worthy of blame	And the fish swallowed him while he was blameworthy	So the fish took him into its mouth while he was blamable	Then the fish swallowed him while he was blameworthy	c. 621 CE No direct report
143		Had it not been that he (repented and) glorified God	And had he not been one of those who glorify (Allah	But had he not been of those who glorify (Us)	And had he not been one of those who celebrate Allah’s glory	c. 621 CE No direct report
144	لَلَبِثَ فِى بَطْنِهِ إِلَىٰ يَوْمِ يُبْعَثُونَ	He would certainly have remained inside the Fish till the Day of Resurrection	He would have tarried in its belly till the day when they are raised	He would have tarried in its belly till the day when they are raised	he would have surely remained in its belly till the day they will be resurrected	c. 621 CE No direct report
145	فَنَبَذْنَٰهُ بِ لْعَرَآءِ وَهُوَ سَقِيمٌ	But We cast him forth on the naked shore in a state of sickness	Then We cast him on a desert shore while he was sick	Then We cast him on the naked shore, while he was sick	Then We cast him on a bare shore, and he was sick	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
146	وَأَنۢبَتْنَا عَلَيْهِ شَجَرَةً مِّن يَقْطِينٍ	And We caused to grow, over him, a spreading plant of the gourd kind	And We caused a tree of gourd to grow above him	And We caused a gourd to grow up for him	So We made a gourd plant grow above him	c. 621 CE No direct report
147	وَأَرْسَلْنَٰهُ إِلَىٰ مِاْئَةِ أَلْفٍ أَوْ يَزِيدُونَ	And We sent him (on a mission) to a hundred thousand (men) or more	And We sent him to a hundred thousand (folk) or mor	And We sent him to a hundred thousand or more	We sent him to a [community of] hundred thousand or more	c. 621 CE No direct report
148	فَـَٔامَنُواْ فَمَتَّعْنَٰهُمْ إِلَىٰ حِينٍ	And they believed; so We permitted them to enjoy (their life) for a while	And they believed, therefor We gave them comfort for a while	And they believed, so We gave them provision till a time	and they believed [in him]. So We provided for them for a while	c. 621 CE No direct report
149		Now ask them their opinion: Is it that thy Lord has (only) daughters, and they have sons?	Now ask them (O Muhammad): Hath thy Lord daughters whereas they have sons	Now ask them whether thy Lord has daughters and they have sons	Ask them, are daughters to be for your Lord while sons are to be for them	c. 621 CE No direct report
150	أَمْ خَلَقْنَا ٱلْمَلَٰٓئِكَةَ إِنَٰثًا وَهُمْ شَٰهِدُونَ	Or that We created the angels female, and they are witnesses (thereto)	Or created We the angels females while they were present	Or did We create the angels females, while they witnessed	Did We create the angels females while they were present	c. 621 CE No direct report
151	أَلَآ إِنَّهُم مِّنْ إِفْكِهِمْ لَيَقُولُونَ	Is it not that they say, from their own invention	Lo! it is of their falsehood that they say	Now surely it is of their own lie that they say	Look! It is indeed out of their mendacity that they say	c. 621 CE No direct report
152	وَلَدَ ٱللَّهُ وَإِنَّهُمْ لَكَٰذِبُونَ	"God has begotten children"? but they are liars	Allah hath begotten. Allah! verily they tell a lie	Allah has begotten. And truly they are liars	‘Allah has begotten,’ and they indeed speak a falsehood	c. 621 CE No direct report
153		Did He (then) choose daughters rather than sons	(And again of their falsehood): He hath preferred daughters to sons	Has He preferred daughters to sons	Has he preferred daughters to sons	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
154	مَا لَكُمْ كَيْفَ تَحْكُمُونَ	What is the matter with you? How judge ye	What aileth you? How judge ye	What is the matter with you? How you judge	What is the matter with you? How do you judge	c. 621 CE No direct report
155	أَفَلَا تَذَكَّرُونَ	Will ye not then receive admonition	Will ye not then reflect	Will you not then mind	Will you not then take admonition	c. 621 CE No direct report
156	أَمْ لَكُمْ سُلْطٰنٌ مُّبِينٌ	Or have ye an authority manifest	Or have ye a clear warrant	Or have you a clear authority	Do you have a manifest authority	c. 621 CE No direct report
157	فَأْتُوا بِكِتٰبِكُمْ إِن كُنتُمْ صٰدِقِينَ	Then bring ye your Book (of authority) if ye be truthful	Then produce your writ, if ye are truthful	Then bring your Book, if you are truthful	Then produce your scripture, should you be truthful	c. 621 CE No direct report
158	وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ	And they have invented a blood-relationship between Him and the Jinns: but the Jinns know (quite well) that they have indeed to appear (before his Judgment- Seat)	And they imagine kinship between him and the jinn, whereas the jinn know well that they will be brought before (Him)	And they assert a relationship between Him and the jinn. And certainly the jinn know that they will be brought up (for judgment) -	And they have set up a kinship between Him and the jinn, while the jinn certainly know that they will indeed be presented [before Him]	c. 621 CE No direct report
159	سُبْحٰنَ اللَّهِ عَمَّا يَصِفُونَ	Glory to God! (He is free) from the things they ascribe (to Him)	Glorified be Allah from that which they attribute (unto Him)	Glory be to Allah from what they describe! -	Clear is Allah of whatever they allege [about Him]	c. 621 CE No direct report
160		Not (so do) the Servants of God, sincere and devoted	Save single-minded slaves of Allah	But not so the servants of Allah, the purified ones	—[all] except Allah’s exclusive servants	c. 621 CE No direct report
161	فَإِنَّكُمْ وَمَا تَعْبُدُونَ	For, verily, neither ye nor those ye worship	Lo! verily, ye and that which ye worship	So surely you and that which you serve	Indeed you and what you worshi	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
162	مَآ أَنتُمْ عَلَيْهِ بِفَٰتِنِينَ	Can lead (any) into temptation concerning God	Ye cannot excite (anyone) against Him	Not against Him can you cause (any) to fall into trial	—you cannot mislead [anyone] about Him	c. 621 CE No direct report
163		Except such as are (themselves) going to the blazing Fire	Save him who is to burn in hell	Save him who will burn in the flaming Fire	except someone who is bound for hell	c. 621 CE No direct report
164	وَمَا مِنَّآ إِلَّا لَهُۥ مَقَامٌ مَّعْلُو	(Those ranged in ranks say): "Not one of us but has a place appointed	There is not one of us but hath his known position	And there is none of us but has an assigned place	‘There is none among us but has a known place	c. 621 CE No direct report
165		"And we are verily ranged in ranks (for service)	Lo! we, even we are they who set the ranks	And we truly glorify (Him)	Indeed it is we who are the ranged ones	c. 621 CE No direct report
166		"And we are verily those who declare (God's) glory!"	Lo! we, even we are they who hymn His prais	And surely they used to say	Indeed it is we who are those who celebrate Allah’s glory.’	c. 621 CE No direct report
167	وَإِن كَانُو لَيَقُولُونَ	And there were those who said	And indeed they used to say	Had we a reminder from those of yore	Indeed they used to say	c. 621 CE No direct report
168		"If only we had had before us a Message from those of old	If we had but a reminder from the men of ol	We would have been sincere servants of Allah	‘Had we possessed a reminder from the ancients	c. 621 CE No direct report
169		"We should certainly have been Servants of God, sincere (and devoted)!"	We would be single-minded slaves of Allah	But (now) they disbelieve in it, so they will come to know	we would surely have been Allah’s exclusive servants.’	c. 621 CE No direct report
170	فَكَفَرُو بِهِۦ فَسَوْفَ يَعْلَمُونَ	But (now that the Qur'an has come), they reject it: But soon will they know	Yet (now that it is come) they disbelieve therein; but	And certainly Our word has already gone forth to Our	But they disbelieved it [when it came to them]. Soon they will know	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			they will come to know	servants, to those sent		
171		Already has Our Word been passed before (this) to our Servants sent (by Us)	And verily Our word went forth of old unto Our bondmen sent (to warn	That they, surely they, will be helped	Certainly Our decree has gone beforehand in favour of Our servants, the apostles	c. 621 CE No direct report
172		That they would certainly be assisted	That they verily would be helped	And Our hosts, surely they, will be triumphant	that they will indeed receive [Allah’s] help	c. 621 CE No direct report
173		And that Our forces,- they surely must conquer	And that Our host, they verily would be the victors	So turn away from them till a time	and indeed Our hosts will be the victors	c. 621 CE No direct report
174	فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ	So turn thou away from them for a little while	So withdraw from them (O Muhammad) awhile	And watch them, they too will see	So leave them alone for a while	c. 621 CE No direct report
175	وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ	And watch them (how they fare), and they soon shall see (how thou farest)	And watch, for they will (soon) see	Would they hasten on Our chastisement	and watch them; soon they will see [the truth of the matter]	c. 621 CE No direct report
176	أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ	Do they wish (indeed) to hurry on our Punishment	Would they hasten on Our doom	So when it descends in their court, evil will be the morning of the warned ones	Do they seek to hasten Our punishment	c. 621 CE No direct report
177		But when it descends into the open space before them, evil will be the morning for those who were warned (and heeded not)	But when it cometh home to them, then it will be a hapless morn for those who have been warned	And turn away from them till a time	But when it descends in their courtyard it will be a dismal dawn for those who had been warned	c. 621 CE No direct report
178	وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ	So turn thou away from them for a little while	Withdraw from them awhil	And watch, for they too will see	So leave them alone for a while	c. 621 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
179	وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ	And watch (how they fare) and they soon shall see (how thou farest)	And watch, for they will (soon) see	Glory be to thy Lord, the Lord of Might, above what they describe	and watch; soon they will see	c. 621 CE No direct report
180	سُبْحَٰنَ رَبِّكَ رَبِّ ٱلْعِزَّةِ عَمَّا يَصِفُونَ	Glory to thy Lord, the Lord of Honour and Power! (He is free) from what they ascribe (to Him)	Glorified be thy Lord, the Lord of Majesty, from that which they attribute (unto Him	And peace be to those sent	Clear is your Lord, the Lord of Might, of whatever they allege [concerning Him]	c. 621 CE No direct report
181		And Peace on the apostles	And peace be unto those sent (to warn)	And praise be to Allah, the Lord of the worlds	Peace be to the apostles	c. 621 CE No direct report
182		And Praise to God, the Lord and Cherisher of the Worlds	And praise be to Allah, Lord of the Worlds	And verily we are ranged in ranks	All praise belongs to Allah, Lord of all the worlds	c. 621 CE No direct report

31. Luqman — Luqman لقمان

Revelation order #57 · c. 621 CE · Makkah · 34 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ للَّهِ لرَّحْمَٰنِ لرَّحِيمِ الٓمٓ	A. L. M	Alif. Lam. Mim	I, Allah, am the Best Knower	Alif, La m, Ma«m	c. 621 CE No direct report
2		These are Verses of the Wise Book,	These are revelations of the wise Scripture	These are verses of the Book of Wisdom -	These are the signs of the Definitive Book	c. 621 CE No direct report
3	هُ ى وَرَحْمَ لِّلْمُحْسِنِينَ	A Guide and a Mercy to the Doers of Good,	A guidance and a mercy for the good	A guidance and a mercy for the doers of good	a guidance and mercy for the virtuous	c. 621 CE No direct report
4	لَّذِينَ يُقِيمُونَ لصَّلَوٰةَ وَيُؤْتُونَ لزَّكَوٰةَ وَهُم بِ لْءَاخِرَةِ هُمْ يُوقِنُونَ	Those who establish regular Prayer, and give regular Charity, and have (in their hearts) the assurance of the Hereafter	Those who establish worship and pay the poor-due and have sure faith in the Hereafter	Who keep up prayer and pay the poor-rate and who are certain of the Hereafter	who maintain the prayer, and pay the zaka t, and are certain of the Hereafter	c. 621 CE No direct report
5		These are on (true) guidance from their Lord: and these are the ones who will prosper	Such have guidance from their Lord. Such are the successful	These are on a guidance from their Lord, and these are they who are successful	Those follow their Lord’s guidance, and it is they who are the felicitous	c. 621 CE No direct report
6	وَمِنَ لنَّاسِ مَن يَشْتَرِى لَهْوَ لْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ للَّهِ بِغَيْرِ عِلْ وَيَتَّخِذَهَا هُزُوًا أُ لَٰٓئِكَ لَهُمْ عَذَا مُّهِينٌ	But there are, among men, those who purchase idle tales, without knowledge (or meaning), to mislead (men) from the Path of God and throw ridicule (on the Path): for such there will be a Humiliating Penalty	And of mankind is he who payeth for mere pastime of discourse, that he may mislead from Allah's way without knowledge, and maketh it the butt of mockery. For such there is a shameful doom	And of men is he who takes instead frivolous discourse to lead astray from Allah’s path without knowledge, and to make it a mockery. For such is an abasing chastisement	Among the people is he who buys diversionary talk that he may lead [people] astray from Allah’s way without any knowledge, and he takes it in derision. For such there is a humiliating punishment	c. 621 CE No direct report
7	وَإِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا وَلَّىٰ مُسْتَكْبِ ا كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِىٓ أُذُنَيْهِ وَقْ ا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ	When Our Signs are rehearsed to such a one, he turns away in arrogance, as if he heard them not, as if there were deafness in both	And when Our revelations are recited unto him he turneth away in pride as if he heard them not, as if there were a	And when Our messages are recited to him, he turns back proudly, as if he had not heard them, as if there were	And when Our signs are recited to him he turns away disdainfully as if he had not heard them [at all], as if there were a deafness in	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		his ears: announce to him a grievous Penalty	deafness in his ears. So give him tidings of a painful doom	deafness in his ears; so announce to him a painful chastisement	his ears. So inform him of a painful punishment	
8		For those who believe and work righteous deeds, there will be Gardens of Bliss,	Lo! those who believe and do good works, for them are the gardens of delight	Those who believe and do good, for them are Gardens of bliss	As for those who have faith and do righteous deeds, for them will be gardens of bliss	c. 621 CE No direct report
9		To dwell therein. The promise of God is true: and He is Exalted in Power, Wise	Wherein they will abide. It is a promise of Allah in truth. He is the Mighty, the Wise	To abide therein. A promise of Allah in truth! And He is the Mighty, the Wise	to remain in them [forever] —a true promise of Allah, and He is the All-mighty, the All-wise	c. 621 CE No direct report
10	خَلَقَ لسَّمَٰوَٰتِ بِغَيْرِ عَمَ تَرَوْنَهَا وَأَلْقَىٰ فِى لْأَرْضِ رَوَٰسِىَ أَن تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِن كُلِّ دَآبَّ وَأَنزَلْنَا مِنَ لسَّمَآءِ مَآ فَأَ بَتْنَا فِيهَا مِن كُلِّ زَوْ كَرِيمٍ	He created the heavens without any pillars that ye can see; He set on the earth mountains standing firm, lest it should shake with you; and He scattered through it beasts of all kinds. We send down rain from the sky, and produce on the earth ev ery kind of noble creature, in pairs	He hath created the heavens without supports that ye can see, and hath cast into the earth firm hills, so that it quake not with you; and He hath dispersed therein all kinds of beasts. And We send down water from the sky and We cause (plants) of every goodly kind to grow therein	He created the heavens without pillars that you see, and cast mountains on the earth lest it should be convulsed with you, and He spread on it animals of every kind. And We send down water from the clouds, there cause to grow therein of every nobel kind	He created the heavens without any pillars that you may see, and cast firm mountains in the earth lest it should shake with you, and He has scattered in it every kind of animal. And We sent down water from the sky and caused every splendid kind [of plant] to grow in it	c. 621 CE No direct report
11	هَٰذَا خَلْقُ للَّهِ فَأَرُونِى مَاذَا خَلَقَ لَّذِينَ مِن دُونِهِ بَلِ لظَّٰلِمُونَ فِى ضَلَٰ مُّبِينٍ	Such is the Creation of God: now show Me what is there that others besides Him have created: nay, but the Transgressors are in manifest error	This is the Creation of Allah. Now show me that which those (ye worship) beside Him have created. Nay, but the wrong-doers are in error manifest	This is Allah’s creation; now show Me that which those besides Him have created. Nay, the unjust are in manifest error	This is the creation of Allah. Now show Me what others besides Him have created. Rather the wrongdoers are in manifest error	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
12	وَلَقَدْ ءَاتَيْنَا لُقْمَٰنَ ٱلْحِكْمَةَ أَنِ ٱشْكُرْ لِلَّهِ ۚ وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِۦ ۖ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِىٌّ حَمِيدٌ	we bestowed (in the past) Wisdom on Luqman: "Show (thy) gratitude to God." Any who is (so) grateful does so to the profit of his own soul: but if any is ungrateful, verily God is free of all wants, Worthy of all praise	And verily We gave Luqman wisdom, saying: Give thanks unto Allah; and whosoever giveth thanks, he giveth thanks for (the good of) his soul. And whosoever refuseth - Lo! Allah is Absolute, Owner of Praise	And certainly We gave Luqman wisdom, saying: Give thanks to Allah. And whoever is thankful, is thankful for his own soul; and whoever denies, then surely Allah is Self-Sufficient, Praised	Certainly We gave Luqman wisdom, saying, ‘Give thanks to Allah; and whoever gives thanks, gives thanks only for his own sake. And whoever is ungrateful, [let him know that] Allah is indeed all-sufficient, all-laudable.’	c. 621 CE No direct report
13	وَإِذْ قَالَ لُقْمَٰنُ لِٱبْنِهِۦ وَهُوَ يَعِظُهُۥ يَٰبُنَىَّ لَا تُشْرِكْ بِٱللَّهِ ۖ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ	Behold, Luqman said to his son by way of instruction: "O my son! join not in worship (others) with God: for false worship is indeed the highest wrong-doing."	And (remember) when Luqman said unto his son, when he was exhorting him: O my dear son! Ascribe no partners unto Allah. Lo! to ascribe partners (unto Him) is a tremendous wrong	And when Luqman said to his son, while he admonished him: O my son, ascribe no partner to Allah. Surely ascribing partners (to Him) is a grievous iniquity	When Luqman said to his son, as he advised him: ‘O my son! Do not ascribe any partners to Allah. Polytheism is indeed a great injustice.’	c. 621 CE No direct report
14		And We have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him, and in years twain was his weaning: (hear the command), "Show gratitude to Me and to thy parents: to Me is (thy final) Goal	And We have enjoined upon man concerning his partners - His mother beareth him in weakness upon weakness, and his weaning is in two years - Give thanks unto Me and unto thy parents. Unto Me is the journeying	And We have enjoined on man concerning his parents -- his mother bears him with faintings upon faintings and his weaning takes two years -- saying: Give thanks to Me and to thy parents. To Me is the eventual coming	We have enjoined man concerning his parents: His mother carried him through weakness upon weakness, and his weaning takes two years. Give thanks to Me and to your parents. To Me is the return	c. 621 CE No direct report
15	وَإِن جَٰهَدَاكَ عَلَىٰٓ أَن تُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِى ٱلدُّنْيَا مَعْرُوفًا ۖ وَٱتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىَّ ۚ ثُمَّ إِلَىَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ	"But if they strive to make thee join in worship with Me things of which thou hast no knowledge, obey them not; yet bear them company in this life	But if they strive with thee to make thee ascribe unto Me as partner that of which thou hast no knowledge, then	And if they strive with thee to make thee associate with Me that of which thou has no knowledge, obey them not, and keep	But if they urge you to ascribe to Me as partner that of which you have no knowledge, then do not obey them. Keep their company honourably in this world and follow the	c. 621 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		with justice (and consideration), and follow the way of those who turn to me (in love): in the e nd the return of you all is to Me, and I will tell you the truth (and meaning) of all that ye did."	obey them not. Consort with them in the world kindly, and follow the path of him who repenteth unto Me. Then unto Me will be your return, and I shall tell you what ye used to do	kindly company with them in this world, and follow the way of him who turns to Me; then to Me is your return, then I shall inform you of what you did	way of him who turns to Me penitently. Then to Me will be your return, whereat I will inform you concerning what you used to do	
16	يَٰبُنَيَّ إِنَّهَآ إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُن فِى صَخْرَةٍ أَوْ فِى ٱلسَّمَٰوَٰتِ أَوْ فِى ٱلْأَرْضِ يَأْتِ بِهَا ٱللَّهُ إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٌ	"O my son!" (said Luqman), "If there be (but) the weight of a mustard-seed and it were (hidden) in a rock, or (anywhere) in the heavens or on earth, God will bring it forth: for God understands the finest mysteries, (and) is well-acquainted (wi th them)	O my dear son! Lo! though it be but the weight of a grain of mustard-seed, and though it be in a rock, or in the heavens, or in the earth, Allah will bring it forth. Lo! Allah is Subtile, Aware	O my son, even if it be the weight of a grain of mustard-seed, even though it be in a rock, or in the heaven or in the earth, Allah will bring it forth. Surely Allah is Knower of subtilities, Aware	‘O my son! Even if it should be the weight of a mustard seed, and [even though] it should be in a rock, or in the heavens, or in the earth, Allah will produce it. Indeed Allah is all-attentive, all-aware	c. 621 CE No direct report
17		"O my son! establish regular prayer, enjoin what is just, and forbid what is wrong: and bear with patient constancy whatever betide thee; for this is firmness (of purpose) in (the conduct of) affairs	O my dear son! Establish worship and enjoin kindness and forbid iniquity, and persevere whatever may befall thee. Lo! that is of the steadfast heart of things	O my son, keep up prayer and enjoin good and forbid evil, and bear patiently that which befalls thee. Surely this is an affair of great resolution	O my son! Maintain the prayer and bid what is right and forbid what is wrong, and be patient through whatever may visit you. That is indeed the steadiest of courses	c. 621 CE No direct report
18	وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِى ٱلْأَرْضِ مَرَحًا إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ	"And swell not thy cheek (for pride) at men, nor walk in insolence through the earth; for God loveth not any arrogant boaster	Turn not thy cheek in scorn toward folk, nor walk with pertness in the land. Lo! Allah loveth not each braggart boaster	And turn not thy face away from people in contempt, nor go about in the land exultingly. Surely Allah loves not any self-conceited boaster	Do not turn your cheek disdainfully from the people, and do not walk exultantly on the earth. Indeed Allah does not like any swaggering braggart	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
19		"And be moderate in thy pace, and lower thy voice; for the harshest of sounds without doubt is the braying of the ass."	Be modest in thy bearing and subdue thy voice. Lo! the harshest of all voices is the voice of the ass	And pursue the right curse in thy going about and lower thy voice. Surely the most hateful of voices is braying of asses	Be modest in your bearing, and lower your voice. Indeed the ungainliest of voices is the donkey’s voice.’	c. 621 CE No direct report
20	أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِى لسَّمَٰوَٰتِ وَمَا فِى لْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَٰهِرَ وَبَاطِنَ وَمِنَ لنَّاسِ مَن يُجَٰدِلُ فِى اللَّهِ بِغَيْرِ عِلْ وَلَا هُ ى وَلَا كِتَٰ مُّنِيرِ	Do ye not see that God has subjected to your (use) all things in the heavens and on earth, and has made his bounties flow to you in exceeding measure, (both) seen and unseen? Yet there are among men those who dispute about God, without knowle dge and without guidance, and without a Book to enlighten them	See ye not how Allah hath made serviceable unto you whatsoever is in the skies and whatsoever is in the earth and hath loaded you with His favours both without and within? Yet of mankind is he who disputeth concerning Allah, without knowledge or guidance or a scripture giving light	See you not that Allah has made subservient to you whatever is in the heavens and whatever is in the earth, and granted to you His favours complete outwardly and inwardly? And among men is he who disputes concerning Allah without knowledge or guidance or a Book giving light	Do you not see that Allah has disposed for you whatever there is in the heavens and whatever there is in the earth and He has showered upon you His blessings, the outward and the inward? Yet among the people are those who dispute concerning Allah without any knowledge or guidance or an illuminating scripture	c. 621 CE No direct report
21		When they are told to follow the (Revelation) that God has sent down, they say: "Nay, we shall follow the ways that we found our fathers (following). "What! even if it is Satan beckoning them to the Penalty of the (Blazing) Fire	And if it be said unto them: Follow that which Allah hath revealed, they say: Nay, but we follow that wherein we found our fathers. What! Even though the devil were inviting them unto the doom of flame	And when it is said to them, Follow that which Allah has revealed, they say: Nay, we follow that wherein we found our fathers. What! Though the devil calls them to the chastisement of the burning Fire	When they are told, ‘Follow what Allah has sent down,’ they say, ‘We will rather follow what we found our fathers following.’ What! Even if Satan be calling them to the punishment of the Blaze	c. 621 CE No direct report
22		Whoever submits his whole self to God, and is a doer of good, has grasped indeed the most trustworthy hand-hold: and with God rests the	Whosoever surrendereth his purpose to Allah while doing good, he verily hath grasped the firm	And whoever submits himself to Allah and does good (to others), he indeed takes hold of the firmest	Whoever surrenders his heart to Allah and is virtuous, has certainly held fast to the firmest handle, and with Allah lies the outcome of all matters	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		End and Decision of (all) affairs	hand-hold. Unto Allah belongeth the sequel of all things	handle. And Allah’s is the end of affairs		
23		But if any reject Faith, let not his rejection grieve thee: to Us is their return, and We shall tell them the truth of their deeds: for God knows well all that is in (men's) hearts	And whosoever disbelieveth, let not his disbelief afflict thee (O Muhammad). Unto Us is their return, and We shall tell them what they did. Lo! Allah is Aware of what is in the breasts (of men)	And whoever disbelieves, let not his disbelief grieve thee. To Us is their return, then We shall inform them of what they did. Surely Allah is Knower of what is in the breasts	As for those who are faithless, let their faithlessness not grieve you. To Us will be their return, and We will inform them about what they have done. Indeed Allah knows best what is in the breasts	c. 621 CE No direct report
24	ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ نُمَتِّعُهُمْ قَلِيلًا	We grant them their pleasure for a little while: in the end shall We drive them to a chastisement unrelenting	We give them comfort for a little, and then We drive them to a heavy doom	We give them to enjoy a little, then We shall drive them to a severe chastisement	We will provide for them for a short time, then We will shove them toward a harsh punishment	c. 621 CE No direct report
25	وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ ٱللَّهُ قُلِ ٱلْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ	If thou ask them, who it is that created the heavens and the earth. They will certainly say, "God". Say: "Praise be to God!" But most of them understand not	If thou shouldst ask them: Who created the heavens and the earth? they would answer: Allah. Say: Praise be to Allah! But most of them know not	And if thou ask them who created the heavens and the earth? they will say: Allah. Say: Praise be to Allah! Nay, most of them know not	If you ask them, ‘Who created the heavens and the earth? ’ they will surely say, ‘Allah.’ Say, ‘All praise belongs to Allah!’ Yet most of them do not know	c. 621 CE No direct report
26		To God belong all things in heaven and earth: verily God is He (that is) free of all wants, worthy of all praise	Unto Allah belongeth whatsoever is in the heavens and the earth. Lo! Allah, He is the Absolute, the Owner of Praise	To Allah belongs whatever is in the heavens and the earth. Surely Allah is the Self-Sufficient, the Praised	To Allah belongs whatever is in the heavens and the earth. Indeed Allah is the All-sufficient, the All-laudable	c. 621 CE No direct report
27	وَلَوْ أَنَّمَا فِى ٱلْأَرْضِ مِن شَجَرَةٍ أَقْلَٰمٌ وَٱلْبَحْرُ يَمُدُّهُۥ مِنۢ	And if all the trees on earth were pens and the ocean (were ink), with	And if all the trees in the earth were pens, and	And if all the trees in the earth were pens, and the sea	If all the trees on the earth were pens, and the sea replenished with seven	c. 621 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَّا نَفِدَتْ كَلِمٰتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ	seven oceans behind it to add to its (supply), yet would not the words of God be exhausted (in the writing): for God is Exalted in Power, full of Wisdom	the sea, with seven more seas to help it, (were ink), the words of Allah could not be exhausted. Lo! Allah is Mighty, Wise	with seven more seas added to it (were ink), the worlds of Allah would not be exhausted. Surely Allah is Mighty, Wise	more seas [were ink], the words of Allah would not be spent. Indeed Allah is all-mighty, all-wise	direct report
28	مَّا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَٰحِدَةٍ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ	And your creation or your resurrection is in no wise but as an individual soul: for God is He Who hears and sees (all things)	Your creation and your raising (from the dead) are only as (the creation and the raising of) a single soul. Lo! Allah is Hearer, Knower	Your creation or your raising is only like a single soul. Surely Allah is Hearing, Seeing	Your creation and your resurrection are not but as of a single soul. Indeed Allah is all-hearing, all-seeing	c. 621 CE No direct report
29	أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ كُلٌّ يَجْرِىٓ إِلَىٰٓ أَجَلٍ مُّسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ	Seest thou not that God merges Night into Day and he merges Day into Night; that He has subjected the sun, and the moon (to his Law), each running its course for a term appointed; and that God is well-acquainted with all that ye do	Hast thou not seen how Allah causeth the night to pass into the day and causeth the day to pass into the night, and hath subdued the sun and the moon (to do their work), each running unto an appointed term; and that Allah is Informed of what ye do	Seest thou not that Allah makes the night to enter into the day, and He makes the day to enter into the night, and He has made the sun and the moon subservient (to you) -- each pursues its course till an appointed time -- and that Allah is Aware of what you do	Have you not regarded that Allah makes the night pass into the day and makes the day pass into the night; and He has disposed the sun and the moon, each moving for a specified term, and that Allah is well aware of what you do	c. 621 CE No direct report
30		That is because God is the (only) Reality, and because whatever else they invoke besides Him is Falsehood; and because God,- He is the Most High, Most Great	That (is so) because Allah, He is the True, and that which they invoke beside Him is the False, and because Allah, He is the Sublime, the Great	This is because Allah is the Truth, and that which they call upon besides Him is falsehood, and that Allah is the High, the Great	That is because Allah is the Reality, and whatever they invoke besides Him is nullity, and because Allah is the All-exalted, the All-great	c. 621 CE No direct report
31	أَلَمْ تَرَ أَنَّ ٱلْفُلْكَ تَجْرِى فِى ٱلْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُم مِّنْ ءَايَٰتِهِۦٓ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ	Seest thou not that the ships sail through the ocean by the Grace of God?- that He may show you of His Signs?	Hast thou not seen how the ships glide on the sea by Allah's grace, that He	Seest thou not that the ships glide on the sea by Allah’s grace, that He may	Have you not regarded that the ships sail at sea by Allah’s blessing, that He may show you some of His signs? There	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		Verily in this are Signs for all who constantly persevere and give thanks	may show you of His wonders? Lo! therein indeed are portents for every steadfast, grateful (heart)	show you of His signs? Surely there are signs in this for every patient, endurer, grateful one	are indeed signs in that for every patient and grateful [servant]	
32	وَإِذَا غَشِيَهُم مَّوْجٌ كَٱلظُّلَلِ دَعَوُاْ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا نَجَّىٰهُمْ إِلَى ٱلْبَرِّ فَمِنْهُم مُّقْتَصِدٌ وَمَا يَجْحَدُ بِـَٔايَٰتِنَآ إِلَّا كُلُّ خَتَّارٍ كَفُورٍ	When a wave covers them like the canopy (of clouds), they call to God, offering Him sincere devotion. But when He has delivered them safely to land, there are among them those that halt between (right and wrong). But none reject Our Signs exce pt only a perfidious ungrateful (wretch)	And if a wave enshroudeth them like awnings, they cry unto Allah, making their faith pure for Him only. But when He bringeth them safe to land, some of them compromise. None denieth Our signs save every traitor ingrate	And when a wave like awnings covers them, they call upon Allah, being sincere to Him in obedience. But when He brings them safe to land, some of them follow the middle course. And none denies Our signs but every perfidious, ungrateful one	When waves cover them like awnings, they invoke Allah, putting exclusive faith in Him. But when He delivers them towards land, [only] some of them remain unswerving. And no one will impugn Our signs except an ungrateful traitor	c. 621 CE No direct report
33		O mankind! do your duty to your Lord, and fear (the coming of) a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the promise of God is true: let not then this present life deceive you, nor let the c hief Deceiver deceive you about God	O mankind! Keep your duty to your Lord and fear a Day when the parent will not be able to avail the child in aught, nor the child to avail the parent. Lo! Allah's promise is the very truth. Let not the life of the world beguile you, nor let the deceiver beguile you, in regard to Allah	O people, keep your duty to your Lord and dread the day when no father can avail his son in aught, nor the child will avail this father. Surely the promise of Allah is true, so let not this world’s life deceive you, nor let the arch-deceiver deceive you about Allah	O mankind! Be wary of your Lord and fear the day when a father shall not atone for his child, nor the child shall atone for its father in any wise. Indeed Allah’s promise is true. So do not let the life of the world deceive you, nor let the Deceiver deceive you concerning Allah	c. 621 CE No direct report
34	إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ وَمَا	Verily the knowledge of the Hour is with God (alone). It is He Who	Lo! Allah! With Him is knowledge of the Hour. He	Surely Allah is He with Whom is the knowledge of the	Indeed the knowledge of the Hour is with Allah. He sends down the rain, and	c. 621 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
ا	تَدْرِى نَفْ مَّاذَا تَكْسِبُ غَ وَمَا تَدْرِى نَفْ بِأَىِّ أَرْ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ	sends down rain, and He Who knows what is in the wombs. Nor does any one know what it is that he will earn on the morrow: Nor does any one know in what land he is to die. Veril y with God is full knowledge and He is acquainted (with all things)	sendeth down the rain, and knoweth that which is in the wombs. No soul knoweth what it will earn to-morrow, and no soul knoweth in what land it will die. Lo! Allah is Knower, Aware	Hour, and He sends down the rain, and He knows what is in the wombs. And no one knows what he will earn on the morrow. And no one knows in what land he will die. Surely Allah is Knowing, Aware	He knows what is in the wombs. No soul knows what it will earn tomorrow, and no soul knows in what land it will die. Indeed Allah is all-knowing, all-aware	direct report

Direct context · Ayah 15 · c. 621 CE

Asbab al-Nuzul dataset · ungraded

عَنْ مُصْعَبُ بْنُ سَعْدٍ عَنْ أَبِيه وذكر الحديث. (انظر سورة العنكبوت آية ٨، وسورة المائدة آية ٩٠ وتخريجه هناك)

Islamic: Asbāb al-nuzūl on Qurʾān 31:15

APA: Asbāb al-nuzūl tradition (n.d.). (31:15).

34. Saba — Sheba سبإ

Revelation order #58 · c. 621 CE · Makkah · 54 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1		Praise be to God, to Whom belong all things in the heavens and on earth: to Him be Praise in the Hereafter: and He is Full of Wisdom, acquainted with all things	Praise be to Allah, unto Whom belongeth whatsoever is in the heavens and whatsoever is in the earth. His is the praise in the Hereafter, and He is the Wise, the Aware	Praise be to Allah! Whose is whatsoever is in the heavens and whatsoever is in the earth, and to Him be praise in the Hereafter! And He is the wise, the Aware	All praise belongs to Allah to whom belongs whatever is in the heavens and whatever is in the earth. To Him belongs all praise in the Hereafter, and He is the All-wise, the All-aware	c. 621 CE No direct report
2		He knows all that goes into the earth, and all that comes out thereof; all that comes down from the sky and all that ascends thereto and He is the Most Merciful, the Oft-Forgiving	He knoweth that which goeth into the earth and that which cometh forth from it, and that descendeth from the heaven and that which ascendeth into it. He is the Merciful, the Forgiving	He knows that which goes down into the earth and that which comes out of it, and that which comes down from heaven and that which goes up to it. And He is the Merciful, the Forgiving	He knows whatever enters into the earth and whatever emerges from it, and whatever descends from the sky and whatever ascends into it, and He is the All-merciful, the All-forgiving	c. 621 CE No direct report
3	وَقَالَ لَّذِينَ كَفَرُو لَا تَأْتِينَا لسَّاعَةُ قُلْ بَلَىٰ وَرَبِّى لَتَأْتِيَنَّكُمْ عَٰلِمِ لْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّ فِى لسَّمَٰوَٰتِ وَلَا فِى لْأَرْضِ وَلَآ أَصْغَرُ مِن ذَٰلِكَ وَلَآ أَكْبَرُ إِلَّا فِى كِتَٰبٍ مُّبِينٍ	The Unbelievers say, "Never to us will come the Hour": Say, "Nay! but most surely, by my Lord, it will come upon you;- by Him Who knows the unseen,- from Whom is not hidden the least little atom in the heavens or on earth: Nor is there anythin g less than that, or greater, but is in the Record Perspicuous	Those who disbelieve say: The Hour will never come unto us. Say: Nay, by my Lord, but it is coming unto you surely. (He is) the Knower of the Unseen. Not an atom's weight, or less than that or greater, escapeth Him in the heavens or in the earth, but it	And those who disbelieve say: The Hour will never come to us. Say: Yea, by my Lord, the Knower of the unseen! it will certainly come to you. Not an atom’s weight escapes Him in the heavens or in the earth, nor is there less than that nor greater, but (all) is in a clear book	The faithless say, ‘The Hour will not overtake us.’ Say, ‘Yes indeed, by my Lord, it will surely come to you.’ —The Knower of the Unseen, not [even] an atom’s weight escapes Him in the heavens or in the earth, nor [is there] anything smaller than that nor bigger, but it is in a manifest Book	c. 621 CE No direct report

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			is in a clear Record			
4	لِّيَجْزِىَ ٱلَّذِينَ ءَامَنُو وَعَمِلُو لصَّٰلِحَٰتِ أُ لَٰٓئِكَ لَهُم مَّغْفِرَ وَرِزْ كَرِيمٌ	That He may reward those who believe and work deeds of righteousness: for such is Forgiveness and a Sustenance Most Generous."	That He may reward those who believe and do good works. For them is pardon and a rich provision	That He may reward those who believe and do good. For them is forgiveness and an honourable sustenance	that He may reward those who have faith and do righteous deeds. For such there will be forgiveness and a noble provision	c. 621 CE No direct report
5	وَ لَّذِينَ سَعَوْ فِىٓ ءَايَٰتِنَا مُعَٰجِزِينَ أُ لَٰٓئِكَ لَهُمْ عَذَا مِّن رِّجْزٍ أَلِيمٌ	But those who strive against Our Signs, to frustrate them,- for such will be a Penalty,- a Punishment most humiliating	But those who strive against Our revelations, challenging (Us), theirs will be a painful doom of wrath	And those who strive hard in opposing Our Messages, for them is a painful chastisement of an evil kind	But those who contend with Our signs seeking to thwart [their purpose], for such is a painful punishment due to defilement	c. 621 CE No direct report
6		And those to whom knowledge has come see that the (Revelation) sent down to thee from thy Lord - that is the Truth, and that it guides to the Path of the Exalted (in might), Worthy of all praise	Those who have been given knowledge see that what is revealed unto thee from thy Lord is the truth and leadeth unto the path of the Mighty, the Owner of Praise	And those who have been given knowledge see that what is revealed to thee from thy Lord, is the Truth, and it guides into the path of the Mighty, the Praised	Those who have been given knowledge see that what has been sent down to you from your Lord is the truth and [that] it guides to the path of the All-mighty, the All-laudable	c. 621 CE No direct report
7	وَقَالَ لَّذِينَ كَفَرُو هَلْ نَدُلُّكُمْ عَلَىٰ رَجُ يُنَبِّئُكُمْ إِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ إِنَّكُمْ لَفِى خَلْ جَدِيدٍ	The Unbelievers say (in ridicule): "Shall we point out to you a man that will tell you, when ye are all scattered to pieces in disintegration, that ye shall (then be raised) in a New Creation	Those who disbelieve say: Shall we show you a man who will tell you (that) when ye have become dispersed in dust with most complete dispersal still, even then, ye will be created anew	And those who disbelieve say: Shall we show to you a man who informs you that, when you are scattered the utmost scattering, you will then be in a new creation	The faithless say, ‘Shall we show you a man who will inform you [that] when you have been totally rent to pieces you will indeed have a new creation	c. 621 CE No direct report
8		"Has he invented a falsehood against God,	Hath he invented a lie	Has he forged a lie against Allah	Has he fabricated a lie against Allah, or is there a madness in	c. 621 CE

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		or has a spirit (seized) him?"- Nay, it is those who believe not in the Hereafter, that are in (real) Penalty, and in farthest error	concerning Allah, or is there in him a madness? Nay, but those who disbelieve in the Hereafter are in torment and far error	or is there madness in him? Nay, those who believe not in the Hereafter are in torment and in far error	him?’ Rather those who do not believe in the Hereafter languish in punishment and extreme error	No direct report
9	أَفَلَمْ يَرَوْ إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُم مِّنَ لسَّمَآءِ وَ لْأَرْضِ إِن نَّشَأْ نَخْسِفْ بِهِمُ لْأَرْضَ أَوْ نُسْقِطْ عَلَيْهِمْ كِسَ ا مِّنَ لسَّمَآءِ إِنَّ فِى ذَٰلِكَ لَءَايَ لِّكُلِّ عَبْ مُّنِيبِ	See they not what is before them and behind them, of the sky and the earth? If We wished, We could cause the earth to swallow them up, or cause a piece of the sky to fall upon them. Verily in this is a Sign for every devotee that turns to God (in repentance)	Have they not observed what is before them and what is behind them of the sky and the earth? If We will, We can make the earth swallow them, or cause obliteration from the sky to fall on them. Lo! herein surely is a portent for every slave who turneth (to Allah) repentant	See they not what is before them and what is behind them of the heaven and the earth? If We please, We can make them low in the land or bring down upon them a portion of heaven. Surely there is a sign in this for every servant turning (to Allah)	Have they not regarded that which is before them and that which is behind them of the sky and the earth? If We like, We can make the earth swallow them, or let fall on them a fragment from the sky. There is indeed a sign in that for every penitent servant	c. 621 CE No direct report
10		We bestowed Grace aforetime on David from ourselves: "O ye Mountains! Sing ye back the Praises of God with him! and ye birds (also)! And We made the iron soft for him;	And assuredly We gave David grace from Us, (saying): O ye hills and birds, echo his psalms of praise! And We made the iron supple unto him	And certainly We gave David abundance from Us: O mountains, repeat praises with him, and the birds, and We made the iron pliant to him	Certainly We gave David a grace from Us: ‘O mountains and birds, chime in with him!’ And We made iron soft for him	c. 621 CE No direct report
11	أَنِ عْمَلْ سَٰبِغَٰ وَقَدِّرْ فِى لسَّرْدِ وَ عْمَلُو صَٰلِحًا إِنِّى بِمَا تَعْمَلُونَ بَصِي	(Commanding), "Make thou coats of mail, balancing well the rings of chain armour, and work ye righteousness; for be	Saying: Make thou long coats of mail and measure the links (thereof). And do ye right.	Saying: Make ample (coats of mail), and assign a time to the making of coats of mail and do ye	saying, ‘Make easy coats of mail, and keep the measure in arranging [the links], and act righteously. Indeed I see best what you do.’	c. 621 CE No direct report

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		sure I see (clearly) all that ye do."	Lo! I am Seer of what ye do	good. Surely I am Seer of what you do		
12		And to Solomon (We made) the Wind (obedient): Its early morning (stride) was a month's (journey), and its evening (stride) was a month's (journey); and We made a Font of molten brass to flow for him; and there were Jinns that worked in front o f him, by the leave of his Lord, and if any of them turned aside from our command, We made him taste of the Penalty of the Blazing Fire	And unto Solomon (We gave) the wind, whereof the morning course was a month's journey and the evening course a month's journey, and We caused the fount of copper to gush forth for him, and (We gave him) certain of the jinn who worked before him by permission of his Lord. And such of them as deviated from Our command, them We caused to taste the punishment of flaming Fire	And (We made) the wind (subservient) to Solomon; it made a month’s journey in the morning and a month’s journey in the evening; and We made a fountain of molten brass to flow for him. And of the jinn there were those who worked before him by the command of his Lord. And whoever turned aside from Our command from among them, We made him taste of the chastisement of burning	And for Solomon [We subjected] the wind: its morning course was a month’s journey and its evening course was a month’s journey. We made a fount of [molten] copper flow for him, and [We placed at his service] some of the jinn who would work for him by the permission of his Lord, and if any of them swerved from Our command, We would make him taste the punishment of the Blaze	c. 621 CE No direct report
13		They worked for him as he desired, (making) arches, images, basons as large as reservoirs, and (cooking) cauldrons fixed (in their places): "Work ye, sons of David, with thanks! but few of My servants are grateful!"	They made for him what he willed: synagogues and statues, basins like wells and boilers built into the ground. Give thanks, O House of David! Few of My bondmen are thankful	They made for him what he pleased, of synagogues and images, and bowls (large) as watering-troughs and fixed cooking-pots. Give thanks, O people of David! And very few of My servants are grateful	They built for him as many temples as he wished, and figures, basins like cisterns, and caldrons fixed [in the ground]. ‘O House of David, observe thanksgiving, and few of My servants are grateful.’	c. 621 CE No direct report

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14		Then, when We decreed (Solomon's) death, nothing showed them his death except a little worm of the earth, which kept (slowly) gnawing away at his staff: so when he fell down, the Jinns saw plainly that if they had known the unseen, they would not have tarried in the humiliating Penalty (of their Task)	And when We decreed death for him, nothing showed his death to them save a creeping creature of the earth which gnawed away his staff. And when he fell the jinn saw clearly how, if they had known the Unseen, they would not have continued in despised toil	But when We decreed death for him, naught showed them his death but a creature of the earth that are away his staff. So when it fell down, the jinn saw clearly that, if they had known the unseen, they would not have tarried in humiliating torment	And when We decreed death for him, nothing apprised them of his death except a worm which gnawed away at his staff. And when he fell down the jinn realized that had they known the Unseen, they would not have remained in a humiliating torment	c. 621 CE No direct report
15	لَقَدْ كَانَ لِسَبَإٍ فِى مَسْكَنِهِمْ ءَايَةٌ جَنَّتَانِ عَن يَمِينٍ وَشِمَالٍ كُلُوا مِن رِّزْقِ رَبِّكُمْ وَ ٱشْكُرُوا لَهُۥ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ	There was, for Saba, aforetime, a Sign in their home-land - two Gardens to the right and to the left. "Eat of the Sustenance (provided) by your Lord, and be grateful to Him: a territory fair and happy, and a Lord Oft-Forgiving	There was indeed a sign for Sheba in their dwelling-place: Two gardens on the right hand and the left (as who should say): Eat of the provision of your Lord and render thanks to Him. A fair land and an indulgent Lord	Certainly there was a sign for Saba’ in their abode -- two gardens on the right and the left. East of the sustenance of your Lord and give thanks to Him. A good land and a Forgiving Lord	There was certainly a sign for Sheba in their habitation: two gardens, to the right and to the left. ‘Eat of the provision of your Lord and give Him thanks: a good land and an all-forgiving Lord!’	c. 621 CE No direct report
16	فَأَعْرَضُوا۟ فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ ٱلْعَرِمِ وَبَدَّلْنَٰهُم بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَىْ أُكُلٍ خَمْطٍ وَأَثْلٍ	But they turned away (from God), and We sent against them the Flood (released) from the	But they were froward, so We sent on them the flood of 'Iram,	But they turned aside, so We sent upon them a violent torrent,	But they disregarded [the path of Allah], so We unleashed upon them a violent flood and replaced their two	c. 621 CE No

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	وَشَىْءٍ مِّن سِدْرٍ قَلِيلٍ	dams, and We converted their two garden (rows) into "gardens" producing bitter fruit, and tamarisks, and some few (stunted) Lote-trees	and in exchange for their two gardens gave them two gardens bearing bitter fruit, the tamarisk and here and there a lote-tree	and in place of their two gardens We gave them two gardens yielding bitter fruit and (growing) tamarisk and a few lote-trees	gardens with two gardens bearing bitter fruit, tamarisk, and sparse lote trees	direct report
17		That was the Requital We gave them because they ungratefully rejected Faith: and never do We give (such) requital except to such as are ungrateful rejecters	This We awarded them because of their ingratitude. Punish We ever any save the ingrates	With this We requited them because they were ungrateful; and We punish none but the ingrate	We requited them with that for their ingratitude. Do We requite [so] anyone except ingrates	c. 621 CE No direct report
18	وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ ٱلْقُرَى ٱلَّتِى بَٰرَكْنَا فِيهَا قُرًى ظَٰهِرَةً وَقَدَّرْنَا فِيهَا ٱلسَّيْرَ سِيرُوا۟ فِيهَا لَيَالِىَ وَأَيَّامًا ءَامِنِينَ	Between them and the Cities on which We had poured our blessings, We had placed Cities in prominent positions, and between them We had appointed stages of journey in due proportion: "Travel therein, secure, by night and by day."	And We set, between them and the towns which We had blessed, towns easy to be seen, and We made the stage between them easy, (saying): Travel in them safely both by night and day	And We made between them and the towns which We had blessed, (other) towns easy to be seen, and We apportioned the journey therein: Travel through them nights and days, secure	We had placed between them and the towns which We had blessed hamlets prominent [from the main route], and We had ordained the course through them: ‘Travel through them in safety, night and day.’	c. 621 CE No direct report
19	فَقَالُوا۟ رَبَّنَا بَٰعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوٓا۟ أَنفُسَهُمْ فَجَعَلْنَٰهُمْ أَحَادِيثَ وَمَزَّقْنَٰهُمْ كُلَّ مُمَزَّقٍ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ	But they said: "Our Lord! Place longer distances between our journey-stages": but they wronged themselves (therein). At length We made them as a tale (that is told), and We dispersed them all in scattered fragments. Verily in this are Signs fo r every (soul that is) patiently constant and grateful	But they said: Our Lord! Make the stage between our journeys longer. And they wronged themselves, therefore We made them bywords (in the land) and scattered them abroad, a total scattering. Lo! herein verily are portents for	But they said: Our Lord, make longer stages between our journeys. And they wronged themselves; so We made them stories and scattered them a total scattering. Surely there are signs in this for every patient, grateful one	But they said, ‘Our Lord! Make the stages between our journeys far apart,’ and they wronged themselves. So We turned them into folktales and caused them to disintegrate totally. There are indeed signs in that for every patient and grateful [servant]	c. 621 CE No direct report

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			each steadfast, grateful (heart)			
20		And on them did Satan prove true his idea, and they followed him, all but a party that believed	And Satan indeed found his calculation true concerning them, for they follow him, all save a group of true believers	And the devil indeed found true his conjecture concerning them, so they follow him, except a party of the believers	Certainly Iblis had his conjecture come true about them. So they followed him —all except a part of the faithful	c. 621 CE No direct report
21	وَمَا كَانَ لَهُ عَلَيْهِم مِّن سُلْطَٰنٍ إِلَّا لِنَعْلَمَ مَن يُؤْمِنُ بِ لْءَاخِرَةِ مِمَّنْ هُوَ مِنْهَا فِى شَ وَرَبُّكَ عَلَىٰ كُلِّ شَىْءٍ حَفِيظٌ	But he had no authority over them,- except that We might test the man who believes in the Hereafter from him who is in doubt concerning it: and thy Lord doth watch over all things	And he had no warrant whatsoever against them, save that We would know him who believeth in the Hereafter from him who is in doubt thereof; and thy Lord (O Muhammad) taketh note of all things	And he has no authority over them, but that We may know him who believes in the Hereafter from him who is in doubt concerning it. And thy Lord is the Preserver of all things	He had no authority over them, but that We may ascertain those who believe in the Hereafter from those who are in doubt about it, and your Lord is watchful over all things	c. 621 CE No direct report
22	قُلِ دْعُو لَّذِينَ زَعَمْتُم مِّن دُونِ للَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّ فِى لسَّمَٰوَٰتِ وَلَا فِى لْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِن شِرْ وَمَا لَهُۥ مِنْهُم مِّن ظَهِيرٍ	Say: "Call upon other (gods) whom ye fancy, besides God: They have no power,- not the weight of an atom,- in the heavens or on earth: No (sort of) share have they therein, nor is any of them a helper to God	Say (O Muhammad): Call upon those whom ye set up beside Allah! They possess not an atom's weight either in the heavens or in the earth, nor have they any share in either, nor hath He an auxiliary among them	Say: Call upon those whom you assert besides Allah; they control not the weight of an atom in the heavens or in the earth, nor have they any partnership in either, nor has He a helper among them	Say, ‘Invoke them whom you claim [to be gods] besides Allah! They do not control [even] an atom’s weight in the heavens or the earth, nor have they any share in [either of] them, nor is any of them His supporter.’	c. 621 CE No direct report
23		"No intercession can avail in His Presence, except for those for whom He has	No intercession availeth with Him save for him whom He	And intercession avails naught with Him, save of him whom He permits.	Intercession is of no avail with Him except for those whom He permits. When fear is lifted from their hearts, they say,	c. 621 CE No

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		granted permission. So far (is this the case) that, when terror is removed from their hearts (at the Day of Judgment, then) will they say, 'what is it that your Lord commanded?' they will say, 'That which is true and just; and He is the Most High Most Great'."	permitteth. Yet, when fear is banished from their hearts, they say: What was it that your Lord said? They say: The Truth. And He is the Sublime, the Great	Until when fear is removed from their hearts, they say: What is it that your Lord said? They say: The Truth. And He is the Most High, the Great	‘What did your Lord say? ’ They say, ‘The truth, and He is the All-exalted, the All-great.’	direct report
24	قُلْ مَن يَرْزُقُكُم مِّنَ لسَّمَٰوَٰتِ وَ لْأَرْضِ قُلِ للَّهُ وَإِنَّآ أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِى ضَلَٰلٍ مُّبِينٍ	Say: "Who gives you sustenance, from the heavens and the earth?" Say: "It is God; and certain it is that either we or ye are on right guidance or in manifest error!"	Say: Who giveth you provision from the sky and the earth? Say: Allah, Lo! we or you assuredly are rightly guided or in error manifest	Say: Who gives you sustenance from the heavens and the earth? Say: Allah. And surely we or you are on a right way or in manifest error	Say, ‘Who provides for you from the heavens and the earth? ’ Say, ‘Allah! Indeed either we or you are rightly guided or in manifest error.’	c. 621 CE No direct report
25	قُل لَّا تُسْـَٔلُونَ عَمَّآ أَجْرَمْنَا وَلَا نُسْـَٔلُ عَمَّا تَعْمَلُونَ	Say: "Ye shall not be questioned as to our sins, nor shall we be questioned as to what ye do."	Say: Ye will not be asked of what we committed, nor shall we be asked of what ye do	Say: You will not be asked of what we are guilty, nor shall we be asked of what you do	Say, ‘You will not be questioned about our guilt, nor shall we be questioned about what you do.’	c. 621 CE No direct report
26		Say: "Our Lord will gather us together and will in the end decide the matter between us (and you) in truth and justice: and He is the one to decide, the One Who knows all."	Say: Our Lord will bring us all together, then He will judge between us with truth. He is the All-knowing Judge	Say: Our Lord will gather us together, then He will judge between us with truth. And He is the Best Judge, the Knower	Say, ‘Our Lord will bring us together, then He will judge between us with justice, and He is the All-knowing Judge.’	c. 621 CE No direct report
27		Say: "Show me those whom ye have joined with Him as partners: by no means (can ye). Nay, He is	Say: Show me those whom ye have joined unto Him as partners. Nay (ye dare not)! For He is	Say: Show me those whom you join with Him as associates. By no means (can you)! Nay, He is Allah,	Say, ‘Show me those whom you associate with Him as partners.’ No indeed! [They can never show any such partner]. Rather He is Allah, the All-mighty, the All-wise	c. 621 CE No direct report

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		God, the Exalted in Power, the Wise."	Allah, the Mighty, the Wise	the Mighty, the Wise		
28	وَمَآ أَرْسَلْنٰكَ إِلَّا كَآفَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلٰكِنَّ أَكْثَرَ لنَّاسِ لَا يَعْلَمُونَ	We have not sent thee but as a universal (Messenger) to men, giving them glad tidings, and warning them (against sin), but most men understand not	And We have not sent thee (O Muhammad) save as a bringer of good tidings and a warner unto all mankind; but most of mankind know not	And We have not sent thee but as a bearer of good news and as a warner to all mankind, but most men know not	We did not send you except as a bearer of good news and warner to all mankind, but most people do not know	c. 621 CE No direct report
29	وَيَقُولُونَ مَتىٰ هٰذَا لْوَعْدُ إِن كُنتُمْ صٰدِقِينَ	They say: "When will this promise (come to pass) if ye are telling the truth?"	And they say: When is this promise (to be fulfilled) if ye are truthful	And they say: When will this promise be (fulfilled), if you are truthful	And they say, ‘When will this promise be fulfilled, should you be truthful?’	c. 621 CE No direct report
30	قُل لَّكُم مِّيعَادُ يَوْمٍ لَّا تَسْتَـْٔخِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ	Say: "The appointment to you is for a Day, which ye cannot put back for an hour nor put forward."	Say (O Muhammad): Yours is the promise of a Day which ye cannot postpone nor hasten by an hour	Say: You have the appointment of a day which you cannot postpone by an hour, nor hasten on	Say, ‘Your promised hour is a day that you shall neither defer nor advance by an hour.’	c. 621 CE No direct report
31	وَقَالَ لَّذِينَ كَفَرُوا لَن نُّؤْمِنَ بِهٰذَا لْقُرْءَانِ وَلَا بِالَّذِى بَيْنَ يَدَيْهِ وَلَوْ تَرَىٰٓ إِذِ لظَّٰلِمُونَ مَوْقُوفُونَ عِندَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ لْقَوْلَ يَقُولُ لَّذِينَ سْتُضْعِفُوا لِلَّذِينَ سْتَكْبَرُوا لَوْلَآ أَنتُمْ لَكُنَّا مُؤْمِنِينَ	The Unbelievers say: "We shall neither believe in this scripture nor in (any) that (came) before it." Couldst thou but see when the wrong-doers will be made to stand before their Lord, throwing back the word (of blame) on one another! Those wh o had been despised will say to the arrogant ones: "Had it not been for you, we should certainly have been believers!"	And those who disbelieve say: We believe not in this Qur'an nor in that which was before it; but oh, if thou couldst see, when the wrong-doers are brought up before their Lord, how they cast the blame one to another; how those who were despised (in the earth) say unto those	And those who disbelieve say: We believe not in this Qur’an, nor in that which is before it. And if thou couldst see when the wrongdoers are made to stand before their Lord, throwing back the blame one to another! Those who were reckoned weak say to those who were proud: Had it not been for	The faithless say, ‘We will never believe in this Qur’a n, nor in what was [revealed] before it.’ But if you were to see when the wrongdoers are made to stop before their Lord casting the blame on one another. Those who were abased will say to those who were arrogant, ‘Had it not been for you, we would surely have been faithful.’	c. 621 CE No direct report

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			who were proud: But for you, we should have been believers	you, we would have been believers		
32	قَالَ لَّذِينَ سْتَكْبَرُو لِلَّذِينَ سْتُضْعِفُوَ أَنَحْنُ صَدَدْنَٰكُمْ عَنِ لْهُدَىٰ بَعْدَ إِذْ جَآءَكُم بَلْ كُنتُم مُّجْرِمِينَ	The arrogant ones will say to those who had been despised: "Was it we who kept you back from Guidance after it reached you? Nay, rather, it was ye who transgressed	Those who were proud say unto those who were despised: Did we drive you away from the guidance after it had come unto you? Nay, but ye were guilty	Those who were proud say to those who were deemed weak: Did we turn you away from the guidance after it had come to you? Nay, you (yourselves) were guilty	Those who were arrogant will say to those who were abased, ‘Did we keep you from guidance after it had come to you? No, you were guilty [yourselves].&rsquo	c. 621 CE No direct report
33	وَقَالَ لَّذِينَ سْتُضْعِفُو لِلَّذِينَ سْتَكْبَرُو بَلْ مَكْرُ لَّيْلِ وَ لنَّهَارِ إِذْ تَأْمُرُونَنَآ أَن نَّكْفُرَ بِ للَّهِ وَنَجْعَلَ لَهُ أَندَا ا وَأَسَرُّو لنَّدَامَةَ لَمَّا رَأَوُ لْعَذَابَ وَجَعَلْنَا لْأَغْلَٰلَ فِىٓ أَعْنَاقِ لَّذِينَ كَفَرُو هَلْ يُجْزَوْنَ إِلَّا مَا كَانُو يَعْمَلُونَ	Those who had been despised will say to the arrogant ones: "Nay! it was a plot (of yours) by day and by night: Behold! Ye (constantly) ordered us to be ungrateful to God and to attribute equals to Him!" They will declare (their) repentance whe n they see the Penalty: We shall put yokes on the necks of the Unbelievers: It would only be a requital for their (ill) Deeds	Those who were despised say unto those who were proud: Nay but (it was your) scheming night and day, when ye commanded us to disbelieve in Allah and set up rivals unto Him. And they are filled with remorse when they behold the doom; and We place carcans on the necks of those who disbelieved. Are they requited aught save what they used to do	And those who were deemed weak say to those who were proud: Nay, (it was your) planning by night and day when you told us to disbelieve in Allah and to set up likes with Him. And they will manifest regret when they see the chastisement. And We put shackles on the necks of those who disbelieve. They will not be requited but for what they did	Those who were abased will say to those who were arrogant, ‘Rather [it was your] night and day plotting, when you prompted us to forswear Allah and to set up equals to Him.’ They will hide their remorse when they sight the punishment, and We will put iron collars around the necks of the faithless. Shall they be requited except for what they used to do	c. 621 CE No direct report
34	وَمَآ أَرْسَلْنَا فِى قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَآ إِنَّا بِمَآ أُرْسِلْتُم بِهِ كَٰفِرُونَ	Never did We send a warner to a population, but the wealthy ones among them said: "We believe not in the (Message) with which ye have been sent."	And We sent not unto any township a warner, but its pampered ones declared: Lo! we are disbelievers in	And We never sent a warner to a town but those who led easy lives in it said: We are disbelievers in that with which you are sent	We did not send a warner to any town without its affluent ones saying, ‘We indeed disbelieve in what you have been sent with.’	c. 621 CE No direct report

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			that wherewith ye have been sent			
35	وَقَالُو ا نَحْنُ أَكْثَرُ أَمْوَٰ ا وَأَوْلَٰ ا وَمَا نَحْنُ بِمُعَذَّبِينَ	They said: "We have more in wealth and in sons, and we cannot be punished."	And they say: We are more (than you) in wealth and children. We are not the punished	And they say: We have more wealth and children, and we cannot be punished	And they say, ‘We have greater wealth and more children, and we will not be punished!’	c. 621 CE No direct report
36	قُلْ إِنَّ رَبِّى يَبْسُطُ لرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ وَلَٰكِنَّ أَكْثَرَ لنَّاسِ لَا يَعْلَمُونَ	Say: "Verily my Lord enlarges and restricts the Provision to whom He pleases, but most men understand not."	Say (O Muhammad): Lo! my Lord enlargeth the provision for whom He will and narroweth it (for whom He will). But most of mankind know not	Say: Surely my Lord amplifies and straitens provision for whom He pleases, but most men know not	Say, ‘Indeed my Lord expands the provision for whomever He wishes and He tightens it, but most people do not know.’	c. 621 CE No direct report
37	وَمَآ أَمْوَٰلُكُمْ وَلَآ أَوْلَٰدُكُم بِ لَّتِى تُقَرِّبُكُمْ عِندَنَا زُلْفَىٰٓ إِلَّا مَنْ ءَامَنَ وَعَمِلَ صَٰلِ ا فَأُ لَٰٓئِكَ لَهُمْ جَزَآءُ لضِّعْفِ بِمَا عَمِلُو وَهُمْ فِى لْغُرُفَٰتِ ءَامِنُونَ	It is not your wealth nor your sons, that will bring you nearer to Us in degree: but only those who believe and work righteousness - these are the ones for whom there is a multiplied Reward for their deeds, while secure they (reside) in the dw ellings on high	And it is not your wealth nor your children that will bring you near unto Us, but he who believeth and doeth good (he draweth near). As for such, theirs will be twofold reward for what they did and they will dwell secure in lofty halls	And it is not your wealth, nor your children, that bring you near to Us in rank; but whoever believes and does good, for such is a double reward for what they do, and they are secure in the highest places	It is not your wealth, nor your children, that will bring you close to Us in nearness, except those who have faith and act righteously. It is they for whom there will be a twofold reward for what they did, and they will be secure in lofty abodes	c. 621 CE No direct report
38	وَ لَّذِينَ يَسْعَوْنَ فِىٓ ءَايَٰتِنَا مُعَٰجِزِينَ أُ لَٰٓئِكَ فِى لْعَذَابِ مُحْضَرُونَ	Those who strive against Our Signs, to frustrate them, will be given over into Punishment	And as for those who strive against Our revelations, challenging, they will be brought to the doom	And those who strive in opposing Our messages, they will be brought to the chastisement	As for those who contend with Our signs seeking to thwart [their purpose], they will be brought to the punishment	c. 621 CE No direct report

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39		Say: "Verily my Lord enlarges and restricts the Sustenance to such of his servants as He pleases: and nothing do ye spend in the least (in His cause) but He replaces it: for He is the Best of those who grant Sustenance	Say: Lo! my Lord enlargeth the provision for whom He will of His bondmen, and narroweth (it) for him. And whatsoever ye spend (for good) He replaceth it. And He is the Best of Providers	Say: Surely my Lord amplifies provision for whom He pleases of His servants and straitens (it) for him. And whatsoever you spend, He increases it in reward, and He is the Best of Providers	Say, ‘Indeed my Lord expands the provision for whomever of His servants that He wishes and tightens it, and He will repay whatever you may spend, and He is the best of providers.’	c. 621 CE No direct report
40	وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَٰٓئِكَةِ أَهَٰٓؤُلَآءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ	One Day He will gather them all together, and say to the angels, "Was it you that these men used to worship?"	And on the day when He will gather them all together, He will say unto the angels: Did these worship you	And on the day when He will gather them all together, then will he say to the angels: Did these worship you	On the day He will muster them all together, then He will say to the angels, ‘Was it you that these used to worship?’	c. 621 CE No direct report
41	قَالُوا سُبْحَٰنَكَ أَنتَ وَلِيُّنَا مِن دُونِهِم بَلْ كَانُوا يَعْبُدُونَ ٱلْجِنَّ أَكْثَرُهُم بِهِم مُّؤْمِنُونَ	They will say, "Glory to Thee! our (tie) is with Thee - as Protector - not with them. Nay, but they worshipped the Jinns: most of them believed in them."	They will say: Be Thou Glorified. Thou (alone) art our Guardian, not them! Nay, but they worshipped the jinn; most of them were believers in them	They will say: Glory be to Thee! Thou art our Protecting Friend, not they; nay, they worshipped the jinn; most of them were believers in them	They will say, ‘Immaculate are You! You are our intimate, not they! Rather they used to worship the jinn; most of them had faith in them.’	c. 621 CE No direct report
42	فَٱلْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَّفْعًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ ٱلنَّارِ ٱلَّتِى كُنتُم بِهَا تُكَذِّبُونَ	So on that Day no power shall they have over each other, for profit or harm: and We shall say to the wrong-doers, "Taste ye the Penalty of the Fire,- the which ye were wont to deny!"	That day ye will possess no use nor hurt one for another. And We shall say unto those who did wrong: Taste the doom of the Fire which ye used to deny	So on that day you will not control profit nor harm for one another. And We will say to those who were iniquitous: Taste the chastisement of the Fire, which you called a lie	‘Today you have no power to benefit or harm one another,’ and We shall say to those who did wrong, ‘Taste the punishment of the Fire which you used to deny.’	c. 621 CE No direct report
43	وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ قَالُوا مَا هَٰذَآ إِلَّا رَجُلٌ يُرِيدُ	When Our Clear Signs are rehearsed to them,	And if Our revelations are	And when Our clear messages are	When Our manifest signs are recited to them, they say,	c. 621 CE

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	أَن يَصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ ءَابَآؤُكُمْ وَقَالُو مَا هَٰذَآ إِلَّآ إِفْكٌ مُّفْتَ ى وَقَالَ لَّذِينَ كَفَرُو لِلْحَقِّ لَمَّا جَآءَهُمْ إِنْ هَٰذَآ إِلَّا سِحْ مُّبِينٍ	they say, "This is only a man who wishes to hinder you from the (worship) which your fathers practised." And they say, "This is only a falsehood invented!" and the Unbelievers say of the Truth when it comes to them, "This is nothing but evident magic!"	recited unto them in plain terms, they say: This is naught else than a man who would turn you away from what your fathers used to worship; and they say: This is naught else than an invented lie. Those who disbelieve say of the truth when it reacheth them: This is naught else than mere magic	recited to them, they say: This is naught but a man who desires to turn you away from that which your fathers worshipped. And they say: This is naught but a forged lie! And those who disbelieve say of the Truth when it comes to them: This is only clear enchantment	‘This is just a man who desires to keep you from what your fathers used to worship.’ And they say, ‘This is nothing but a fabricated lie.’ The faithless say of the truth when it comes to them: ‘This is nothing but plain magic.’	No direct report
44	وَمَآ ءَاتَيْنَٰهُم مِّن كُتُ يَدْرُسُونَهَا وَمَآ أَرْسَلْنَآ إِلَيْهِمْ قَبْلَكَ مِن نَّذِيرٍ	But We had not given them Books which they could study, nor sent apostles to them before thee as Warners	And We have given them no scriptures which they study, nor sent We unto them, before thee, any warner	And We have not given them any Books which they read, nor did We send to them before thee a warner	We did not give them any scriptures that they might have studied, nor did We send them any warner before you	c. 621 CE No direct report
45	وَكَذَّبَ لَّذِينَ مِن قَبْلِهِمْ وَمَا بَلَغُو مِعْشَارَ مَآ ءَاتَيْنَٰهُمْ فَكَذَّبُو رُسُلِى فَكَيْفَ كَانَ نَكِيرِ	And their predecessors rejected (the Truth); these have not received a tenth of what We had granted to those: yet when they rejected My apostles, how (terrible) was My rejection (of them)	Those before them denied, and these have not attained a tithe of that which We bestowed on them (of old); yet they denied My messengers. How intense then was My abhorrence (of them)	And those before them rejected (the truth), and these have not yet attained a tenth of that which We gave them, but they gave the lie to My messengers. How (terrible) was then My disapproval	Those who were before them denied [the apostles], and these have not received one-tenth of what We had given them. But they denied My apostles, so how was My rebuttal	c. 621 CE No direct report
46	قُلْ إِنَّمَآ أَعِظُكُم بِوَٰحِدَةٍ أَن تَقُومُو لِلَّهِ مَثْنَىٰ وَفُرَٰدَىٰ ثُمَّ تَتَفَكَّرُو مَا بِصَاحِبِكُم مِّن جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُم بَيْنَ يَدَىْ عَذَابٍ شَدِيدٍ	Say: "I do admonish you on one point: that ye do stand up before God,- (It may be) in pairs, or (it may be) singly,- and reflect	Say (unto them, O Muhammad): I exhort you unto one thing only: that ye awake, for	Say: I exhort you only to one thing, that you rise up for Allah’s sake by twos and singly, then	Say, ‘I give you just a single advice: that you rise up for Allah’s sake, in twos, or individually, and then reflect: there is no madness in your companion: he is just a warner to	c. 621 CE No direct report

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		(within yourselves): your Companion is not possessed: he is no less than a warner to you, in face of a terrible Pe nalty."	Allah's sake, by twos and singly, and then reflect: There is no madness in your comrade. He is naught else than a warner unto you in face of a terrific doom	ponder! There is no madness in your companion. He is only a warner to you before a severe chastisement	you before [the befalling of] a severe punishment.’	
47	قُلْ مَا سَأَلْتُكُم مِّنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ	Say: "No reward do I ask of you: it is (all) in your interest: my reward is only due from God: And He is witness to all things."	Say: Whatever reward I might have asked of you is yours. My reward is the affair of Allah only. He is Witness over all things	Say: Whatever reward I ask of you, that is only for yourselves. My reward is only with Allah, and He is a Witness over all things	Say, ‘Whatever reward I may have asked you is for your own good. My [true] reward lies only with Allah, and He is witness to all things.’	c. 621 CE No direct report
48		Say: "Verily my Lord doth cast the (mantle of) Truth (over His servants),- He that has full knowledge of (all) that is hidden."	Say: Lo! my Lord hurleth the truth. (He is) the Knower of Things Hidden	Say: Surely my Lord casts the Truth, the great Knower of the unseen	Say, ‘Indeed my Lord hurls the truth. [He is] the knower of all that is Unseen.’	c. 621 CE No direct report
49	قُلْ جَآءَ ٱلْحَقُّ وَمَا يُبْدِئُ ٱلْبَٰطِلُ وَمَا يُعِيدُ	Say: "The Truth has arrived, and Falsehood neither creates anything new, nor restores anything."	Say: The Truth hath come, and falsehood showeth not its face and will not return	Say: The Truth has come, and falsehood neither originates, nor reproduces	Say, ‘The truth has come, and falsehood neither originates [anything] not does it restore [anything].&rsquo	c. 621 CE No direct report
50	قُلْ إِن ضَلَلْتُ فَإِنَّمَآ أَضِلُّ عَلَىٰ نَفْسِى وَإِنِ ٱهْتَدَيْتُ فَبِمَا يُوحِىٓ إِلَىَّ رَبِّىٓ إِنَّهُۥ سَمِيعٌ قَرِيبٌ	Say: "If I am astray, I only stray to the loss of my own soul: but if I receive guidance, it is because of the inspiration of my Lord to me: it is He Who hears all things, and is (ever) near."	Say: If I err, I err only to my own loss, and if I am rightly guided it is because of that which my Lord hath revealed unto me. Lo! He is Hearer, Nigh	Say: If I err, I err only to my own loss; and if I go aright, it is because of what my Lord reveals to me. Surely He is Hearing, Nigh	Say, ‘If I go astray, my going astray is only to my own harm, and if I am rightly guided that is because of what my Lord has revealed to me. Indeed He is all-hearing, nearmost.’	c. 621 CE No direct report
51	وَلَوْ تَرَىٰٓ إِذْ فَزِعُوا۟ فَلَا فَوْتَ وَأُخِذُوا۟ مِن مَّكَانٍ قَرِيبٍ	If thou couldst but see when they will quake with terror; but then there will be no escape (for them), and they will	Couldst thou but see when they are terrified with no escape, and are seized	And couldst thou see when they become terrified, but (then) there will be no escape	Were you to see when they are stricken with terror, [and left] without an escape, and are seized from a close quarter	c. 621 CE No direct report

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		be seized from a position (quite) near	from near at hand	and they will be seized from a near place		
52	وَقَالُوٓاْ ءَامَنَّا بِهِۦ وَأَنَّىٰ لَهُمُ ٱلتَّنَاوُشُ مِن مَّكَانٍۭ بَعِيدٍ	And they will say, "We do believe (now) in the (Truth)"; but how could they receive (Faith) from a position (so far off,	And say: We (now) believe therein. But how can they reach (faith) from afar off	And they will say: We believe in it. And how can they attain (to faith) from a distant place	They will say, ‘We believe in it [now].’ But how can they reach it from a far-off place	c. 621 CE No direct report
53	وَقَدْ كَفَرُواْ بِهِۦ مِن قَبْلُ وَيَقْذِفُونَ بِٱلْغَيْبِ مِن مَّكَانٍۭ بَعِيدٍ	Seeing that they did reject Faith (entirely) before, and that they (continually) cast (slanders) on the unseen from a position far off	When they disbelieved in it of yore. They aim at the unseen from afar off	And they indeed disbelieved in it before, and they utter conjectures with regard to the unseen from a distant place	when they have already disbelieved it earlier? They shoot at the invisible from a far-off place	c. 621 CE No direct report
54	وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِم مِّن قَبْلُ إِنَّهُمْ كَانُواْ فِى شَكٍّ مُّرِيبٍ	And between them and their desires, is placed a barrier, as was done in the past with their partisans: for they were indeed in suspicious (disquieting) doubt	And a gulf is set between them and that which they desire, as was done for people of their kind of old. Lo! they were in hopeless doubt	And a barrier is placed between them and that which they desire, as was done with their partisans before. Surely they are in a disquieting doubt	A barrier will be set up between them and what they long for, just as was done formerly with their counterparts. Indeed they used to be in grave doubt	c. 621 CE No direct report

39. Az-Zumar — The Troops الزمر

Revelation order #59 · c. 621 CE · Makkah · 75 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1		The revelation of this Book is from God, the Exalted in Power, full of Wisdom	The revelation of the Scripture is from Allah, the Mighty, the Wise	The revelation of the Book is from Allah, the Mighty, the Wise	The [gradual] sending down of the Book is from Allah, the All-mighty, the All-wise	c. 621 CE No direct report
2		Verily it is We Who have revealed the Book to thee in Truth: so serve God, offering Him sincere devotion	Lo! We have revealed the Scripture unto thee (Muhammad) with truth; so worship Allah, making religion pure for Him (only)	Surely We have revealed to thee the Book with truth, so serve Allah, being sincere to Him in obedience	Indeed We have sent down the Book to you with the truth; so worship Allah, putting exclusive faith in Him	c. 621 CE No direct report
3	أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِن دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ	Is it not to God that sincere devotion is due? But those who take for protectors other than God (say): "We only serve them in order that they may bring us nearer to God." Truly God will judge between them in that wherein they differ. But God g uides not such as are false and ungrateful	Surely pure religion is for Allah only. And those who choose protecting friends beside Him (say): We worship them only that they may bring us near unto Allah. Lo! Allah will judge between them concerning that wherein they differ. Lo! Allah guideth not him who is a liar, an ingrate	Now surely sincere obedience is due to Allah (alone). And those who choose protectors besides Him (say): We serve them only that they may bring us nearer to Allah. Surely Allah will judge between them in that in which they differ. Surely Allah guides not him who is a liar, ungrateful	Look! [Only] exclusive faith is worthy of Allah, and those who take guardians besides Him [claiming,] ‘We only worship them so that they may bring us near to Allah,’ Allah will indeed judge between them concerning that about which they differ. Indeed Allah does not guide someone who is a liar and an ingrate	c. 621 CE No direct report
4		Had God wished to take to Himself a son, He could have chosen whom He pleased out of those whom He doth create:	If Allah had willed to choose a son, He could have chosen what He	If Allah desired to take a son to Himself, He could have chosen those He pleased out of	Had Allah intended to take a son, He could have chosen from those He has created whatever He wished. Immaculate is He! He is	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		but Glory be to Him! (He is above such things.) He is God, the One, the Irresistible	would of that which He hath created. Be He Glorified! He is Allah, the One, the Absolute	those whom He has created -- Glory be to Him! He is Allah, the One, the Subduer (of all)	Allah, the One, the All-paramount	
5		He created the heavens and the earth in true (proportions): He makes the Night overlap the Day, and the Day overlap the Night: He has subjected the sun and the moon (to His law): Each one follows a course for a time appointed. Is not He the Ex alted in Power - He Who forgives again and again	He hath created the heavens and the earth with truth. He maketh night to succeed day, and He maketh day to succeed night, and He constraineth the sun and the moon to give service, each running on for an appointed term. Is not He the Mighty, the Forgiver	He has created the heavens and the earth with truth; He makes the night cover the day and makes the day overtake the night, and He has made the sun and the moon subservient; each one moves on to an assigned term. Now surely He is the Mighty, the Forgiver	He created the heavens and the earth with reason. He winds the night over the day, and winds the day over the night, and He has disposed the sun and the moon, each moving for a specified term. Look! He is the All-mighty, the All-forgiver	c. 621 CE No direct report
6	خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنزَلَ لَكُم مِّنَ ٱلْأَنْعَٰمِ ثَمَٰنِيَةَ أَزْوَٰجٍ يَخْلُقُكُمْ فِى بُطُونِ أُمَّهَٰتِكُمْ خَلْقًا مِّنۢ بَعْدِ خَلْقٍ فِى ظُلُمَٰتٍ ثَلَٰثٍ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ لَهُ ٱلْمُلْكُ لَآ إِلَٰهَ إِلَّا هُوَ فَأَنَّىٰ تُصْرَفُونَ	He created you (all) from a single person: then created, of like nature, his mate; and he sent down for you eight head of cattle in pairs: He makes you, in the wombs of your mothers, in stages, one after another, in three veils of darkness. suc h is God, your Lord and Cherisher: to Him belongs (all) dominion. There is no god but He: then how are ye turned away (from your true Centre)	He created you from one being, then from that (being) He made its mate; and He hath provided for you of cattle eight kinds. He created you in the wombs of your mothers, creation after creation, in a threefold gloom. Such is Allah, your Lord. His is the Sovereignty. There is no Allah save Him.	He created you from a single being, then made its mates of the same (kind). And He sent down for you eight of the cattle in pairs. He creates you in the wombs of your mothers -- creation after creation -- in triple darkness. That is Allah, your Lord; His is the kingdom. There is no God but He. How are you then turned away	He created you from a single soul, then made from it its mate, and He has sent down for you eight mates of the cattle. He creates you in the wombs of your mothers, creation after creation, in a threefold darkness. That is Allah, your Lord! To Him belongs all sovereignty. There is no god except Him. Then where are you being led away	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			How then are ye turned away			
7		If ye reject (God), Truly God hath no need of you; but He liketh not ingratitude from His servants: if ye are grateful, He is pleased with you. No bearer of burdens can bear the burden of another. In the end, to your Lord is your Return, when He will tell you the truth of all that ye did (in this life). for He knoweth well all that is in (men's) hearts	If ye are thankless, yet Allah is Independent of you, though He is not pleased with thanklessness for His bondmen; and if ye are thankful He is pleased therewith for you. No laden soul will bear another's load. Then unto your Lord is your return; and He will tell you what ye used to do. Lo! He knoweth what is in the breasts (of men)	If you are ungrateful, then surely Allah is above need of you. And He likes not ungratefulness in His servants. And if you are grateful, He likes it for you. And no bearer of a burden will bear another’s burden. Then to your Lord is your return, then will He inform you of what you did. Surely He is Knower of what is in the breasts	If you are ungrateful, indeed Allah has no need of you, though He does not approve ingratitude for His servants; and if you give thanks He approves that for you. No bearer shall bear another’s burden; then to your Lord will be your return, whereat He will inform you concerning what you used to do. Indeed He knows best what is in the breasts	c. 621 CE No direct report
8		When some trouble toucheth man, he crieth unto his Lord, turning to Him in repentance: but when He bestoweth a favour upon him as from Himself, (man) doth forget what he cried and prayed for before, and he doth set up rivals unto God, thus mis leading others from God's Path. Say, "Enjoy thy blasphemy for a little while: verily thou art (one) of the Companions of the Fire!"	And when some hurt toucheth man, he crieth unto his Lord, turning unto Him (repentant). Then, when He granteth him a boon from Him he forgetteth that for which he cried unto Him before, and setteth up rivals to Allah that he may beguile (men) from his way. Say (O	And when distress afflicts a man he calls upon his Lord, turning to Him; then when He grants him a favour from Him, he forgets that for which he called upon Him before, and sets up rivals to Allah that he may cause (men) to stray from His path. Say: Enjoy thine ungratefulness for a little, surely thou art of the	When distress befalls man, he supplicates his Lord, turning to Him penitently. Then, when He grants him a blessing from Himself, he forgets that for which he had supplicated Him before, and sets up equals to Allah that he may lead [people] astray from His way. Say, ‘Revel in your ingratitude for a while. Indeed you are among the inmates of the Fire.’	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			Muhammad, unto such an one): Take pleasure in thy disbelief a while. Lo! thou art of the owners of the Fire	companions of the Fire		
9		Is one who worships devoutly during the hour of the night prostrating himself or standing (in adoration), who takes heed of the Hereafter, and who places his hope in the Mercy of his Lord - (like one who does not)? Say: "Are those equal, those who know and those who do not know? It is those who are endued with understanding that receive admonition	Is he who payeth adoration in the watches of the night, prostrate and standing, bewaring of the Hereafter and hoping for the mercy of his Lord, (to be accounted equal with a disbeliever)? Say (unto them, O Muhammad): Are those who know equal with those who know not? But only men of understanding will pay heed	Is he who is obedient during hours of the night, prostrating himself and standing, taking care of the Hereafter and hoping for the mercy of his Lord --? Say: Are those who know and those who know not alike? Only men of understanding mind	Is he who supplicates in the watches of the night, prostrating and standing, apprehensive of the Hereafter and expecting the mercy of his Lord . . . ? Say, ‘Are those who know equal to those who do not know?’ Only those who possess intellect take admonition	c. 621 CE No direct report
10	قُلْ يٰعِبَادِ الَّذِينَ ءَامَنُو اتَّقُو رَبَّكُمْ لِلَّذِينَ أَحْسَنُو فِى هٰذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللَّهِ وَٰسِعَةٌ إِنَّمَا يُوَفَّى الصَّٰبِرُونَ أَجْرَهُم بِغَيْرِ حِسَا	Say: "O ye my servants who believe! Fear your Lord, good is (the reward) for those who do good in this world. Spacious is God's earth! those who patiently persevere will truly receive a reward without measure!"	Say: O My bondmen who believe! Observe your duty to your Lord. For those who do good in this world there is good, and Allah's earth is spacious. Verily the steadfast will be paid their wages without stint	Say: O My servants who believe; keep your duty to your Lord. For those who do good in this world is good, and Allah’s earth is spacious. Truly the steadfast will be paid their reward without measure	Say, ‘[Allah declares:] “O My servants who have faith! Be wary of your Lord. For those who do good in this world there will be a good [reward], and Allah’s earth is vast. Indeed the patient will be paid in full their reward without any reckoning.” ’	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
11		Say: "Verily, I am commanded to serve God with sincere devotion	Say (O Muhammad): Lo! I am commanded to worship Allah, making religion pure for Him (only)	Say: I am commanded to serve Allah, being sincere to Him in obedience	Say, ‘Indeed I have been commanded to worship Allah with exclusive faith in Him	c. 621 CE No direct report
12		"And I am commanded to be the first of those who bow to God in Islam."	And I am commanded to be the first of those who are muslims (surrender unto Him)	And I am commanded to be the first of those who submit	and I have been commanded to be the first of those who submit [to Him].&rsquo	c. 621 CE No direct report
13	قُلْ إِنِّىٓ أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ	Say: "I would, if I disobeyed my Lord, indeed have fear of the Penalty of a Mighty Day."	Say: Lo! if I should disobey my Lord, I fear the doom of a tremendous Day	Say: I fear, if I disobey my Lord, the chastisement of a grievous day	Say, ‘Indeed, should I disobey my Lord, I fear the punishment of a tremendous day.’	c. 621 CE No direct report
14	قُلِ اللَّهَ أَعْبُدُ مُخْلِصًا لَّهُ دِينِى	Say: "It is God I serve, with my sincere (and exclusive) devotion	Say: Allah I worship, making my religion pure for Him (only)	Say: Allah I serve, being sincere to Him in my obedience	Say, ‘[Only] Allah do I worship, putting my exclusive faith in Him	c. 621 CE No direct report
15		"Serve ye what ye will besides him." Say: "Truly, those in loss are those who lose their own souls and their People on the Day of Judgment: Ah! that is indeed the (real and) evident Loss	Then worship what ye will beside Him. Say: The losers will be those who lose themselves and their housefolk on the Day of Resurrection. Ah, that will be the manifest loss	Serve then what you will beside Him. Say: The losers surely are those who lose themselves and their people on the day of Resurrection. Now surely that is the manifest loss	You worship whatever you wish besides Him.’ Say, ‘Indeed the losers are those who ruin themselves and their families on the Day of Resurrection.’ Look! That is a manifest loss	c. 621 CE No direct report
16	لَهُم مِّن فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ ذَٰلِكَ يُخَوِّفُ اللَّهُ بِهِۦ عِبَادَهُۥ يَٰعِبَادِ فَٱتَّقُونِ	They shall have Layers of Fire above them, and Layers (of Fire) below them: with this doth God warn off his servants:	They have an awning of fire above them and beneath them a dais (of fire).	They shall have coverings of fire above them and coverings beneath them. With that	There will be canopies of fire above them, and [similar] canopies beneath them. With that Allah	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		"O My Servants! then fear ye Me!"	With this doth Allah appal His bondmen. O My bondmen, therefor fear Me	Allah makes His servants to fear; so keep your duty to Me, O My servants	deters His servants. So, My servants, be wary of Me	
17	وَ لَّذِينَ جْتَنَبُو لطَّغُوتَ أَن يَعْبُدُوهَا وَأَنَابُوَ إِلَى للَّهِ لَهُمُ لْبُشْرَىٰ فَبَشِّرْ عِبَادِ	Those who eschew Evil,- and fall not into its worship,- and turn to God (in repentance),- for them is Good News: so announce the Good News to My Servants,	And those who put away false gods lest they should worship them and turn to Allah in repentance, for them there are glad tidings. Therefor give good tidings (O Muhammad) to My bondme	And those who eschew the worship of the idols and turn to Allah, for them is good news. So give good news to My servants	As for those who stay clear of the worship of the Rebel and turn penitently to Allah, there is good news for them. So give good news to My servant	c. 621 CE No direct report
18		Those who listen to the Word, and follow the best (meaning) in it: those are the ones whom God has guided, and those are the ones endued with understanding	Who hear advice and follow the best thereof. Such are those whom Allah guideth, and such are men of understanding	Who listen to the Word, then follow the best of it. Such are they whom Allah has guided, and such are the men of understanding	who listen to the word [of Allah] and follow the best [sense] of it. They are the ones whom Allah has guided, and it is they who possess intellect	c. 621 CE No direct report
19		Is, then, one against whom the decree of Punishment is justly due (equal to one who eschews Evil)? Wouldst thou, then, deliver one (who is) in the Fire	Is he on whom the word of doom is fulfilled (to be helped), and canst thou (O Muhammad) rescue him who is in the Fire	He against whom the sentence of chastisement is due -- canst thou save him who is in the Fire	Can he against whom the word of punishment has become due? Can you rescue someone who is in the Fire	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
20		But it is for those who fear their Lord. That lofty mansions, one above another, have been built: beneath them flow rivers (of delight): (such is) the Promise of God: never doth God fail in (His) promise	But those who keep their duty to their Lord, for them are lofty halls with lofty halls above them, built (for them), beneath which rivers flow. (It is) a promise of Allah. Allah faileth not His promise	But those who keep their duty to their Lord, for them are high places, above them higher places, built (for them), wherein rivers flow. (It is) the promise of Allah. Allah fails not in (His) promise	But as for those who are wary of their Lord, for them there will be lofty abodes with [other] lofty abodes built above them, with streams running beneath them —a promise of Allah. Allah does not break His promise	c. 621 CE No direct report
21		Seest thou not that God sends down rain from the sky, and leads it through springs in the earth? Then He causes to grow, therewith, produce of various colours: then it withers; thou wilt see it grow yellow; then He makes it dry up and crumble away. Truly, in this, is a Message of remembrance to men of understanding	Hast thou not seen how Allah hath sent down water from the sky and hath caused it to penetrate the earth as watersprings, and afterward thereby produceth crops of divers hues; and afterward they wither and thou seest them turn yellow; then He maketh them chaff. Lo! herein verily is a reminder for men of understanding	Seest thou not that Allah sends down water from the clouds, then makes it go down into the earth in springs, then brings forth therewith herbage of various hues; then it withers so that thou seest it turn yellow, then He makes it chaff? Surely there is a reminder in this for men of understanding	Have you not seen that Allah sends down water from the sky, then He conducts it through the ground as springs. Then with it He brings forth crops of diverse hues. Then they wither and you see them turn yellow. Then He turns them into chaff. There is indeed an admonition in that for those who possess intellect	c. 621 CE No direct report
22	أَفَمَن شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَٰمِ فَهُوَ عَلَىٰ نُورٍ مِّن رَّبِّهِۦ فَوَيْلٌ لِّلْقَٰسِيَةِ قُلُوبُهُم مِّن ذِكْرِ اللَّهِ أُو۟لَٰٓئِكَ فِى ضَلَٰلٍ مُّبِينٍ	Is one whose heart God has opened to Islam, so that he has received Enlightenment from God, (no better than one hard-hearted)? Woe to those whose hearts are hardened against celebrating the praises of	Is he whose bosom Allah hath expanded for Al-Islam, so that he followeth a light from his Lord, (as he who	Is he whose breast Allah has opened to Islam so that he follows a light from his Lord --? So woe to those whose hearts are hardened against the remembrance	Is someone whose breast Allah has opened to Islam so that he follows a light from His Lord? So woe to those whose hearts have been hardened to the remembrance of Allah. They are in manifest error	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		God! they are manifestly wandering (in err or)	disbelieveth)? Then woe unto those whose hearts are hardened against remembrance of Allah. Such are in plain error	of Allah! Such are in clear error		
23	اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتٰبًا مُّتَشٰبِهًا مَّثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ذٰلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَن يَشَآءُ وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ	God has revealed (from time to time) the most beautiful Message in the form of a Book, consistent with itself, (yet) repeating (its teaching in various aspects): the skins of those who fear their Lord tremble thereat; then their skins and their hearts do soften to the celebration of God's praises. Such is the guidance of God: He guides therewith whom He pleases, but such as God leaves to stray, can have none to guide	Allah hath (now) revealed the fairest of statements, a Scripture consistent, (wherein promises of reward are) paired (with threats of punishment), whereat doth creep the flesh of those who fear their Lord, so that their flesh and their hearts soften to Allah's reminder. Such is Allah's guidance, wherewith He guideth whom He will. And him whom Allah sendeth astray, for him there is no guide	Allah has revealed the best announcement, a Book consistent, repeating (its injunctions), whereat do shudder the skins of those who fear their Lord, then their skins and their hearts soften to Allah’s remembrance. This is Allah’s guidance -- He guides with it whom He pleases. And he whom Allah leaves in error, there is no guide for him	Allah has sent down the best of discourses, a scripture [composed] of similar motifs, whereat quiver the skins of those who fear their Lord, then their skins and hearts soften to Allah’s remembrance. That is Allah’s guidance, by which He guides whomever He wishes; and whomever Allah leads astray, has no guide	c. 621 CE 1 note
24	أَفَمَن يَتَّقِي بِوَجْهِهِ سُوٓءَ الْعَذَابِ يَوْمَ الْقِيٰمَةِ وَقِيلَ لِلظّٰلِمِينَ ذُوقُوا مَا كُنتُمْ تَكْسِبُونَ	Is, then, one who has to fear the brunt of the Penalty on the Day of Judgment (and receive it) on his face, (like one guarded therefrom)? It will be said to the	Is he then, who will strike his face against the awful doom upon the Day of Resurrection (as he who doeth	Is then he who has to guard himself with his own person against the evil chastisement on the Resurrection day -	What! Is someone who fends off with his face the terrible punishment [meted out to him] on the Day of Resurrection? And the wrongdoers will be told,	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		wrong- doers: "Taste ye (the fruits of) what ye earned!"	right)? And it will be said unto the wrong-doers: Taste what ye used to earn	-? And it will be said to the iniquitous: Taste what you earned	‘Taste what you used to earn.’	
25	كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَأَتَىٰهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ	Those before them (also) rejected (revelation), and so the Punishment came to them from directions they did not perceive	Those before them denied, and so the doom came on them whence they knew not	Those before them denied, so the chastisement came to them from whence they perceived not	Those who were before them impugned [the apostles], whereat the punishment overtook them whence they were not aware	c. 621 CE No direct report
26	فَأَذَاقَهُمُ اللَّهُ الْخِزْيَ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ	So God gave them a taste of humiliation in the present life, but greater is the punishment of the Hereafter, if they only knew	Thus Allah made them taste humiliation in the life of the world, and verily the doom of the Hereafter will be greater if they did but know	So Allah made them taste disgrace in this worlds’ life, and certainly the chastisement of the Hereafter is greater. Did they but know	So Allah made them taste disgrace in the life of the world, and the punishment of the Hereafter will surely be greater, had they known	c. 621 CE No direct report
27	وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِن كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُونَ	We have put forth for men, in this Qur'an every kind of Parable, in order that they may receive admonition	And verily We have coined for mankind in this Qur'an all kinds of similitudes, that haply they may reflect	And certainly We have set forth for men in this Qur’an similitudes of every sort that they may mind	Certainly we have drawn for mankind in this Qur’a n every [kind of] example, so that they may take admonitio	c. 621 CE No direct report
28	قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَّعَلَّهُمْ يَتَّقُونَ	(It is) a Qur'an in Arabic, without any crookedness (therein): in order that they may guard against Evil	A Lecture in Arabic, containing no crookedness, that haply they may ward off (evil)	An Arabic Qur’an without any crookedness, that they may guard against evil	—an Arabic Qur’a n, without any deviousness, so that they may be Godwary	c. 621 CE No direct report
29	ضَرَبَ اللَّهُ مَثَلًا رَّجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِّرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ	God puts forth a Parable a man belonging to many partners at variance with each other, and a man belonging entirely to one master: are those two equal in comparison? Praise be to God! but most of them have no knowledge	Allah coineth a similitude: A man in relation to whom are several part-owners, quarrelling, and a man belonging wholly to one man. Are the	Allah sets forth a parable: A man belonging to partners differing with one another, and a man (devoted) wholly to one man. Are the two alike in condition? Praise be to Allah! Nay,	Allah draws an example: a man jointly owned by several contending masters, and a man belonging entirely to one man: are the two equal in comparison? All praise belongs to Allah! But most of them do not know	c. 621 CE No direct report

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			two equal in similitude? Praise be to Allah! But most of them know not	most of them know not		
30	إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ	Truly thou wilt die (one day), and truly they (too) will die (one day)	Lo! thou wilt die, and lo! they will die	Surely thou wilt die and they (too) will die	You will indeed die, and they [too] will die indeed	c. 621 CE No direct report
31	ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَٰمَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ	In the end will ye (all), on the Day of Judgment, settle your disputes in the presence of your Lord	Then lo! on the Day of Resurrection, before your Lord ye will dispute	Then surely on the day of Resurrection you will contend one with another before your Lord	Then on the Day of Resurrection you will indeed contend before your Lord	c. 621 CE No direct report
32	فَمَنْ أَظْلَمُ مِمَّن كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَآءَهُ أَلَيْسَ فِى جَهَنَّمَ مَثْوًى لِّلْكَٰفِرِينَ	Who, then, doth more wrong than one who utters a lie concerning God, and rejects the Truth when it comes to him; is there not in Hell an abode for blasphemers	And who doth greater wrong than he who telleth a lie against Allah, and denieth the truth when it reacheth him? Will not the home of disbelievers be in hell	Who is then more unjust than he who utters a lie against Allah and denies the truth, when it comes to him? Is there not in hell an abode for the disbelievers	So who is a greater wrongdoer than him who attributes a falsehood to Allah, and denies the truth when it reaches him? Is not the [final] abode of the faithless in hell	c. 621 CE No direct report
33		And he who brings the Truth and he who confirms (and supports) it - such are the men who do right	And whoso bringeth the truth and believeth therein - Such are the dutiful	And he who brings the truth and accepts the truth -- such are the dutiful	He who brings the truth and he who confirms it —it is they who are the Godwary	c. 621 CE No direct report
34		They shall have all that they wish for, in the presence of their Lord: such is the reward of those who do good	They shall have what they will of their Lord's bounty. That is the reward of the good	They shall have with their Lord what they please. Such is the reward of the doers of good -	They will have whatever they wish near their Lord. That is the reward of the virtuous	c. 621 CE No direct report

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35	لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِى عَمِلُو وَيَجْزِيَهُمْ أَجْرَهُم بِأَحْسَنِ الَّذِى كَانُو يَعْمَلُونَ	So that God will turn off from them (even) the worst in their deeds and give them their reward according to the best of what they have done	That Allah will remit from them the worst of what they did, and will pay them for reward the best they used to do	That Allah may ward off from them the worst of what they did, and give them their reward for the best of what they did	so that Allah may absolve them of the worst of what they did, and pay them their reward by the best of what they used to do	c. 621 CE No direct report
36	أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِ الَّذِينَ مِن دُونِهِ وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَا	Is not God enough for his Servant? But they try to frighten thee with other (gods) besides Him! for such as God leaves to stray, there can be no guide	Will not Allah defend His slave? Yet they would frighten thee with those beside Him. He whom Allah sendeth astray, for him there is no guide	Is not Allah sufficient for His servant? And they seek to frighten thee with those besides Him. And whomsoever Allah leaves in error, there is no guide for him	Does not Allah suffice [to defend] His servant? They would frighten you of others than Him. Yet whomever Allah leads astray, has no guide	c. 621 CE No direct report
37		And such as God doth guide there can be none to lead astray. Is not God Exalted in Power, (Able to enforce His Will), Lord of Retribution	And he whom Allah guideth, for him there can be no misleader. Is not Allah Mighty, Able to Requite (the wrong)	And whom Allah guides, there is none that can lead him astray. Is not Allah Mighty, the Lord of retribution	and whomever Allah guides, there is no one who can lead him astray. Is not Allah an all-mighty avenger	c. 621 CE No direct report
38		If indeed thou ask them who it is that created the heavens and the earth, they would be sure to say, "God". Say: "See ye then? the things that ye invoke besides God,- can they, if God wills some Penalty for me, remove His Penalty?- Or if He wi lls some Grace for me, can they keep back his Grace?" Say: "Sufficient is God for me! In Him trust those who put their trust."	And verily, if thou shouldst ask them: Who created the heavens and the earth? they will say: Allah. Say: Bethink you then of those ye worship beside Allah, if Allah willed some hurt for me, could they remove from me His hurt; or if He willed some mercy for me, could they restrain His	And if thou ask them, Who created the heavens and the earth? They will say: Allah. Say: See you then that those you call upon besides Allah, would they, if Allah desire to afflict me with harm, remove His harm? Or if He desire to show me mercy, could they withhold His mercy? Say: Allah is sufficient for	If you ask them, ‘Who created the heavens and the earth?’ they will surely say, ‘Allah.’ Say, ‘Have you considered what you invoke besides Allah? Should Allah desire some distress for me, can they remove the distress visited by Him? Or should He desire some mercy for me, can they withhold His mercy? ’ Say, ‘Allah is sufficient for me. In Him let all the trusting put their trust.’	c. 621 CE No direct report

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			mercy? Say: Allah is my all. In Him do (all) the trusting put their trust	me. On Him do the reliant rely		
39	قُلْ يٰقَوْمِ اعْمَلُوا عَلٰى مَكَانَتِكُمْ إِنِّى عَامِلٌ فَسَوْفَ تَعْلَمُونَ	Say: "O my People! Do whatever ye can: I will do (my part): but soon will ye know	Say: O my people! Act in your manner. Lo! I (too) am acting. Thus ye will come to kno	Say: O my people, work in your place. Surely I am a worker, so you will come to know	Say, ‘O my people! Act according to your ability. I too am acting. Soon you will kno	c. 621 CE No direct report
40	مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ	"Who it is to whom comes a Penalty of ignominy, and on whom descends a Penalty that abides."	Who it is unto whom cometh a doom that will abase him, and on whom there falleth everlasting doom	Who it is to whom there comes a chastisement abasing him, and on whom falls a lasting chastisement	who will be overtaken by a punishment that will disgrace him, and on whom a lasting punishment will descend.’	c. 621 CE No direct report
41	إِنَّآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ لِلنَّاسِ بِٱلْحَقِّ فَمَنِ ٱهْتَدَىٰ فَلِنَفْسِهِۦ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ	Verily We have revealed the Book to thee in Truth, for (instructing) mankind. He, then, that receives guidance benefits his own soul: but he that strays injures his own soul. Nor art thou set over them to dispose of their affairs	Lo! We have revealed unto thee (Muhammad) the Scripture for mankind with truth. Then whosoever goeth right it is for his soul, and whosoever strayeth, strayeth only to its hurt. And thou art not a warder over them	Surely We have revealed to thee the Book with truth for (the good of) men. So whoever follows the right way, it is for his own soul, and whoever errs, he errs only to its detriment. And thou art not a custodian over them	Indeed We have sent down the Book to you for [the deliverance of] mankind with the truth. So whoever is guided is guided for his own sake, and whoever goes astray, goes astray to his own detriment, and it is not your duty to watch over them	c. 621 CE No direct report
42	ٱللَّهُ يَتَوَفَّى ٱلْأَنفُسَ حِينَ مَوْتِهَا وَٱلَّتِى لَمْ تَمُتْ فِى مَنَامِهَا فَيُمْسِكُ ٱلَّتِى قَضَىٰ عَلَيْهَا ٱلْمَوْتَ وَيُرْسِلُ ٱلْأُخْرَىٰٓ إِلَىٰٓ أَجَلٍ	It is God that takes the souls (of men) at death; and those that die not (He takes) during their sleep: those on whom He has passed the decree of death, He keeps back	Allah receiveth (men's) souls at the time of their death, and that (soul) which dieth not (yet) in its sleep. He	Allah takes (men’s) souls at the time of their death, and those that die not, during their sleep. Then He	Allah takes the souls at the time of their death, and those who have not died in their sleep. Then He retains those for whom He has ordained death and releases the others until a specified time. There	c. 621 CE No direct report

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	مُّسَمًّى إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ	(from returning to life), but the rest He sends (to their bodies) for a term appointed verily in this are Signs for those who reflect	keepeth that (soul) for which He hath ordained death and dismisseth the rest till an appointed term. Lo! herein verily are portents for people who take thought	withholds those on whom He has passed the decree of death and sends the others back till an appointed term. Surely there are signs in this for a people who reflect	are indeed signs in that for a people who reflect	
43	أَمِ ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ شُفَعَآءَ قُلْ أَوَلَوْ كَانُوا۟ لَا يَمْلِكُونَ شَيْـًٔا وَلَا يَعْقِلُونَ	What! Do they take for intercessors others besides God? Say: "Even if they have no power whatever and no intelligence?"	Or choose they intercessors other than Allah? Say: What! Even though they have power over nothing and have no intelligence	Or, take they intercessors besides Allah? Say: What! Even though they control naught, nor do they understand	Have they taken intercessors besides Allah? Say, ‘What! Even though they have no control over anything and cannot apply reason?!’	c. 621 CE No direct report
44	قُل لِّلَّهِ ٱلشَّفَٰعَةُ جَمِيعًا لَّهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ	Say: "To God belongs exclusively (the right to grant) intercession: to Him belongs the dominion of the heavens and the earth: In the End, it is to Him that ye shall be brought back."	Say: Unto Allah belongeth all intercession. His is the Sovereignty of the heavens and the earth. And afterward unto Him ye will be brought back	say: Allah’s is the intercession altogether. His is the kingdom of the heavens and the earth. Then to Him you will be returned	Say, ‘All intercession rests with Allah. To Him belongs the kingdom of the heavens and the earth; then you will be brought back to Him.’	c. 621 CE No direct report
45	وَإِذَا ذُكِرَ ٱللَّهُ وَحْدَهُ ٱشْمَأَزَّتْ قُلُوبُ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ وَإِذَا ذُكِرَ ٱلَّذِينَ مِن دُونِهِۦٓ إِذَا هُمْ يَسْتَبْشِرُونَ	When God, the One and Only, is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust and horror; but when (gods) other than He are mentioned, behold, they are filled with joy	And when Allah alone is mentioned, the hearts of those who believe not in the Hereafter are repelled, and when those (whom they worship) beside Him are mentioned, behold! they are glad	And when Allah alone is mentioned, the hearts of those who believe not in the Hereafter shrink, and when those besides Him are mentioned, lo! they are joyful	When Allah is mentioned alone, [thereat] shrink away the hearts of those who do not believe in the Hereafter, but when others are mentioned besides Him, behold, they rejoice	c. 621 CE No direct report

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46	قُلِ ٱللَّهُمَّ فَاطِرَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ عَٰلِمَ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِ أَنتَ تَحۡكُمُ بَيۡنَ عِبَادِكَ فِى مَا كَانُواْ فِيهِ يَخۡتَلِفُونَ	Say: "O God! Creator of the heavens and the earth! Knower of all that is hidden and open! it is Thou that wilt judge between Thy Servants in those matters about which they have differed."	Say: O Allah! Creator of the heavens and the earth! Knower of the Invisible and the Visible! Thou wilt judge between Thy slaves concerning that wherein they used to differ	Say: O Allah, Originator of the heavens and the earth, Knower of the unseen and the seen, Thou judgest between Thy servants as to that wherein they differ	Say, ‘O Allah! Originator of the heavens and the earth, Knower of the sensible and the Unseen, You will judge between Your servants concerning that about which they used to differ.’	c. 621 CE No direct report
47	وَلَوۡ أَنَّ لِلَّذِينَ ظَلَمُواْ مَا فِى ٱلۡأَرۡضِ جَمِيعًا وَمِثۡلَهُۥ مَعَهُۥ لَٱفۡتَدَوۡاْ بِهِۦ مِن سُوٓءِ ٱلۡعَذَابِ يَوۡمَ ٱلۡقِيَٰمَةِ وَبَدَا لَهُم مِّنَ ٱللَّهِ مَا لَمۡ يَكُونُواْ يَحۡتَسِبُونَ	Even if the wrong-doers had all that there is on earth, and as much more, (in vain) would they offer it for ransom from the pain of the Penalty on the Day of Judgment: but something will confront them from God, which they could never have coun ted upon	And though those who do wrong possess all that is in the earth, and therewith as much again, they verily will seek to ransom themselves therewith on the Day of Resurrection from the awful doom; and there will appear unto them, from their Lord, that wherewith they never reckoned	And had those who do wrong all that is in the earth and the like of it with it, they would certainly offer it as ransom from the evil of the chastisement on the day of Resurrection. And what they never thought of shall become plain to them from Allah	Even if the wrongdoers possessed all that is on the earth, and as much of it besides, they would surely offer it to redeem themselves with it from a terrible punishment on the Day of Resurrection, and there will appear to them from Allah what they had never reckoned	c. 621 CE No direct report
48	وَبَدَا لَهُمۡ سَيِّـَٔاتُ مَا كَسَبُواْ وَحَاقَ بِهِم مَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ	For the evils of their Deeds will confront them, and they will be (completely) encircled by that which they used to mock at	And the evils that they earned will appear unto them, and that whereat they used to scoff will surround them	And the evil of what they wrought will become plain to them, and that which they mocked at will beset them	The evils of what they had earned will appear to them, and they will be besieged by what they used to deride	c. 621 CE No direct report
49	فَإِذَا مَسَّ ٱلۡإِنسَٰنَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلۡنَٰهُ نِعۡمَةً مِّنَّا قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلۡمِۭ بَلۡ هِىَ فِتۡنَةٞ وَلَٰكِنَّ أَكۡثَرَهُمۡ لَا يَعۡلَمُونَ	Now, when trouble touches man, he cries to Us: But when We bestow a favour upon him as from Ourselves, he says, "This has been given to me because of a	Now when hurt toucheth a man he crieth unto Us, and afterward when We have granted him a	So when harm afflicts a man he calls upon Us; then, when We give him a boon from Us, he says: I have been given	When distress befalls man, he supplicates Us. Then, when We grant him a blessing from Us, he says, ‘I was given it by virtue of [my] knowledge.’ Rather it	c. 621 CE No direct report

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		certain knowledge (I have)!" Nay, but this is but a trial, but most of them understand not	boon from Us, he saith: Only by force of knowledge I obtained it. Nay, but it is a test. But most of them know not	it only by means of knowledge. Nay, it is a trial, but most of them know not	is a test, but most of them do not know	
50	قَدْ قَالَهَا الَّذِينَ مِن قَبْلِهِمْ فَمَآ أَغْنَىٰ عَنْهُم مَّا كَانُو يَكْسِبُونَ	Thus did the (generations) before them say! But all that they did was of no profit to them	Those before them said it, yet (all) that they had earned availed them not	Those before them did say it indeed, but what they earned availed them not	Those who were before them [also] said that, but what they used to earn did not avail them	c. 621 CE No direct report
51	فَأَصَابَهُمْ سَيِّـَٔاتُ مَا كَسَبُو وَ الَّذِينَ ظَلَمُو مِنْ هَٰٓؤُلَآءِ سَيُصِيبُهُمْ سَيِّـَٔاتُ مَا كَسَبُو وَمَا هُم بِمُعْجِزِينَ	Nay, the evil results of their Deeds overtook them. And the wrong-doers of this (generation)- the evil results of their Deeds will soon overtake them (too), and they will never be able to frustrate (Our Plan)	But the evils that they earned smote them; and such of these as do wrong, the evils that they earn will smite them; they cannot escape	So there befell them the evil which they had earned. And those who are unjust from among these, there shall befall them the evil which they earn, and they shall not escape	So the evils of what they had earned visited them, and as for the wrongdoers among these, the evils of what they earn shall be visited on them and they will not thwart [Allah’s might]	c. 621 CE No direct report
52	أَوَلَمْ يَعْلَمُوٓ أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ إِنَّ فِى ذَٰلِكَ لَـَٔايَٰتٍ لِّقَوْ يُؤْمِنُونَ	Know they not that God enlarges the provision or restricts it, for any He pleases? Verily, in this are Signs for those who believe	Know they not that Allah enlargeth providence for whom He will, and straiteneth it (for whom He will). Lo! herein verily are portents for people who believe	Know they not that Allah gives ample subsistence to whom He pleases, and He straitens; surely there are signs in this for a people who believe	Do they not know that Allah expands the provision for whomever He wishes and tightens it [for whomever He wishes]? There are indeed signs in that for a people who have faith	c. 621 CE No direct report
53		Say: "O my Servants who have transgressed against their souls! Despair not of the Mercy of God: for God forgives all sins: for He is Oft-Forgiving, Most Merciful	Say: O My slaves who have been prodigal to their own hurt! Despair not of the mercy of Allah, Who forgiveth all	Say: O My servants who have been prodigal regarding their souls, despair not of the mercy of Allah; surely Allah forgives sins altogether. He	Say [that Allah declares,] ‘O My servants who have committed excesses against their own souls, do not despair of the mercy of Allah. Indeed Allah will forgive all sins. Indeed He is the All-forgiving, the All-merciful	c. 621 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			sins. Lo! He is the Forgiving, the Merciful	is indeed the Forgiving, the Merciful		
54	وَأَنِيبُوٓاْ إِلَىٰ رَبِّكُمْ وَأَسْلِمُواْ لَهُۥ مِن قَبْلِ أَن يَأْتِيَكُمُ ٱلْعَذَابُ ثُمَّ لَا تُنصَرُونَ	"Turn ye to our Lord (in repentance) and bow to His (Will), before the Penalty comes on you: after that ye shall not be helped	Turn unto your Lord repentant, and surrender unto Him, before there come unto you the doom, when ye cannot be helped	And turn to your Lord and submit to Him before chastisement comes to you, then you will not be helped	Turn penitently to Him and submit to Him before the punishment overtakes you, whereupon you will not be helped	c. 621 CE No direct report
55	وَٱتَّبِعُوٓاْ أَحْسَنَ مَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُم مِّن قَبْلِ أَن يَأْتِيَكُمُ ٱلْعَذَابُ بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ	"And follow the best of (the courses) revealed to you from your Lord, before the Penalty comes on you - of a sudden while ye perceive not!	And follow the better (guidance) of that which is revealed unto you from your Lord, before the doom cometh on you suddenly when ye know not	And follow the best that has been revealed to you from your Lord before chastisement comes to you all of a sudden, while you perceive not -	And follow the best of what has been sent down to you from your Lord, before the punishment overtakes you suddenly while you are unaware.’	c. 621 CE No direct report
56		"Lest the soul should (then) say: 'Ah! Woe is me!- In that I neglected (my duty) towards God, and was but among those who mocked!'	Lest any soul should say: Alas, my grief that I was unmindful of Allah, and I was indeed among the scoffers	Lest a soul should say: O woe is me, that I fell short of my duty to Allah! and surely I was of those who laughed to scorn.	Lest anyone should say, ‘Alas for my negligence in the vicinage of Allah! Indeed I was among those who ridiculed.’	c. 621 CE No direct report
57		"Or (lest) it should say: 'If only God had guided me, I should certainly have been among the righteous!'	Or should say: If Allah had but guided me I should have been among the dutiful	Or it should say: Had Allah guided me, I should have been dutiful	Or say, ‘Had Allah guided me I would have surely been among the Godwary!’	c. 621 CE No direct report
58		"Or (lest) it should say when it (actually) sees the penalty: 'If only I had another chance, I should certainly be among those who do good!	Or should say, when it seeth the doom: Oh, that I had but a second chance that I might be	Or it should say, when it sees the chastisement: Had I another chance I should be a doer of good	Or say, when he sights the punishment, ‘If only there had been a second chance for me I would be among the virtuous!’	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			among the righteous			
59		"(The reply will be:) 'Nay, but there came to thee my Signs, and thou didst reject them: thou wast Haughty, and became one of those who reject faith!'"	(But now the answer will be): Nay, for My revelations came unto thee, but thou didst deny them and wast scornful and wast among the disbelievers	Aye! My communications came to thee, but thou didst reject them, and wast proud and wast of the disbelievers	‘Yes, My signs certainly came to you, but you denied them and acted arrogantly and you were among the faithless.’	c. 621 CE No direct report
60	وَيَوْمَ الْقِيٰمَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ فِى جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ	On the Day of Judgment wilt thou see those who told lies against God;- their faces will be turned black; Is there not in Hell an abode for the Haughty	And on the Day of Resurrection thou (Muhammad) seest those who lied concerning Allah with their faces blackened. Is not the home of the scorners in hell	And on the day of Resurrection thou wilt see those who lied against Allah, their faces will be blackened. Is there not in hell an abode for the proud	On the Day of Resurrection you will see those who attributed lies to Allah with their faces blackened. Is not the [final] abode of the arrogant in hell	c. 621 CE No direct report
61	وَيُنَجِّى اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ السُّوٓءُ وَلَا هُمْ يَحْزَنُونَ	But God will deliver the righteous to their place of salvation: no evil shall touch them, nor shall they grieve	And Allah delivereth those who ward off (evil) because of their deserts. Evil toucheth them not, nor do they grieve	And Allah delivers those who keep their duty with their achievement -- evil touches them not, nor do they grieve	Allah will deliver those who were Godwary with their salvation. No ill shall touch them, nor will they grieve	c. 621 CE No direct report
62	اللَّهُ خَٰلِقُ كُلِّ شَىْءٍ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ وَكِيلٌ	God is the Creator of all things, and He is the Guardian and Disposer of all affairs	Allah is Creator of all things, and He is Guardian over all things	Allah is the Creator of all things and He has charge over everything	Allah is creator of all things, and He watches over all things	c. 621 CE No direct report
63		To Him belong the keys of the heavens and the earth: and those who reject the Signs of God,- it is they who will be in loss	His are the keys of the heavens and the earth, and they who disbelieve the revelations of Allah - such are they who are the losers	His are the treasures of the heavens and the earth. And those who disbelieve in the messages of Allah, such are the losers	To Him belong the keys of the heavens and the earth, and those who disbelieve in the signs of Allah —it is they who are the losers	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
64		Say: "Is it some one other than God that ye order me to worship, O ye ignorant ones? "	Say (O Muhammad, to the disbelievers): Do ye bid me serve other than Allah? O ye fools	Say: Do you bid me serve others than Allah, O ye ignorant ones	Say, ‘Will you, then, bid me to worship other than Allah, O you senseless ones?!’	c. 621 CE No direct report
65		But it has already been revealed to thee,- as it was to those before thee,- "If thou wert to join (gods with God), truly fruitless will be thy work (in life), and thou wilt surely be in the ranks of those who lose (all spiritual good)"	And verily it hath been revealed unto thee as unto those before thee (saying): If thou ascribe a partner to Allah thy work will fail and thou indeed wilt be among the losers	And certainly, it has been revealed to thee and to those before thee: If thou associate (with Allah), thy work would certainly come to naught and thou wouldst be a loser	Certainly it has been revealed to you and to those [who have been] before you: ‘If you ascribe a partner to Allah your works shall fail and you shall surely be among the losers	c. 621 CE No direct report
66		Nay, but worship God, and be of those who give thanks	Nay, but Allah must thou serve, and be among the thankful	Nay, but serve Allah alone and be of the thankful	Rather, worship Allah, and be among the grateful!’	c. 621 CE No direct report
67	وَمَا قَدَرُو لَّهَ حَقَّ قَدْرِهِ وَ لْأَرْضُ جَمِيـ ا قَبْضَتُهُ يَوْمَ لْقِيٰمَةِ وَ لسَّمٰوٰتُ مَطْوِيَّٰ بِيَمِينِهِ سُبْحٰنَهُ وَتَعٰلَىٰ عَمَّا يُشْرِكُونَ	No just estimate have they made of God, such as is due to Him: On the Day of Judgment the whole of the earth will be but His handful, and the heavens will be rolled up in His right hand: Glory to Him! High is He above the Partners they attribu te to Him	And they esteem not Allah as He hath the right to be esteemed, when the whole earth is His handful on the Day of Resurrection, and the heavens are rolled in His right hand. Glorified is He and High Exalted from all that they ascribe as	And they honour not Allah with the honour due to Him; and the whole earth will be in His grip on the day of Resurrection and the heavens rolled up in His right hand. Glory be to Him! and highly exalted is He above what they associate (with Him)	They do not regard Allah with the regard due to Him, yet the entire earth will be in His fist on the Day of Resurrection, and the heavens, scrolled, in His right hand. Immaculate is He and exalted above [having] any partners that they ascribe [to Him]	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			partner (unto Him)			
68	وَنُفِخَ فِى لصُّورِ فَصَعِقَ مَن فِى لسَّمَٰوٰتِ وَمَن فِى لْأَرْضِ إِلَّا مَن شَآءَ للَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَا يَنظُرُونَ	The Trumpet will (just) be sounded, when all that are in the heavens and on earth will swoon, except such as it will please God (to exempt). Then will a second one be sounded, when, behold, they will be standing and looking on	And the trumpet is blown, and all who are in the heavens and all who are in the earth swoon away, save him whom Allah willeth. Then it is blown a second time, and behold them standing waiting	And the trumpet is blown, so all those in the heavens and all those in the earth will swoon, except such as Allah please. Then it will be blown again, when lo! they stand up, awaiting	And the Trumpet will be blown, and whoever is in the heavens will swoon and whoever is on the earth, except whomever Allah wishes. Then it will be blown a second time, behold, they will rise up, looking on	c. 621 CE No direct report
69	وَأَشْرَقَتِ لْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ لْكِتَٰبُ وَجِ ىٓءَ بِ لنَّبِيِّ نَ وَ لشُّهَدَآءِ وَقُضِىَ بَيْنَهُم بِ لْحَقِّ وَهُمْ لَا يُظْلَمُونَ	And the Earth will shine with the Glory of its Lord: the Record (of Deeds) will be placed (open); the prophets and the witnesses will be brought forward and a just decision pronounced between them; and they will not be wronged (in the least)	And the earth shineth with the light of her Lord, and the Book is set up, and the prophets and the witnesses are brought, and it is judged between them with truth, and they are not wronged	And the earth beams with the light of its Lord, and the Book is laid down, and the prophets and the witnesses are brought up, and judgment is given between them with justice, and they are not wronged	And the earth will glow with the light of her Lord, and the Book will be set up, and the prophets and the martyrs will be brought, and judgment will be made between them with justice, and they will not be wronged	c. 621 CE No direct report
70	وَوُفِّيَتْ كُلُّ نَفْ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ	And to every soul will be paid in full (the fruit) of its Deeds; and (God) knoweth best all that they do	And each soul is paid in full for what it did. And He is Best Aware of what they do	And every soul is paid back fully for what it did, and He knows best what they do	Every soul will be recompensed fully for what it has done, and He is best aware of what they do	c. 621 CE No direct report
71		The Unbelievers will be led to Hell in crowd: until, when they arrive, there, its gates will be opened. And its keepers will say, "Did not apostles come to you from among yourselves, rehearsing to you the Signs of your Lord, and	And those who disbelieve are driven unto hell in troops till, when they reach it and the gates thereof are opened, and the warders thereof say unto	And those who disbelieve are driven to hell in companies; until, when they come to it, its doors are opened, and the keepers of it say to them: Did not there come to you	The faithless will be driven to hell in throngs. When they reach it, and its gates are opened, its keepers will say to them, ‘Did there not come to you [any] apostles from among yourselves, reciting to you the signs of your Lord and warning you of the encounter	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		warning you of the Meeting of This Day of yours?" The answer will be: "True: but the Decree of Punishment has been proved true against the Unbelievers!"	them: Came there not unto you messengers of your own, reciting unto you the revelations of your Lord and warning you of the meeting of this your Day? they say: Yea, verily. But the word of doom of disbelievers is fulfilled	messengers from among you reciting to you the messages of your Lord and warning you of the meeting of this day of yours? They say: Yea. But the word of punishment proved true against the disbelievers	of this day of yours?’ They will say, ‘Yes, but the word of punishment became due against the faithless.’	
72		(To them) will be said: "Enter ye the gates of Hell, to dwell therein: and evil is (this) Abode of the Arrogant!"	It is said (unto them): Enter ye the gates of hell to dwell therein. Thus hapless is the journey's end of the scorners	It is said: Enter the gates of hell to abide therein; so evil is the abode of the proud	It will be said, ‘Enter the gates of hell to remain in it [forever]. Evil is the [ultimate] abode of the arrogant.’	c. 621 CE No direct report
73	وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ	And those who feared their Lord will be led to the Garden in crowds: until behold, they arrive there; its gates will be opened; and its keepers will say: "Peace be upon you! well have ye done! enter ye here, to dwell therein."	And those who keep their duty to their Lord are driven unto the Garden in troops till, when they reach it, and the gates thereof are opened, and the warders thereof say unto them: Peace be unto you! Ye are good, so enter ye (the Garden of delight), to dwell therein	And those who keep their duty to their Lord are conveyed to the Garden in companies until when they come to it, and its doors are opened and the keepers of it say to them: Peace be to you! you led pure lives; so enter it to abide	Those who are wary of their Lord will be led to paradise in throngs. When they reach it, and its gates are opened, its keepers will say to them, ‘Peace be to you! You are welcome! Enter it to remain [forever].&rsquo	c. 621 CE No direct report
74		They will say: "Praise be to God, Who has truly fulfilled His Promise to us, and has given us (this) land	They say: Praise be to Allah, Who hath fulfilled His promise	And they say: Praise be to Allah! Who has made good to us His promise, and He	They will say, ‘All praise belongs to Allah, who has fulfilled His promise to us and made us heirs to the earth, that we may settle in paradise	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		in heritage: We can dwell in the Garden as we will: how excellent a reward for those who work (righteousness)!"	unto us and hath made us inherit the land, sojourning in the Garden where we will! So bounteous is the wage of workers	has made us inherit the land; we abide in the Garden where we please. So goodly is the reward of the workers	wherever we may wish!’ How excellent is the reward of the workers [of righteousness]	
75		And thou wilt see the angels surrounding the Throne (Divine) on all sides, singing Glory and Praise to their Lord. The Decision between them (at Judgment) will be in (perfect) justice, and the cry (on all sides) will be, "Praise be to God, the Lord of the Worlds!"	And thou (O Muhammad) seest the angels thronging round the Throne, hymning the praises of their Lord. And they are judged aright. And it is said: Praise be to Allah, the Lord of the Worlds	And thou seest the angels going round about the Throne of Power, glorifying their Lord with praise. And they are judged with justice, and it is said: Praise be to Allah, the Lord of the worlds	And you will see the angels surrounding the Throne, celebrating the praise of their Lord, and judgment will be made between them with justice, and it will be said, ‘All praise belongs to Allah, the Lord of all the worlds!’	c. 621 CE No direct report

Direct context · Ayah 23 · c. 621 CE

Asbab al-Nuzul dataset · ungraded

عن سعد رضي الله عنه قال: أنزل على النبي القرآن، قال: فتلاه عليهم زمانا، فقالوا: يا رسول الله لو قصصت علينا؟ فأنزل الله عز و جل: { الٓر تِلْكَ ءَايَـٰتُ لْكِتَـٰبِ لْمُبِينِ }، إلى قوله: { لَّعَلَّكُمْ تَعْقِلُونَ }، ثم تلاه عيهم زمانا، فقالوا: يا رسول الله، لو حدثتنا. فأنزل الله عز و جل: { للَّهُ نَزَّلَ أَحْسَنَ لْحَدِيثِ } الآية وذكر الحديث.

Islamic: Asbāb al-nuzūl on Qurʾān 39:23

APA: Asbāb al-nuzūl tradition (n.d.). (39:23).

Direct context · Ayah 53 · c. 621 CE

Asbab al-Nuzul dataset · ungraded

عن عمر بن الخطاب رضي الله عنه قال: لما اجتمعنا للهجرة اتعدت أنا وعياش بن أبي ربيعة وهشام بن العاص الميضأة، ميضأة بني غفار فوق شرف، وقلنا: أيكم لم يصبح عندها فقد احتبس، فليمض صاحبه، فحبس عنا هشام بن العاص، فلما قدمنا منزلنا في بني عمرو بن عوف، وخرج أبو جهل بن هشام، والحرث بن هشام، إلى عياش بن أبي ربيعة، وكان ابن عمهما، وأخاهما لأمهما، حتى قدما علينا المدينة فكلماه، فقالا له: إن أمك نذرت أن لا تمس رأسها مشط حتى تراك. فرق لها. فقلت له: يا عياش والله إن يردك القوم إلا عن دينك، فاحذرهم، فوالله لو قد آذى أمك القمل لامتشطت، ولو قد اشتد عليها حر مكة أحسبه قال لامتشطت، قال: إن لي هناك مالاً فأخذه؟، قال قلت: والله إنك لتعلم أني من أكثر قريش مالاً فلك نصف مالي، ولا تذهب معهما، فأبى إلا يخرج معهما، فقلت له لما أبى علي: أما إذ فعلت ما فعلت فخذ ناقتي هذه، فإنها ناقة ذلول فالزم ظهرها، فإن رابك من القوم…

Islamic: Asbāb al-nuzūl on Qurʾān 39:53

APA: Asbāb al-nuzūl tradition (n.d.). (39:53).

40. Ghafir — The Forgiver غافر

Revelation order #60 · c. 621 CE · Makkah · 85 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ حمٓ	Ha Mi	Ha. Mim	Beneficent God	á¸¤a , Ma«m	c. 621 CE No direct report
2		The revelation of this Book is from God, Exalted in Power, Full of Knowledge,	The revelation of the Scripture is from Allah, the Mighty, the Knower	The revelation of the Book is from Allah, the Mighty, the Knowing	The [gradual] sending down of the Book is from Allah, the All-mighty, the All-knowing	c. 621 CE No direct report
3		Who forgiveth sin, accepteth repentance, is strict in punishment, and hath a long reach (in all things). there is no god but He: to Him is the final goal	The Forgiver of sin, the Accepter of repentance, the Stern in punishment, the Bountiful. There is no Allah save Him. Unto Him is the journeying	Forgiver of sin and Acceptor of repentance, Severe to punish, Lord of bounty. There is no God but He; to Him is the eventual coming	forgiver of sins and acceptor of repentance, severe in retribution, [yet] all-bountiful, there is no god except Him, [and] toward Him is the destination	c. 621 CE No direct report
4		None can dispute about the Signs of God but the Unbelievers. Let not, then, their strutting	None argue concerning the revelations of Allah save those who disbelieve,	None dispute concerning the messages of Allah but those who disbelieve, so let	No one disputes the signs of Allah except the faithless. So do not be misled by their bustle in the towns	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		about through the land deceive thee	so let not their turn of fortune in the land deceive thee (O Muhammad)	not their control in the land deceive thee		
5	كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُو وَ لْأَحْزَابُ مِ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّ بِرَسُولِهِمْ لِيَأْخُذُوهُ وَجَٰدَلُو بِ لْبَٰطِلِ لِيُدْحِضُو بِهِ لْحَقَّ فَأَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ	But (there were people) before them, who denied (the Signs),- the People of Noah, and the Confederates (of Evil) after them; and every People plotted against their prophet, to seize him, and disputed by means of vanities, therewith to condemn the Truth; but it was I that seized them! and how (terrible) was My Requital	The folk of Noah and the factions after them denied (their messengers) before these, and every nation purposed to seize their messenger and argued falsely, (thinking) thereby to refute the Truth. Then I seized them, and how (awful) was My punishment	Before them the people of Noah and the parties after them rejected (prophets), and every nation purposed against its messenger to destroy him, and disputed by means of falsehood to render null thereby the truth, so I seized them; how (terrible) was then My retribution	The people of Noah denied before them and the [heathen] factions [who came] after them. Every nation attempted to lay hands on their apostle, and disputed erroneously to refute the truth. Then I seized them; so how was My retribution?	c. 621 CE No direct report
6		Thus was the Decree of thy Lord proved true against the Unbelievers; that truly they are Companions of the Fire	Thus was the word of thy Lord concerning those who disbelieve fulfilled: That they are owners of the Fire	And thus did the word of thy Lord prove true against those who disbelieve that they are the companions of the Fire	That is how the word of your Lord became due concerning the faithless, that they shall be inmates of the Fire	c. 621 CE No direct report
7		Those who sustain the Throne (of God) and those around it Sing Glory and Praise to their Lord; believe in Him; and implore Forgiveness for those who believe: "Our Lord! Thy Reach is over all things, in Mercy and Knowledge. Forgive, then, those who turn in Repentance, and follow Thy Path; and preserve them from	Those who bear the Throne, and all who are round about it, hymn the praises of their Lord and believe in Him and ask forgiveness for those who believe (saying): Our Lord! Thou comprehendest all things in mercy and knowledge,	Those who bear the Throne of Power and those around it celebrate the praise of their Lord and believe in Him and ask protection for those who believe: Our Lord, Thou embracest all things in mercy and knowledge, so protect those who turn (to Thee) and follow Thy way,	Those who bear the Throne, and those around it, celebrate the praise of their Lord and have faith in Him, and they plead for forgiveness for the faithful: ‘Our Lord! You comprehend all things in mercy and knowledge. So forgive those who repent and follow Your way and save them from the punishment of hell	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		the Penalty of the Blazing Fire	therefor forgive those who repent and follow Thy way. Ward off from them the punishment of hell	and save them from the chastisement of hell		
8		"And grant, our Lord! that they enter the Gardens of Eternity, which Thou hast promised to them, and to the righteous among their fathers, their wives, and their posterity! For Thou art (He), the Exalted in Might, Full of Wisdom	Our Lord! And make them enter the Gardens of Eden which thou hast promised them, with such of their fathers and their wives and their descendants as do right. Lo! Thou, only Thou, art the Mighty, the Wise	Our Lord, make them enter the Gardens of perpetuity, which Thou hast promised them and such of their fathers and their wives and their offspring as are good. Surely Thou art the Mighty, the Wise	Our Lord! Admit them into the Gardens of Eden, which You have promised them, along with whoever is righteous among their forebears, their spouses and their descendants. Indeed You are the All-mighty, the All-wise	c. 621 CE No direct report
9		"And preserve them from (all) ills; and any whom Thou dost preserve from ills that Day,- on them wilt Thou have bestowed Mercy indeed: and that will be truly (for them) the highest Achievement"	And ward off from them ill-deeds; and he from whom Thou wardest off ill-deeds that day, him verily hast Thou taken into mercy. That is the supreme triumph	And guard them from evil, and whom Thou guardest from evil this day, Thou hast indeed mercy on him. And that is the mighty achievement	Save them from the ills; and whomever You save from the ills that day, You will have had mercy upon him, and that is the great success.’	c. 621 CE No direct report
10	إِنَّ ٱلَّذِينَ كَفَرُو يُنَادَوْنَ لَمَقْتُ ٱللَّهِ أَكْبَرُ مِن مَّقْتِكُمْ أَنفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى ٱلْإِيمَٰنِ فَتَكْفُرُونَ	The Unbelievers will be addressed: "Greater was the aversion of God to you than (is) your aversion to yourselves, seeing that ye were called to the Faith and ye used to refuse."	Lo! (on that day) those who disbelieve are informed by proclamation: Verily Allah's abhorrence is more terrible than your abhorrence one of another, when ye were called	Those who disbelieve are told: Certainly Allah’s hatred (of you), when you were called upon to the faith and you rejected, was much greater than your hatred (now) of yourselves	Indeed it will be proclaimed to the faithless: ‘Surely Allah’s outrage [towards you] is greater than your outrage towards yourselves, as you were invited to faith, but you disbelieved.’	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			unto the faith but did refuse			
11	قَالُو رَبَّنَآ أَمَتَّنَا ٱثْنَتَيْنِ وَأَحْيَيْتَنَا ٱثْنَتَيْنِ فَ ٱعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَىٰ خُرُو مِّن سَبِيلٍ	They will say: "Our Lord! twice hast Thou made us without life, and twice hast Thou given us Life! Now have we recognised our sins: Is there any way out (of this)?"	They say: Our Lord! Twice hast Thou made us die, and twice hast Thou made us live. Now we confess our sins. Is there any way to go out	They say: Our Lord, twice has Thou made us die, and twice has Thou given us life; so we confess our sins. Is there then a way of escape	They will say, ‘Our Lord! Twice did You make us die, and twice did You give us life. We admit our sins. Is there any way out [from this plight]?&rsquo	c. 621 CE No direct report
12		(The answer will be:) "This is because, when God was invoked as the Only (object of worship), ye did reject Faith, but when partners were joined to Him, ye believed! the Command is with God, Most High, Most Great!"	(It is said unto them): This is (your plight) because, when Allah only was invoked, ye disbelieved, but when some partner was ascribed to Him ye were believing. But the command belongeth only to Allah, the Sublime, the Majestic	That is because when Allah alone was called upon, you disbelieved, and when associates were given to Him, you believed. So judgment belongs to Allah, the High, the Great	This [plight of yours] is because, when Allah was invoked alone, you would disbelieve, but if partners were ascribed to Him you would believe. So the judgment belongs to Allah, the All-exalted, the All-great.’	c. 621 CE No direct report
13	هُوَ ٱلَّذِى يُرِيكُمْ ءَايَٰتِهِۦ وَيُنَزِّلُ لَكُم مِّنَ ٱلسَّمَآءِ رِزْ ا وَمَا يَتَذَكَّرُ إِلَّا مَن يُنِيبُ	He it is Who showeth you his Signs, and sendeth down sustenance for you from the sky: but only those receive admonition who turn (to God)	He it is Who showeth you His portents, and sendeth down for you provision from the sky. None payeth heed save him who turneth (unto Him) repentant	He it is Who shows you His signs and sends down for you sustenance from heaven, and none minds but he who turns (to Him)	It is He who shows you His signs and sends down for you provision from the sky. Yet no one takes admonition except him who returns penitently [to Allah]	c. 621 CE No direct report
14		Call ye, then, upon God with sincere devotion to Him, even though the Unbelievers may detest it	Therefor (O believers) pray unto Allah, making religion pure for Him (only), however much the	So call upon Allah, being sincere to Him in obedience, though the disbelievers are averse -	So supplicate Allah, putting exclusive faith in Him, though the faithless should be averse	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			disbelievers be averse			
15		Raised high above ranks (or degrees), (He is) the Lord of the Throne (of Authority): by His Command doth He send the Spirit (of inspiration) to any of His servants he pleases, that it may warn (men) of the Day of Mutual Meeting,	The Exalter of Ranks, the Lord of the Throne. He causeth the Spirit of His command upon whom He will of His slaves, that He may warn of the Day of Meeting	Exalter of degrees, Lord of the Throne of Power, He makes the spirit to light by His command upon whom He pleases of His servants, that he may warn (men) of the day of Meeting -	Raiser of ranks, Lord of the Throne, He casts the Spirit of His command upon whomever of His servants that He wishes, that he may warn [people] of the Day of Encounter	c. 621 CE No direct report
16		The Day whereon they will (all) come forth: not a single thing concerning them is hidden from God. Whose will be the dominion that Day? " That of God, the One the Irresistible	The day when they come forth, nothing of them being hidden from Allah. Whose is the Sovereignty this day? It is Allah's, the One, the Almighty	The day when they come forth. Nothing concerning them remains hidden from Allah. To whom belongs the kingdom this day? To Allah, the One, the Subduer (of all)	The day when they will emerge [from their graves], nothing about them will be hidden from Allah. ‘To whom does the sovereignty belong today? ’ ‘To Allah, the One, the All-paramount!’	c. 621 CE No direct report
17		That Day will every soul be requited for what it earned; no injustice will there be that Day, for God is Swift in taking account	This day is each soul requited that which it hath earned; no wrong (is done) this day. Lo! Allah is swift at reckoning	This day every soul is rewarded what it has earned. No injustice this day! Surely Allah is Swift in Reckoning	‘Today every soul shall be requited for what it has earned. There will be no injustice today. Indeed Allah is swift at reckoning.’	c. 621 CE No direct report
18	وَأَنذِرْهُمْ يَوْمَ ٱلْءَازِفَةِ إِذِ ٱلْقُلُوبُ لَدَى ٱلْحَنَاجِرِ كَٰظِمِينَ مَا لِلظَّٰلِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ	Warn them of the Day that is (ever) drawing near, when the hearts will (come) right up to the throats to choke (them); No intimate friend nor intercessor will the wrong-doers have, who could be listened to	Warn them (O Muhammad) of the Day of the approaching (doom), when the hearts will be choking the throats, (when) there will be no friend for the wrong-doers, nor any intercessor	And warn them of the day that draws near, when hearts, grieving inwardly, rise up to the throats. The iniquitous will have no friend, nor any intercessor who should be obeyed	Warn them of the Imminent Day when the hearts will be at the throats, choking with suppressed agony, [and] the wrongdoers will have no sympathizer, nor any intercessor who might be heard	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			who will be heard			
19		(God) knows of (the tricks) that deceive with the eyes, and all that the hearts (of men) conceal	He knoweth the traitor of the eyes, and that which the bosoms hide	He knows the dishonesty of eyes and that which the breasts conceal	He knows the treachery of the eyes, and what the breasts hide	c. 621 CE No direct report
20		And God will judge with (justice and) Truth: but those whom (men) invoke besides Him, will not (be in a position) to judge at all. Verily it is God (alone) Who hears and sees (all things)	Allah judgeth with truth, while those to whom they cry instead of Him judge not at all. Lo! Allah, He is the Hearer, the Seer	And Allah judges with truth. And those whom they call upon besides Him judge naught! Surely Allah is the Hearing, the Seeing	Allah judges with justice, while those whom they invoke besides Him do not judge by anything. Indeed it is Allah who is the All-hearing, the All-seeing	c. 621 CE No direct report
21	أَوَلَمْ يَسِيرُو فِى لْأَرْضِ فَيَنظُرُو كَيْفَ كَانَ عَٰقِبَةُ لَّذِينَ كَانُو مِن قَبْلِهِمْ كَانُو هُمْ أَشَدَّ مِنْهُمْ قُوَّ وَءَاثَا ا فِى لْأَرْضِ فَأَخَذَهُمُ للَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُم مِّنَ للَّهِ مِن وَا	Do they not travel through the earth and see what was the End of those before them? They were even superior to them in strength, and in the traces (they have left) in the land: but God did call them to account for their sins, and none had they to defend them against God	Have they not travelled in the land to see the nature of the consequence for those who disbelieved before them? They were mightier than these in power and (in the) traces (which they left behind them) in the earth. Yet Allah seized them for their sins, and they had no protector from Allah	Have they not travelled in the land and seen what was the end of those who were before them? Mightier than these were they in strength and in fortifications in the land, but Allah destroyed them for their sins. And they had none to protect them from Allah	Have they not traveled over the land so that they may observe how was the fate of those who were before them? They were greater than them in might and with respect to the effects [they left] in the land. But then Allah seized them for their sins, and they had no defender against Allah[’s punishment]	c. 621 CE No direct report
22		That was because there came to them their apostles with Clear (Signs), but they rejected them: So God called them to account: for He is Full	That was because their messengers kept bringing them clear proofs (of Allah's Sovereignty) but	That was because there came to them their messengers with clear arguments, but they disbelieved, so Allah destroyed	That was because their apostles used to bring them manifest proofs, but they defied [them]. So Allah seized them. Indeed He is all-strong, severe in retribution	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		of Strength, Strict in Punishment	they disbelieved; so Allah seized them. Lo! He is Strong, severe in punishment	them. Surely He is Strong, Severe in Retribution		
23	وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِـَٔايَٰتِنَا وَسُلْطَٰنٍ مُّبِينٍ	Of old We sent Moses, with Our Signs and an authority manifest	And verily We sent Moses with Our revelations and a clear warran	And certainly We sent Moses with Our messages and clear authority	Certainly We sent Moses with Our signs and a manifest authorit	c. 621 CE No direct report
24	إِلَىٰ فِرْعَوْنَ وَهَٰمَٰنَ وَقَٰرُونَ فَقَالُوا۟ سَٰحِرٌ كَذَّابٌ	To Pharaoh, Haman, and Qarun; but they called (him)" a sorcerer telling lies!"..	Unto Pharaoh and Haman and Korah, but they said: A lying sorcerer	To Pharaoh and Haman and Korah, but they said: A lying enchanter	to Pharaoh, Ha ma n and Korah, but they said, ‘A magician, a mendacious liar.’	c. 621 CE No direct report
25	فَلَمَّا جَآءَهُم بِ ٱلْحَقِّ مِنْ عِندِنَا قَالُوا۟ ٱقْتُلُوٓا۟ أَبْنَآءَ ٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ وَ ٱسْتَحْيُوا۟ نِسَآءَهُمْ ۚ وَمَا كَيْدُ ٱلْكَٰفِرِينَ إِلَّا فِى ضَلَٰلٍ	Now, when he came to them in Truth, from Us, they said, "Slay the sons of those who believe with him, and keep alive their females," but the plots of Unbelievers (end) in nothing but errors (and delusions)!..	And when he brought them the Truth from Our presence, they said: Slay the sons of those who believe with him, and spare their women. But the plot of disbelievers is in naught but error	So when he brought to them the Truth from Us, they said: Slay the sons of those who believe with him and keep their women alive. And the plot of the disbelievers is bound to fail	So when he brought them the truth from Us, they said, ‘Kill the sons of the faithful who are with him, and spare their women.’ But the stratagems of the faithless only go awry	c. 621 CE No direct report
26		Said Pharaoh: "Leave me to slay Moses; and let him call on his Lord! What I fear is lest he should change your religion, or lest he should cause mischief to appear in the land!"	And Pharaoh said: Suffer me to kill Moses, and let him cry unto his Lord. Lo! I fear that he will alter your religion or that he will cause confusion in the land	And Pharaoh said: Leave me to slay Moses and let him call upon his Lord. Surely I fear that he will change your religion or that he will make mischief to appear in the land	And Pharaoh said, ‘Let me slay Moses, and let him invoke his Lord. Indeed I fear that he will change your religion, or bring forth corruption in the land.’	c. 621 CE No direct report
27		Moses said: "I have indeed called upon my Lord and your Lord (for protection) from every arrogant one who believes not in the	Moses said: Lo! I seek refuge in my Lord and your Lord from every scorner who believeth not in a Day of Reckoning	And Moses said: Truly I see refuge in my Lord and your Lord from every proud one who believes not in the day of Reckoning	Moses said, ‘Indeed I seek the protection of my Lord and your Lord from every arrogant one who does not believe in the Day of Reckoning.’	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		Day of Account!"				
28	وَقَالَ رَجُۢ مُّؤْمِنٌ مِّنْ ءَالِ فِرْعَوْنَ يَكْتُمُ إِيمَٰنَهُۥٓ أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّىَ ٱللَّهُ وَقَدْ جَآءَكُم بِٱلْبَيِّنَٰتِ مِن رَّبِّكُمْ وَإِن يَكُ كَٰذِبًا فَعَلَيْهِ كَذِبُهُۥ وَإِن يَكُ صَادِقًا يُصِبْكُم بَعْضُ ٱلَّذِى يَعِدُكُمْ إِنَّ ٱللَّهَ لَا يَهْدِى مَنْ هُوَ مُسْرِفٌ كَذَّابٌ	A believer, a man from among the people of Pharaoh, who had concealed his faith, said: "Will ye slay a man because he says, 'My Lord is God'?- when he has indeed come to you with Clear (Signs) from your Lord? and if he be a liar, on him is (th e sin of) his lie: but, if he is telling the Truth, then will fall on you something of the (calamity) of which he warns you: Truly God guides not one who transgresses and lies	And a believing man of Pharaoh's family, who hid his faith, said: Would ye kill a man because he saith: My Lord is Allah, and hath brought you clear proofs from your Lord? If he is lying, then his lie is upon him; and if he is truthful, then some of that wherewith he threateneth you will strike you. Lo! Allah guideth not one who is a prodigal, a liar	And a believing man of Pharaoh’s people, who hid his faith, said: Will you slay a man because he says, My Lord is Allah, and indeed he has brought you clear arguments from your Lord? And if he be a liar, on him will be his lie, and if he be truthful, there will befall you some of that which he threatens you with. Surely Allah guides not one who is a prodigal, a liar	Said a man of faith from Pharaoh’s clan, who concealed his faith, ‘Will you kill a man for saying, ‘‘My Lord is Allah,’’ while he has already brought you manifest proofs from your Lord? Should he be lying, his falsehood will be to his own detriment; but if he is truthful, there shall visit you some of what he promises you. Indeed Allah does not guide someone who is a profligate, a liar	c. 621 CE No direct report
29		"O my People! Yours is the dominion this day: Ye have the upper hand in the land: but who will help us from the Punishment of God, should it befall us? " Pharaoh said: "I but point out to you that which I see (myself); Nor do I guide you but to the Path of Right!"	O my people! Yours is the kingdom to-day, ye being uppermost in the land. But who would save us from the wrath of Allah should it reach us? Pharaoh said: I do but show you what I think, and I do but guide you to wise policy	O my people, yours is the kingdom this day, being masters in the land, but who will help us against the punishment of Allah, if it comes to us? Pharaoh said: I only show you that which I see and I guide you only to the right way	O my people! Today sovereignty belongs to you, and you are dominant in the land. But who will save us from Allah’s punishment should it overtake us?’ Pharaoh said, ‘I just point out to you what I see [to be advisable for you], and I guide you only to the way of rectitude.’	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
30		Then said the man who believed: "O my people! Truly I do fear for you something like the Day (of disaster) of the Confederates (in sin)!	And he who believed said: O my people! Lo! I fear for you a fate like that of the factions (of old)	And he who believed said: O my people, surely I fear for you the like of what befell the parties	And he who had faith said, ‘O my people! Indeed I fear for you [a day] like the day of the [heathen] factions	c. 621 CE No direct report
31	مِثْلَ دَأْبِ قَوْمِ نُو وَعَا وَثَمُودَ وَ لَّذِينَ مِ بَعْدِهِمْ وَمَا لَّلَّهُ يُرِيدُ ظُلْ ا لِّلْعِبَادِ	"Something like the fate of the People of Noah, the 'Ad, and the Thamud, and those who came after them: but God never wishes injustice to his Servants	A plight like that of Noah's folk, and A'ad and Thamud, and those after them, and Allah willeth no injustice for (His) slaves	The like of what befell the people of Noah and ‘Ad and Thamud and those after them. And Allah wishes no injustice for (His) servants	like the case of the people of Noah, of ‘a€d and Thamud, and those who were after them, and Allah does not desire any wrong for [His] servants	c. 621 CE No direct report
32		"And O my people! I fear for you a Day when there will be Mutual calling (and wailing),	And, O my people! Lo! I fear for you a Day of Summoning	And, O my people, I fear for you the day of Calling out -	O my people! Indeed I fear for you a day of mutual distress calls	c. 621 CE No direct report
33	يَوْمَ تُوَلُّونَ مُدْبِرِينَ مَا لَكُم مِّنَ لَّلَّهِ مِنْ عَاصِ وَمَن يُضْلِلِ لَّلَّهُ فَمَا لَهُ مِنْ هَا	"A Day when ye shall turn your backs and flee: No defender shall ye have from God: Any whom God leaves to stray, there is none to guide..	A day when ye will turn to flee, having no preserver from Allah: and he whom Allah sendeth astray, for him there is no guide	The day on which you will turn back retreating, having none to save you from Allah; and whomsoever Allah leaves in error there is no guide for him	a day when you will turn back [to flee], not having anyone to protect you from Allah, and whomever Allah leads astray has no guide	c. 621 CE No direct report
34	وَلَقَدْ جَآءَكُمْ يُوسُفُ مِن قَبْلُ بِ لْبَيِّنَٰتِ فَمَا زِلْتُمْ فِى شَ مِّمَّا جَآءَكُم بِهِ حَتَّىٰٓ إِذَا هَلَكَ قُلْتُمْ لَن يَبْعَثَ لَّلَّهُ مِ بَعْدِهِ رَسُو ا كَذَٰلِكَ يُضِلُّ لَّلَّهُ مَنْ هُوَ مُسْرِ مُّرْتَابٌ	"And to you there came Joseph in times gone by, with Clear Signs, but ye ceased not to doubt of the (Mission) for which he had come: At length, when he died, ye said: 'No apostle will God send after him.' thus doth God leave to stray such as t ransgress and live in doubt,	And verily Joseph brought you of old clear proofs, yet ye ceased not to be in doubt concerning what he brought you till, when he died, ye said: Allah will not send any messenger after him. Thus Allah deceiveth him who is a	And Joseph indeed came to you before with clear arguments, but you ever remained in doubt as to what he brought you; until, when he died, you said: Allah will never raise a messenger after him. Thus does Allah leave him in error who is a prodigal, a doubter -	Certainly Joseph brought you manifest proofs earlier, but you continued to remain in doubt concerning what he had brought you. When he died, you said, ‘‘Allah will never send any apostle after him.’’ That is how Allah leads astray those who are profligate, skeptical	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			prodigal, a doubter			
35	لَّذِينَ يُجَٰدِلُونَ فِىٓ ءَايَٰتِ ٱللَّهِ بِغَيْرِ سُلْطَٰنٍ أَتَىٰهُمْ ۖ كَبُرَ مَقْتًا عِندَ ٱللَّهِ وَعِندَ ٱلَّذِينَ ءَامَنُوا۟ ۚ كَذَٰلِكَ يَطْبَعُ ٱللَّهُ عَلَىٰ كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ	"(Such) as dispute about the Signs of God, without any authority that hath reached them, grievous and odious (is such conduct) in the sight of God and of the Believers. Thus doth God, seal up every heart - of arrogant and obstinate Transgresso rs."	Those who wrangle concerning the revelations of Allah without any warrant that hath come unto them, it is greatly hateful in the sight of Allah and in the sight of those who believe. Thus doth Allah print on every arrogant, disdainful heart	Those who dispute concerning the messages of Allah without any authority that has come to them. Greatly hated is it by Allah and by those who believe. Thus does Allah seal every heart, of a proud, haughty one	Those who dispute the signs of Allah without any authority that may have come to them —[that is] greatly outrageous to Allah and to those who have faith. That is how Allah seals the heart of every arrogant tyrant.’	c. 621 CE No direct report
36		Pharaoh said: "O Haman! Build me a lofty palace, that I may attain the ways and means	And Pharaoh said: O Haman! Build for me a tower that haply I may reach the roads	And Pharaoh said: O Haman, build for me a tower that I may attain the means of access -	And Pharaoh said, ‘O Ha ma n! Build me a tower so that I may reach the route	c. 621 CE No direct report
37	أَسْبَٰبَ لسَّمَٰوَٰتِ فَأَطَّلِعَ إِلَىٰٓ إِلَٰهِ مُوسَىٰ وَإِنِّى لَأَظُنُّهُۥ كَٰذِبًا ۚ وَكَذَٰلِكَ زُيِّنَ لِفِرْعَوْنَ سُوٓءُ عَمَلِهِۦ وَصُدَّ عَنِ لسَّبِيلِ ۚ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِى تَبَابٍ	"The ways and means of (reaching) the heavens, and that I may mount up to the God of Moses: But as far as I am concerned, I think (Moses) is a liar!" Thus was made alluring, in Pharaoh's eyes, the evil of his deeds, and he was hindered from the Path; and the plot of Pharaoh led to nothing but perdition (for him)	The roads of the heavens, and may look upon the god of Moses, though verily I think him a liar. Thus was the evil that he did made fairseeming unto Pharaoh, and he was debarred from the (right) way. The plot of Pharaoh ended but in ruin	The means of access to the heavens, then reach the God of Moses, and I surely think him to be a liar. And thus the evil of his deed was made fair-seeming to Pharaoh, and he was turned aside from the way. And the plot of Pharaoh ended in naught but ruin	—the routes of the heavens— and take a look at the God of Moses, and indeed I consider him a liar.’ To Pharaoh was thus presented as decorous the evil of his conduct, and he was kept from the way [of Allah], and Pharaoh’s stratagems only led him into ruin	c. 621 CE No direct report
38		The man who believed said further: "O my people! Follow me: I will lead you to the Path of Right	And he who believed said: O my people! Follow me. I will show you	And he who believed said: O my people, follow me I will guide you to the right way	And he who had faith said, ‘O my people! Follow me, I will guide you to the way of rectitude	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			the way of right conduct			
39		"O my people! This life of the present is nothing but (temporary) convenience: It is the Hereafter that is the Home that will last	O my people! Lo! this life of the world is but a passing comfort, and lo! the Hereafter, that is the enduring home	O my people, this life of the world is but a (passing) enjoyment, and Hereafter, that is the abode to settle	O my people! This life of the world is only a [passing] enjoyment, and indeed the Hereafter is the abiding home	c. 621 CE No direct report
40	مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰٓ إِلَّا مِثْلَهَا وَمَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ يَدْخُلُونَ ٱلْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ	"He that works evil will not be requited but by the like thereof: and he that works a righteous deed - whether man or woman - and is a Believer- such will enter the Garden (of Bliss): Therein will they have abundance without measure	Whoso doeth an ill-deed, he will be repaid the like thereof, while whoso doeth right, whether male or female, and is a believer, (all) such will enter the Garden, where they will be nourished without stint	Whoever does evil, he is requited only with the like of it; and whoever does good, whether male or female, and he is a believer, these shall enter the Garden, to be given therein sustenance without measure	Whoever commits a misdeed shall not be requited except with its like, but whoever acts righteously, whether male or female, should he be faithful —such shall enter paradise, provided therein without any reckoning	c. 621 CE No direct report
41		"And O my people! How (strange) it is for me to call you to Salvation while ye call me to the Fire	And, O my people! What aileth me that I call you unto deliverance when ye call me unto the Fire	And, O my people, how is it that I call you to salvation and you call me to the Fire	O my people! [Think,] what makes me invite you to deliverance while you invite me toward the Fire	c. 621 CE No direct report
42		"Ye do call upon me to blaspheme against God, and to join with Him partners of whom I have no knowledge; and I call you to the Exalted in Power, Who forgives again and again!"	Ye call me to disbelieve in Allah and ascribe unto Him as partners that whereof I have no knowledge, while I call you unto the Mighty, the Forgiver	You call me to disbelieve in Allah and to associate with Him that of which I have no knowledge, and I call you to the Mighty, the Forgiving	You invite me to defy Allah and to ascribe to Him partners of which I have no knowledge, while I call you to the All-mighty, the All-forgiver	c. 621 CE No direct report
43		"Without doubt ye do call me to one who is not fit to be	Assuredly that whereunto ye call me hath no	Without doubt that which you call me to has no title to be	Undoubtedly, that to which you invite me has no invitation in the world nor in the	c. 621 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		called to, whether in this world, or in the Hereafter; our return will be to God; and the Transgressors will be Companions of the Fire	claim in the world or in the Hereafter, and our return will be unto Allah, and the prodigals will be owners of the Fire	called to in this world, or in the hereafter, and our return is to Allah, and the prodigals are companions of the Fire	Hereafter, and indeed our return will be to Allah, and indeed it is the profligates who will be inmates of the Fire	direct report
44	فَسَتَذْكُرُونَ مَآ أَقُولُ لَكُمْ وَأُفَوِّضُ أَمْرِىٓ إِلَى ٱللَّهِ إِنَّ ٱللَّهَ بَصِيرٌۢ بِٱلْعِبَادِ	"Soon will ye remember what I say to you (now), My (own) affair I commit to God: for God (ever) watches over His Servants."	And ye will remember what I say unto you. I confide my cause unto Allah. Lo! Allah is Seer of (His) slaves	So you will remember what I say to you, and I entrust my affair to Allah. Surely Allah is Seer of the servants	Soon you will remember what I tell you, and I entrust my affair to Allah. Indeed Allah sees best the servants.’	c. 621 CE No direct report
45		Then God saved him from (every) ill that they plotted (against him), but the burnt of the Penalty encompassed on all sides the People of Pharaoh	So Allah warded off from him the evils which they plotted, while a dreadful doom encompassed Pharaoh's folk	So Allah protected him from the evil that they planned; and evil chastisement overtook Pharaoh’s people -	Then Allah saved him from their evil schemes, while a terrible punishment besieged Pharaoh’s clan	c. 621 CE No direct report
46		In front of the Fire will they be brought, morning and evening: And (the sentence will be) on the Day that Judgment will be established: "Cast ye the People of Pharaoh into the severest Penalty!"	The Fire; they are exposed to it morning and evening; and on the day when the Hour upriseth (it is said): Cause Pharaoh's folk to enter the most awful doom	The Fire. They are brought before it (every) morning and evening, and on the day when the Hour comes to pass: Make Pharaoh’s people enter the severest chastisement	the Fire, to which they are exposed morning and evening. And on the day when the Hour sets in Pharaoh’s clan will enter the severest punishment	c. 621 CE No direct report
47		Behold, they will dispute with each other in the Fire! The weak ones (who followed) will say to those who had been arrogant, "We	And when they wrangle in the Fire, the weak say unto those who were proud: Lo! we were a following unto	And when they contend one with another in the Fire, the weak saying to those who were proud: Surely we were your	When they argue in the Fire, the weak will say to those who were arrogant, ‘Indeed we used to follow you; so will you avail us against any portion of the Fire?’	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		but followed you: Can ye then take (on yourselves) from us some share of the Fire	you; will ye therefor rid us of a portion of the Fire	followers; will you then avert from us a portion of the Fire		
48		Those who had been arrogant will say: "We are all in this (Fire)! Truly, God has judged between (his) Servants!"	Those who were proud say: Lo! we are all (together) herein. Lo! Allah hath judged between (His) slaves	Those who were proud say: Now we are all in it: Allah has indeed judged between the servants	Those who were arrogant will say, ‘Indeed we are all [together] in it. Indeed Allah has judged between [His] servants.’	c. 621 CE No direct report
49		Those in the Fire will say to the Keepers of Hell: "Pray to your Lord to lighten us the Penalty for a day (at least)!"	And those in the Fire say unto the guards of hell: Entreat your Lord that He relieve us of a day of the torment	And those in the Fire will say to the guards of hell: Pray to your Lord to lighten our chastisement for a day	Those in the Fire will say to the keepers of hell, ‘Supplicate your Lord to lighten for us [at least] a day’s punishment.’	c. 621 CE No direct report
50	قَالُوٓاْ أَوَلَمۡ تَكُ تَأۡتِيكُمۡ رُسُلُكُم بِ ٱلۡبَيِّنَٰتِ قَالُواْ بَلَىٰ قَالُواْ فَ ٱدۡعُواْ وَمَا دُعَٰٓؤُاْ ٱلۡكَٰفِرِينَ إِلَّا فِي ضَلَٰلٖ	They will say: "Did there not come to you your apostles with Clear Signs?" They will say, "Yes". They will reply, "Then pray (as ye like)! But the prayer of those without Faith is nothing but (futile wandering) in (mazes of) error!"	They say: Came not your messengers unto you with clear proofs? They say: Yea, verily. They say: Then do ye pray, although the prayer of disbelievers is in vain	They will say: Did not your messengers come to you with clear arguments? They will say: Yea. They will say: Then pray. And the prayer of the disbelievers goes astray	They will say, ‘Did not your apostles use to bring you manifest proofs?’ They will say, ‘Yes.’ They will say, ‘Then supplicate [Him] yourselves.’ But the supplications of the faithless only go awry	c. 621 CE No direct report
51		We will, without doubt, help our apostles and those who believe, (both) in this world's life and on the Day when the	Lo! We verily do help Our messengers, and those who believe, in the life of the world	We certainly help Our messengers, and those who believe, in this world’s life and on the day	Indeed We shall help Our apostles and those who have faith in the life of the world and on the day when the witnesses rise u	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		Witnesses will stand forth,	and on the day when the witnesses arise	when the witnesses arise -		
52		The Day when no profit will it be to Wrong-doers to present their excuses, but they will (only) have the Curse and the Home of Misery	The day when their excuse availeth not the evil-doers, and theirs is the curse, and theirs the ill abode	The day on which their excuse will not benefit the unjust, and for them is a curse and for them is the evil abode	—the day when the excuses of the wrongdoers will not benefit them, and the curse will lie on them, and for them will be the ills of the [ultimate] abode	c. 621 CE No direct report
53		We did aforetime give Moses the (Book of) Guidance, and We gave the book in inheritance to the Children of Israel,	And We verily gave Moses the guidance, and We caused the Children of Israel to inherit the Scripture	And We indeed gave Moses the guidance, and We made the Children of Israel inherit the Book -	Certainly We gave Moses the guidance and We made the Children of Israel heirs to the Book	c. 621 CE No direct report
54		A Guide and a Message to men of Understanding	A guide and a reminder for men of understanding	A guidance and a reminder for men of understanding	as a guidance and an admonition for those who possess intellect	c. 621 CE No direct report
55	فَٱصۡبِرۡ إِنَّ وَعۡدَ ٱللَّهِ حَقّٞ وَٱسۡتَغۡفِرۡ لِذَنۢبِكَ وَسَبِّحۡ بِحَمۡدِ رَبِّكَ بِٱلۡعَشِيِّ وَٱلۡإِبۡكَٰرِ	Patiently, then, persevere: for the Promise of God is true: and ask forgiveness for thy fault, and celebrate the Praises of thy Lord in the evening and in the morning	Then have patience (O Muhammad). Lo! the promise of Allah is true. And ask forgiveness of thy sin, and hymn the praise of thy Lord at fall of night and in the early hours	So be patient; surely the promise of Allah is true; and ask protection for thy sin and celebrate the praise of thy Lord in the evening and the morning	So be patient! Allah’s promise is indeed true. And plead for [Allah’s] forgiveness for your sin, and celebrate the praise of your Lord morning and evening	c. 621 CE No direct report
56		Those who dispute about the signs of God without any authority bestowed on them,- there is nothing in their breasts but (the	Lo! those who wrangle concerning the revelations of Allah without a warrant having	Those who dispute about the messages of Allah without any authority having come to them, there is	Indeed those who dispute the signs of Allah without any authority that may have come to them —there is only vanity in their breasts, which they will never satisfy. So seek	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		quest of) greatness, which they shall never attain to: seek refuge, then, in God: It is He Who hears and sees (all thi ngs)	come unto them, there is naught else in their breasts save pride which they will never attain. So take thou refuge in Allah. Lo! He, only He, is the Hearer, the Seer	naught in their breasts but (a desire) to become great, which they will never attain. So seek refuge in Allah. Surely He is the Hearing, the Seeing	the protection of Allah; indeed He is the All-hearing, the All-seeing	
57	لَخَلْقُ لسَّمَٰوَٰتِ وَ لْأَرْضِ أَكْبَرُ مِنْ خَلْقِ لنَّاسِ وَلَٰكِنَّ أَكْثَرَ لنَّاسِ لَا يَعْلَمُونَ	Assuredly the creation of the heavens and the earth is a greater (matter) than the creation of men: Yet most men understand not	Assuredly the creation of the heavens and the earth is greater than the creation of mankind; but most of mankind know not	Assuredly the creation of the heavens and the earth is greater than the creation of men; but most people know not	Surely the creation of the heavens and the earth is more prodigious than the creation of mankind, but most people do not know	c. 621 CE No direct report
58	وَمَا يَسْتَوِى لْأَعْمَىٰ وَ لْبَصِيرُ وَ لَّذِينَ ءَامَنُو وَعَمِلُو لصَّٰلِحَٰتِ وَلَا لْمُسِىٓءُ قَلِيلا مَّا تَتَذَكَّرُونَ	Not equal are the blind and those who (clearly) see: Nor are (equal) those who believe and work deeds of righteousness, and those who do evil. Little do ye learn by admonition	And the blind man and the seer are not equal, neither are those who believe and do good works (equal with) the evil-doer. Little do ye reflect	And the blind and the seeing are not alike, nor those who believe and do good and the evildoers. Little do you mind	The blind one and the seer are not equal, neither are those who have faith and do righteous deeds and the evildoing. Little is the admonition that you take	c. 621 CE No direct report
59	إِنَّ لسَّاعَةَ لَءَاتِيَةٌ لَّا رَيْبَ فِيهَا وَلَٰكِنَّ أَكْثَرَ لنَّاسِ لَا يُؤْمِنُونَ	The Hour will certainly come: Therein is no doubt: Yet most men believe not	Lo! the Hour is surely coming, there is no doubt thereof; yet most of mankind believe not	The Hour is surely coming -- there is no doubt therein -- but most people believe not	Indeed the Hour is bound to come; there is no doubt in it. But most people do not believe	c. 621 CE No direct report
60	وَقَالَ رَبُّكُمُ دْعُونِىٓ أَسْتَجِبْ لَكُمْ إِنَّ لَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ	And your Lord says: "Call on Me; I will answer your (Prayer): but those who are too arrogant to serve Me will surely find themselves in Hell - in humiliation!"	And your Lord hath said: Pray unto Me and I will hear your prayer. Lo! those who scorn My service, they will enter hell, disgraced	And your Lord says: Pray to Me, I will answer you. Those who disdain My service will surely enter hell, abased	Your Lord has said, ‘Call Me, and I will hear you!’ Indeed those who are disdainful of My worship will enter hell in utter humility	c. 621 CE No direct report
61	للَّهُ لَّذِى جَعَلَ لَكُمُ لَّيْلَ لِتَسْكُنُو فِيهِ وَ لنَّهَارَ مُبْصِرًا	It is God Who has made the Night for you, that ye may rest	Allah it is Who hath appointed for you night	Allah is He Who made for you the night for resting in	It is Allah who made the night for you, that you may rest in it, and the day to provide	c. 621 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ	therein, and the days as that which helps (you) to see. Verily God is full of Grace and Bounty to men: yet most men give no thanks	that ye may rest therein, and day for seeing. Lo! Allah is a Lord of bounty for mankind, yet most of mankind give not thanks	and the day for seeing. Surely Allah is Full of Grace to men, but most men give not thanks	visibility. Indeed Allah is gracious to mankind, but most people do not give thanks	direct report
62	ذَٰلِكُمُ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ لَّا إِلَٰهَ إِلَّا هُوَ فَأَنَّىٰ تُؤْفَكُونَ	Such is God, your Lord, the Creator of all things, there is no god but He: Then how ye are deluded away from the Truth	Such is Allah, your Lord, the Creator of all things, There is no Allah save Him. How then are ye perverted	That is Allah, your Lord, the Creator of all things. There is no God but He. Whence are you then turned away	That is Allah, your Lord, the creator of all things, there is no god except Him. Then where do you stray	c. 621 CE No direct report
63	كَذَٰلِكَ يُؤْفَكُ الَّذِينَ كَانُوا بِآيَاتِ اللَّهِ يَجْحَدُونَ	Thus are deluded those who are wont to reject the Signs of God	Thus are they perverted who deny the revelations of Allah	Thus are turned away those who deny the messages of Allah	Thus are made to stray those who are used to impugning the signs of Allah	c. 621 CE No direct report
64		It is God Who has made for you the earth as a resting place, and the sky as a canopy, and has given you shape- and made your shapes beautiful,- and has provided for you Sustenance, of things pure and good;- such is God your Lord. So Glory to G od, the Lord of the Worlds	Allah it is Who appointed for you the earth for a dwelling-place and the sky for a canopy, and fashioned you and perfected your shapes, and hath provided you with good things. Such is Allah, your Lord. Then blessed be Allah, the Lord of the Worlds	Allah is He Who made the earth a resting-place for you and the heaven a structure, and He formed you, then made goodly your forms, and He provided you with goodly things. That is Allah, your Lord -- so blessed is Allah, the Lord of the worlds	It is Allah who made the earth an abode for you, and the sky a canopy, and He formed you and perfected your forms, and provided you with all the good things. That is Allah, your Lord! Blessed is Allah, Lord of all the worlds	c. 621 CE No direct report
65		He is the Living (One): There is no god but He: Call upon Him, giving Him sincere devotion. Praise be to God, Lord of the Worlds	He is the Living One. There is no Allah save Him. So pray unto Him, making religion pure for Him (only). Praise be to	He is the Living, there is no God but He; so call on Him, being sincere to Him in obedience. Praise be to Allah, the Lord of the worlds	He is the Living One, there is no god except Him. So supplicate Him, putting exclusive faith in Him. All praise belongs to Allah, Lord of all the worlds	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			Allah, the Lord of the Worlds			
66		Say: "I have been forbidden to invoke those whom ye invoke besides God,- seeing that the Clear Sings have come to me from my Lord; and I have been commanded to bow (in Islam) to the Lord of the Worlds."	Say (O Muhammad): I am forbidden to worship those unto whom ye cry beside Allah since there have come unto me clear proofs from my Lord, and I am commanded to surrender to the Lord of the Worlds	Say: I am forbidden to serve those whom you call upon besides Allah, when clear arguments have come to me from my Lord; and I am commanded to submit to the Lord of the worlds	Say, ‘I have been forbidden to worship those whom you invoke besides Allah, since there have come to me manifest proofs from my Lord, and I have been commanded to submit to the Lord of all the worlds	c. 621 CE No direct report
67	هُوَ الَّذِى خَلَقَكُم مِّن تُرَا ثُمَّ مِن نُّطْفَ ثُمَّ مِنْ عَلَقَ ثُمَّ يُخْرِجُكُمْ طِفْ ا ثُمَّ لِتَبْلُغُوَ أَشُدَّكُمْ ثُمَّ لِتَكُونُو شُيُو ا وَمِنكُم مَّن يُتَوَفَّىٰ مِن قَبْلُ وَلِتَبْلُغُوَ أَجَ ا مُّسَ ى وَلَعَلَّكُمْ تَعْقِلُونَ	It is He Who has created you from dust then from a sperm-drop, then from a leech-like clot; then does he get you out (into the light) as a child: then lets you (grow and) reach your age of full strength; then lets you become old,- though of you there are some who die before;- and lets you reach a Term appointed; in order that ye may learn wisdom	He it is Who created you from dust, then from a drop (of seed) then from a clot, then bringeth you forth as a child, then (ordaineth) that ye attain full strength and afterward that ye become old men - though some among you die before - and that ye reach an appointed term, that haply ye may understand	He it is Who created you from dust, then from a small life-germ, then from a clot, then He brings you forth as a child, then that you may attain your maturity, then that you may be old; and of you are some who die before and that you may reach an appointed term, and that you may understand	It is He who created you from dust, then from a drop of [seminal] fluid, then from a clinging mass, then He brings you forth as infants, then [He nourishes you] so that you may come of age, then that you may become aged —though there are some of you who die earlier— and that you may complete a specified term, and so that you may apply reason	c. 621 CE No direct report
68	هُوَ الَّذِى يُحْىِ وَيُمِيتُ فَإِذَا قَضَىٰٓ أَمْ ا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ	It is He Who gives Life and Death; and when He decides upon an affair, He says to it, "Be", and it is	He it is Who quickeneth and giveth death. When He ordaineth a thing, He saith unto it only: Be! and it is	He it is Who gives life and causes death, so when He decrees an affair, He only says to it, Be, and it is	It is He who gives life and brings death. So when He decides on a matter, He just says to it, ‘Be!’ and it is	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
69	أَلَمْ تَرَ إِلَى ٱلَّذِينَ يُجَٰدِلُونَ فِىٓ ءَايَٰتِ ٱللَّهِ أَنَّىٰ يُصْرَفُونَ	Seest thou not those that dispute concerning the Sings of God? How are they turned away (from Reality)?	Hast thou not seen those who wrangle concerning the revelations of Allah, how they are turned away?	Seest thou not those who dispute concerning the messages of Allah? How are they turned away? -	Have you not regarded those who dispute the signs of Allah, where they are being led away [from Allah’s way]	c. 621 CE No direct report
70	ٱلَّذِينَ كَذَّبُوا۟ بِٱلْكِتَٰبِ وَبِمَآ أَرْسَلْنَا بِهِۦ رُسُلَنَا ۖ فَسَوْفَ يَعْلَمُونَ	Those who reject the Book and the (revelations) with which We sent our apostles: but soon shall they know,	Those who deny the Scripture and that wherewith We send Our messengers. But they will come to know	Those who reject the Book and that which We have sent Our messengers. But they shall soon know	—Those who deny the Book and what we have sent with Our apostles. Soon they will kno	c. 621 CE No direct report
71	إِذِ ٱلْأَغْلَٰلُ فِىٓ أَعْنَاقِهِمْ وَٱلسَّلَٰسِلُ يُسْحَبُونَ	When the yokes (shall be) round their necks, and the chains; they shall be dragged along	When carcans are about their necks and chains. They are dragge	When the fetters are on their necks and the chains. They are dragged	when, [with] iron collars around their necks and chains, they are dragge	c. 621 CE No direct report
72	فِى ٱلْحَمِيمِ ثُمَّ فِى ٱلنَّارِ يُسْجَرُونَ	In the boiling fetid fluid: then in the Fire shall they be burned	Through boiling waters; then they are thrust into the Fire	Into hot water; then in the Fire they are burned	into scalding waters and then set aflame in the Fire	c. 621 CE No direct report
73	ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تُشْرِكُونَ	Then shall it be said to them: "Where are the (deities) to which ye gave part-worship	Then it is said unto them: Where are (all) that ye used to make partners (in the Sovereignty	Then it is said to them: Where is that which you used to set u	Then they will be told, ‘Where are those you used to take as partner	c. 621 CE No direct report
74		"In derogation of God?" They will reply: "They have left us in the lurch: Nay, we invoked not, of old, anything (that had real existence)." Thus does God leave the Unbelievers to stray	Beside Allah? They say: They have failed us; but we used not to pray to anything before. Thus doth Allah send astray the disbelievers (in His guidance)	Besides Allah? They will say: They have failed us; nay, we used not to call upon anything before. Thus does Allah confound the disbelievers	besides Allah?’ They will say, ‘They have forsaken us. Rather, we did not invoke anything before.’ That is how Allah leads astray the faithless	c. 621 CE No direct report
75	ذَٰلِكُم بِمَا كُنتُمْ تَفْرَحُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَبِمَا كُنتُمْ تَمْرَحُونَ	"That was because ye were wont to rejoice on the earth in things other than	(And it is said unto them): This is because ye exulted in the	That is because you exulted in the land unjustly and	‘That is because you used to exult unduly on the earth and because you used to walk exultantly.’	c. 621 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		the Truth, and that ye were wont to be insolent	earth without right, and because ye were petulant	because you behaved insolently		direct report
76		"Enter ye the gates of Hell, to dwell therein: and evil is (this) abode of the arrogant!"	Enter ye the gates of hell, to dwell therein. Evil is the habitation of the scornful	Enter the gates of hell to abide therein; so evil is the abode of the proud	Enter the gates of hell, to remain in it [forever].’ Evil is the [final] abode of the arrogant	c. 621 CE No direct report
77	فَٱصْبِرْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ فَإِمَّا نُرِيَنَّكَ بَعْضَ ٱلَّذِى نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا يُرْجَعُونَ	So persevere in patience; for the Promise of God is true: and whether We show thee (in this life) some part of what We promise them,- or We take thy soul (to Our Mercy) (before that),- (in any case) it is to Us that they shall (all) return	Then have patience (O Muhammad). Lo! the promise of Allah is true. And whether we let thee see a part of that which We promise them, or (whether) We cause thee to die, still unto Us they will be brought back	Therefore be patient, surely the promise of Allah is true. But whether We make thee see part of what We threaten them with, or cause thee to die, to Us shall they be returned	So be patient! Allah’s promise is indeed true. Whether We show you a part of what We promise them, or take you away [before that], [in any case] they will be brought back to Us	c. 621 CE No direct report
78		We did aforetime send apostles before thee: of them there are some whose story We have related to thee, and some whose story We have not related to thee. It was not (possible) for any apostle to bring a sign except by the leave of God: but whe n the Command of God issued, the matter was decided in truth and justice, and there perished, there and then those who stood on Falsehoods	Verily We sent messengers before thee, among them those of whom We have told thee, and some of whom We have not told thee; and it was not given to any messenger that he should bring a portent save by Allah's leave, but when Allah's commandment cometh (the cause) is judged aright, and the followers of	And certainly We sent messengers before thee -- of them are those We have mentioned to thee and of them are those We have not mentioned to thee. Nor was it possible for a messenger to bring a sign except with Allah’s permission; so when Allah’s command comes, judgment is given with truth, and those who treat (it) as a lie are lost	Certainly We have sent apostles before you. Of them are those We have recounted to you, and of them are those We have not recounted to you. An apostle may not bring any sign except by Allah’s permission. Hence when Allah’s edict comes, judgment is made with justice, and it is thence that the falsifiers become losers	c. 621 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			vanity will then be lost			
79	ٱللَّهُ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَنْعَٰمَ لِتَرْكَبُو مِنْهَا وَمِنْهَا تَأْكُلُونَ	It is God Who made cattle for you, that ye may use some for riding and some for food	Allah it is Who hath appointed for you cattle, that ye may ride on some of them, and eat of some	Allah is He Who made the cattle for you that you may ride on some of them, and some of them you eat	It is Allah who created the cattle for you that you may ride some of them, and some of them you eat	c. 621 CE No direct report
80	وَلَكُمْ فِيهَا مَنَٰفِعُ وَلِتَبْلُغُو عَلَيْهَا حَاجَ فِى صُدُورِكُمْ وَعَلَيْهَا وَعَلَى ٱلْفُلْكِ تُحْمَلُونَ	And there are (other) advantages in them for you (besides); that ye may through them attain to any need (there may be) in your hearts; and on them and on ships ye are carried	(Many) benefits ye have from them - and that ye may satisfy by their means a need that is in your breasts, and may be borne upon them as upon the ship	And there are advantages in them for you, and that you may attain through them a need which is in your breasts, and on them and on ships you are borne	and there are [numerous] uses in them for you, and that over them you may satisfy any need that is in your breasts, and you are carried on them and on ships	c. 621 CE No direct report
81	وَيُرِيكُمْ ءَايَٰتِهِ فَأَىَّ ءَايَٰتِ ٱللَّهِ تُنكِرُونَ	And He shows you (always) His Signs: then which of the Signs of God will ye deny	And He showeth you His tokens. Which, then, of the tokens of Allah do ye deny	And He shows you His signs; which then of Allah’s signs will you deny	He shows you His signs. So which of the signs of Allah do you deny	c. 621 CE No direct report
82	أَفَلَمْ يَسِيرُو فِى ٱلْأَرْضِ فَيَنظُرُو كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ كَانُوَ أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّ وَءَاثَا ا فِى ٱلْأَرْضِ فَمَآ أَغْنَىٰ عَنْهُم مَّا كَانُو يَكْسِبُونَ	Do they not travel through the earth and see what was the End of those before them? They were more numerous than these and superior in strength and in the traces (they have left) in the land: Yet all that they accomplished was of no profit to them	Have they not travelled in the land to see the nature of the consequence for those before them? They were more numerous than these, and mightier in power and (in the) traces (which they left behind them) in the earth. But all that they used to earn availed them not	Do they not travel in the land and see what was the end of those before them? They were more numerous than these and greater in strength and in fortifications in the land, but what they earned availed them not	Have they not travelled over the land so that they may observe how was the fate of those who were before them? They were more numerous than them and were greater [than them] in power and with respect to the effects [they left] in the land. But what they used to earn did not avail them	c. 621 CE No direct report
83	فَلَمَّا جَآءَتْهُمْ رُسُلُهُم بِ ٱلْبَيِّنَٰتِ فَرِحُو بِمَا عِندَهُم مِّنَ ٱلْعِلْمِ	For when their apostles came to them with Clear Signs, they	And when their messengers brought them	Then when their messengers came to them with clear	When their apostles brought them manifest proofs, they exulted in the knowledge they	c. 621 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	وَحَاقَ بِهِم مَّا كَانُو بِهِۦ يَسْتَهْزِءُونَ	exulted in such knowledge (and skill) as they had; but that very (Wrath) at which they were wont to scoff hemmed them in	clear proofs (of Allah's Sovereignty) they exulted in the knowledge they (themselves) possessed. And that which they were wont to mock befell them	arguments, they exulted in what they had with them of knowledge and that at which they used to mock befell them	possessed, and they were besieged by what they used to deride	direct report
84	فَلَمَّا رَأَوْ بَأْسَنَا قَالُوَ ءَامَنَّا بِ للَّهِ وَحْدَهُ وَكَفَرْنَا بِمَا كُنَّا بِهِۦ مُشْرِكِينَ	But when they saw Our Punishment, they said: "We believe in God,- the one God - and we reject the partners we used to join with Him."	Then, when they saw Our doom, they said: We believe in Allah only and reject (all) that we used to associate (with Him)	So when they saw Our punishment, they said: We believe in Allah alone, and we deny what we used to associate with Him	Then, when they sighted Our punishment, they said, ‘We believe in Allah alone, and disavow what we used to take as His partners.’	c. 621 CE No direct report
85		But their professing the Faith when they (actually) saw Our Punishment was not going to profit them. (Such has been) God's Way of dealing with His Servants (from the most ancient times). And even thus did the Rejecters of God perish (utterly)	But their faith could not avail them when they saw Our doom. This is Allah's law which hath ever taken course for His bondmen. And then the disbelievers will be ruined	But their faith could not profit them when they saw Our punishment. Such is Allah’s law, which ever takes its course in the matter of His servants; and there the disbelievers are lost	But their faith was of no benefit to them when they sighted Our punishment —Allah’s precedent which has passed among His servants, and it is thence that the faithless will be losers	c. 621 CE No direct report

41. Fussilat — Explained in Detail فصلت

Revelation order #61 · c. 622 CE · Makkah · 54 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ حمٓ	Ha Mim	Ha. Mim	Beneficent God	á¸¤a , Ma«m	c. 622 CE No direct report
2		A Revelation from (God), Most Gracious, Most Merciful;	A revelation from the Beneficent, the Merciful	A revelation from the Beneficent, the Merciful	A [gradually] sent down [revelation] from the All-beneficent, the All-merciful	c. 622 CE No direct report
3	كِتَٰبٌ فُصِّلَتْ ءَايَٰتُهُۥ قُرْءَانًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ	A Book, whereof the verses are explained in detail;- a Qur'an in Arabic, for people who understand;	A Scripture whereof the verses are expounded, a Lecture in Arabic for people who have knowledge	A Book of which the verses are made plain, an Arabic Qur’an for a people who know -	[this is] a Book whose signs have been elaborated, an Arabic Qur’a n, for a people who have knowledge	c. 622 CE No direct report
4	بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ	Giving good news and admonition: yet most of them turn away, and so they hear not	Good tidings and a warning. But most of them turn away so that they hear not	Good news and a warning. But most of them turn away, so they hear not	a bearer of good news and a warner. But most of them turn away [from it], [and] so they do not listen	c. 622 CE No direct report
5	وَقَالُوا قُلُوبُنَا فِىٓ أَكِنَّةٍ مِّمَّا تَدْعُونَآ إِلَيْهِ وَفِىٓ ءَاذَانِنَا وَقْرٌ وَمِنۢ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَٱعْمَلْ إِنَّنَا عَٰمِلُونَ	They say: "Our hearts are under veils, (concealed) from that to which thou dost invite us, and in our ears in a deafness, and between us and thee is a screen: so do thou (what thou wilt); for us, we shall do (what we will!)"	And they say: Our hearts are protected from that unto which thou (O Muhammad) callest us, and in our ears there is a deafness, and between us and thee there is a veil. Act, then. Lo! we also shall be acting	And they say: Our hearts are under coverings from that to which thou callest us, and there is a deafness in our ears, and there is a veil between us and thee, so act, we too are acting	They say, ‘Our hearts are in veils [which shut them off] from what you invite us to, and there is a deafness in our ears, and there is a curtain between us and you. So act [as your faith requires]; we too are acting [according to our own].&rsquo	c. 622 CE No direct report
6	قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَىَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ فَٱسْتَقِيمُوٓا۟ إِلَيْهِ	Say thou: "I am but a man like you: It is revealed to me by Inspiration, that your God is one God: so stand true to Him, and ask for	Say (unto them O Muhammad): I am only a mortal like you. It is inspired in me that your Allah is One Allah,	Say: I am only a mortal like you. It is revealed to me that your God is one God, so keep in the straight path	Say, ‘I am just a human being like you. It has been revealed to me that your God is the One God. So be steadfast toward Him and plead to Him for	c. 622 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	وَ سْتَغْفِرُوهُ وَوَيْلٌ لِّلْمُشْرِكِينَ	His Forgiveness." And woe to those who join gods with God,	therefor take the straight path unto Him and seek forgiveness of Him. And woe unto the idolaters	to Him, and ask His protection. And woe to the polytheists	forgiveness.’ And woe to the polytheist	
7	لَّذِينَ لَا يُؤْتُونَ لزَّكَوٰةَ وَهُم بِ لْءَاخِرَةِ هُمْ كَٰفِرُونَ	Those who practise not regular Charity, and who even deny the Hereafter	Who give not the poor-due, and who are disbelievers in the Hereafter	Who give not the poor-rate, and who are disbelievers in the hereafter	—those who do not pay the zaka t and disbelieve in the Hereafter	c. 622 CE No direct report
8	إِنَّ لَّذِينَ ءَامَنُو وَعَمِلُو لصَّٰلِحَٰتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُو	For those who believe and work deeds of righteousness is a reward that will never fail	Lo! as for those who believe and do good works, for them is a reward enduring	Those who believe and do good, for them is surely a reward never to be cut off	As for those who have faith and do righteous deeds, there will be an everlasting reward for them	c. 622 CE No direct report
9		Say: Is it that ye deny Him Who created the earth in two Days? And do ye join equals with Him? He is the Lord of (all) the Worlds	Say (O Muhammad, unto the idolaters): Disbelieve ye verily in Him Who created the earth in two Days, and ascribe ye unto Him rivals? He (and none else) is the Lord of the Worlds	Say: Do you indeed disbelieve in Him Who created the earth in two days, and do you set up equals with Him? That is the Lord of the worlds	Say, ‘Do you really disbelieve in Him who created the earth in two days, and ascribe partners to Him? That is the Lord of all the worlds!’	c. 622 CE No direct report
10	وَجَعَلَ فِيهَا رَوَٰسِىَ مِن فَوْقِهَا وَبَٰرَكَ فِيهَا وَقَدَّرَ فِيهَآ أَقْوَٰتَهَا فِىٓ أَرْبَعَةِ أَيَّا سَوَآ لِّلسَّآئِلِينَ	He set on the (earth), mountains standing firm, high above it, and bestowed blessings on the earth, and measure therein all things to give them nourishment in due proportion, in four Days, in accordance with (the needs of) those who seek (Sust enance)	He placed therein firm hills rising above it, and blessed it and measured therein its sustenance in four Days, alike for (all) who ask	And He made in it mountains above its surface, and He blessed therein and ordained therein its foods, in four days; alike for (all) seekers	He set in it firm mountains [rising] above it, and blessed it and ordained therein its [various] means of sustenance in four days, alike for all the seekers [of the means of sustenance]	c. 622 CE No direct report
11	ثُمَّ سْتَوَىٰٓ إِلَى لسَّمَآءِ وَهِىَ دُخَا فَقَالَ لَهَا وَلِلْأَرْضِ ئْتِيَا طَوْعًا أَوْ كَرْ ا قَالَتَآ أَتَيْنَا طَآئِعِينَ	Moreover He comprehended in His design the sky, and it had been (as) smoke: He said to it and to the earth: "Come ye together, willingly or unwillingly." They	Then turned He to the heaven when it was smoke, and said unto it and unto the earth: Come both of you, willingly or loth.	Then He directed Himself to the heaven and it was a vapour, so He said to it and to the earth: Come both, willingly or unwillingly. They	Then He turned to the heaven, and it was smoke, and He said to it and to the earth, ‘Come! Willingly or unwillingly!’ They said, ‘We come heartily.’	c. 622 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		said: "We do come (together), in willing obedience."	They said: We come, obedient	both said: We come willingly		
12		So He completed them as seven firmaments in two Days, and He assigned to each heaven its duty and command. And We adorned the lower heaven with lights, and (provided it) with guard. Such is the Decree of (Him) the Exalted in Might, Full of Kno wledge	Then He ordained them seven heavens in two Days and inspired in each heaven its mandate; and We decked the nether heaven with lamps, and rendered it inviolable. That is the measuring of the Mighty, the Knower	So He ordained them seven heavens in two days, and revealed in every heaven its affair. And We adorned the lower heaven with lights, and (made it) to guard. That is the decree of the Mighty, the Knowing	Then He set them up as seven heavens in two days, and revealed in each heaven its ordinance. We have adorned the lowest heaven with lamps, and guarded them. That is the ordaining of the All-mighty, the All-knowing	c. 622 CE No direct report
13	فَإِنْ أَعْرَضُو فَقُلْ أَنذَرْتُكُمْ صٰعِقَةً مِّثْلَ صٰعِقَةِ عَا دٍ وَثَمُودَ	But if they turn away, say thou: "I have warned you of a stunning Punishment (as of thunder and lightning) like that which (overtook) the 'Ad and the Thamud!"	But if they turn away, then say: I warn you of a thunderbolt like the thunderbolt (which fell of old upon the tribes) of A'ad and Thamud	But if they turn away, then say: I warn you of a scourge like the scourge of ‘Ad and Thamud	But if they turn away, say, ‘I warn you of a thunderbolt, like the thunderbolt of ‘a€d and Thamud.’	c. 622 CE No direct report
14	إِذْ جَآءَتْهُمُ لرُّسُلُ مِ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوٓ إِلَّا للَّهَ قَالُو لَوْ شَآءَ رَبُّنَا لَأَنزَلَ مَلَٰٓئِكَ فَإِنَّا بِمَآ أُرْسِلْتُم بِهِ كٰفِرُونَ	Behold, the apostles came to them, from before them and behind them, (preaching): "Serve none but God." They said, "If our Lord had so pleased, He would certainly have sent down angels (to preach). Now we reject your mission (altogether)."	When their messengers came unto them from before them and behind them, saying: Worship none but Allah! they said: If our Lord had willed, He surely would have sent down angels (unto us), so lo! we are disbelievers in that wherewith ye have been sent	When messengers came to them from before them and behind them, saying, Serve nothing but Allah, they said: If our Lord had pleased, He would have sent down angels. So we are disbelievers in that with which you are sent	When the apostles came to them, before them and in their own time, saying, ‘Worship no one except Allah!’ They said, ‘Had our Lord wished, He would certainly have sent down angels [to us]. We indeed disbelieve in what you have been sent with.’	c. 622 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
15	فَأَمَّا عَادٌ فَ ٱسْتَكْبَرُو فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَقَالُو مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّ وَكَانُو بِـَٔايَٰتِنَا يَجْحَدُونَ	Now the 'Ad behaved arrogantly through the land, against (all) truth and reason, and said: "Who is superior to us in strength?" What! did they not see that God, Who created them, was superior to them in strength? But they continued to reject Ou r Signs	As for A'ad, they were arrogant in the land without right, and they said: Who is mightier than us in power? Could they not see that Allah Who created them, He was mightier than them in power? And they denied Our revelations	Then as to ‘Ad, they were unjustly proud in the land, and said: Who is mightier than we in power? See they not that Allah Who created them is mightier than they in power? And they denied Our messages	As for [the people of] ‘a€d, they acted arrogantly in the earth unduly, and they said, ‘Who is more powerful than us?’ Did they not see that Allah, who created them, is more powerful than them? They used to impugn Our signs	c. 622 CE No direct report
16	فَأَرْسَلْنَا عَلَيْهِمْ رِيـٰ ا صَرْصَ ا فِىٓ أَيَّا نَّحِسَا لِّنُذِيقَهُمْ عَذَابَ ٱلْخِزْيِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَلَعَذَابُ ٱلْءَاخِرَةِ أَخْزَىٰ وَهُمْ لَا يُنصَرُونَ	So We sent against them a furious Wind through days of disaster, that We might give them a taste of a Penalty of humiliation in this life; but the Penalty of a Hereafter will be more humiliating still: and they will find no help	Therefor We let loose on them a raging wind in evil days, that We might make them taste the torment of disgrace in the life of the world. And verily the doom of the Hereafter will be more shameful, and they will not be helped	So We sent on them a curious wind in unlucky days that We might make them taste the chastisement of abasement in this world’s life. And the chastisement of the Hereafter is truly more abasing, and they will not be helped	so We unleashed upon them an icy gale during ill-fated days, that We might make them taste the punishment of disgrace in the life of the world. Yet the punishment of the Hereafter is surely more disgraceful, and they will not be helped	c. 622 CE No direct report
17	وَأَمَّا ثَمُودُ فَهَدَيْنَٰهُمْ فَ ٱسْتَحَبُّو ٱلْعَمَىٰ عَلَى ٱلْهُدَىٰ فَأَخَذَتْهُمْ صَٰعِقَةُ ٱلْعَذَابِ ٱلْهُونِ بِمَا كَانُو يَكْسِبُونَ	As to the Thamud, We gave them Guidance, but they preferred blindness (of heart) to Guidance: so the stunning Punishment of humiliation seized them, because of what they had earned	And as for Thamud, We gave them guidance, but they preferred blindness to the guidance, so the bolt of the doom of humiliation overtook them because of what they used to earn	And as for Thamud, We showed them the right way, but they preferred blindness to guidance, so the scourge of an abasing chastisement overtook them for what they had earned	As for [the people of] Thamud, We guided them, but they preferred blindness to guidance. So the bolt of a humiliating punishment seized them because of what they used to earn	c. 622 CE No direct report
18	وَنَجَّيْنَا ٱلَّذِينَ ءَامَنُو وَكَانُو يَتَّقُونَ	But We delivered those who believed and practised righteousness	And We delivered those who believed and used to keep their duty to Allah	And We delivered those who believed and kept their duty	And We delivered those who had faith and were Godwary	c. 622 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
19	وَيَوْمَ يُحْشَرُ أَعْدَآءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ	On the Day that the enemies of God will be gathered together to the Fire, they will be marched in ranks	And (make mention of) the day when the enemies of Allah are gathered unto the Fire, they are driven o	And the day when the enemies of Allah are gathered to the Fire, they will be formed into groups	The day when the enemies of Allah are marched out toward the Fire, and they shall be held in check	c. 622 CE No direct report
20	حَتَّىٰٓ إِذَا مَا جَآءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَٰرُهُمْ وَجُلُودُهُم بِمَا كَانُو يَعْمَلُونَ	At length, when they reach the (Fire), their hearing, their sight, and their skins will bear witness against them, as to (all) their deeds	Till, when they reach it, their ears and their eyes and their skins testify against them as to what they used to do	Until, when they come to it, their ears and their eyes and their skins will bear witness against them as to what they did	When they come to it, their hearing will bear witness against them and their sight and their skins concerning what they used to do	c. 622 CE No direct report
21	وَقَالُو لِجُلُودِهِمْ لِمَ شَهِدتُّمْ عَلَيْنَا قَالُوٓ أَنطَقَنَا ٱللَّهُ ٱلَّذِىٓ أَنطَقَ كُلَّ شَىْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ	They will say to their skins: "Why bear ye witness against us?" They will say: "God hath given us speech,- (He) Who giveth speech to everything: He created you for the first time, and unto Him were ye to return	And they say unto their skins: Why testify ye against us? They say: Allah hath given us speech Who giveth speech to all things, and Who created you at the first, and unto Whom ye are returned	And they will say to their skins: Why bear ye witness against us? They will say: Allah Who makes everything speak has made us speak, and He created you at first, and to Him you are returned	They will say to their skins, ‘Why did you bear witness against us?’ They will say, ‘We were given speech by Allah, who gave speech to all things. He created you the first time, and to Him you are being brought back	c. 622 CE No direct report
22	وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَآ أَبْصَٰرُكُمْ وَلَا جُلُودُكُمْ وَلَٰكِن ظَنَنتُمْ أَنَّ ٱللَّهَ لَا يَعْلَمُ كَثِيرًا مِّمَّا تَعْمَلُونَ	"Ye did not seek to hide yourselves, lest your hearing, your sight, and your skins should bear witness against you! But ye did think that God knew not many of the things that ye used to do	Ye did not hide yourselves lest your ears and your eyes and your skins should testify against you, but ye deemed that Allah knew not much of what ye did	And you did not cover yourselves lest your ears and your eyes and your skins should bear witness against you, but you thought that Allah knew not much of what you did	You did not use to conceal yourselves lest your hearing should bear witness against you, or [for that matter] your sight, or your skin, but you thought that Allah did not know most of what you did	c. 622 CE 1 note
23		"But this thought of yours which ye did entertain concerning your Lord, hath brought you to destruction, and (now) have ye become of those utterly lost!"	That, your thought which ye did think about your Lord, hath ruined you; and ye find yourselves (this day) among the lost	And that, your (evil) thought which you entertained about your Lord, ruined you, so have you become of the lost ones	That misjudgment that you entertained about your Lord ruined you. So you became losers.’	c. 622 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
24		If, then, they have patience, the Fire will be a home for them! and if they beg to be received into favour, into favour will they not (then) be received	And though they are resigned, yet the Fire is still their home; and if they ask for favour, yet they are not of those unto whom favour can be shown	Then if they are patient, the Fire is their abode. And if they ask for goodwill, they are not of those who are granted goodwill	Should they be patient, the Fire is their abode; and should they seek to propitiate, they will not be redeemed	c. 622 CE No direct report
25	وَقَيَّضْنَا لَهُمْ قُرَنَآءَ فَزَيَّنُو لَهُم مَّا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ لْقَوْلُ فِىٓ أُمَ قَدْ خَلَتْ مِن قَبْلِهِم مِّنَ لْجِنِّ وَ لْإِنسِ إِنَّهُمْ كَانُو خَٰسِرِينَ	And We have destined for them intimate companions (of like nature), who made alluring to them what was before them and behind them; and the sentence among the previous generations of Jinns and men, who have passed away, is proved against them; for they are utterly lost	And We assigned them comrades (in the world), who made their present and their past fairseeming unto them. And the Word concerning nations of the jinn and humankind who passed away before them hath effect for them. Lo! they were ever losers	And We have appointed for them comrades, so they make fair-seeming to them what is before them and what is behind them, and the word proved true against them among the nations of jinn and men that have passed away before them: they are surely losers	We have assigned them companions who make to seem decorous to them whatever is before them and whatever is behind them, and the word became due against them, as it did against the nations that passed away before them of jinn and humans. They were indeed losers	c. 622 CE No direct report
26	وَقَالَ لَّذِينَ كَفَرُو لَا تَسْمَعُو لِهَٰذَا لْقُرْءَانِ وَ لْغَوْ فِيهِ لَعَلَّكُمْ تَغْلِبُونَ	The Unbelievers say: "Listen not to this Qur'an, but talk at random in the midst of its (reading), that ye may gain the upper hand!"	Those who disbelieve say: Heed not this Qur'an, and drown the hearing of it; haply ye may conquer	And those who disbelieve say: Listen not to this Qur’an but make noise therein, perhaps you may overcome	The faithless say, ‘Do not listen to this Qur’a n and hoot it down so that you may prevail [over the Apostle].&rsquo	c. 622 CE No direct report
27	فَلَنُذِيقَنَّ لَّذِينَ كَفَرُو عَذَا ا شَدِيد�ا وَلَنَجْزِيَنَّهُمْ أَسْوَأَ لَّذِى كَانُو يَعْمَلُونَ	But We will certainly give the Unbelievers a taste of a severe Penalty, and We will requite them for the worst of their deeds	But verily We shall cause those who disbelieve to taste an awful doom, and verily We shall requite them the worst of what they used to do	So We shall certainly make those who disbelieve taste a severe chastisement, and We shall certainly requite them for the worst of what they did	We will surely make the faithless taste a severe punishment, and We will surely requite them by the worst of what they used to do	c. 622 CE No direct report
28	ذَٰلِكَ جَزَآءُ أَعْدَآءِ للَّهِ لنَّارُ لَهُمْ فِيهَا دَارُ لْخُلْدِ جَزَآ بِمَا كَانُو بِـَٔايَٰتِنَا يَجْحَدُونَ	Such is the requital of the enemies of God,- the Fire: therein will be for them the Eternal Home: a (fit) requital, for that	That is the reward of Allah's enemies: the Fire. Therein is their immortal home, payment forasmuch as they	That is the reward of Allah’s enemies -- the Fire. For them therein is the home to abide. A requital for their	That is the requital of the enemies of Allah —the Fire! In it they will have an everlasting abode, as a requital for their impugning Our signs	c. 622 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		they were wont to reject Our Sings	denied Our revelations	denying Our messages		
29		And the Unbelievers will say: "Our Lord! Show us those, among Jinns and men, who misled us: We shall crush them beneath our feet, so that they become the vilest (before all)."	And those who disbelieve will say: Our Lord! Show us those who beguiled us of the jinn and humankind. We will place them underneath our feet that they may be among the nethermost	And those who disbelieve will say: Our Lord, show us those who led us astray from among the jinn and the men that we may trample them under our feet, so that they may be of the lowest	The faithless will say, ‘Our Lord! Show us those who led us astray from among jinn and humans so that we may trample them under our feet, so that they may be among the lowermost!’	c. 622 CE No direct report
30	إِنَّ ٱلَّذِينَ قَالُو رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَٰمُو تَتَنَزَّلُ عَلَيْهِمُ ٱلْمَلَٰٓئِكَةُ أَلَّا تَخَافُو وَلَا تَحْزَنُو وَأَبْشِرُو بِٱلْجَنَّةِ ٱلَّتِى كُنتُمْ تُوعَدُونَ	In the case of those who say, "Our Lord is God", and, further, stand straight and steadfast, the angels descend on them (from time to time): "Fear ye not!" (they suggest), "Nor grieve! but receive the Glad Tidings of the Garden (of Bliss), the which ye were promised	Lo! those who say: Our Lord is Allah, and afterward are upright, the angels descend upon them, saying: Fear not nor grieve, but hear good tidings of the paradise which ye are promised	Those who say, Our Lord is Allah, then continue in the right way, the angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the Garden which you were promised	Indeed those who say, ‘Our Lord is Allah!’ and then remain steadfast, the angels descend upon them, [saying,] ‘Do not fear, nor be grieved! Receive the good news of the paradise which you have been promised	c. 622 CE No direct report
31	نَحْنُ أَوْلِيَآؤُكُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِىٓ أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ	"We are your protectors in this life and in the Hereafter: therein shall ye have all that your souls shall desire; therein shall ye have all that ye ask for!	We are your protecting friends in the life of the world and in the Hereafter. There ye will have (all) that your souls desire, and there ye will have (all) for which ye pray	We are your friends in this world’s life and in the Hereafter, and you have therein what your souls desire and you have therein what you ask for	We are your friends in the life of this world and in the Hereafter, and you will have in it whatever your souls desire, and you will have in it whatever you ask for	c. 622 CE No direct report
32	نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ	"A hospitable gift from one Oft-Forgiving, Most Merciful!"	A gift of welcome from One Forgiving, Merciful	A welcome gift from the Forgiving, the Merciful	as a hospitality from One all-forgiving, all-merciful.’	c. 622 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
33		Who is better in speech than one who calls (men) to God, works righteousness, and says, "I am of those who bow in Islam"	And who is better in speech than him who prayeth unto his Lord and doeth right, and saith: Lo! I am of those who are muslims (surrender unto Him)	And who is better in speech than one who calls to Allah and does good, and says: I am surely of those who submit	Who has a better call than him who summons to Allah and acts righteously and says, ‘Indeed I am one of the muslims’	c. 622 CE No direct report
34	وَلَا تَسْتَوِى ٱلْحَسَنَةُ وَلَا ٱلسَّيِّئَةُ ۚ ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ فَإِذَا ٱلَّذِى بَيْنَكَ وَبَيْنَهُۥ عَدَٰوَةٌ كَأَنَّهُۥ وَلِىٌّ حَمِيمٌ	Nor can goodness and Evil be equal. Repel (Evil) with what is better: Then will he between whom and thee was hatred become as it were thy friend and intimate	The good deed and the evil deed are not alike. Repel the evil deed with one which is better, then lo! he, between whom and thee there was enmity (will become) as though he was a bosom friend	And not alike are the good and the evil. Repel (evil) with what is best, when lo! he between whom and thee is enmity would be as if he were a warm friend	Good and evil [conduct] are not equal. Repel [evil] with what is best. [If you do so,] behold, he between whom and you was enmity, will be as though he were a sympathetic friend	c. 622 CE No direct report
35	وَمَا يُلَقَّىٰهَآ إِلَّا ٱلَّذِينَ صَبَرُوا۟ وَمَا يُلَقَّىٰهَآ إِلَّا ذُو حَظٍّ عَظِيمٍ	And no one will be granted such goodness except those who exercise patience and self-restraint,- none but persons of the greatest good fortune	But none is granted it save those who are steadfast, and none is granted it save the owner of great happiness	And none is granted it but those who are patient, and none is granted it but the owner of a mighty good fortune	But none is granted it except those who are patient, and none is granted it except the greatly endowed	c. 622 CE No direct report
36		And if (at any time) an incitement to discord is made to thee by the Evil One, seek refuge in God. He is the One Who hears and knows all things	And if a whisper from the devil reach thee (O Muhammad) then seek refuge in Allah. Lo! He is the Hearer, the Knower	And if a false imputation from the devil afflict thee, seek refuge in Allah. Surely He is the Hearing, the Knowing	Should a temptation from Satan disturb you, seek the protection of Allah. Indeed He is the All-hearing, the All-knowing	c. 622 CE No direct report
37	وَمِنْ ءَايَٰتِهِ ٱلَّيْلُ وَٱلنَّهَارُ وَٱلشَّمْسُ وَٱلْقَمَرُ ۚ لَا تَسْجُدُوا۟ لِلشَّمْسِ وَلَا لِلْقَمَرِ وَٱسْجُدُوا۟ لِلَّهِ ٱلَّذِى خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ	Among His Sings are the Night and the Day, and the Sun and the Moon. Adore not the sun and the moon, but adore God, Who created them, if it is Him ye wish to serve	And of His portents are the night and the day and the sun and the moon. Do not prostrate to the sun or the moon; but	And of His signs are the night and the day and the sun and the moon. Adore not the sun nor the moon, but adore Allah Who	Among His signs are the night and the day, and the sun and the moon. Do not prostrate to the sun, nor to the moon, but prostrate to Allah who created them, if it is Him that you worship	c. 622 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			prostrate to Allah Who created them, if it is in truth Him Whom ye worship	created them if He it is that you serve		
38		But is the (Unbelievers) are arrogant, (no matter): for in the presence of thy Lord are those who celebrate His praises by night and by day. And they never flag (nor feel themselves above it)	But if they are too proud - still those who are with thy Lord glorify Him night and day, and tire not	But if they are proud, yet those with thy Lord glorify Him night and day, and they tire not	But if they disdain [the worship of Allah], those who are near your Lord glorify Him night and day, and they are not wearied	c. 622 CE No direct report
39	وَمِنْ ءَايَٰتِهِۦٓ أَنَّكَ تَرَى ٱلْأَرْضَ خَٰشِعَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ ٱهْتَزَّتْ وَرَبَتْ إِنَّ ٱلَّذِىٓ أَحْيَاهَا لَمُحْىِ ٱلْمَوْتَىٰٓ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ	And among His Signs in this: thou seest the earth barren and desolate; but when We send down rain to it, it is stirred to life and yields increase. Truly, He Who gives life to the (dead) earth can surely give life to (men) who are dead. For He has power over all things	And of His portents (is this): that thou seest the earth lowly, but when We send down water thereon it thrilleth and groweth. Lo! He Who quickeneth it is verily the Quickener of the Dead. Lo! He is Able to do all things	And of His signs is this, that thou seest the earth still, but when We send down water thereon, it stirs and swells. He Who gives it life is surely the Giver of life to the dead. Surely He is Possessor of Power over all things	Among His signs is that you see the earth desolate; but when We send down water upon it, it stirs and swells. Indeed He who revives it is the reviver of the dead. Indeed He has power over all things	c. 622 CE No direct report
40	إِنَّ ٱلَّذِينَ يُلْحِدُونَ فِىٓ ءَايَٰتِنَا لَا يَخْفَوْنَ عَلَيْنَآ أَفَمَن يُلْقَىٰ فِى ٱلنَّارِ خَيْرٌ أَم مَّن يَأْتِىٓ ءَامِنًا يَوْمَ ٱلْقِيَٰمَةِ ٱعْمَلُوا۟ مَا شِئْتُمْ إِنَّهُۥ بِمَا تَعْمَلُونَ بَصِيرٌ	Those who pervert the Truth in Our Signs are not hidden from Us. Which is better?- he that is cast into the Fire, or he that comes safe through, on the Day of Judgment? Do what ye will: verily He seeth (clearly) all that ye do	Lo! those who distort Our revelations are not hid from Us. Is he who is hurled into the Fire better, or he who cometh secure on the Day of Resurrection? Do what ye will. Lo! He is Seer of what ye do	Those who distort Our messages are not hidden from Us. Is he then who is cast into the Fire better or he who comes safe on the day of Resurrection? Do what you like, surely He is Seer of what you do	Indeed those who commit sacrilege in Our signs are not hidden from Us. Is someone who is cast in the Fire better off, or someone who arrives safely on the Day of Resurrection? Act as you wish; indeed He sees best what you do	c. 622 CE No direct report
41	إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِٱلذِّكْرِ لَمَّا جَآءَهُمْ وَإِنَّهُۥ لَكِتَٰبٌ عَزِيزٌ	Those who reject the Message when it comes to them (are not hidden from Us). And indeed it	Lo! those who disbelieve in the Reminder when it cometh unto them	Those who disbelieve in the Reminder when it comes to them, and	Indeed those who defy the Reminder when it comes to them. . . . Indeed it is an august Book	c. 622 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		is a Book of exalted power	(are guilty), for lo! it is an unassailable Scripture	surely it is an Invincible Book		direct report
42	لَّا يَأْتِيهِ ٱلْبَٰطِلُ مِ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ	No falsehood can approach it from before or behind it: It is sent down by One Full of Wisdom, Worthy of all Praise	Falsehood cannot come at it from before it or from behind it. (It is) a revelation from the Wise, the Owner of Praise	Falsehood cannot come at it from before or behind it: a revelation from the Wise, the Praised One	falsehood cannot approach it, from before it nor from behind it, a [gradually] sent down [revelation] from One all-wise, all-laudable	c. 622 CE No direct report
43	مَّا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِن قَبْلِكَ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ	Nothing is said to thee that was not said to the apostles before thee: that thy lord has at his Command (all) forgiveness as well as a most Grievous Penalty	Naught is said unto thee (Muhammad) save what was said unto the messengers before thee. Lo! thy Lord is owner of forgiveness, and owner (also) of dire punishment	Naught is said to thee but what was said to messengers before thee. Surely thy Lord is the Lord of Forgiveness and the Lord of painful Retribution	Nothing is said to you except what has already been said [earlier] to the apostles before you. Indeed your Lord is forgiving and One who metes out a painful retribution	c. 622 CE No direct report
44	وَلَوْ جَعَلْنَٰهُ قُرْءَانًا أَعْجَمِيًّا لَّقَالُوا۟ لَوْلَا فُصِّلَتْ ءَايَٰتُهُۥٓ ءَا۬عْجَمِىٌّ وَعَرَبِىٌّ قُلْ هُوَ لِلَّذِينَ ءَامَنُوا۟ هُدًى وَشِفَآءٌ وَٱلَّذِينَ لَا يُؤْمِنُونَ فِىٓ ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُو۟لَٰٓئِكَ يُنَادَوْنَ مِن مَّكَانٍۭ بَعِيدٍ	Had We sent this as a Qur'an (in the language) other than Arabic, they would have said: "Why are not its verses explained in detail? What! (a Book) not in Arabic and (a Messenger an Arab? " Say: "It is a Guide and a Healing to those who believe ; and for those who believe not, there is a deafness in their ears, and it is blindness in their (eyes): They are (as it were) being called from a place far distant!"	And if We had appointed it a Lecture in a foreign tongue they would assuredly have said: If only its verses were expounded (so that we might understand)? What! A foreign tongue and an Arab? - Say unto them (O Muhammad): For those who believe it is a guidance and a healing; and as for those who disbelieve, there is a deafness in their ears, and it is blindness for them. Such are called to from afar	And if We had made it a Qur’an in a foreign tongue, they would have said: Why have not its messages been made clear? What! a foreign (tongue) and an Arab! Say: It is to those who believe a guidance and a healing, and those who believe not, there is a deafness in their ears and it is obscure to them. These are called to from a place afar	Had We made it a non-Arabic Qur’a n, they would have surely said, ‘Why have not its signs been articulated? ’ ‘What! A non-Arabian [scripture] and an Arabian [prophet]!? ’ Say, ‘For those who have faith, it is a guidance and healing; but as for those who are faithless, there is a deafness in their ears and it is lost to their sight.’ They are [as if they were] called from a distant place	c. 622 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
45	وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ فَٱخْتُلِفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِىَ بَيْنَهُمْ وَإِنَّهُمْ لَفِى شَكٍّ مِّنْهُ مُرِيبٍ	We certainly gave Moses the Book aforetime: but disputes arose therein. Had it not been for a Word that went forth before from thy Lord, (their differences) would have been settled between them: but they remained in suspicious disquieting doub t thereon	And We verily gave Moses the Scripture, but there hath been dispute concerning it; and but for a Word that had already gone forth from thy Lord, it would ere now have been judged between them; but lo! they are in hopeless doubt concerning it	And indeed We gave Moses the Book, but differences arose therein. And had not a word already gone forth from thy Lord, judgment would have been given between them. And surely they are in a disquieting doubt about it	Certainly We gave Moses the Book, but differences arose about it; and were it not for a prior decree of your Lord, judgement would have been made between them, for they are indeed in grave doubt concerning it	c. 622 CE No direct report
46	مَّنْ عَمِلَ صَٰلِحًا فَلِنَفْسِهِۦ وَمَنْ أَسَآءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَّٰمٍ لِّلْعَبِيدِ	Whoever works righteousness benefits his own soul; whoever works evil, it is against his own soul: nor is thy Lord ever unjust (in the least) to His Servants	Whoso doeth right it is for his soul, and whoso doeth wrong it is against it. And thy Lord is not at all a tyrant to His slaves	Whoever does good, it is for his own soul; and whoever does evil, it is against it. And thy Lord is not in the least unjust to the servants	Whoever acts righteously, it is for his own soul, and whoever does evil, it is to its detriment, and your Lord is not tyrannical to the servants	c. 622 CE No direct report
47	إِلَيْهِ يُرَدُّ عِلْمُ ٱلسَّاعَةِ وَمَا تَخْرُجُ مِن ثَمَرَٰتٍ مِّنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِۦ وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَآءِى قَالُوٓا ءَاذَنَّٰكَ مَا مِنَّا مِن شَهِيدٍ	To Him is referred the Knowledge of the Hour (of Judgment: He knows all): No date-fruit comes out of its sheath, nor does a female conceive (within her womb) nor bring forth the Day that (God) will propound to them the (question), "Where are t he partners (ye attributed to Me?" They will say, "We do assure thee not one of us can bear witness!"	Unto Him is referred (all) knowledge of the Hour. And no fruits burst forth from their sheaths, and no female carrieth or bringeth forth but with His knowledge. And on the day when He calleth unto them: Where are now My partners? they will say: We confess unto Thee, not one of us is a witness (for them)	To Him is referred the knowledge of the Hour. And no fruit comes forth from its coverings, nor does a female bear or bring forth but with His knowledge. And on the day when He calls out to them: Where are My associates? they will say: We declare to Thee, not one of us can bear witness	On Him devolves the knowledge of the Hour, and no fruit emerges from its covering and no female conceives or delivers except with His knowledge. On the day when He will call out to them, ‘Where are My partners?’ They will say, ‘We have apprised You that there is no witness amongst us.’	c. 622 CE No direct report
48	وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَدْعُونَ مِن قَبْلُ وَظَنُّوا۟ مَا لَهُم مِّن مَّحِيصٍ	The (deities) they used to invoke aforetime will leave them in the lurch, and they will perceive that they have no way of escape	And those to whom they used to cry of old have failed them, and they perceive they have no place of refuge	And those whom they called upon before will fail them, and they will know that they cannot escape	What they used to invoke before has forsaken them, and they know there is no escape for them	c. 622 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
49	لَّا يَسْـَٔمُ ٱلْإِنسَٰنُ مِن دُعَآءِ ٱلْخَيْرِ وَإِن مَّسَّهُ ٱلشَّرُّ فَيَـُٔوسٌ قَنُوطٌ	Man does not weary of asking for good (things), but if ill touches him, he gives up all hope (and) is lost in despair	Man tireth not of praying for good, and if ill toucheth him, then he is disheartened, desperate	Man tires not of praying for good, but, if evil touch him, he is despairing, hopeless	Man is never wearied of supplicating for good, and should any ill befall him, he becomes hopeless, despondent	c. 622 CE No direct report
50	وَلَئِنْ أَذَقْنَٰهُ رَحْمَةً مِّنَّا مِنۢ بَعْدِ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ هَٰذَا لِى وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةً وَلَئِن رُّجِعْتُ إِلَىٰ رَبِّىٓ إِنَّ لِى عِندَهُۥ لَلْحُسْنَىٰ فَلَنُنَبِّئَنَّ ٱلَّذِينَ كَفَرُوا۟ بِمَا عَمِلُوا۟ وَلَنُذِيقَنَّهُم مِّنْ عَذَابٍ غَلِيظٍ	When we give him a taste of some Mercy from Ourselves, after some adversity has touched him, he is sure to say, "This is due to my (merit): I think not that the Hour (of Judgment) will (ever) be established; but if I am brought back to my Lor d, I have (much) good (stored) in His sight!" But We will show the Unbelievers the truth of all that they did, and We shall give them the taste of a severe Penalty	And verily, if We cause him to taste mercy after some hurt that hath touched him, he will say: This is my own; and I deem not that the Hour will ever rise, and if I am brought back to my Lord, I surely shall be better off with Him - But We verily shall tell those who disbelieve (all) that they did, and We verily shall make them taste hard punishment	And if We make him taste mercy from Us after distress has touched him, he says: This is due to me, and I think not that the Hour will come to pass; and if I am sent back to my Lord, I shall have sure good with Him. So We shall certainly inform those who disbelieve of what they do, and We shall make them taste of hard chastisement	And if We let him have a taste of Our mercy after distress has befallen him, he will surely say, ‘This is my due! I do not think the Hour will ever set in, and in case I am returned to my Lord, I will indeed have the best [reward] with Him.’ But We will surely inform the faithless about what they have done, and will surely make them taste a harsh punishment	c. 622 CE No direct report
51	وَإِذَآ أَنْعَمْنَا عَلَى ٱلْإِنسَٰنِ أَعْرَضَ وَنَـَٔا بِجَانِبِهِۦ وَإِذَا مَسَّهُ ٱلشَّرُّ فَذُو دُعَآءٍ عَرِيضٍ	When We bestow favours on man, he turns away, and gets himself remote on his side (instead of coming to Us); and when evil seizes him, (he comes) full of prolonged prayer	When We show favour unto man, he withdraweth and turneth aside, but when ill toucheth him then he aboundeth in prayer	And when We show favour to man, he turns away and withdraws himself; but when evil touches him, he is full of lengthy supplications	When We bless man, he is disregardful and turns aside; but when an ill befalls him, he makes protracted supplications	c. 622 CE No direct report
52	قُلْ أَرَءَيْتُمْ إِن كَانَ مِنْ عِندِ ٱللَّهِ ثُمَّ كَفَرْتُم بِهِۦ مَنْ أَضَلُّ مِمَّنْ هُوَ فِى شِقَاقٍۭ بَعِيدٍ	Say: "See ye if the (Revelation) is (really) from God, and yet do ye reject it? Who is more astray than one who is in a schism far (from any purpose)?"	Bethink you: If it is from Allah and ye reject it - Who is further astray than one who is at open feud (with Allah)	Say: See you, if it is from Allah, then you disbelieve in it, who is in greater error than he who is in opposition far away	Say, ‘Tell me, if it is from Allah and you disbelieve in it, who will be more astray than someone who is in extreme defiance.’	c. 622 CE No direct report
53	سَنُرِيهِمْ ءَايَٰتِنَا فِى ٱلْءَافَاقِ وَفِىٓ أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ	Soon will We show them our Signs in the (furthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this	We shall show them Our portents on the horizons and within themselves until it will be manifest	We will soon show them Our signs in farthest regions and among their own people, until it is quite clear to them	Soon We shall show them Our signs in the horizons and in their own souls until it becomes clear to them that He is the Real. Is it not	c. 622 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		is the Truth. Is it not enough that thy Lord doth witness all things	unto them that it is the Truth. Doth not thy Lord suffice, since He is Witness over all things	that it is the Truth. Is it not enough that thy Lord is a Witness over all things	sufficient that your Lord is witness to all things	
54	أَلَآ إِنَّهُمْ فِى مِرْيَةٍ مِّن لِّقَآءِ رَبِّهِمْ ۗ أَلَآ إِنَّهُۥ بِكُلِّ شَىْءٍ مُّحِيطٌۢ	Ah indeed! Are they in doubt concerning the Meeting with their Lord? Ah indeed! It is He that doth encompass all things	How! Are they still in doubt about the meeting with their Lord? Lo! Is not He surrounding all things	Now surely they are in doubt as to the meeting with their Lord. Lo! He surely encompasses all things	Look! They are indeed in doubt about the encounter with their Lord! Look! He indeed comprehends all things	c. 622 CE No direct report

Direct context · Ayah 22 · c. 622 CE

Asbab al-Nuzul dataset · ungraded

عَنْ عَبْدِ اللهِ رضي الله عنه قَالَ: اجْتَمَعَ عِنْدَ الْبَيْتِ قُرَشِيَّانِ وَثَقَفِيٌّ، أَوْ ثَقَفِيَّانِ وَقُرَشِيٌّ، كَثِيرَةٌ شَحْمُ بُطُونِهِمْ قَلِيلَةٌ فِقْهُ قُلُوبِهِمْ، فَقَالَ أَحَدُهُمْ: أَتَرَوْنَ أَنَّ اللهَ يَسْمَعُ مَا نَقُولُ؟ قَالَ الْآخَرُ: يَسْمَعُ إِنْ جَهَرْنَا، وَلَا يَسْمَعُ إِنْ أَخْفَيْنَا. وَقَالَ الْآخَرُ: إِنْ كَانَ يَسْمَعُ إِذَا جَهَرْنَا فَإِنَّهُ يَسْمَعُ إِذَا أَخْفَيْنَا، فَأَنْزَلَ اللهُ عز و جل: { وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَآ أَبْصَـٰرُكُمْ وَلَا جُلُودُكُمْ } الْآيَةَ. اللفظ للبخاري.

Islamic: Asbāb al-nuzūl on Qurʾān 41:22

APA: Asbāb al-nuzūl tradition (n.d.). (41:22).

42. Ash-Shuraa — The Consultation الشورى

Revelation order #62 · c. 622 CE · Makkah · 53 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ حمٓ	Ha-Mi	Ha. Mim	Beneficent God	á¸¤a , Ma«m	c. 622 CE No direct report
2	عٓسٓقٓ	'Ain. Sin. Qaf	A'in. Sin. Qaf	Knowing, Hearing, Powerful God	‘Ayn, Sa«n, Qa f	c. 622 CE No direct report
3		Thus doth (He) send inspiration to thee as (He did) to those before thee,- God, Exalted in Power, Full of Wisdom	Thus Allah the Mighty, the Knower inspireth thee (Muhammad) as (He inspired) those before thee	Thus does Allah, the Mighty, the Wise, reveal to thee, and (He revealed) to those before thee	Thus does He reveal to you and to those who were before you, Allah, the All-mighty, the All-wise	c. 622 CE No direct report
4		To Him belongs all that is in the heavens and on earth: and He is Most High, Most Great	Unto Him belongeth all that is in the heavens and all that is in the earth, and He is the Sublime, the Tremendous	To Him belongs whatever is in the heavens and whatever is in the earth; and He is the High, the Great	to Him belongs whatever is in the heavens and whatever is in the earth, and He is the All-exalted, the All-supreme	c. 622 CE No direct report
5		The heavens are almost rent asunder from above them (by His Glory): and the angels celebrate the Praises of their Lord, and pray for forgiveness for (all) beings on earth: Behold! Verily God is He, the Oft-Forgiving, Most Merciful	Almost might the heavens above be rent asunder while the angels hymn the praise of their Lord and ask forgiveness for those on the earth. Lo! Allah, He is the Forgiver, the Merciful	The heavens may almost be rent asunder above them, while the angels celebrate the praise of their Lord and ask forgiveness for those on earth. Now surely Allah is the Forgiving, the Merciful	The heavens are about to be rent apart from above them, while the angels celebrate the praise of their Lord and plead for forgiveness for those on the earth. Look! Allah is indeed the All-forgiving, the All-merciful	c. 622 CE No direct report
6	وَالَّذِينَ اتَّخَذُوا مِن دُونِهِ أَوْلِيَآءَ اللَّهُ حَفِيظٌ عَلَيْهِمْ وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ	And those who take as protectors others besides Him,- God doth watch over them; and thou art	And as for those who choose protecting friends beside Him, Allah is Warden over them, and thou art	And those who take protectors besides Him -- Allah watches over them; and	As for those who have taken guardians besides Him, Allah is watchful over them, and it is not your duty to watch over them	c. 622 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		not the disposer of their affairs	in no wise a guardian over them	thou hast not charge over them		
7		Thus have We sent by inspiration to thee an Arabic Qur'an: that thou mayest warn the Mother of Cities and all around her,- and warn (them) of the Day of Assembly, of which there is no doubt: (when) some will be in the Garden, and some in the B lazing Fire	And thus We have inspired in thee a Lecture in Arabic, that thou mayst warn the mother-town and those around it, and mayst warn of a day of assembling whereof there is no doubt. A host will be in the Garden, and a host of them in the Flame	And thus have We revealed to thee an Arabic Qur’an, that thou mayest warn the mother-town and those around it, and give warning of the day of Gathering, wherein is no doubt a party will be in the Garden and (another) party in the burning Fire	Thus have We revealed to you an Arabic Qur’a n that you may warn [the people of] the Mother of the Towns and those around it, and warn [them] of the Day of Gathering, in which there is no doubt, [whereupon] a part [of mankind] will be in paradise and a part will be in the Blaze	c. 622 CE No direct report
8	وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَهُمْ أُمَّةً وَٰحِدَةً وَلَٰكِن يُدْخِلُ مَن يَشَآءُ فِى رَحْمَتِهِۦ وَٱلظَّٰلِمُونَ مَا لَهُم مِّن وَلِىٍّ وَلَا نَصِيرٍ	If God had so willed, He could have made them a single people; but He admits whom He will to His Mercy; and the Wrong-doers will have no protector nor helper	Had Allah willed, He could have made them one community, but Allah bringeth whom He will into His mercy. And the wrong-doers have no friend nor helper	And if Allah had pleased, He would surely have made them a single nation, but He admits whom He pleases to His mercy. And the wrongdoers have no protector nor helper	Had Allah wished, He would have surely made them one community; but He admits whomever He wishes into His mercy, and the wrongdoers do not have any guardian or helper	c. 622 CE No direct report
9	أَمِ ٱتَّخَذُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ فَٱللَّهُ هُوَ ٱلْوَلِىُّ وَهُوَ يُحْىِ ٱلْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ	What! Have they taken (for worship) protectors besides Him? But it is God,- He is the Protector, and it is He Who gives life to the dead: It is He Who has power over all things	Or have they chosen protecting friends besides Him? But Allah, He (alone) is the Protecting Friend. He quickeneth the dead, and He is Able to do all things	Or have they taken protectors besides Him? But Allah is the Protector, and He gives life to the dead, and He is Possessor of power over all things	Have they taken guardians besides Him? [Say,] ‘It is Allah who is the Guardian, and He revives the dead, and He has power over all things	c. 622 CE No direct report
10	وَمَا ٱخْتَلَفْتُمْ فِيهِ مِن شَىْءٍ فَحُكْمُهُۥٓ إِلَى ٱللَّهِ ذَٰلِكُمُ ٱللَّهُ رَبِّى عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ	Whatever it be wherein ye differ, the decision thereof is with God: such is God my Lord: In Him I trust, and to Him I turn	And in whatsoever ye differ, the verdict therein belongeth to Allah. Such is my Lord, in Whom I put my	And in whatever you differ, the judgment thereof is with Allah. That is Allah, my Lord; on Him I rely, and to Him I turn	Whatever thing you may differ about, its judgement is with Allah. That is Allah, my Lord. In Him I have put my trust, and to Him I turn penitently	c. 622 CE No direct report

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			trust, and unto Whom I turn			
11		(He is) the Creator of the heavens and the earth: He has made for you pairs from among yourselves, and pairs among cattle: by this means does He multiply you: there is nothing whatever like unto Him, and He is the One that hears and sees (all things)	The Creator of the heavens and the earth. He hath made for you pairs of yourselves, and of the cattle also pairs, whereby He multiplieth you. Naught is as His likeness; and He is the Hearer, the Seer	The Originator of the heavens and the earth. He has made for you pairs from among yourselves, and pairs of the cattle, too, multiplying you thereby. Nothing is like Him; and He is the Hearing, the Seeing	The originator of the heavens and the earth, He made for you mates from your own selves, and mates of the cattle, by which means He multiplies you. Nothing is like Him, and He is the All-hearing, the All-seeing	c. 622 CE No direct report
12	لَهُۥ مَقَالِيدُ لسَّمَٰوَٰتِ وَ لْأَرْضِ يَبْسُطُ لرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ إِنَّهُۥ بِكُلِّ شَىْءٍ عَلِيمٌ	To Him belong the keys of the heavens and the earth: He enlarges and restricts. The Sustenance to whom He will: for He knows full well all things	His are the keys of the heavens and the earth. He enlargeth providence for whom He will and straiteneth (it for whom He will). Lo! He is Knower of all things	His are the treasures of the heavens and the earth -- He amplifies and straitens subsistence for whom He pleases. Surely He is Knower of all things	To Him belong the keys of the heavens and the earth: He expands the provision for whomever He wishes, and tightens it [for whomever He wishes]. Indeed He has knowledge of all things.’	c. 622 CE No direct report
13	شَرَعَ لَكُم مِّنَ لدِّينِ مَا وَصَّىٰ بِهِۦ نُو ا وَ لَّذِىٓ أَوْحَيْنَآ إِلَيْكَ وَمَا وَصَّيْنَا بِهِۦٓ إِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَىٰٓ أَنْ أَقِيمُو لدِّينَ وَلَا تَتَفَرَّقُو فِيهِ كَبُرَ عَلَى لْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ للَّهُ يَجْتَبِىٓ إِلَيْهِ مَن يَشَآءُ وَيَهْدِىٓ إِلَيْهِ مَن يُنِيبُ	The same religion has He established for you as that which He enjoined on Noah - the which We have sent by inspiration to thee - and that which We enjoined on Abraham, Moses, and Jesus: Namely, that ye should remain steadfast in religion, and make no divisions therein: to those	He hath ordained for you that religion which He commended unto Noah, and that which We inspire in thee (Muhammad), and that which We commended unto Abraham and Moses and Jesus, saying: Establish the religion, and be not divided therein. Dreadful for the idolaters is	He has made plain to you the religion which He enjoined upon Noah and We have revealed to thee, and which We enjoined on Abraham and Moses and Jesus -- to establish religion and not to be divided therein. Hard for the polytheists is that to which thou callest them. Allah chooses for	He has prescribed for you the religion which He had enjoined upon Noah and which We have [also] revealed to you, and which We had enjoined upon Abraham, Moses and Jesus, declaring, ‘Maintain the religion, and do not be divided in it.’ Hard on the polytheists is that to which you summon them. Allah chooses for it whomever He wishes and He guides to it whomever returns penitently	c. 622 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		who worship other things than God, hard is the (way) to which thou callest them. God chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him)	that unto which thou callest them. Allah chooseth for Himself whom He will, and guideth unto Himself him who turneth (toward Him)	Himself whom He pleases, and guides to Himself him who turns (to Him)		
14	وَمَا تَفَرَّقُوٓ إِلَّا مِ بَعْدِ مَا جَآءَهُمُ لْعِلْمُ بَغْ ا بَيْنَهُمْ وَلَوْلَا كَلِمَ سَبَقَتْ مِن رَّبِّكَ إِلَىٰٓ أَجَ مُّسَ ى لَّقُضِىَ بَيْنَهُمْ وَإِنَّ لَّذِينَ أُورِثُو لْكِتَٰبَ مِ بَعْدِهِمْ لَفِى شَ مِّنْهُ مُرِيبٍ	And they became divided only after Knowledge reached them,- through selfish envy as between themselves. Had it not been for a Word that went forth before from thy Lord, (tending) to a Term appointed, the matter would have been settled between them: But truly those who have inherited the Book after them are in suspicious (disquieting) doubt concerning it	And they were not divided until after the knowledge came unto them, through rivalry among themselves; and had it not been for a Word that had already gone forth from thy Lord for an appointed term, it surely had been judged between them. And those who were made to inherit the Scripture after them are verily in hopeless doubt concerning it	And they were not divided until after knowledge had come to them, out of envy among themselves. And had not a word gone forth from thy Lord for an appointed term, the matter would surely have been judged between them. And those who were made to inherit the Book after them are surely in disquieting doubt about it	They did not divide [into sects] except after the knowledge had come to them, out of envy among themselves; and were it not for a prior decree of your Lord [granting them reprieve] until a specified time, decision would have been made between them. Indeed those who were made heirs to the Book after them are surely in grave doubt concerning it	c. 622 CE No direct report
15		Now then, for that (reason), call (them to the Faith), and stand steadfast as thou art commanded, nor follow thou their vain desires; but say: "I believe in the Book which God has sent down; and I am commanded to judge justly between you. God is our Lord and	Unto this, then, summon (O Muhammad). And be thou upright as thou art commanded, and follow not their lusts, but say: I believe in whatever scripture Allah hath sent down, and I am commanded to be just among you. Allah is our Lord and your Lord.	To this then go on inviting, and be steadfast as thou art commanded, and follow not their low desires, and say: I believe in what Allah has revealed of the Book, and I am commanded to do justice between you. Allah is our Lord and your Lord. For us are our deeds; and for	So summon to this [unity of religion], and be steadfast, just as you have been commanded, and do not follow their desires, and say, ‘I believe in whatever Book Allah has sent down. I have been commanded to do justice among you. Allah is our Lord and your Lord. Our deeds belong to us and your deeds belong to you. There is no argument between us and you. Allah will bring us	c. 622 CE No direct report

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		your Lord: for us (is the responsibility for) our deeds, and for you for your deeds. There is no contention between us and you. God will bring us together, and to Him is (our) Final Goal	Unto us our works and unto you your works; no argument between us and you. Allah will bring us together, and unto Him is the journeying	you your deeds. There is no contention between us and you. Allah will gather us together, and to Him is the eventual coming	together and toward Him is the destination.’	
16	وَ لَّذِينَ يُحَآجُّونَ فِى لَّهِ مِ بَعْدِ مَا سْتُجِيبَ لَهُ حُجَّتُهُمْ دَاحِضَةٌ عِندَ رَبِّهِمْ وَعَلَيْهِمْ غَضَ وَلَهُمْ عَذَا شَدِيدٌ	But those who dispute concerning God after He has been accepted,- futile is their dispute in the Sight of their Lord: on them will be a Penalty terrible	And those who argue concerning Allah after He hath been acknowledged, their argument hath no weight with their Lord, and wrath is upon them and theirs will be an awful doom	And those who dispute about Allah after obedience has been rendered to Him, their plea is null with their Lord, and upon them is wrath, and for them is severe chastisement	Those who argue concerning Allah, after His call has been answered, their argument stands refuted with their Lord, and upon them shall be [His]wrath, and there is a severe punishment for them	c. 622 CE No direct report
17	للَّهُ لَّذِىٓ أَنزَلَ لْكِتَٰبَ بِ لْحَقِّ وَ لْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ لسَّاعَةَ قَرِيبٌ	It is God Who has sent down the Book in Truth, and the Balance (by which to weigh conduct). And what will make thee realise that perhaps the Hour is close at hand	Allah it is Who hath revealed the Scripture with truth, and the Balance. How canst thou know? It may be that the Hour is nigh	Allah is He Who revealed the Book with truth, and the Balance; and what will make thee know that perhaps the Hour is nigh	It is Allah who has sent down the Book with the truth and [He has sent down] the Balance. What do you know —maybe the Hour is near	c. 622 CE No direct report
18	يَسْتَعْجِلُ بِهَا لَّذِينَ لَا يُؤْمِنُونَ بِهَا وَ لَّذِينَ ءَامَنُو مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا لْحَقُّ أَلَآ إِنَّ لَّذِينَ يُمَارُونَ فِى لسَّاعَةِ لَفِى ضَلَٰلٍۢ بَعِيدٍ	Only those wish to hasten it who believe not in it: those who believe hold it in awe, and know that it is the Truth. Behold, verily those that dispute concerning the Hour are far astray	Those who believe not therein seek to hasten it, while those who believe are fearful of it and know that it is the Truth. Are not they who dispute, in doubt concerning the Hour, far astray	Those who believe not in it would hasten it on, and those who believe are in fear from it, and they know that it is the Truth. Now surely those who dispute concerning the Hour are far astray	Those who do not believe in it ask [you] to hasten it, but those who have faith are apprehensive of it, and know that it is true. Look! Indeed those who are in doubt about the Hour are surely in extreme error	c. 622 CE No direct report
19		Gracious is God to His servants: He	Allah is gracious unto His slaves. He	Allah is Benignant to His servants; He	Allah is all-attentive to His servants. He provides for	c. 622 CE

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		gives Sustenance to whom He pleases: and He has power and can carry out His Will	provideth for whom He will. And He is the Strong, the Mighty	gives sustenance to whom He pleases; and He is the Strong, the Mighty	whomever He wishes, and He is the All-strong, the All-mighty	No direct report
20	مَن كَانَ يُرِيدُ حَرْثَ لْءَاخِرَةِ نَزِدْ لَهُ فِى حَرْثِهِ وَمَن كَانَ يُرِيدُ حَرْثَ لدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِى لْءَاخِرَةِ مِن نَّصِيبٍ	To any that desires the tilth of the Hereafter, We give increase in his tilth, and to any that desires the tilth of this world, We grant somewhat thereof, but he has no share or lot in the Hereafter	Whoso desireth the harvest of the Hereafter, We give him increase in its harvest. And whoso desireth the harvest of the world, We give him thereof, and he hath no portion in the Hereafter	Whoso desires the tilth of the Hereafter, We give him increase in his tilth; and whoso desires the tilth of this world, We give him thereof; and he has no portion in the Hereafter	Whoever desires the tillage of the Hereafter, We will enhance for him his tillage, and whoever desires the tillage of the world, We will give it to him, but he will have no share in the Hereafter	c. 622 CE No direct report
21	أَمْ لَهُمْ شُرَكَٰٓؤُا شَرَعُوا لَهُم مِّنَ لدِّينِ مَا لَمْ يَأْذَن بِهِ للَّهُ وَلَوْلَا كَلِمَةُ لْفَصْلِ لَقُضِىَ بَيْنَهُمْ وَإِنَّ لظَّٰلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ	What! have they partners (in godhead), who have established for them some religion without the permission of God? Had it not been for the Decree of Judgment, the matter would have been decided between them (at once). But verily the Wrong- doers will have a grievous Penalty	Or have they partners (of Allah) who have made lawful for them in religion that which Allah allowed not? And but for a decisive word (gone forth already), it would have been judged between them. Lo! for wrong-doers is a painful doom	Or have they associates who have prescribed for them any religion that Allah does not sanction? And were it not for the word of judgment, it would have been decided between them. And surely for the wrongdoers is a painful chastisement	Do they have partners [besides Allah] who have ordained for them a religion which has not been permitted by Allah? Had it not been for the conclusive word, decision would have been made between them. For the wrongdoers there is indeed a painful punishment	c. 622 CE No direct report
22		Thou wilt see the Wrong-doers in fear on account of what they have earned, and (the burden of) that must (necessarily) fall on them. But those who believe and work righteous deeds will be in the luxuriant meads of the Gardens: they shall have, before	Thou seest the wrong-doers fearful of that which they have earned, and it will surely befall them, while those who believe and do good works (will be) in flowering meadows of the Gardens, having what they wish from their Lord.	Thou seest the unjust fearing on account of what they have earned, and it must befall them. And those who believe and do good are in the meadows of the Gardens -- they have what they please with their Lord. That is the great grace	You will see the wrongdoers apprehensive because of what they have earned, while it is about to befall them; but those who have faith and do righteous deeds will be in the gardens of paradise: they will have whatever they wish near their Lord. That is the greatest grace	c. 622 CE No direct report

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		their Lord, all that they wish for. That will indeed be the magnificent Bounty (of God)	This is the great preferment			
23	ذَٰلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ قُل لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَن يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ	That is (the Bounty) whereof God gives Glad Tidings to His Servants who believe and do righteous deeds. Say: "No reward do I ask of you for this except the love of those near of kin." And if any one earns any good, We shall give him an increas e of good in respect thereof: for God is Oft-Forgiving, Most Ready to appreciate (service)	This it is which Allah announceth unto His bondmen who believe and do good works. Say (O Muhammad, unto mankind): I ask of you no fee therefor, save lovingkindness among kinsfolk. And whoso scoreth a good deed We add unto its good for him. Lo! Allah is Forgiving, Responsive	This it is of which Allah gives the goods news to His servants, who believe and do good. Say: I ask of you naught in return for it but love for relatives. And whoever earns good, We give him more of good therein. Surely Allah is Forgiving, Grateful	That is the good news Allah gives to His servants who have faith and do righteous deeds! Say, ‘I do not ask you any reward for it except love of [my] relatives.’ Whoever performs a good deed, We shall enhance for him its goodness. Indeed Allah is all-forgiving, all-appreciative	c. 622 CE No direct report
24		What! Do they say, "He has forged a falsehood against God"? But if God willed, He could seal up thy heart. And God blots out Vanity, and proves the Truth by His Words. For He knows well the secrets of all hearts	Or say they: He hath invented a lie concerning Allah? If Allah willed, He could have sealed thy heart (against them). And Allah will wipe out the lie and will vindicate the truth by His words. Lo! He is Aware of what is hidden in the breasts (of men)	Or say they: He has forged a lie against Allah? So, if Allah please, He would seal thy heart (against them). And Allah blots out the falsehood and confirms the Truth with His words. Surely He is Knower of what is in the breasts	Do they say, ‘He has fabricated a lie against Allah’? If so, should Allah wish He would set a seal on your heart, and Allah will efface the falsehood and confirm the truth with His words. Indeed He knows well what is in the breasts	c. 622 CE No direct report
25	وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ	He is the One that accepts repentance from His Servants and forgives sins: and He knows all that ye do	And He it is Who accepteth repentance from His bondmen, and pardoneth the evil deeds, and	And He it is Who accepts repentance from his servants and pardons evil deeds, and He knows what you do	It is He who accepts the repentance of His servants, and excuses their misdeeds and knows what you do	c. 622 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			knoweth what ye do			
26	وَيَسْتَجِيبُ ٱلَّذِينَ ءَامَنُو وَعَمِلُو ٱلصَّٰلِحَٰتِ وَيَزِيدُهُم مِّن فَضْلِهِۦ وَ ٱلْكَٰفِرُونَ لَهُمْ عَذَا شَدِيدٌ	And He listens to those who believe and do deeds of righteousness, and gives them increase of His Bounty: but for the Unbelievers their is a terrible Penalty	And accepteth those who do good works, and giveth increase unto them of His bounty. And as for disbelievers, theirs will be an awful doom	And He answers those who believe and do good deeds, and gives them more out of His grace. And for the disbelievers is a severe chastisement	And He answers those who have faith and do righteous deeds and enhances them out of His grace. But as for the faithless, there is a severe punishment for them	c. 622 CE No direct report
27	وَلَوْ بَسَطَ ٱللَّهُ ٱلرِّزْقَ لِعِبَادِهِۦ لَبَغَوْ فِى ٱلْأَرْضِ وَلَٰكِن يُنَزِّلُ بِقَدَ مَّا يَشَآءُ إِنَّهُۥ بِعِبَادِهِۦ خَبِيرُۢ بَصِيرٌ	If God were to enlarge the provision for His Servants, they would indeed transgress beyond all bounds through the earth; but he sends (it) down in due measure as He pleases. For He is with His Servants Well-acquainted, Watchful	And if Allah were to enlarge the provision for His slaves they would surely rebel in the earth, but He sendeth down by measure as He willeth. Lo! He is Informed, a Seer of His bondmen	And if Allah were to amplify the provision for His servants, they would rebel in the earth; but He sends (it) down by measure, as He pleases. Surely He is Aware, Seer of His servants	Were Allah to expand the provision for His servants, they would surely create havoc on the earth. But He sends down in a [precise] measure whatever He wishes. Indeed He is all-aware, all-seeing about His servants	c. 622 CE No direct report
28		He is the One that sends down rain (even) after (men) have given up all hope, and scatters His Mercy (far and wide). And He is the Protector, Worthy of all Praise	And He it is Who sendeth down the saving rain after they have despaired, and spreadeth out His mercy. He is the Protecting Friend, the Praiseworthy	And He it is Who sends down the rain after they have despaired, and He unfolds His mercy. And He is the Friend, the Praised One	It is He who sends down the rain after they have been despondent, and unfolds His mercy, and He is the Guardian, the All-laudable	c. 622 CE No direct report
29	وَمِنْ ءَايَٰتِهِۦ خَلْقُ ٱلسَّمَٰوَٰتِ وَ ٱلْأَرْضِ وَمَا بَثَّ فِيهِمَا مِن دَآبَّ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَآءُ قَدِيرٌ	And among His Signs is the creation of the heavens and the earth, and the living creatures that He has scattered through them: and He has power to gather them together when He wills	And of His portents is the creation of the heaven and the earth, and of whatever beasts He hath dispersed therein. And He is Able to gather them when He will	And of His signs is the creation of the heavens and the earth and what He has spread forth in both of them of living beings. And He is all-powerful to gather them together, when He will	Among His signs is the creation of the heavens and the earth and whatever creatures He has scattered in them, and He is able to gather them whenever He wishes	c. 622 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
30	وَمَآ أَصَٰبَكُم مِّن مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُواْ عَن كَثِيرٍ	Whatever misfortune happens to you, is because on the things your hands have wrought, and for many (of them) He grants forgiveness	Whatever of misfortune striketh you, it is what your right hands have earned. And He forgiveth much	And whatever misfortune befalls you, it is on account of what your hands have wrought and He pardons much	Whatever affliction that may visit you is because of what your hands have earned, and He excuses many [an offense]	c. 622 CE No direct report
31	وَمَآ أَنتُم بِمُعْجِزِينَ فِى ٱلْأَرْضِ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ	Nor can ye frustrate (aught), (fleeing) through the earth; nor have ye, besides God, any one to protect or to help	Ye cannot escape in the earth, for beside Allah ye have no protecting friend nor any helper	And you cannot escape in the earth, and besides Allah you have no protector nor helper	You cannot thwart [Allah] on the earth, and you do not have besides Allah any guardian or helper	c. 622 CE No direct report
32	وَمِنْ ءَايَٰتِهِ ٱلْجَوَارِ فِى ٱلْبَحْرِ كَٱلْأَعْلَٰمِ	And among His Signs are the ships, smooth-running through the ocean, (tall) as mountains	And of His portents are the ships, like banners on the sea	And of His signs are the ships, like mountains on the sea	Among His signs are the ships [that run] on the sea [appearing] like landmarks	c. 622 CE No direct report
33	إِن يَشَأْ يُسْكِنِ ٱلرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَىٰ ظَهْرِهِۦٓ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ	If it be His Will He can still the Wind: then would they become motionless on the back of the (ocean). Verily in this are Signs for everyone who patiently perseveres and is grateful	If He will He calmeth the wind so that they keep still upon its surface - Lo! herein verily are signs for every steadfast grateful (heart).	If He will, He stills the wind so that they lie motionless on its back. Surely there are signs in this for every patient, grateful one	If He wishes He stills the wind, whereat they remain standstill on its surface. There are indeed signs in that for every patient and grateful [servant]	c. 622 CE No direct report
34	أَوْ يُوبِقْهُنَّ بِمَا كَسَبُواْ وَيَعْفُ عَن كَثِيرٍ	Or He can cause them to perish because of the (evil) which (the men) have earned; but much doth He forgive	Or He causeth them to perish on account of that which they have earned - And He forgiveth much	Or He causes them to perish for what they have earned, and He pardons much	Or He wrecks them because of what they have earned, and He excuses many [an offense]	c. 622 CE No direct report
35	وَيَعْلَمَ ٱلَّذِينَ يُجَٰدِلُونَ فِىٓ ءَايَٰتِنَا مَا لَهُم مِّن مَّحِيصٍ	But let those know, who dispute about Our Signs, that there is for them no way of escape	And that those who argue concerning Our revelations may know they have no refuge	And (that) those who dispute about Our messages may know. There is no refuge for them	Let those who dispute Our signs know that there is no escape for them	c. 622 CE No direct report
36	فَمَآ أُوتِيتُم مِّن شَىْءٍ فَمَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَمَا عِندَ ٱللَّهِ خَيْرٌ وَأَبْقَىٰ لِلَّذِينَ ءَامَنُواْ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ	Whatever ye are given (here) is (but) a convenience of this life: but that which is with God	Now whatever ye have been given is but a passing comfort for the life of the world, and	So whatever you are given is but a provision of this world’s life, and that	Whatever you have been given are the wares of the life of this world, but what is with Allah is better and more lasting for those who	c. 622 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		is better and more lasting: (it is) for those who believe and put their trust in their Lord	that which Allah hath is better and more lasting for those who believe and put their trust in their Lord	which Allah has is better and more lasting for those who believe and rely on their Lord	have faith and who put their trust in their Lord	
37	وَ لَّذِينَ يَجْتَنِبُونَ كَبَٰٓئِرَ لْإِثْمِ وَ لْفَوَٰحِشَ وَإِذَا مَا غَضِبُو هُمْ يَغْفِرُونَ	Those who avoid the greater crimes and shameful deeds, and, when they are angry even then forgive	And those who shun the worst of sins and indecencies and, when they are wroth, forgive	And those who shun the great sins and indecencies, and whenever they are angry they forgive	—Those who avoid major sins and indecencies, and forgive when angered	c. 622 CE No direct report
38	وَ لَّذِينَ سْتَجَابُو لِرَبِّهِمْ وَأَقَامُو لصَّلَوٰةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ	Those who hearken to their Lord, and establish regular Prayer; who (conduct) their affairs by mutual Consultation; who spend out of what We bestow on them for Sustenance	And those who answer the call of their Lord and establish worship, and whose affairs are a matter of counsel, and who spend of what We have bestowed on them	And those who respond to their Lord and keep up prayer, and whose affairs are (decided) by counsel among themselves, and who spend out of what We have given them	those who answer their Lord, maintain the prayer, and their affairs are by counsel among themselves, and they spend out of what We have provided them with	c. 622 CE No direct report
39	وَ لَّذِينَ إِذَآ أَصَابَهُمُ لْبَغْىُ هُمْ يَنتَصِرُونَ	And those who, when an oppressive wrong is inflicted on them, (are not cowed but) help and defend themselves	And those who, when great wrong is done to them, defend themselves	And those who, when great wrong afflicts them, defend themselves	those who, when visited by aggression, come to each other’s aid	c. 622 CE No direct report
40		The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from God: for (God) loveth not those who do wrong	The guerdon of an ill-deed is an ill the like thereof. But whosoever pardoneth and amendeth, his wage is the affair of Allah. Lo! He loveth not wrong-doers	And the recompense of evil is punishment like it; but whoever forgives and amends, his reward is with Allah. Surely He loves not the wrongdoers	The requital of evil is an evil like it. So whoever excuses and conciliates, his reward lies with Allah. Indeed He does not like the wrongdoers	c. 622 CE No direct report
41	وَلَمَنِ نتَصَرَ بَعْدَ ظُلْمِهِ فَأُ لَٰٓئِكَ مَا عَلَيْهِم مِّن سَبِيلٍ	But indeed if any do help and defend themselves after a wrong (done) to them, against such	And whoso defendeth himself after he hath suffered wrong - for such, there is	And whoever defends himself after his being oppressed, these it is against whom	As for those who retaliate after being wronged, there is no blame upon them	c. 622 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		there is no cause of blame	no way (of blame) against them	there is no way (of blame)		
42	إِنَّمَا لسَّبِيلُ عَلَى لَّذِينَ يَظْلِمُونَ لنَّاسَ وَيَبْغُونَ فِى لْأَرْضِ بِغَيْرِ لْحَقِّ أُ لَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ	The blame is only against those who oppress men and wrong-doing and insolently transgress beyond bounds through the land, defying right and justice: for such there will be a penalty grievous	The way (of blame) is only against those who oppress mankind, and wrongfully rebel in the earth. For such there is a painful doom	The way (of blame) is only against those who oppress men and revolt in the earth unjustly. For such there is a painful chastisement	The blame lies only upon those who wrong the people and commit aggression in the land unduly. For such there is a painful punishment	c. 622 CE No direct report
43		But indeed if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs	And verily whoso is patient and forgiveth - lo! that, verily, is (of) the steadfast heart of things	And whoever is patient and forgives -- that surely is an affair of great resolution	As for him who endures patiently and forgives —that is indeed the steadiest of courses	c. 622 CE No direct report
44	وَمَن يُضْلِلِ للَّهُ فَمَا لَهُ مِن وَلِىٍّ مِّن بَعْدِهِ وَتَرَى لظَّٰلِمِينَ لَمَّا رَأَوُ لْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِّن سَبِيلٍ	For any whom God leaves astray, there is no protector thereafter. And thou wilt see the Wrong-doers, when in sight of the Penalty, Say: "Is there any way (to effect) a return?"	He whom Allah sendeth astray, for him there is no protecting friend after Him. And thou (Muhammad) wilt see the evil-doers when they see the doom, (how) they say: Is there any way of return	And he whom Allah leaves in error has no friend after Him. And thou wilt see the iniquitous, when they see the chastisement, saying: Is there any way of return	Whomever Allah leads astray has no guardian apart from Him. You will see the wrongdoers, when they sight the punishment, saying, ‘Is there any way for a retreat?’	c. 622 CE No direct report
45	وَتَرَىٰهُمْ يُعْرَضُونَ عَلَيْهَا خَٰشِعِينَ مِنَ لذُّلِّ يَنظُرُونَ مِن طَرْفٍ خَفِىٍّ وَقَالَ لَّذِينَ ءَامَنُوٓ إِنَّ لْخَٰسِرِينَ لَّذِينَ خَسِرُوٓ أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ لْقِيَٰمَةِ أَلَآ إِنَّ لظَّٰلِمِينَ فِى عَذَابٍ مُّقِيمٍ	And thou wilt see them brought forward to the (Penalty), in a humble frame of mind because of (their) disgrace, (and) looking with a stealthy glance. And the Believers will say: "Those are indeed in loss, who have given to	And thou wilt see them exposed to (the Fire), made humble by disgrace, and looking with veiled eyes. And those who believe will say: Lo! the (eternal) losers are they who lose themselves and their housefolk on the Day of	And thou wilt see them brought before it, humbling themselves because of abasement, looking with a faint glance. And those who believe will say: Surely the losers are they who lose themselves and their followers on	You will see them being exposed to it, humbled by abasement, looking askance secretly. And the faithful will say, ‘Indeed the losers are those who have ruined themselves and their families on the Day of Resurrection. Look! The wrongdoers are indeed in lasting punishment	c. 622 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		perdition their own selves and those belonging to them on the Day of Judgment. Behold! Truly the Wrong-doers are in a lasting Penalty!"	Resurrection. Lo! are not the wrong-doers in perpetual torment	the Resurrection day. Now surely the iniquitous are in lasting chastisement		
46	وَمَا كَانَ لَهُم مِّنْ أَوْلِيَآءَ يَنصُرُونَهُم مِّن دُونِ اللَّهِ وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِن سَبِيلٍ	And no protectors have they to help them, other than God. And for any whom God leaves to stray, there is no way (to the Goal)	And they will have no protecting friends to help them instead of Allah. He whom Allah sendeth astray, for him there is no road	And they will have no friends to help them besides Allah. And he whom Allah leaves in error cannot find a way	They have no guardians to help them besides Allah. Whomever Allah leads astray has no way out.’	c. 622 CE No direct report
47	ٱسْتَجِيبُو لِرَبِّكُم مِّن قَبْلِ أَن يَأْتِىَ يَوْ لَّا مَرَدَّ لَهُ مِنَ اللَّهِ مَا لَكُم مِّن مَّلْجَ يَوْمَئِذٍ وَمَا لَكُم مِّن نَّكِيرٍ	Hearken ye to your Lord, before there come a Day which there will be no putting back, because of (the Ordainment of) God! that Day there will be for you no place of refuge nor will there be for you any room for denial (of your sins)	Answer the call of your Lord before there cometh unto you from Allah a Day which there is no averting. Ye have no refuge on that Day, nor have a ye any (power of) refusal	Hearken to your Lord before there comes from Allah the day which there is no averting. You will have no refuge on that day, nor will it be yours to make a denial	Answer your Lord before there comes a day for which there is no revoking from Allah. On that day you will have no refuge, neither will you have [any chance for] denial	c. 622 CE No direct report
48	فَإِنْ أَعْرَضُو فَمَآ أَرْسَلْنَٰكَ عَلَيْهِمْ حَفِيظًا إِنْ عَلَيْكَ إِلَّا لْبَلَٰغُ وَإِنَّآ إِذَآ أَذَقْنَا لْإِنسَٰنَ مِنَّا رَحْمَ فَرِحَ بِهَا وَإِن تُصِبْهُمْ سَيِّئَ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ لْإِنسَٰنَ كَفُو	If then they run away, We have not sent thee as a guard over them. Thy duty is but to convey (the Message). And truly, when We give man a taste of a Mercy from Ourselves, he doth exult thereat, but when some ill happens to him, on account of th e deeds which his hands have sent	But if they are averse, We have not sent thee as a warder over them. Thine is only to convey (the message). And lo! when We cause man to taste of mercy from Us he exulteth therefor. And if some evil striketh them because of that which their own hands have sent	But if they turn away, We have not sent thee as a watcher over them. Thy duty is only to deliver (the message). And surely when We make man taste mercy from Us, he rejoices thereat; and if an evil afflicts them on account of what their hands have sent before, then	But if they disregard [your warnings], We have not sent you as a keeper over them. Your duty is only to communicate. Indeed when We let man taste Our mercy, he exults in it; but should an ill visit them because of what their hands have sent ahead, then man is indeed very ungrateful	c. 622 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		forth, truly then is man ungrateful	before, then lo! man is an ingrate	surely man is ungrateful		
49		To God belongs the dominion of the heavens and the earth. He creates what He wills (and plans). He bestows (children) male or female according to His Will (and Plan)	Unto Allah belongeth the Sovereignty of the heavens and the earth. He createth what He will. He bestoweth female (offspring) upon whom He will, and bestoweth male (offspring) upon whom He will	Allah’s is the kingdom of the heavens and the earth. He creates what He pleases. He grants females to whom He pleases and grants males to whom He pleases	To Allah belongs the kingdom of the heavens and the earth. He creates whatever He wishes; He gives females to whomever He wishes, and gives males to whomever He wishes	c. 622 CE No direct report
50	أَوْ يُزَوِّجُهُمْ ذُكْرَا ا وَإِنَٰ ا وَيَجْعَلُ مَن يَشَآءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ	Or He bestows both males and females, and He leaves barren whom He will: for He is full of Knowledge and Power	Or He mingleth them, males and females, and He maketh barren whom He will. Lo! He is Knower, Powerful	Or He grants them both males and females, and He makes whom He pleases, barren. Surely He is Knower, Powerful	or He combines them males and females, and makes sterile whomever He wishes. Indeed He is all-knowing, all-powerful	c. 622 CE No direct report
51	وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ رَسُو ا فَيُوحِىَ بِإِذْنِهِ مَا يَشَآءُ إِنَّهُ عَلِىٌّ حَكِيمٌ	It is not fitting for a man that God should speak to him except by inspiration, or from behind a veil, or by the sending of a messenger to reveal, with God's permission, what God wills: for He is Most High, Most Wise	And it was not (vouchsafed) to any mortal that Allah should speak to him unless (it be) by revelation or from behind a veil, or (that) He sendeth a messenger to reveal what He will by His leave. Lo! He is Exalted, Wise	And it is not vouchsafed to a mortal that Allah should speak to him, except by revelation or from behind a veil, or by sending a messenger and revealing by His permission what He pleases. Surely He is High, Wise	It is not [possible] for any human that Allah should speak to him except through revelation or from behind a curtain, or send a messenger who reveals by His permission whatever He wishes. Indeed He is all-exalted, all-wise	c. 622 CE No direct report
52	وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ رُو ا مِّنْ أَمْرِنَا مَا كُنتَ تَدْرِى مَا ٱلْكِتَٰبُ وَلَا ٱلْإِيمَٰنُ وَلَٰكِن جَعَلْنَٰهُ نُو ا نَّهْدِى بِهِۦ مَن نَّشَآءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ	And thus have We, by Our Command, sent inspiration to thee: thou knewest not (before) what was Revelation, and what was Faith; but We have made the (Qur'an) a Light, wherewith We guide such of Our servants as We will;	And thus have We inspired in thee (Muhammad) a Spirit of Our command. Thou knewest not what the Scripture was, nor what the Faith. But We have made it a light whereby We guide whom We will of Our	And thus did We reveal to thee an inspired Book by our command. Thou knewest not what the Book was, nor (what) Faith (was), but We made it a light, guiding thereby whom We please of Our servants.	Thus have We revealed to you the Spirit of Our dispensation. You did not know what the Book is, nor what is faith; but We made it a light that We may guide by its means whomever We wish of Our servants. And indeed you guide to a straight path	c. 622 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		and verily thou dost guid e (men) to the Straight Way,	bondmen. And lo! thou verily dost guide unto a right path	And surely thou guidest to the right path -		
53		The Way of God, to Whom belongs whatever is in the heavens and whatever is on earth. Behold (how) all affairs tend towards God	The path of Allah, unto Whom belongeth whatsoever is in the heavens and whatsoever is in the earth. Do not all things reach Allah at last	The path of Allah, to Whom belongs whatsoever is in the heavens and whatsoever is in the earth. Now surely to Allah do all affairs eventually come	the path of Allah, to whom belongs whatever is in the heavens and whatever is in the earth. Look! To Allah do all matters return	c. 622 CE No direct report

43. Az-Zukhruf — The Ornaments of Gold الزخرف

Revelation order #63 · c. 622 CE · Makkah · 89 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ للَّهِ لرَّحْمَٰنِ لرَّحِيمِ حمّ	Ha-Mi	Ha. Mim	Beneficent God	á¸¤a , Ma«m	c. 622 CE No direct report
2		By the Book that makes things clear,	By the Scripture which maketh plain	By the Book that makes manifest	By the Manifest Book	c. 622 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
3	إِنَّا جَعَلْنَٰهُ قُرْءَٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ	We have made it a Qur'an in Arabic, that ye may be able to understand (and learn wisdom)	Lo! We have appointed it a Lecture, in Arabic that haply ye may understand	Surely We have made it an Arabic Qur’an that you may understand	We have made it an Arabic Qur’a n so that you may apply reason	c. 622 CE No direct report
4	وَإِنَّهُۥ فِىٓ أُمِّ ٱلْكِتَٰبِ لَدَيْنَا لَعَلِىٌّ حَكِيمٌ	And verily, it is in the Mother of the Book, in Our Presence, high (in dignity), full of wisdom	And Lo! in the Source of Decrees, which We possess, it is indeed sublime, decisive	And it is in the Original of the Book with Us, truly elevated, full of wisdom	and indeed it is with Us in the Mother Book [and it is] surely sublime and wise	c. 622 CE No direct report
5	أَفَنَضْرِبُ عَنكُمُ ٱلذِّكْرَ صَفْحًا أَن كُنتُمْ قَوْمًا مُّسْرِفِينَ	Shall We then take away the Message from you and repel (you), for that ye are a people transgressing beyond bounds	Shall We utterly ignore you because ye are a wanton folk	Shall We then turn away the Reminder from you altogether because you are a prodigal people	Shall We withhold the Reminder from you unconcernedly, because you are a profligate lot	c. 622 CE No direct report
6		But how many were the prophets We sent amongst the peoples of old	How many a prophet did We send among the men of old	And how many a prophet did We send among the ancients	How many a prophet We have sent to the ancients	c. 622 CE No direct report
7	وَمَا يَأْتِيهِم مِّن نَّبِىٍّ إِلَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ	And never came there a prophet to them but they mocked him	And never came there unto them a prophet but they used to mock him	And no prophet came to them but they mocked him	There did not come to them any prophet but that they used to deride him	c. 622 CE No direct report
8		So We destroyed (them)- stronger in power than these;- and (thus) has passed on the Parable of the peoples of old	Then We destroyed men mightier than these in prowess; and the example of the men of old hath gone (before them)	Then We destroyed those stronger than these in prowess, and the example of the ancients has gone before	So We destroyed those who were stronger than these, and the example of the ancients has passed	c. 622 CE No direct report
9		If thou wert to question them, 'Who created the heavens and the earth?' They would be sure to reply, 'they were created by (Him), the Exalted in Power, Full of Knowledge';	And if thou (Muhammad) ask them: Who created the heavens and the earth, they will surely answer: The Mighty, the	And if thou ask them, Who created the heavens and the earth? they would say: The Mighty, the Knowing One, has created them	If you ask them, ‘Who created the heavens and the earth? ’ they will surely say, ‘The All-mighty, the All-knowing created them.’	c. 622 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			Knower created them			
10	لَّذِى جَعَلَ لَكُمُ لْأَرْضَ مَهْ ا وَجَعَلَ لَكُمْ فِيهَا سُبُ ا لَّعَلَّكُمْ تَهْتَدُونَ	(Yea, the same that) has made for you the earth (like a carpet) spread out, and has made for you roads (and channels) therein, in order that ye may find guidance (on the way)	Who made the earth a resting-place for you, and placed roads for you therein, that haply ye may find your way	Who made the earth a resting-place for you, and made in it ways for you that you might go aright	He, who made the earth a cradle for you and made in it ways for you, so that you may be guided [to your destinations]	c. 622 CE No direct report
11	وَ لَّذِى نَزَّلَ مِنَ لسَّمَآءِ مَآ بِقَدَ فَأَنشَرْنَا بِهِ بَلْدَ مَّيْ ا كَذَٰلِكَ تُخْرَجُونَ	That sends down (from time to time) rain from the sky in due measure;- and We raise to life therewith a land that is dead; even so will ye be raised (from the dead);	And Who sendeth down water from the sky in (due) measure, and We revive a dead land therewith. Even so will ye be brought forth	And Who sends down water from the cloud according to a measure, then We raise to life thereby a dead land; even so will you be brought forth	and who sent down water from the sky in a measured manner, and We revived with it a dead country. (Likewise you [too] shall be raised [from the dead].	c. 622 CE No direct report
12	وَ لَّذِى خَلَقَ لْأَزْوَجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ لْفُلْكِ وَ لْأَنْعَٰمِ مَا تَرْكَبُونَ	That has created pairs in all things, and has made for you ships and cattle on which ye ride	He Who created all the pairs, and appointed for you ships and cattle whereupon ye ride	And Who created pairs of all things, and made for you ships and cattle on which you ride	And who created all the kinds and made for you the ships and the cattle such as you ride	c. 622 CE No direct report
13	لِتَسْتَوُ عَلَىٰ ظُهُورِهِ ثُمَّ تَذْكُرُو نِعْمَةَ رَبِّكُمْ إِذَا سْتَوَيْتُمْ عَلَيْهِ وَتَقُولُو سُبْحَٰنَ لَّذِى سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ	In order that ye may sit firm and square on their backs, and when so seated, ye may celebrate the (kind) favour of your Lord, and say, "Glory to Him Who has subjected these to our (use), for we could never have accomplished this (by ourselves)	That ye may mount upon their backs, and may remember your Lord's favour when ye mount thereon, and may say: Glorified be He Who hath subdued these unto us, and we were not capable (of subduing them)	That you may sit firm on their backs, then remember the favour of your Lord, when you are firmly seated thereon, and say: Glory be to Him Who made this subservient to us and we were not able to do it	that you may sit on their backs, then remember the blessing of your Lord when you are settled on them, and say, ‘Immaculate is He who has disposed this for us, and we [by ourselves] were no match for it	c. 622 CE No direct report
14	وَإِنَّآ إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ	"And to our Lord, surely, must we turn back!"	And lo! unto our Lord we surely are returning	And surely to our Lord we must return	Indeed we shall return to our Lord.’	c. 622 CE No direct report
15	وَجَعَلُو لَهُ مِنْ عِبَادِهِ جُزْءًا إِنَّ لْإِنسَٰنَ لَكَفُو مُّبِينٌ	Yet they attribute to some of His servants a share with Him (in his	And they allot to Him a portion of His bondmen! Lo!	And they assign to Him a part of His servants. Man, to	They ascribe to Him offspring from among His	c. 622 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		godhead)! truly is man a blasphemous ingrate avowed	man is verily a mere ingrate	be sure, is clearly ungrateful	servants! Man is indeed a manifest ingrate	direct report
16	أَمِ ٱتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَىٰكُم بِٱلْبَنِينَ	What! has He taken daughters out of what He himself creates, and granted to you sons for choice	Or chooseth He daughters of all that He hath created, and honoureth He you with sons	Or has He taken daughters to Himself of what He creates and chosen you to have sons	Did He adopt daughters from what He creates while He preferred you with sons	c. 622 CE No direct report
17	وَإِذَا بُشِّرَ أَحَدُهُم بِمَا ضَرَبَ لِلرَّحْمَٰنِ مَثَلًا ظَلَّ وَجْهُهُۥ مُسْوَدًّا وَهُوَ كَظِيمٌ	When news is brought to one of them of (the birth of) what he sets up as a likeness to (God) Most Gracious, his face darkens, and he is filled with inward grief	And if one of them hath tidings of that which he likeneth to the Beneficent One, his countenance becometh black and he is full of inward rage	And when one of them is given news of that of which he sets up a likeness for the Beneficent his face becomes black and he is full of rage	When one of them is brought the news of what he ascribes to the All-beneficent, his face becomes darkened and he chokes with suppressed agony, [and says]	c. 622 CE No direct report
18	أَوَمَن يُنَشَّؤُا۟ فِى ٱلْحِلْيَةِ وَهُوَ فِى ٱلْخِصَامِ غَيْرُ مُبِينٍ	Is then one brought up among trinkets, and unable to give a clear account in a dispute (to be associated with God)	(Liken they then to Allah) that which is bred up in outward show, and in dispute cannot make itself plain	Is one decked with ornaments and unable to make plain speech in disputes (a partner with God)	‘What! One who is brought up amid ornaments and is inconspicuous in contests?’	c. 622 CE No direct report
19	وَجَعَلُوا۟ ٱلْمَلَٰٓئِكَةَ ٱلَّذِينَ هُمْ عِبَٰدُ ٱلرَّحْمَٰنِ إِنَٰثًا أَشَهِدُوا۟ خَلْقَهُمْ ۚ سَتُكْتَبُ شَهَٰدَتُهُمْ وَيُسْـَٔلُونَ	And they make into females angels who themselves serve God. Did they witness their creation? Their evidence will be recorded, and they will be called to account	And they make the angels, who are the slaves of the Beneficent, females. Did they witness their creation? Their testimony will be recorded and they will be questioned	And they make the angels who are the servants of the Beneficent, females. Did they witness their creation? Their evidence will be recorded and they will be questioned	And they have made the angels —who are servants of the All-beneficent— females. Were they witness to their creation? Their testimony will be written down and they shall be questioned	c. 622 CE No direct report
20	وَقَالُوا۟ لَوْ شَآءَ ٱلرَّحْمَٰنُ مَا عَبَدْنَٰهُم ۗ مَّا لَهُم بِذَٰلِكَ مِنْ عِلْمٍ ۖ إِنْ هُمْ إِلَّا يَخْرُصُونَ	("Ah!") they say, "If it had been the will of (God) Most Gracious, we should not have worshipped such (deities)!" Of that they have no knowledge! they do nothing but lie	And they say: If the Beneficent One had (so) willed, we should not have worshipped them. They have no knowledge whatsoever of that. They do but guess	And they say: If the Beneficent had pleased, we should not have worshipped them. They have no knowledge of this; they only lie	They say, ‘Had the All-beneficent wished, we would not have worshipped them.’ They do not have any knowledge of that, and they do nothing but surmise	c. 622 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
21	أَمْ ءَاتَيْنَٰهُمْ كِتَٰبًا مِّن قَبْلِهِۦ فَهُم بِهِۦ مُسْتَمْسِكُونَ	What! have We given them a Book before this, to which they are holding fast	Or have We given them any scripture before (this Qur'an) so that they are holding fast thereto	Or have We given them a Book before it so that they hold fast to it	Did We give them a Book before this, so that they are holding fast to it	c. 622 CE No direct report
22	بَلْ قَالُوٓا۟ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّهْتَدُونَ	Nay! they say: "We found our fathers following a certain religion, and we do guide ourselves by their footsteps."	Nay, for they say only: Lo! we found our fathers following a religion, and we are guided by their footprints	Nay, they say: We found our fathers on a course, and surely we are guided by their footprints	Rather they say, ‘We found our fathers following a creed, and we are indeed guided in their footsteps.’	c. 622 CE No direct report
23	وَكَذَٰلِكَ مَآ أَرْسَلْنَا مِن قَبْلِكَ فِى قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَآ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّقْتَدُونَ	Just in the same way, whenever We sent a Warner before thee to any people, the wealthy ones among them said: "We found our fathers following a certain religion, and we will certainly follow in their footsteps."	And even so We sent not a warner before thee (Muhammad) into any township but its luxurious ones said: Lo! we found our fathers following a religion, and we are following their footprints	And thus, We sent not before thee a warner in a town, but its wealthy ones said: Surely we found our fathers following a religion, and we follow their footsteps	And so it has been that We did not send any warner to a town before you, without its affluent ones saying, ‘We found our fathers following a creed and we are indeed following in their footsteps.’	c. 622 CE No direct report
24	قُلَ أَوَلَوْ جِئْتُكُم بِأَهْدَىٰ مِمَّا وَجَدتُّمْ عَلَيْهِ ءَابَآءَكُمْ قَالُوٓا۟ إِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كَٰفِرُونَ	He said: "What! Even if I brought you better guidance than that which ye found your fathers following?" They said: "For us, we deny that ye (prophets) are sent (on a mission at all)."	(And the warner) said: What! Even though I bring you better guidance than that ye found your fathers following? They answered: Lo! in what ye bring we are disbelievers	(The warner) said: And even if I bring to you a better guide than that which you found your fathers following? They said: We surely disbelieve in that with which you are sent	He would say, ‘What! Even if I bring you a better guidance than what you found your fathers following?!’ They would say, ‘We indeed disbelieve in what you are sent with.’	c. 622 CE No direct report
25		So We exacted retribution from them: now see what was the end of those who rejected (Truth)	So We requited them. Then see the nature of the consequence for the rejecters	So We exacted retribution from them, then see what was the end of the rejectors	Thereupon We took vengeance on them; so observe how was the fate of the deniers	c. 622 CE No direct report
26	وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ وَقَوْمِهِۦٓ إِنَّنِى بَرَآءٌ مِّمَّا تَعْبُدُونَ	Behold! Abraham said to his father and his people: "I do indeed clear	And when Abraham said unto his father and his folk: Lo! I am	And when Abraham said to his sire and his people: I am clear	When Abraham said to his father and his people, ‘I repudiate what you worship	c. 622 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		myself of what ye worship	innocent of what ye worshi	of what you worship		direct report
27	إِلَّا ٱلَّذِى فَطَرَنِى فَإِنَّهُۥ سَيَهْدِينِ	"(I worship) only Him Who made me, and He will certainly guide me."	Save Him Who did create me, for He will surely guide me	Save Him Who created me, for surely He will guide me	excepting Him who originated me; indeed He will guide me.’	c. 622 CE No direct report
28	وَجَعَلَهَا كَلِمَةًۢ بَاقِيَةً فِى عَقِبِهِۦ لَعَلَّهُمْ يَرْجِعُونَ	And he left it as a Word to endure among those who came after him, that they may turn back (to God)	And he made it a word enduring among his seed, that haply they might return	And he made it a word to continue in his posterity that they might return	And He made it a lasting word among his posterity so that they may come back [to the right path]	c. 622 CE No direct report
29	بَلْ مَتَّعْتُ هَٰٓؤُلَآءِ وَءَابَآءَهُمْ حَتَّىٰ جَآءَهُمُ ٱلْحَقُّ وَرَسُولٌ مُّبِينٌ	Yea, I have given the good things of this life to these (men) and their fathers, until the Truth has come to them, and an apostle making things clear	Nay, but I let these and their fathers enjoy life (only) till there should come unto them the Truth and a messenger making plain	Nay! I let these and their fathers enjoy till there came to them the Truth and a Messenger making manifest	Rather I provided for these and their fathers until there came to them the truth and a manifest apostle	c. 622 CE No direct report
30	وَلَمَّا جَآءَهُمُ ٱلْحَقُّ قَالُوا۟ هَٰذَا سِحْرٌ وَإِنَّا بِهِۦ كَٰفِرُونَ	But when the Truth came to them, they said: "This is sorcery, and we do reject it."	And now that the Truth hath come unto them they say: This is mere magic, and lo! we are disbelievers therein	And when the Truth came to them they said: This is enchantment, and surely we are disbelievers in it	But when the truth came to them, they said, ‘This is magic, and we indeed disbelieve in it.’	c. 622 CE No direct report
31	وَقَالُوا۟ لَوْلَا نُزِّلَ هَٰذَا ٱلْقُرْءَانُ عَلَىٰ رَجُلٍ مِّنَ ٱلْقَرْيَتَيْنِ عَظِيمٍ	Also, they say: "Why is not this Qur'an sent down to some leading man in either of the two (chief) cities? "	And they say: If only this Qur'an had been revealed to some great man of the two towns	And they say: Why was not this Qur’an revealed to a man of importance in the two towns	And they said, ‘Why was not this Qur’an sent down to some great man from the two cities?’	c. 622 CE No direct report
32	أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُم مَّعِيشَتَهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَٰتٍ لِّيَتَّخِذَ بَعْضُهُم بَعْضًا سُخْرِيًّا وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ	Is it they who would portion out the Mercy of thy Lord? It is We Who portion out between them their livelihood in the life of this world: and We raise some of them above others in ranks, so that some may command work from others. But the Mercy of thy Lord is better than the (wealth) which they amass	Is it they who apportion thy Lord's mercy? We have apportioned among them their livelihood in the life of the world, and raised some of them above others in rank that some of them may take labour from others; and the mercy of thy Lord	Do they apportion the mercy of thy Lord? We portion out among them their livelihood in the life of this world and We exalt some of them above others in rank, that some of them may take others in service. And the mercy of thy Lord is better	Is it they who dispense the mercy of your Lord? It is We who have dispensed among them their livelihood in the present life, and raised some of them above others in rank, so that some may take others into service, and your Lord’s mercy is better than what they amass	c. 622 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			is better than (the wealth) that they amass	than that which they amass		
33	وَلَوْلَآ أَن يَكُونَ النَّاسُ أُمَّةً وَٰحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِٱلرَّحْمَٰنِ لِبُيُوتِهِمْ سُقُفًا مِّن فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ	And were it not that (all) men might become of one (evil) way of life, We would provide, for everyone that blasphemes against (God) Most Gracious, silver roofs for their houses and (silver) stair-ways on which to go up	And were it not that mankind would have become one community, We might well have appointed, for those who disbelieve in the Beneficent, roofs of silver for their houses and stairs (of silver) whereby to mount	And were it not that all people would become one (disbelieving) community, We would provide for those who disbelieve in the Beneficent, roofs of silver for their houses and stairs (of silver) by which they ascend	Were it not [for the danger] that mankind would be one community, We would have surely made for those who defy the All-beneficent, silver roofs for their houses and [silver] stairways by which they ascend	c. 622 CE No direct report
34	وَلِبُيُوتِهِمْ أَبْوَٰبًا وَسُرُرًا عَلَيْهَا يَتَّكِـُٔونَ	And (silver) doors to their houses, and thrones (of silver) on which they could recline	And for their houses doors (of silver) and couches of silver whereon to recline	And (of silver) the doors of their houses and the couches on which they recline	and [silver] doors for their houses and [silver] couches on which they recline	c. 622 CE No direct report
35	وَزُخْرُفًا وَإِن كُلُّ ذَٰلِكَ لَمَّا مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَٱلْءَاخِرَةُ عِندَ رَبِّكَ لِلْمُتَّقِينَ	And also adornments of gold. But all this were nothing but conveniences of the present life: The Hereafter, in the sight of thy Lord is for the Righteous	And ornaments of gold. Yet all that would have been but a provision of the life of the world. And the Hereafter with your Lord would have been for those who keep from evil	And of gold. And all this is naught but a provision of this world’s life; and the Hereafter is with thy Lord only for the dutiful	and ornaments of gold; yet all that would be nothing but the wares of the life of this world, and the Hereafter near your Lord is for the Godwary	c. 622 CE No direct report
36	وَمَن يَعْشُ عَن ذِكْرِ ٱلرَّحْمَٰنِ نُقَيِّضْ لَهُۥ شَيْطَٰنًا فَهُوَ لَهُۥ قَرِينٌ	If anyone withdraws himself from remembrance of (God) Most Gracious, We appoint for him an evil one, to be an intimate companion to him	And he whose sight is dim to the remembrance of the Beneficent, We assign unto him a devil who becometh his comrade	And whoever turns himself away from the remembrance of the Beneficent, We appoint for him a devil, so he is his associate	Whoever turns a blind eye to the remembrance of the All-beneficent, We assign him a devil who remains his companion	c. 622 CE No direct report
37	وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ ٱلسَّبِيلِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ	Such (evil ones) really hinder them from the Path, but they think that they are being guided aright	And lo! they surely turn them from the way of Allah, and yet they deem that	And surely they hinder them from the (right) path, and they think that they are guided aright	Indeed they bar them from the way while they suppose that they are [rightly] guided	c. 622 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			they are rightly guided			
38		At length, when (such a one) comes to Us, he says (to his evil companion): "Would that between me and thee were the distance of East and West!" Ah! evil is the companion (indeed)	Till, when he cometh unto Us, he saith (unto his comrade): Ah, would that between me and thee there were the distance of the two horizons - an evil comrade	Until when he comes to Us, he says: O would that between me and thee there were the distance of the East and the West! so evil is the associate	When he comes to Us, he will say, ‘I wish there had been between me and you the distance between east and west! What an evil companion [are you]!&rsquo	c. 622 CE No direct report
39	وَلَن يَنفَعَكُمُ ٱلْيَوْمَ إِذ ظَّلَمْتُمْ أَنَّكُمْ فِى ٱلْعَذَابِ مُشْتَرِكُونَ	When ye have done wrong, it will avail you nothing, that Day, that ye shall be partners in Punishment	And it profiteth you not this day, because ye did wrong, that ye will be sharers in the doom	And as you did wrong, it will profit you naught this day that you are sharers in the chastisement	‘Today that will be of no avail to you. As you did wrong, so will you share in the punishment.’	c. 622 CE No direct report
40	أَفَأَنتَ تُسْمِعُ ٱلصُّمَّ أَوْ تَهْدِى ٱلْعُمْىَ وَمَن كَانَ فِى ضَلَٰلٍ مُّبِينٍ	Canst thou then make the deaf to hear, or give direction to the blind or to such as (wander) in manifest error	Canst thou (Muhammad) make the deaf to hear, or canst thou guide the blind or him who is in error manifest	Canst thou then make the deaf to hear or guide the blind and him who is in clear error	Can you, then, make the deaf hear or guide the blind and someone who is in manifest error	c. 622 CE No direct report
41	فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُم مُّنتَقِمُونَ	Even if We take thee away, We shall be sure to exact retribution from them	And if We take thee away, We surely shall take vengeance on them	So if We take thee away, still We shall exact retribution from them	Either We shall take you away —for We will indeed take vengeance on them—	c. 622 CE No direct report
42	أَوْ نُرِيَنَّكَ ٱلَّذِى وَعَدْنَٰهُمْ فَإِنَّا عَلَيْهِم مُّقْتَدِرُونَ	Or We shall show thee that (accomplished) which We have promised them: for verily We shall prevail over them	Or (if) We show thee that wherewith We threaten them; for lo! We have complete command of them	Or We shall sow thee that which We promise them -- surely We are Possessors of power over them	or We shall show you what We have promised them, for indeed We hold them in Our power	c. 622 CE No direct report
43	فَٱسْتَمْسِكْ بِٱلَّذِىٓ أُوحِىَ إِلَيْكَ إِنَّكَ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ	So hold thou fast to the Revelation sent down to thee; verily thou art on a Straight Way	So hold thou fast to that which is inspired in thee. Lo! thou art on a right path	So hold fast to that which has been revealed to thee; surely thou art on the right path	So hold fast to what has been revealed to you. Indeed you are on a straight path	c. 622 CE No direct report
44	وَإِنَّهُۥ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ تُسْـَٔلُونَ	The (Qur'an) is indeed the message, for thee and for thy people; and soon shall	And lo! it is in truth a Reminder for thee and for	And surely it is a reminder for thee and thy people, and	Indeed it is a reminder for you and for your people, and soon you will be questioned	c. 622 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		ye (all) be brought to account	thy folk; and ye will be questioned	you will be questioned		direct report
45	وَسْـَٔلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَآ أَجَعَلْنَا مِن دُونِ لرَّحْمَٰنِ ءَالِهَةً يُعْبَدُونَ	And question thou our apostles whom We sent before thee; did We appoint any deities other than (God) Most Gracious, to be worshipped	And ask those of Our messengers whom We sent before thee: Did We ever appoint gods to be worshipped beside the Beneficent	And ask those of Our messengers whom We sent before thee: Did We ever appoint gods to be worshipped besides the Beneficent	Ask those of Our apostles We have sent before you: Did We set up any gods besides the All-beneficent to be worshipped	c. 622 CE No direct report
46		We did send Moses aforetime, with Our Signs, to Pharaoh and his Chiefs: He said, "I am an apostle of the Lord of the Worlds."	And verily We sent Moses with Our revelations unto Pharaoh and his chiefs, and he said: I am a messenger of the Lord of the Worlds	And truly We sent Moses with our messages to Pharaoh and his chiefs, so he said: I am the messenger of the Lord of the worlds	Certainly We sent Moses with Our signs to Pharaoh and his elite. He said, ‘I am indeed an apostle of the Lord of all the worlds.’	c. 622 CE No direct report
47	فَلَمَّا جَآءَهُم بِـَٔايَٰتِنَآ إِذَا هُم مِّنْهَا يَضْحَكُونَ	But when he came to them with Our Signs, behold they ridiculed them	But when he brought them Our tokens, behold! they laughed at them	But when he brought them Our signs, lo! they laughed at them	But when he brought them Our signs, behold, they laughed at them	c. 622 CE No direct report
48	وَمَا نُرِيهِم مِّنْ ءَايَةٍ إِلَّا هِىَ أَكْبَرُ مِنْ أُخْتِهَا وَأَخَذْنَٰهُم بِ لْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ	We showed them Sign after Sign, each greater than its fellow, and We seized them with Punishment, in order that they might turn (to Us)	And every token that We showed them was greater than its sister (token), and We grasped them with the torment, that haply they might turn again	And We showed them not a sign but it was greater than its fellow, and We seized them with chastisement that they might turn	And We did not show them a sign but it was greater than the other, and We seized them with punishment so that they might come back	c. 622 CE No direct report
49	وَقَالُو يَٰٓأَيُّهَ لسَّاحِرُ دْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِندَكَ إِنَّنَا لَمُهْتَدُونَ	And they said, "O thou sorcerer! Invoke thy Lord for us according to His covenant with thee; for we shall truly accept guidance."	And they said: O wizard! Entreat thy Lord for us by the pact that He hath made with thee. Lo! we verily will walk aright	And they said: O enchanter, call on thy Lord for us, as He has made the covenant with thee; we shall surely follow guidance	They would say, ‘O magician! Invoke your Lord for us by the covenant He has made with you. We will indeed be guided.’	c. 622 CE No direct report
50	فَلَمَّا كَشَفْنَا عَنْهُمُ لْعَذَابَ إِذَا هُمْ يَنكُثُونَ	But when We removed the Penalty from them,	But when We eased them of the torment, behold!	But when We removed from them the chastisement,	But when We lifted the punishment from them,	c. 622 CE No

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		behold, they broke their word	they broke their word	lo! they broke the pledge	behold, they would break their pledge	direct report
51	وَنَادَىٰ فِرْعَوْنُ فِى قَوْمِهِۦ قَالَ يَٰقَوْمِ أَلَيْسَ لِى مُلْكُ مِصْرَ وَهَٰذِهِ ٱلْأَنْهَٰرُ تَجْرِى مِن تَحْتِىٓ أَفَلَا تُبْصِرُونَ	And Pharaoh proclaimed among his people, saying: "O my people! Does not the dominion of Egypt belong to me, (witness) these streams flowing underneath my (palace)? What! see ye not then	And Pharaoh caused a proclamation to be made among his people saying: O my people! Is not mine the sovereignty of Egypt and these rivers flowing under me? Can ye not then discern	And Pharaoh proclaimed amongst his people, saying: O my people, is not the kingdom of Egypt mine and these rivers flowing beneath me? Do you not see	And Pharaoh proclaimed amongst his people. He said, ‘O my people! Does not the kingdom of Egypt belong to me and these rivers that run at my feet? Do you not perceive	c. 622 CE No direct report
52	أَمْ أَنَا۠ خَيْرٌ مِّنْ هَٰذَا ٱلَّذِى هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ	"Am I not better than this (Moses), who is a contemptible wretch and can scarcely express himself clearly	I am surely better than this fellow, who is despicable and can hardly make (his meaning) plain	Rather I am better than this (fellow) who is contemptible, and can hardly express himself clearly	Am I not better than this humble one who cannot even speak clearly	c. 622 CE No direct report
53	فَلَوْلَآ أُلْقِىَ عَلَيْهِ أَسْوِرَةٌ مِّن ذَهَبٍ أَوْ جَآءَ مَعَهُ ٱلْمَلَٰٓئِكَةُ مُقْتَرِنِينَ	"Then why are not gold bracelets bestowed on him, or (why) come (not) with him angels accompanying him in procession?"	Why, then, have armlets of gold not been set upon him, or angels sent along with him	Why, then, have bracelets of gold not been bestowed on him, or angels come along with him in procession	Why have no bracelets of gold been cast upon him, nor have the angels come with him as escorts?’	c. 622 CE No direct report
54	فَٱسْتَخَفَّ قَوْمَهُۥ فَأَطَاعُوهُ إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ	Thus did he make fools of his people, and they obeyed him: truly were they a people rebellious (against God)	Thus he persuaded his people to make light (of Moses), and they obeyed him. Lo! they were a wanton folk	So he incited his people to levity and they obeyed him. Surely they were a transgressing people	So he misled his people and they obeyed him. Indeed they were a transgressing lot	c. 622 CE No direct report
55	فَلَمَّآ ءَاسَفُونَا ٱنتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَٰهُمْ أَجْمَعِينَ	When at length they provoked Us, We exacted retribution from them, and We drowned them all	So, when they angered Us, We punished them and drowned them every one	Then when they displeased Us, We exacted retribution from them, so We drowned them all together	So when they roused Our wrath, We took vengeance on them and drowned them all	c. 622 CE No direct report
56	فَجَعَلْنَٰهُمْ سَلَفًا وَمَثَلًا لِّلْءَاخِرِينَ	And We made them (a people) of the Past and an Example to later ages	And We made them a thing past, and an example for those after (them)	And We made them a thing past and an example for later generations	Thus We made them the vanguard and an example for posterity	c. 622 CE No direct report
57	وَلَمَّا ضُرِبَ ٱبْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ	When (Jesus) the son of Mary is held up as an	And when the son of Mary is quoted	And when the son of Mary is	When the Son of Mary was cited as an example, behold,	c. 622 CE

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		example, behold, thy people raise a clamour thereat (in ridicule)	as an example, behold! the folk laugh out	mentioned as an example, lo! thy people raise a clamour thereat	your people raise an outcry	No direct report
58	وَقَالُوٓاءَأَٰلِهَتُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ	And they say, "Are our gods best, or he? " This they set forth to thee, only by way of disputation: yea, they are a contentious people	And say: Are our gods better, or is he? They raise not the objection save for argument. Nay! but they are a contentious folk	And they say: Are our gods better, or is he? They set it forth to thee only by way of disputation. Nay, they are a contentious people	They say, ‘Are our gods better or he?’ They only cite him to you for the sake of contention. Rather they are a contentious lot	c. 622 CE No direct report
59	إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَٰهُ مَثَلًا لِّبَنِىٓ إِسْرَٰٓءِيلَ	He was no more than a servant: We granted Our favour to him, and We made him an example to the Children of Israel	He is nothing but a slave on whom We bestowed favour, and We made him a pattern for the Children of Israel	He was naught but a servant on whom We bestowed favour and We made him an example for the Children of Israel	He was just a servant whom We had blessed and made an exemplar for the Children of Israel	c. 622 CE No direct report
60	وَلَوْ نَشَآءُ لَجَعَلْنَا مِنكُم مَّلَٰٓئِكَةً فِى ٱلْأَرْضِ يَخْلُفُونَ	And if it were Our Will, We could make angels from amongst you, succeeding each other on the earth	And had We willed We could have set among you angels to be viceroys in the earth	And if We pleased, We could make among you angels to be (Our) vicegerents in the land	Had We wished We would have set in your stead angels to be [your] successors on the earth	c. 622 CE No direct report
61	وَإِنَّهُۥ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَٱتَّبِعُونِ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ	And (Jesus) shall be a Sign (for the coming of) the Hour (of Judgment): therefore have no doubt about the (Hour), but follow ye Me: this is a Straight Way	And lo! verily there is knowledge of the Hour. So doubt ye not concerning it, but follow Me. This is the right path	And this (revelation) is surely knowledge of the Hour, so have no doubt about it and follow me. This is the right path	Indeed he is a portent of the Hour; so do not doubt it and follow Me. This is a straight path	c. 622 CE 1 note
62	وَلَا يَصُدَّنَّكُمُ ٱلشَّيْطَٰنُ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ	Let not the Evil One hinder you: for he is to you an enemy avowed	And let not Satan turn you aside. Lo! he is an open enemy for you	And let not the devil hinder you; surely he is your open enemy	Do not let Satan bar you [from the way of Allah]. Indeed he is your manifest enemy	c. 622 CE No direct report
63	وَلَمَّا جَآءَ عِيسَىٰ بِٱلْبَيِّنَٰتِ قَالَ قَدْ جِئْتُكُم بِٱلْحِكْمَةِ وَلِأُبَيِّنَ لَكُم بَعْضَ ٱلَّذِى تَخْتَلِفُونَ فِيهِ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ	When Jesus came with Clear Signs, he said: "Now have I come to you with Wisdom, and in order to make clear to you some of the (points) on which ye dispute: therefore fear God and obey me	When Jesus came with clear proofs (of Allah's Sovereignty), he said: I have come unto you with wisdom, and to make plain some of that concerning	And when Jesus came with clear arguments, he said: I have come to you indeed with wisdom, and to make clear to you some of that about which you differ.	When Jesus brought the manifest proofs, he said, ‘I have certainly brought you wisdom, and [I have come] to make clear to you some of the things that you differ about. So be wary of Allah and obey me	c. 622 CE No direct report

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			which ye differ. So keep your duty to Allah, and obey me	So keep your duty to Allah and obey me		
64	إِنَّ ٱللَّهَ هُوَ رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ	"For God, He is my Lord and your Lord: so worship ye Him: this is a Straight Way."	Lo! Allah, He is my Lord and your Lord. So worship Him. This is a right path	Surely Allah is my Lord and your Lord, so serve Him. This is the right path	Indeed Allah is my Lord and your Lord; so worship Him. This is a straight path.’	c. 622 CE No direct report
65	فَٱخْتَلَفَ ٱلْأَحْزَابُ مِنۢ بَيْنِهِمْ فَوَيْلٌ لِّلَّذِينَ ظَلَمُوا۟ مِنْ عَذَابِ يَوْمٍ أَلِيمٍ	But sects from among themselves fell into disagreement: then woe to the wrong-doers, from the Penalty of a Grievous Day	But the factions among them differed. Then woe unto those who do wrong from the doom of a painful day	But parties among them differed, so woe to those who did wrong for the chastisement of a painful day	But the factions differed among themselves. So woe to the wrongdoers for the punishment of a painful day	c. 622 CE No direct report
66	هَلْ يَنظُرُونَ إِلَّا ٱلسَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ	Do they only wait for the Hour - that it should come on them all of a sudden, while they perceive not	Await they aught save the Hour, that it shall come upon them suddenly, when they know not	Wait they for aught but the Hour, that it should come on them all of a sudden, while they perceive not	Do they await anything but that the Hour should overtake them suddenly, while they are unaware	c. 622 CE No direct report
67		Friends on that day will be foes, one to another,- except the Righteous	Friends on that day will be foes one to another, save those who kept their duty (to Allah)	Friends on that day will be foes one to another, except those who keep their duty	On that day, friends will be one another’s enemies, except for the Godwary	c. 622 CE No direct report
68	يَٰعِبَادِ لَا خَوْفٌ عَلَيْكُمُ ٱلْيَوْمَ وَلَآ أَنتُمْ تَحْزَنُونَ	My devotees! no fear shall be on you that Day, nor shall ye grieve,	O My slaves! For you there is no fear this day, nor is it ye who grieve	O My servants, there is no fear for you this day, nor will you grieve -	[They will be told,] ‘O My servants! Today you will have no fear, nor will you grieve	c. 622 CE No direct report
69	ٱلَّذِينَ ءَامَنُوا۟ بِـَٔايَٰتِنَا وَكَانُوا۟ مُسْلِمِينَ	(Being) those who have believed in Our Signs and bowed (their wills to Ours) in Islam	(Ye) who believed Our revelations and were self-surrendered	Those who believed in Our messages and submitted (to Us)	Those who believed in Our signs and had been muslims	c. 622 CE No direct report
70	ٱدْخُلُوا۟ ٱلْجَنَّةَ أَنتُمْ وَأَزْوَٰجُكُمْ تُحْبَرُونَ	Enter ye the Garden, ye and your wives, in (beauty and) rejoicing	Enter the Garden, ye and your wives, to be made glad	Enter the Garden, you and your wives, being made happy	Enter paradise, you and your spouses, rejoicing’	c. 622 CE No direct report

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71	يُطَافُ عَلَيْهِم بِصِحَافٍ مِّن ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا تَشْتَهِيهِ الْأَنفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنتُمْ فِيهَا خَالِدُونَ	To them will be passed round, dishes and goblets of gold: there will be there all that the souls could desire, all that their ayes could delight in: and ye shall abide therein (for eye)	Therein are brought round for them trays of gold and goblets, and therein is all that souls desire and eyes find sweet. And ye are immortal therein	Sent round to them are golden bowls and drinking-cups, and therein is that which (their) souls yearn for and the eyes delight in, and therein you will abide	(they will be served around with golden dishes and goblets, and therein will be whatever the souls desire and eyes delight in) ‘and you will remain in it [forever]	c. 622 CE No direct report
72	وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ	Such will be the Garden of which ye are made heirs for your (good) deeds (in life)	This is the Garden which ye are made to inherit because of what ye used to do	And this is the Garden, which you are made to inherit on account of what you did	That is the paradise you have been given to inherit for what you used to do	c. 622 CE No direct report
73	لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِّنْهَا تَأْكُلُونَ	Ye shall have therein abundance of fruit, from which ye shall have satisfaction	Therein for you is fruit in plenty whence to eat	For you therein is abundant fruit to eat thereof	Therein are abundant fruits for you from which you will eat.’	c. 622 CE No direct report
74	إِنَّ الْمُجْرِمِينَ فِي عَذَابِ جَهَنَّمَ خَالِدُونَ	The sinners will be in the Punishment of Hell, to dwell therein (for aye)	Lo! the guilty are immortal in hell's torment	Surely the guilty will abide in the chastisement of hell	Indeed the guilty will remain [forever] in the punishment of hell	c. 622 CE No direct report
75	لَا يُفَتَّرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ	Nowise will the (Punishment) be lightened for them, and in despair will they be there overwhelmed	It is not relaxed for them, and they despair therein	It is not abated for them and they will therein despair	It will not be lightened for them and they will be despondent in it	c. 622 CE No direct report
76		Nowise shall We be unjust to them: but it is they who have been unjust themselves	We wronged them not, but they it was who did the wrong	And We wronged them not but they were themselves the wrongdoers	We did not wrong them, but they themselves were wrongdoers	c. 622 CE No direct report
77	وَنَادَوْا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُم مَّاكِثُونَ	They will cry: "O Malik! would that thy Lord put an end to us!" He will say, "Nay, but ye shall abide!"	And they cry: O master! Let thy Lord make an end of us. He saith: Lo! here ye must remain	And they cry: O Malik, let thy Lord make an end of us. He will say: You shall stay (here)	They will call out, ‘O Ma lik! Let your Lord finish us off!’ He will say, ‘Indeed you will stay on.’	c. 622 CE No direct report
78	لَقَدْ جِئْنَاكُم بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ	Verily We have brought the Truth to you: but most of you have a hatred for Truth	We verily brought the Truth unto you, but ye were, most of you, averse to the Truth	Certainly We bring the Truth to you, but most of you are averse to the Truth	‘We certainly brought you the truth, but most of you were averse to the truth.’	c. 622 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
79	أَمْ أَبْرَمُوٓا۟ أَمْرًا فَإِنَّا مُبْرِمُونَ	What! have they settled some plan (among themselves)? But it is We Who settle things	Or do they determine any thing (against the Prophet)? Lo! We (also) are determining	Or have they settled an affair? But it is We Who settle (affairs)	Have they settled on some [devious] plan? Indeed We too are settling [on Our plans]	c. 622 CE No direct report
80	أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَىٰهُم ۚ بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ	Or do they think that We hear not their secrets and their private counsels? Indeed (We do), and Our messengers are by them, to record	Or deem they that We cannot hear their secret thoughts and private confidences? Nay, but Our envoys, present with them, do record	Or do they think that We near not their secrets and their private counsels? Aye, and Our messengers with them write down	Do they suppose that We do not hear their secret thoughts and their secret talks? Yes indeed! And with them are Our messengers, writing down	c. 622 CE No direct report
81		Say: "If (God) Most Gracious had a son, I would be the first to worship."	Say (O Muhammad): If the Beneficent One hath a son, then, I shall be first among the worshippers. (But there is no son)	Say: The Beneficent has no son; so I am the foremost of those who serve (God)	Say, ‘If the All-beneficent had a son, I would have been the first to worship [him].&rsquo	c. 622 CE No direct report
82	سُبْحَٰنَ رَبِّ لسَّمَٰوَٰتِ وَ لْأَرْضِ رَبِّ لْعَرْشِ عَمَّا يَصِفُونَ	Glory to the Lord of the heavens and the earth, the Lord of the Throne (of Authority)! (He is free) from the things they attribute (to him)	Glorified be the Lord of the heavens and the earth, the Lord of the Throne, from that which they ascribe (unto Him)	Glory to the Lord of the heavens and the earth, the Lord of the Throne of Power, from what they describe	Clear is the Lord of the heavens and the earth, the Lord of the Throne, of whatever they allege [concerning Him]	c. 622 CE No direct report
83	فَذَرْهُمْ يَخُوضُو وَيَلْعَبُو حَتَّىٰ يُلَٰقُو يَوْمَهُمُ لَّذِى يُوعَدُونَ	So leave them to babble and play (with vanities) until they meet that Day of theirs, which they have been promised	So let them flounder (in their talk) and play until they meet the Day which they are promised	So let them talk and sport until they meet their day which they are promised	So leave them to gossip and play until they encounter their day which they are promised	c. 622 CE No direct report
84		It is He Who is God in heaven and God on earth; and He is full of Wisdom and Knowledge	And He it is Who in the heaven is Allah, and in the earth Allah. He is the Wise, the Knower	And He it is Who is God in the heavens and God in the earth. And He is the Wise, the Knowing	It is He who is God in the sky, and God on the earth; and He is the All-Wise, the All-Knowing	c. 622 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
85	وَتَبَارَكَ ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا وَعِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ	And blessed is He to Whom belongs the dominion of the heavens and the earth, and all between them: with Him is the Knowledge of the Hour (of Judgment): and to Him shall ye be brought back	And blessed be He unto Whom belongeth the Sovereignty of the heavens and the earth and all that is between them, and with Whom is knowledge of the Hour, and unto Whom ye will be returned	And blessed is He Whose is the kingdom of the heavens and the earth and all between them; and with Him is the knowledge of the Hour, and to Him you will be returned	Blessed is He to whom belongs the kingdom of the heavens and the earth and whatever is between them, and with Him is the knowledge of the Hour, and to Him you will be brought back	c. 622 CE No direct report
86	وَلَا يَمْلِكُ ٱلَّذِينَ يَدْعُونَ مِن دُونِهِ ٱلشَّفَٰعَةَ إِلَّا مَن شَهِدَ بِٱلْحَقِّ وَهُمْ يَعْلَمُونَ	And those whom they invoke besides God have no power of intercession;- only he who bears witness to the Truth, and they know (him)	And those unto whom they cry instead of Him possess no power of intercession, saving him who beareth witness unto the Truth knowingly	And those whom they call upon besides Him control not intercession, but he who bears witness to the Truth and they know (him)	Those whom they invoke besides Him have no power of intercession, except those who are witness to the truth and who know [for whom to intercede]	c. 622 CE No direct report
87	وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ لَيَقُولُنَّ ٱللَّهُ فَأَنَّىٰ يُؤْفَكُونَ	If thou ask them, who created them, they will certainly say, God: How then are they deluded away (from the Truth)	And if thou ask them who created them, they will surely say: Allah. How then are they turned away	And if thou wert to ask them who created them, they would say: Allah. How are they then turned back	If you ask them, ‘Who created them? ’ they will surely say, ‘Allah.’ Then where do they stray	c. 622 CE No direct report
88	وَقِيلِهِۦ يَٰرَبِّ إِنَّ هَٰٓؤُلَآءِ قَوْمٌ لَّا يُؤْمِنُونَ	(God has knowledge) of the (Prophet's) cry, "O my Lord! Truly these are people who will not believe!"	And he saith: O my Lord! Lo! these are a folk who believe not	And his cry -- O my Lord, these are a people who believe not	And his plaint: ‘My Lord! Indeed these are a people who will not have faith!’	c. 622 CE No direct report
89	فَٱصْفَحْ عَنْهُمْ وَقُلْ سَلَٰمٌ فَسَوْفَ يَعْلَمُونَ	But turn away from them, and say "Peace!" But soon shall they know	Then bear with them (O Muhammad) and say: Peace. But they will come to know	So turn away from them and say, Peace! They will soon come to know	So disregard them, and say, ‘Peace!’ Soon they will know	c. 622 CE No direct report

Direct context · Ayah 61 · c. 622 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أَبِي يَحْيَى، مَوْلَى ابْنِ عُقَيْلٍ الْأَنْصَارِيِّ، قَالَ: قَالَ ابْنُ عَبَّاسٍ رضي الله عنهما: لَقَدْ عُلِّمْتُ آيَةً مِنْ الْقُرْآنِ مَا سَأَلَنِي عَنْهَا رَجُلٌ قَطُّ، فَمَا أَدْرِي أَعَلِمَهَا النَّاسُ، فَلَمْ يَسْأَلُوا عَنْهَا، أَمْ لَمْ يَفْطِنُوا لَهَا فَيَسْأَلُوا عَنْهَا!! ثُمَّ طَفِقَ يُحَدِّثُنَا، فَلَمَّا قَامَ تَلَاوَمْنَا أَنْ لَا نَكُونَ سَأَلْنَاهُ عَنْهَا، فَقُلْتُ: أَنَا لَهَا إِذَا رَاحَ غَداً، فَلَمَّا رَاحَ الْغَدَ، قُلْتُ: يَا ابْنَ عَبَّاسٍ ذَكَرْتَ أَمْسِ أَنَّ آيَةً مِنْ الْقُرْآنِ لَمْ يَسْأَلْكَ عَنْهَا رَجُلٌ قَطُّ، فَلَا تَدْرِي أَعَلِمَهَا النَّاسُ فَلَمْ يَسْأَلُوا عَنْهَا أَمْ لَمْ يَفْطِنُوا لَهَا! فَقُلْتُ: أَخْبِرْنِي عَنْهَا، وَعَنْ اللَّاتِي قَرَأْتَ قَبْلَهَا! قَالَ: نَعَمْ، إِنَّ رَسُولَ اللهِ ، قَالَ لِقُرَيْشٍ: « يَا مَعْشَرَ قُرَيْشٍ إِن…

Islamic: Asbāb al-nuzūl on Qurʾān 43:61

APA: Asbāb al-nuzūl tradition (n.d.). (43:61).

44. Ad-Dukhan — The Smoke الدخان

Revelation order #64 · c. 622 CE · Makkah · 59 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ حمٓ	Ha-Mim	Ha. Mim	Beneficent God	á¸¤a , Ma«m	c. 622 CE No direct report
2		By the Book that makes things clear;	By the Scripture that maketh plain	By the Book that makes it manifest	By the Manifest Book	c. 622 CE No direct report
3	إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةٍ مُّبَٰرَكَةٍ إِنَّا كُنَّا مُنذِرِينَ	We sent it down during a Blessed Night: for We (ever) wish to warn (against Evil)	Lo! We revealed it on a blessed night - Lo! We are ever warning	We revealed it on a blessed night -- truly We are ever warning	Indeed We sent it down on a blessed night, and indeed We have been warning [mankind]	c. 622 CE No direct report
4	فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ	In the (Night) is made distinct every affair of wisdom	Whereon every wise command is made clear	Therein is made clear every affair full of wisdom -	Every definitive matter is resolved in it	c. 622 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
5	أَمْرًا مِّنْ عِندِنَآ إِنَّا كُنَّا مُرْسِلِينَ	By command, from Our Presence. For We (ever) send (revelations)	As a command from Our presence - Lo! We are ever sending	A command from Us -- truly We are ever sending messengers -	as an ordinance from Us. Indeed We have been sending [apostles]	c. 622 CE No direct report
6		As Mercy from thy Lord: for He hears and knows (all things)	A mercy from thy Lord. Lo! He, even He is the Hearer, the Knower	A mercy from thy Lord -- truly He is the Hearing, the Knowing	as a mercy from your Lord —indeed He is the All-hearing, the All-knowing—	c. 622 CE No direct report
7	رَبِّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَآ إِن كُنتُم مُّوقِنِينَ	The Lord of the heavens and the earth and all between them, if ye (but) have an assured faith	Lord of the heavens and the earth and all that is between them, if ye would be sure	The Lord of the heavens and the earth and what is between them, if you would be sure	the Lord of the heavens and the earth, and whatever is between them, should you have conviction	c. 622 CE No direct report
8		There is no god but He: It is He Who gives life and gives death,- The Lord and Cherisher to you and your earliest ancestors	There is no Allah save Him. He quickeneth and giveth death; your Lord and Lord of your forefathers	There is no God but He; He gives life and causes death -- your Lord and the Lord of your fathers of yore	There is no god except Him: He gives life and brings death, your Lord and the Lord of your forefathers	c. 622 CE No direct report
9	بَلْ هُمْ فِى شَكٍّ يَلْعَبُونَ	Yet they play about in doubt	Nay, but they play in doubt	Nay, in doubt they sport	Rather they play around in doubt	c. 622 CE No direct report
10	فَٱرْتَقِبْ يَوْمَ تَأْتِى ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ	Then watch thou for the Day that the sky will bring forth a kind of smoke (or mist) plainly visible	But watch thou (O Muhammad) for the day when the sky will produce visible smok	So wait for the day when the heaven brings a clear drought	So watch out for the day when the sky brings on a manifest smoke	c. 622 CE 1 note
11	يَغْشَى ٱلنَّاسَ هَٰذَا عَذَابٌ أَلِيمٌ	Enveloping the people: this will be a Penalty Grievous	That will envelop the people. This will be a painful torment	Enveloping men. This is a painful chastisement	enveloping the people. [They will cry out:] ‘This is a painful punishment	c. 622 CE No direct report
12	رَبَّنَا ٱكْشِفْ عَنَّا ٱلْعَذَابَ إِنَّا مُؤْمِنُونَ	(They will say:) "Our Lord! remove the Penalty from us, for we do really believe!"	(Then they will say): Our Lord relieve us of the torment. Lo! we are believers	Our Lord, remove from us the chastisement -- surely we are believers	Our Lord! Remove from us this punishment. Indeed we have believed!’	c. 622 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
13	أَنَّىٰ لَهُمُ ٱلذِّكْرَىٰ وَقَدْ جَآءَهُمْ رَسُو مُّبِينٌ	How shall the message be (effectual) for them, seeing that an Apostle explaining things clearly has (already) come to them,	How can there be remembrance for them, when a messenger making plain (the Truth) had already come unto them	When will they be reminded? And a Messenger has indeed come, making clear	What will the admonition avail them, when a manifest apostle had already come to them	c. 622 CE No direct report
14	ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُو مُعَلَّمٌ مَّجْنُونٌ	Yet they turn away from him and say: "Tutored (by others), a man possessed!"	And they had turned away from him and said: One taught (by others), a madman	Yet they turned away from him and said: One taught (by others); a madman	but they turned away from him, and said, ‘A tutored madman?’	c. 622 CE No direct report
15	إِنَّا كَاشِفُو ٱلْعَذَابِ قَلِيلًا إِنَّكُمْ عَآئِدُونَ	We shall indeed remove the Penalty for a while, (but) truly ye will revert (to your ways)	Lo! We withdraw the torment a little. Lo! ye return (to disbelief)	We shall remove the chastisement a little, (but) you will surely return (to evil)	Indeed We will withdraw the punishment a little; but you will indeed revert [to your earlier ways]	c. 622 CE 1 note
16	يَوْمَ نَبْطِشُ ٱلْبَطْشَةَ ٱلْكُبْرَىٰ إِنَّا مُنتَقِمُونَ	One day We shall seize you with a mighty onslaught: We will indeed (then) exact Retribution	On the day when We shall seize them with the greater seizure, (then) in truth We shall punish	On the day when We seize (them) with the most violent seizing; surely We shall exact retribution	The day We shall strike with the most terrible striking, We will indeed take vengeance [on them]	c. 622 CE 1 note
17	وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَآءَهُمْ رَسُو كَرِيمٌ	We did, before them, try the people of Pharaoh: there came to them an apostle most honourable	And verily We tried before them Pharaoh's folk, when there came unto them a noble messenger	And certainly We tried before them Pharaoh’s people and a nobel messenger came to them	Certainly We tried the people of Pharaoh before them, when a noble apostle came to them	c. 622 CE No direct report
18	أَنْ أَدُّوٓا إِلَيَّ عِبَادَ ٱللَّهِ إِنِّى لَكُمْ رَسُولٌ أَمِينٌ	Saying: "Restore to me the Servants of God: I am to you an apostle worthy of all trust	Saying: Give up to me the slaves of Allah. Lo! I am a faithful messenger unto you	Saying: Deliver to me the servants of Allah. Surely I am a faithful messenger to you	[saying,] ‘Give over the servants of Allah to me; indeed I am a trusted apostle [sent] to you	c. 622 CE No direct report
19	وَأَن لَّا تَعْلُو عَلَى ٱللَّهِ إِنِّىٓ ءَاتِيكُم بِسُلْطَٰنٍ مُّبِينٍ	"And be not arrogant as against God: for I come to you with authority manifest	And saying: Be not proud against Allah. Lo! I bring you a clear warrant	And exalt not yourselves against Allah. Surely I bring to you a clear authority	Do not defy Allah. Indeed I bring you a manifest authority	c. 622 CE No direct report
20	وَإِنِّى عُذْتُ بِرَبِّى وَرَبِّكُمْ أَن تَرْجُمُونِ	"For me, I have sought safety with my Lord and your Lord, against your injuring me	And lo! I have sought refuge in my Lord and your Lord lest ye stone me to death	And I take refuge with my Lord and your Lord, lest you stone me to death	I seek the protection of my Lord and your Lord, lest you should stone me	c. 622 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
21	وَإِن لَّمْ تُؤْمِنُو لِى فَ عْتَزِلُونِ	"If ye believe me not, at least keep yourselves away from me."	And if ye put no faith in me, then let me go	And if you believe not in me, leave me alone	And if you do not believe me, keep out of my way.’	c. 622 CE No direct report
22	فَدَعَا رَبَّهُ أَنَّ هَٰؤُلَآءِ قَوْ مٌّجْرِمُونَ	(But they were aggressive:) then he cried to his Lord: "These are indeed a people given to sin."	And he cried unto his Lord, (saying): These are guilty folk	Then he called upon his Lord: These are a guilty people	Then he invoked his Lord, [saying,] ‘These are indeed a guilty lot.’	c. 622 CE No direct report
23	فَأَسْرِ بِعِبَادِى لَيْلًا إِنَّكُم مُّتَّبَعُونَ	(The reply came:) "March forth with My Servants by night: for ye are sure to be pursued	Then (his Lord commanded): Take away My slaves by night. Lo! ye will be followed	So go forth with My servants by night; surely you will be pursued	[Allah told him,] ‘Set out with My servants by night; for you will indeed be pursued	c. 622 CE No direct report
24	وَ ٱتْرُكِ ٱلْبَحْرَ رَهْوًا إِنَّهُمْ جُندٌ مُّغْرَقُونَ	"And leave the sea as a furrow (divided): for they are a host (destined) to be drowned."	And leave the sea behind at rest, for lo! they are a drowned host	And leave the sea behind calm. Surely they are a host to be drowned	And leave the sea calmly; they will indeed be a drowned host.’	c. 622 CE No direct report
25	كَمْ تَرَكُو مِن جَنَّ وَعُيُو	How many were the gardens and springs they left behind	How many were the gardens and the watersprings that they left behind	How many the gardens and springs they left behind	How many gardens and springs did they leave behind	c. 622 CE No direct report
26	وَزُرُو وَمَقَا كَرِيمٍ	And corn-fields and noble buildings	And the cornlands and the goodly site	And cornfields and noble places	Fields and splendid places	c. 622 CE No direct report
27	وَنَعْمَ كَانُو فِيهَا فَٰكِهِينَ	And wealth (and conveniences of life), wherein they had taken such delight	And pleasant things wherein they took delight	And goodly things wherein they rejoiced	and the bounties wherein they rejoiced	c. 622 CE No direct report
28	كَذَٰلِكَ وَأَوْرَثْنَٰهَا قَوْمًا ءَاخَرِينَ	Thus (was their end)! And We made other people inherit (those things)	Even so (it was), and We made it an inheritance for other folk	Thus (it was). And We made other people inherit them	So it was; and We bequeathed them to another people	c. 622 CE No direct report
29	فَمَا بَكَتْ عَلَيْهِمُ لسَّمَآءُ وَ لْأَرْضُ وَمَا كَانُو مُنظَرِينَ	And neither heaven nor earth shed a tear over them: nor were they given a respite (again)	And the heaven and the earth wept not for them, nor	So the heaven and the earth wept not for them, nor were they respited	So neither the sky wept for them, nor the earth; nor were they granted any respite	c. 622 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			were they reprieved			direct report
30		We did deliver aforetime the Children of Israel from humiliating Punishment	And We delivered the Children of Israel from the shameful doom	And We indeed delivered the Children of Israel from the abasing chastisement	Certainly We delivered the Children of Israel from a humiliating torment	c. 622 CE No direct report
31		Inflicted by Pharaoh, for he was arrogant (even) among inordinate transgressors	(We delivered them) from Pharaoh. Lo! he was a tyrant of the wanton ones	From Pharaoh. Surely he was haughty, prodigal	from Pharaoh. Indeed he was a tyrant among the profligates	c. 622 CE No direct report
32		And We chose them aforetime above the nations, knowingly	And We chose them, purposely, above (all) creatures	And certainly We chose them above the nations, having knowledge	Certainly We chose them knowingly above all the nations	c. 622 CE No direct report
33	وَءَاتَيۡنَٰهُم مِّنَ ٱلۡـَٔايَٰتِ مَا فِيهِ بَلَٰٓؤٌاْ مُّبِينٌ	And granted them Signs in which there was a manifest tria	And We gave them portents wherein was a clear trial	And We gave them signs wherein was clear blessing	And We gave them some signs in which there was a manifest test	c. 622 CE No direct report
34	إِنَّ هَٰٓؤُلَآءِ لَيَقُولُونَ	As to these (Quraish), they say forsooth	Lo! these, forsooth, are saying	These do indeed say	Indeed these ones say	c. 622 CE No direct report
35	إِنۡ هِيَ إِلَّا مَوۡتَتُنَا ٱلۡأُولَىٰ وَمَا نَحۡنُ بِمُنشَرِينَ	"There is nothing beyond our first death, and we shall not be raised again	There is naught but our first death, and we shall not be raised again	There is naught but our first death and we shall not be raised again	‘It will be just our first death, and we shall not be resurrected	c. 622 CE No direct report
36	فَأۡتُواْ بِـَٔابَآئِنَآ إِن كُنتُمۡ صَٰدِقِينَ	"Then bring (back) our forefathers, if what ye say is true!"	Bring back our fathers, if ye speak the truth	So bring our fathers (back), of you are truthful	Bring our fathers back [to life], should you be truthful.’	c. 622 CE No direct report
37	أَهُمۡ خَيۡرٌ أَمۡ قَوۡمُ تُبَّعٖ وَٱلَّذِينَ مِن قَبۡلِهِمۡ أَهۡلَكۡنَٰهُمۡ إِنَّهُمۡ كَانُواْ مُجۡرِمِينَ	What! Are they better than the people of Tubba and those who were before them? We destroyed them because they were guilty of sin	Are they better, or the folk of Tubb'a and those before them? We destroyed them, for surely they were guilty	Are they better or the people of Tubba’, and those before them? We destroyed them, for surely they were guilty	Are they better, or the people of Tubba‘, and those who were before them? We destroyed them; indeed they were guilty	c. 622 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
38	وَمَا خَلَقْنَا لسَّمَٰوٰتِ وَ لْأَرْضَ وَمَا بَيْنَهُمَا لٰعِبِينَ	We created not the heavens, the earth, and all between them, merely in (idle) sport	And We created not the heavens and the earth, and all that is between them, in play	And We did not create the heavens and the earth and that which is between them in sport	We did not create the heavens and the earth and whatever is between them for play	c. 622 CE No direct report
39	مَا خَلَقْنَٰهُمَآ إِلَّا بِ لْحَقِّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ	We created them not except for just ends: but most of them do not understand	We created them not save with truth; but most of them know not	We created them but with truth, but most of them know not	We did not create them except with reason; but most of them do not know	c. 622 CE No direct report
40	إِنَّ يَوْمَ لْفَصْلِ مِيقَٰتُهُمْ أَجْمَعِينَ	Verily the Day of sorting out is the time appointed for all of them,	Assuredly the Day of Decision is the term for all of them	Surely the day of Decision is the term for them all	Indeed the Day of Judgement is the tryst for them all	c. 622 CE No direct report
41	يَوْمَ لَا يُغْنِى مَوْلًى عَن مَّوْ ى شَيْ ا وَلَا هُمْ يُنصَرُونَ	The Day when no protector can avail his client in aught, and no help can they receive	A day when friend can in naught avail friend, nor can they be helped	The day when friend will avail friend in naught, nor will they be helped	the day when a friend will not avail a friend in any way, nor will they be helped	c. 622 CE No direct report
42		Except such as receive God's Mercy: for He is Exalted in Might, Most Merciful	Save him on whom Allah hath mercy. Lo! He is the Mighty, the Merciful	Save those on whom Allah has mercy. Surely He is the Mighty, the Merciful	except for him on whom Allah has mercy. Indeed He is the All-mighty, the All-merciful	c. 622 CE No direct report
43		Verily the tree of Zaqqu	Lo! the tree of Zaqqum	Surely the tree of Zaqqu	Indeed the tree of Zaqqu	c. 622 CE No direct report
44		Will be the food of the Sinful,	The food of the sinner	Is the food of the sinful	will be the food of the sinful	c. 622 CE No direct report
45		Like molten brass; it will boil in their insides	Like molten brass, it seetheth in their bellie	Like molten brass; it seethes in (their) bellie	Like molten copper it will boil in the bellies	c. 622 CE No direct report
46		Like the boiling of scalding water	As the seething of boiling water	Like boiling water	boiling like boiling water	c. 622 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
47		(A voice will cry: "Seize ye him and drag him into the midst of the Blazing Fire	(And it will be said): Take him and drag him to the midst of hell	Seize him, then drag him into the midst of hell	‘Seize him and drag him to the middle of hell	c. 622 CE No direct report
48		"Then pour over his head the Penalty of Boiling Water	Then pour upon his head the torment of boiling water	Then pour on his head of the torment of boiling water -	then pour over his head the punishment of boiling water.’	c. 622 CE No direct report
49		"Taste thou (this)! Truly wast thou mighty, full of honour	(Saying): Taste! Lo! thou wast forsooth the mighty, the noble	Taste -- thou art forsooth the mighty, the honourable	‘Taste! Indeed you are the [self-styled] mighty and noble	c. 622 CE No direct report
50	إِنَّ هَٰذَا مَا كُنتُم بِهِۦ تَمْتَرُونَ	"Truly this is what ye used to doubt!"	Lo! this is that whereof ye used to doubt	Surely this is what you doubted	This is indeed what you used to doubt!’	c. 622 CE No direct report
51	إِنَّ لْمُتَّقِينَ فِى مَقَامٍ أَمِينٍ	As to the Righteous (they will be) in a position of Security	Lo! those who kept their duty will be in a place secured	Those who keep their duty are indeed in a secure place -	Indeed the Godwary will be in a secure place	c. 622 CE No direct report
52	فِى جَنَّٰتٍ وَعُيُونٍ	Among Gardens and Springs	Amid gardens and watersprings	In gardens and springs	amid gardens and springs	c. 622 CE No direct report
53	يَلْبَسُونَ مِن سُندُسٍ وَإِسْتَبْرَقٍ مُّتَقَٰبِلِينَ	Dressed in fine silk and in rich brocade, they will face each other	Attired in silk and silk embroidery, facing one another	Wearing fine and thick silk, facing one another -	dressed in fine silk and brocade, sitting face to face	c. 622 CE No direct report
54	كَذَٰلِكَ وَزَوَّجْنَٰهُم بِحُورٍ عِينٍ	So; and We shall join them to Companions with beautiful, big, and lustrous eyes	Even so (it will be). And We shall wed them unto fair ones with wide, lovely eyes	Thus (shall it be). And We shall join them to pure, beautiful ones	So shall it be, and We shall wed them to black-eyed houris	c. 622 CE No direct report
55	يَدْعُونَ فِيهَا بِكُلِّ فَٰكِهَةٍ ءَامِنِينَ	There can they call for every kind of fruit in peace and security	They call therein for every fruit in safety	They call therein for every fruit in security -	There they will call for every fruit, in safety	c. 622 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
56		Nor will they there taste Death, except the first death; and He will preserve them from the Penalty of the Blazing Fire,	They taste not death therein, save the first death. And He hath saved them from the doom of hell	They taste not therein death, except the first death; and He will save them from the chastisement of hell -	There they will not taste death except the first death, and He will save them from the punishment of hel	c. 622 CE No direct report
57		As a Bounty from thy Lord! that will be the supreme achievement	A bounty from thy Lord. That is the supreme triumph	A grace from thy Lord. This is the great achievement	—a grace from your Lord. That is the great success	c. 622 CE No direct report
58	فَإِنَّمَا يَسَّرْنَٰهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ	Verily, We have made this (Qur'an) easy, in thy tongue, in order that they may give heed	And We have made (this Scripture) easy in thy language only that they may heed	So We have made it easy in thy tongue that they may mind	Indeed We have made it simple in your language, so that they may take admonition	c. 622 CE No direct report
59	فَ ٱرْتَقِبْ إِنَّهُم مُّرْتَقِبُونَ	So wait thou and watch; for they (too) are waiting	Wait then (O Muhammad). Lo! they (too) are waiting	Wait then; surely they (too) are waiting	So wait! Indeed they [too] are waiting	c. 622 CE No direct report

Direct context · Ayah 10 · c. 622 CE

Asbab al-Nuzul dataset · ungraded

عَنْ مَسْرُوقٍ قَالَ: قَالَ عَبْدُ اللهِ رضي الله عنه: إِنَّمَا كَانَ هَذَا، لِأَنَّ قُرَيْشًا لَمَّا اسْتَعْصَوْا عَلَى النَّبِيِّ دَعَا عَلَيْهِمْ بِسِنِينَ كَسِنِي يُوسُفَ، فَأَصَابَهُمْ قَحْطٌ وَجَهْدٌ حَتَّى أَكَلُوا الْعِظَامَ، فَجَعَلَ الرَّجُلُ يَنْظُرُ إِلَى السَّمَاءِ فَيَرَى مَا بَيْنَهُ وَبَيْنَهَا كَهَيْئَةِ الدُّخَانِ مِنَ الْجَهْدِ، فَأَنْزَلَ اللهُ تَعَالَى { فَ ٱرْتَقِبْ يَوْمَ تَأْتِى لسَّمَآءُ بِدُخَانٍ مُّبِينٍ ١٠ } { يَغْشَى لنَّاسَ هَـٰذَا عَذَابٌ أَلِيمٌ ١١ } قَالَ: فَأُتِيَ رَسُولُ اللهِ فَقِيلَ لَهُ: يَا رَسُولَ اللهِ، اسْتَسْقِ اللهَ لِمُضَرَ، فَإِنَّهَا قَدْ هَلَكَتْ. قَالَ: « لِمُضَرَ؟ إِنَّكَ لَجَرِيءٌ ». فَاسْتَسْقَى لَهُمْ فَسُقُوا، فَنَزَلَتْ: { إِنَّكُمْ عَآئِدُونَ } فَلَمَّا أَصَابَتْهُمُ الرَّفَاهِيَةُ عَادُوا إِلَى حَالِهِمْ حِينَ أَصَابَتْه…

Islamic: Asbāb al-nuzūl on Qurʾān 44:10

APA: Asbāb al-nuzūl tradition (n.d.). (44:10).

Direct context · Ayah 15 · c. 622 CE

Asbab al-Nuzul dataset · ungraded

عَنْ مَسْرُوقٍ قَالَ: قَالَ عَبْدُ اللهِ رضي الله عنه: إِنَّمَا كَانَ هَذَا، لِأَنَّ قُرَيْشًا لَمَّا اسْتَعْصَوْا عَلَى النَّبِيِّ دَعَا عَلَيْهِمْ بِسِنِينَ كَسِنِي يُوسُفَ، فَأَصَابَهُمْ قَحْطٌ وَجَهْدٌ حَتَّى أَكَلُوا الْعِظَامَ، فَجَعَلَ الرَّجُلُ يَنْظُرُ إِلَى السَّمَاءِ فَيَرَى مَا بَيْنَهُ وَبَيْنَهَا كَهَيْئَةِ الدُّخَانِ مِنَ الْجَهْدِ، فَأَنْزَلَ اللهُ تَعَالَى { فَ ٱرْتَقِبْ يَوْمَ تَأْتِى لسَّمَآءُ بِدُخَانٍ مُّبِينٍ ١٠ } { يَغْشَى لنَّاسَ هَـٰذَا عَذَابٌ أَلِيمٌ ١١ } قَالَ: فَأُتِيَ رَسُولُ اللهِ فَقِيلَ لَهُ: يَا رَسُولَ اللهِ، اسْتَسْقِ اللهَ لِمُضَرَ، فَإِنَّهَا قَدْ هَلَكَتْ. قَالَ: « لِمُضَرَ؟ إِنَّكَ لَجَرِيءٌ ». فَاسْتَسْقَى لَهُمْ فَسُقُوا، فَنَزَلَتْ: { إِنَّكُمْ عَآئِدُونَ } فَلَمَّا أَصَابَتْهُمُ الرَّفَاهِيَةُ عَادُوا إِلَى حَالِهِمْ حِينَ أَصَابَتْه…

Islamic: Asbāb al-nuzūl on Qurʾān 44:15

APA: Asbāb al-nuzūl tradition (n.d.). (44:15).

Direct context · Ayah 16 · c. 622 CE

Asbab al-Nuzul dataset · ungraded

عَنْ مَسْرُوقٍ قَالَ: قَالَ عَبْدُ اللهِ رضي الله عنه: إِنَّمَا كَانَ هَذَا، لِأَنَّ قُرَيْشًا لَمَّا اسْتَعْصَوْا عَلَى النَّبِيِّ دَعَا عَلَيْهِمْ بِسِنِينَ كَسِنِي يُوسُفَ، فَأَصَابَهُمْ قَحْطٌ وَجَهْدٌ حَتَّى أَكَلُوا الْعِظَامَ، فَجَعَلَ الرَّجُلُ يَنْظُرُ إِلَى السَّمَاءِ فَيَرَى مَا بَيْنَهُ وَبَيْنَهَا كَهَيْئَةِ الدُّخَانِ مِنَ الْجَهْدِ، فَأَنْزَلَ اللهُ تَعَالَى { فَ ٱرْتَقِبْ يَوْمَ تَأْتِى لسَّمَآءُ بِدُخَانٍ مُّبِينٍ ١٠ } { يَغْشَى لنَّاسَ هَـٰذَا عَذَابٌ أَلِيمٌ ١١ } قَالَ: فَأُتِيَ رَسُولُ اللهِ فَقِيلَ لَهُ: يَا رَسُولَ اللهِ، اسْتَسْقِ اللهَ لِمُضَرَ، فَإِنَّهَا قَدْ هَلَكَتْ. قَالَ: « لِمُضَرَ؟ إِنَّكَ لَجَرِيءٌ ». فَاسْتَسْقَى لَهُمْ فَسُقُوا، فَنَزَلَتْ: { إِنَّكُمْ عَآئِدُونَ } فَلَمَّا أَصَابَتْهُمُ الرَّفَاهِيَةُ عَادُوا إِلَى حَالِهِمْ حِينَ أَصَابَتْه…

Islamic: Asbāb al-nuzūl on Qurʾān 44:16

APA: Asbāb al-nuzūl tradition (n.d.). (44:16).

45. Al-Jathiyah — The Crouching الجاثية

Revelation order #65 · c. 622 CE · Makkah · 37 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ للَّهِ لرَّحْمَٰنِ لرَّحِيمِ حمٓ	Ha-Mim	Ha. Mim	Beneficent God	á¸¤a , Ma«m	c. 622 CE No direct report
2		The revelation of the Book is from God the Exalted in Power, Full of Wisdom	The revelation of the Scripture is from Allah, the Mighty, the Wise	The revelation of the Book is from Allah, the Mighty, the Wise	The [gradual] sending down of the Book is from Allah, the All-mighty, All-wise	c. 622 CE No direct report
3	إِنَّ فِى لسَّمَٰوَٰتِ وَ لْأَرْضِ لَءَايَٰتٍ لِّلْمُؤْمِنِينَ	Verily in the heavens and the earth, are Signs for those who believe	Lo! in the heavens and the earth are portents for believers	Surely in the heavens and the earth are signs for believers	Indeed in the heavens and the earth there are signs for the faithful	c. 622 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
4	وَفِى خَلْقِكُمْ وَمَا يَبُثُّ مِن دَآبَّةٍ ءَايَٰتٌ لِّقَوْمٍ يُوقِنُونَ	And in the creation of yourselves and the fact that animals are scattered (through the earth), are Signs for those of assured Faith	And in your creation, and all the beasts that He scattereth in the earth, are portents for a folk whose faith is sure	And in your creation and in the animals He spreads abroad are signs for a people who are sure	And in your creation [too], and whatever animals that He scatters abroad, there are signs for a people who have certainty	c. 622 CE No direct report
5	وَ ٱخْتِلَٰفِ ٱلَّيْلِ وَ ٱلنَّهَارِ وَمَآ أَنزَلَ ٱللَّهُ مِنَ ٱلسَّمَآءِ مِن رِّزْقٍ فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ ٱلرِّيَٰحِ ءَايَٰتٌ لِّقَوْمٍ يَعْقِلُونَ	And in the alternation of Night and Day, and the fact that God sends down Sustenance from the sky, and revives therewith the earth after its death, and in the change of the winds,- are Signs for those that are wise	And the difference of night and day and the provision that Allah sendeth down from the sky and thereby quickeneth the earth after her death, and the ordering of the winds, are portents for a people who have sense	And (in) the variation of the night and the day and (in) the sustenance which Allah sends down from the heaven, then gives life thereby to the earth after its death and (in) the changing of the winds, are signs for a people who understand	And in the alternation of night and day and what Allah sends down from the sky of [His] provision with which He revives the earth after its death, and in the changing of the winds there are signs for a people who apply reason	c. 622 CE No direct report
6	تِلْكَ ءَايَٰتُ ٱللَّهِ نَتْلُوهَا عَلَيْكَ بِ ٱلْحَقِّ فَبِأَىِّ حَدِيثٍ بَعْدَ ٱللَّهِ وَءَايَٰتِهِۦ يُؤْمِنُونَ	Such are the Signs of God, which We rehearse to thee in Truth; then in what exposition will they believe after (rejecting) God and His Signs	These are the portents of Allah which We recite unto thee (Muhammad) with truth. Then in what fact, after Allah and His portents, will they believe	These are the messages of Allah, which We recite to thee with truth. In what announcement will they then believe after Allah and His signs	These are the signs of Allah that We recite for you in truth. So what discourse will they believe after Allah and His signs	c. 622 CE No direct report
7	وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ	Woe to each sinful dealer in Falsehoods	Woe unto each sinful liar	Woe to every sinful liar	Woe to every sinful liar	c. 622 CE No direct report
8	يَسْمَعُ ءَايَٰتِ ٱللَّهِ تُتْلَىٰ عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ	He hears the Signs of God rehearsed to him, yet is obstinate and lofty, as if he had not heard them: then announce to him a Penalty Grievous	Who heareth the revelations of Allah recited unto him, and then continueth in pride as though he heard them not. Give him tidings of a painful doom	Who hears the messages of Allah recited to him then persists in haughtiness, as though he had not heard them. So announce to	who hears the signs of Allah being recited to him, yet persists disdainfully, as if he had not heard them. So inform him of a painful punishment	c. 622 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
				him a painful chastisement		
9	وَإِذَا عَلِمَ مِنْ ءَايَٰتِنَا شَيْـًٔا ٱتَّخَذَهَا هُزُوًا أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ مُّهِينٌ	And when he learns something of Our Signs, he takes them in jest: for such there will be a humiliating Penalty	And when he knoweth aught of Our revelations he maketh it a jest. For such there is a shameful doom	And when he comes to know of any of Our messages, he takes them for a jest. For such is an abasing chastisement	Should he learn anything about Our signs, he takes them in derision. For such there is a humiliating punishment	c. 622 CE No direct report
10	مِّن وَرَآئِهِمْ جَهَنَّمُ وَلَا يُغْنِى عَنْهُم مَّا كَسَبُوا۟ شَيْـًٔا وَلَا مَا ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ أَوْلِيَآءَ وَلَهُمْ عَذَابٌ عَظِيمٌ	In front of them is Hell: and of no profit to them is anything they may have earned, nor any protectors they may have taken to themselves besides God: for them is a tremendous Penalty	Beyond them there is hell, and that which they have earned will naught avail them, nor those whom they have chosen for protecting friends beside Allah. Theirs will be an awful doom	In front of them is hell, and that which they have earned will avail them naught, nor those whom they take for protectors besides Allah, and for them is a grievous chastisement	Ahead of them is hell and what they have earned will not avail them in any way, nor what they had taken as guardians besides Allah, and there is a great punishment for them	c. 622 CE No direct report
11	هَٰذَا هُدًى وَٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّن رِّجْزٍ أَلِيمٌ	This is (true) Guidance and for those who reject the Signs of their Lord, is a grievous Penalty of abomination	This is guidance. And those who disbelieve the revelations of their Lord, for them there is a painful doom of wrath	This is guidance; and those who disbelieve in the messages of their Lord, for them is a painful chastisement of an evil (kind)	This is a guidance, and as for those who defy the signs of their Lord, for them is a painful punishment due to defilement	c. 622 CE No direct report
12	ٱللَّهُ ٱلَّذِى سَخَّرَ لَكُمُ ٱلْبَحْرَ لِتَجْرِىَ ٱلْفُلْكُ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُوا۟ مِن فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ	It is God Who has subjected the sea to you, that ships may sail through it by His command, that ye may seek of his Bounty, and that ye may be grateful	Allah it is Who hath made the sea of service unto you that the ships may run thereon by His command, and that ye may seek of His bounty, and that haply ye may be thankful	Allah is He Who made subservient to you the sea that the ships may glide therein by His command, and that you may seek of His grace, and that you may give thanks	It is Allah who disposed the sea for you[r benefit] so that the ships may sail in it by His command, and that you may seek of His grace, and that you may give thanks	c. 622 CE No direct report
13	وَسَخَّرَ لَكُم مَّا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ جَمِيعًا مِّنْهُ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ	And He has subjected to you, as from Him, all that is in the heavens and on earth: Behold, in	And hath made of service unto you whatsoever is in the heavens and whatsoever is in the earth; it is all	And He has made subservient to you whatsoever is in the heavens and whatsoever is in	And He has disposed for you[r benefit] whatever is in the heavens and whatever is on the earth; all is from Him. There are indeed signs in that for a people who reflect	c. 622 CE No direct report

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		that are Signs indeed for those who reflect	from Him. Lo! herein verily are portents for a people who reflect	the earth, all, from Himself. Surely there are signs in this for a people who reflect		
14	قُل لِّلَّذِينَ ءَامَنُو يَغْفِرُو لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ للَّهِ لِيَجْزِىَ قَوْ ا بِمَا كَانُو يَكْسِبُونَ	Tell those who believe, to forgive those who do not look forward to the Days of God: It is for Him to recompense (for good or ill) each People according to what they have earned	Tell those who believe to forgive those who hope not for the days of Allah; in order that He may requite folk what they used to earn	Tell those who believe to forgive those who fear not the days of Allah that He may reward a people for what they earn	Say to the faithful to forgive those who do not expect Allah’s days, that He may [Himself] requite a people for what they used to earn	c. 622 CE No direct report
15	مَنْ عَمِلَ صٰلِ ا فَلِنَفْسِهِ وَمَنْ أَسَآءَ فَعَلَيْهَا ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ	If any one does a righteous deed, it ensures to the benefit of his own soul; if he does evil, it works against (his own soul). In the end will ye (all) be brought back to your Lord	Whoso doeth right, it is for his soul, and whoso doeth wrong, it is against it. And afterward unto your Lord ye will be brought back	Whoever does good it is for himself, and whoever does evil, it is against himself; then to your Lord you will be brought back	Whoever acts righteously, it is for his own soul, and whoever does evil, it is to its own detriment, then you will be brought back to your Lord	c. 622 CE No direct report
16		We did aforetime grant to the Children of Israel the Book the Power of Command, and Prophethood; We gave them, for Sustenance, things good and pure; and We favoured them above the nations	And verily we gave the Children of Israel the Scripture and the Command and the Prophethood, and provided them with good things and favoured them above (all) peoples	And certainly We gave the Children of Israel the Book and judgment and prophethood and provided them with good things, and made them excel the nations	Certainly We gave the Children of Israel the Book, judgement and prophethood and We provided them with all the good things, and We gave them an advantage over all the nations	c. 622 CE No direct report
17	وَءَاتَيْنٰهُم بَيِّنٰتٍ مِّنَ لْأَمْرِ فَمَا خْتَلَفُوَ إِلَّا مِ بَعْدِ مَا جَآءَهُمُ لْعِلْمُ بَغْ ا بَيْنَهُمْ إِنَّ رَبَّكَ يَقْضِى بَيْنَهُمْ يَوْمَ لْقِيٰمَةِ فِيمَا كَانُو فِيهِ يَخْتَلِفُونَ	And We granted them Clear Signs in affairs (of Religion): it was only after knowledge had been granted to them that	And gave them plain commandments. And they differed not until after the knowledge came	And we gave them clear arguments in the Affair. So they differed not until after knowledge	and We gave them manifest precepts. But they did not differ except after knowledge had come to them, out of envy among themselves. Indeed your Lord will judge between them on the	c. 622 CE No direct report

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		they fell into schisms, through insolent envy among themselves. Verily thy Lord will judge between them on the Day of Judgment as to those matters in which they set up differences	unto them, through rivalry among themselves. Lo! thy Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ	had come to them, out of envy among themselves. Surely thy Lord will judge between them on the day of Resurrection concerning that wherein they differed	Day of Resurrection concerning that about which they used to differ	
18	ثُمَّ جَعَلْنٰكَ عَلٰى شَرِيعَةٍ مِّنَ ٱلْأَمْرِ فَٱتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَآءَ ٱلَّذِينَ لَا يَعْلَمُونَ	Then We put thee on the (right) Way of Religion: so follow thou that (Way), and follow not the desires of those who know not	And now have We set thee (O Muhammad) on a clear road of (Our) commandment; so follow it, and follow not the whims of those who know not	Then We made thee follow a course in the Affair, so follow it, and follow not the low desires of those who know not	Then We set you upon a clear course of the Law; so follow it, and do not follow the desires of those who do not know	c. 622 CE No direct report
19		They will be of no use to thee in the sight of God: it is only Wrong-doers (that stand as) protectors, one to another: but God is the Protector of the Righteous	Lo! they can avail thee naught against Allah. And lo! as for the wrong-doers, some of them are friends of others; and Allah is the Friend of those who ward off (evil)	Surely they can avail thee naught against Allah. And surely the wrongdoers are friends of each other, and Allah is the Friend of the dutiful	Indeed they will not avail you in any way against Allah. Indeed the wrongdoers are allies of one another, but Allah is the guardian of the Godwary	c. 622 CE No direct report
20	هٰذَا بَصَٰٓئِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ	These are clear evidences to men and a Guidance and Mercy to those of assured Faith	This is clear indication for mankind, and a guidance and a mercy for a folk whose faith is sure	These are clear proofs for men, and a guidance and a mercy for a people who are sure	These are eye-openers for mankind, and guidance and mercy for a people who have certainty	c. 622 CE No direct report
21	أَمْ حَسِبَ ٱلَّذِينَ ٱجْتَرَحُوا۟ ٱلسَّيِّـَٔاتِ أَن نَّجْعَلَهُمْ كَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ سَوَآءً مَّحْيَاهُمْ وَمَمَاتُهُمْ ۚ سَآءَ مَا يَحْكُمُونَ	What! Do those who seek after evil ways think that We shall hold them equal with those who believe and do righteous deeds,- that equal	Or do those who commit ill-deeds suppose that We shall make them as those who believe and do good works, the same in	Or do those who do evil deeds think that We shall make them as those who believe and do good -- their life	Do those who have perpetrated misdeeds suppose that We shall treat them as those who have faith and do righteous deeds, their life and death being equal? Evil is the judgement that they make	c. 622 CE No direct report

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		will be their life and their death? Ill is the judgment that they make	life and death? Bad is their judgment	and their death being equal? Evil is what they judge		
22	وَخَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ بِٱلۡحَقِّ وَلِتُجۡزَىٰ كُلُّ نَفۡسِۭ بِمَا كَسَبَتۡ وَهُمۡ لَا يُظۡلَمُونَ	God created the heavens and the earth for just ends, and in order that each soul may find the recompense of what it has earned, and none of them be wronged	And Allah hath created the heavens and the earth with truth, and that every soul may be repaid what it hath earned. And they will not be wronged	And Allah created the heavens and the earth with truth, and that every soul may be rewarded for what it has earned, and they will not be wronged	Allah created the heavens and the earth with reason, so that every soul may be requited for what it has earned, and they will not be wronged	c. 622 CE No direct report
23	أَفَرَءَيۡتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ وَأَضَلَّهُ ٱللَّهُ عَلَىٰ عِلۡمٖ وَخَتَمَ عَلَىٰ سَمۡعِهِۦ وَقَلۡبِهِۦ وَجَعَلَ عَلَىٰ بَصَرِهِۦ غِشَٰوَةٗ فَمَن يَهۡدِيهِ مِنۢ بَعۡدِ ٱللَّهِۚ أَفَلَا تَذَكَّرُونَ	Then seest thou such a one as takes as his god his own vain desire? God has, knowing (him as such), left him astray, and sealed his hearing and his heart (and understanding), and put a cover on his sight. Who, then, will guide him after God (ha s withdrawn Guidance)? Will ye not then receive admonition	Hast thou seen him who maketh his desire his god, and Allah sendeth him astray purposely, and sealeth up his hearing and his heart, and setteth on his sight a covering? Then who will lead him after Allah (hath condemned him)? Will ye not then heed	Seest thou him who takes his desire for his god, and Allah leaves him in error knowingly, and seals his hearing and his heart and puts a covering on his sight? Who can then guide him after Allah? Will you not mind	Have you seen him who has taken his desire to be his god and whom Allah has led astray knowingly, and set a seal upon his hearing and his heart, and put a blindfold on his sight? So who will guide him after Allah? Will you not then take admonition	c. 622 CE No direct report
24	وَقَالُواْ مَا هِيَ إِلَّا حَيَاتُنَا ٱلدُّنۡيَا نَمُوتُ وَنَحۡيَا وَمَا يُهۡلِكُنَآ إِلَّا ٱلدَّهۡرُۚ وَمَا لَهُم بِذَٰلِكَ مِنۡ عِلۡمٍۖ إِنۡ هُمۡ إِلَّا يَظُنُّونَ	And they say: "What is there but our life in this world? We shall die and we live, and nothing but time can destroy us." But of that they have no knowledge: they merely conjecture	And they say: There is naught but our life of the world; we die and we live, and naught destroyeth us save time; when they have no knowledge whatsoever of (all) that; they do but guess	And they say: There is naught but our life of the world; we die and we live and nothing destroys us but time, and they have no knowledge of that; they only conjecture	They say, ‘There is nothing but the life of this world: we live and we die, and nothing but time destroys us.’ But they do not have any knowledge of that, and they only make conjectures	c. 622 CE No direct report
25	وَإِذَا تُتۡلَىٰ عَلَيۡهِمۡ ءَايَٰتُنَا بَيِّنَٰتٖ مَّا كَانَ حُجَّتَهُمۡ إِلَّآ أَن قَالُواْ ٱئۡتُواْ بِـَٔابَآئِنَآ إِن كُنتُمۡ صَٰدِقِينَ	And when Our Clear Signs are rehearsed to them their argument is nothing	And when Our clear revelations are recited unto them their only	And when our clear messages are recited to them, their only	And when Our manifest signs are recited to them, their only argument is to say, ‘Bring our fathers back [to	c. 622 CE No

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		but this: They say, "Bring (back) our forefathers, if what ye say is true!"	argument is that they say: Bring (back) our fathers. then, if ye are truthful	argument is that they say: Bring (back) our fathers, if you are truthful	life], should you be truthful.’	direct report
26	قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ الْقِيَٰمَةِ لَا رَيْبَ فِيهِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ	Say: "It is God Who gives you life, then gives you death; then He will gather you together for the Day of Judgment about which there is no doubt": But most men do not understand	Say (unto them, O Muhammad): Allah giveth life to you, then causeth you to die, then gathereth you unto the Day of Resurrection whereof there is no doubt. But most of mankind know not	Say: Allah gives you life, then makes you die, then will He gather you to the day of Resurrection, wherein is no doubt, but most people know no	Say, ‘It is Allah who gives you life, then He makes you die. Then He will gather you on the Day of Resurrection, in which there is no doubt. But most people do not know.’	c. 622 CE No direct report
27		To God belongs the dominion of the heavens and the earth, and the Day that the Hour of Judgment is established,- that Day will the dealers in Falsehood perish	And unto Allah belongeth the Sovereignty of the heavens and the earth; and on the day when the Hour riseth, on that day those who follow falsehood will be lost	And Allah’s is the kingdom of the heavens and the earth. And on the day when the Hour comes to pass, on that day will the followers of falsehood perish	To Allah belongs the kingdom of the heavens and the earth, and when the Hour sets in, the falsifiers will be losers on that day	c. 622 CE No direct report
28	وَتَرَىٰ كُلَّ أُمَّةٍ جَاثِيَةً كُلُّ أُمَّةٍ تُدْعَىٰ إِلَىٰ كِتَٰبِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ	And thou wilt see every sect bowing the knee: Every sect will be called to its Record: "This Day shall ye be recompensed for all that ye did	And thou wilt see each nation crouching, each nation summoned to its record. (And it will be said unto them): This day ye are requited what ye used to do	And thou wilt see every nation kneeling down. Every nation will be called to its record. This day you are requited for what you did	And you will see every nation fallen on its knees. Every nation will be summoned to its book: ‘Today you will be requited for what you used to do	c. 622 CE No direct report
29	هَٰذَا كِتَٰبُنَا يَنطِقُ عَلَيْكُم بِالْحَقِّ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ تَعْمَلُونَ	"This Our Record speaks about you with truth: For We were wont to put on Record all that ye did."	This Our Book pronounceth against you with truth. Lo! We have caused (all) that ye did to be recorded	This is Our record that speaks against you with truth. Surely We wrote what you did	This is Our book, which speaks truly against you. Indeed We used to record what you used to do.’	c. 622 CE No direct report
30		Then, as to those who believed and did righteous deeds, their Lord will admit them to His Mercy that	Then, as for those who believed and did good works, their Lord will bring them in unto	Then as to those who believed and did good, their Lord will admit them to His	As for those who have faith and do righteous deeds, their Lord will admit them into His mercy. That is the manifest success	c. 622 CE No direct report

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		will be the achievement for all to see	His mercy. That is the evident triumph	mercy. That is the manifest achievement		
31	وَأَمَّا ٱلَّذِينَ كَفَرُوٓا۟ أَفَلَمْ تَكُنْ ءَايَٰتِى تُتْلَىٰ عَلَيْكُمْ فَٱسْتَكْبَرْتُمْ وَكُنتُمْ قَوْمًا مُّجْرِمِينَ	But as to those who rejected God, (to them will be said): "Were not Our Signs rehearsed to you? But ye were arrogant, and were a people given to sin	And as for those who disbelieved (it will be said unto them): Were not Our revelations recited unto you? But ye were scornful and became a guilty folk	And as to those who disbelieved - - were not My messages recited to you? But you were proud and you were a guilty people	But as for the faithless, [they will be asked,] ‘Were not My signs recited to you? But you were disdainful, and you were a guilty lot	c. 622 CE No direct report
32	وَإِذَا قِيلَ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ وَٱلسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُم مَّا نَدْرِى مَا ٱلسَّاعَةُ إِن نَّظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُسْتَيْقِنِينَ	"And when it was said that the promise of God was true, and that the Hour- there was no doubt about its (coming), ye used to say, 'We know not what is the hour: we only think it is an idea, and we have no firm assurance.'"	And when it was said: Lo! Allah's promise is the truth, and there is no doubt of the Hour's coming, ye said: We know not what the Hour is. We deem it naught but a conjecture, and we are by no means convinced	And when it was said, Surely the promise of Allah is true and the hour -- there is no doubt about it, you said: We know not what the Hour is. We think (it) only a conjecture and we are not at all sure	And when it was said, ‘‘Allah’s promise is indeed true, and there is no doubt about the Hour,’’ you said, ‘‘We do not know what the Hour is. We know nothing beyond conjectures, and we do not possess any certainty.’’ ’	c. 622 CE No direct report
33	وَبَدَا لَهُمْ سَيِّـَٔاتُ مَا عَمِلُوا۟ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ	Then will appear to them the evil (fruits) of what they did, and they will be completely encircled by that which they used to mock at	And the evils of what they did will appear unto them, and that which they used to deride will befall them	And the evil of what they did will become manifest to them, and that at which they mocked will encompass them	The evils of what they had done will appear to them, and they will be besieged by what they used to deride	c. 622 CE No direct report
34	وَقِيلَ ٱلْيَوْمَ نَنسَىٰكُمْ كَمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا وَمَأْوَىٰكُمُ ٱلنَّارُ وَمَا لَكُم مِّن نَّٰصِرِينَ	It will also be said: "This Day We will forget you as ye forgot the meeting of this Day of yours! and your abode is the Fire, and no helpers have ye	And it will be said: This day We forget you, even as ye forgot the meeting of this your day; and your habitation is the Fire, and there is none to help you	And it will be said: This day We forsake you as you neglected the meeting of this day of yours, and your abode is the Fire, and you have no helpers	And it will be said, ‘Today We will forget you, just as you forgot the encounter of this day of yours. The Fire will be your abode, and you will not have any helpers	c. 622 CE No direct report

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35	ذَٰلِكُم بِأَنَّكُمُ ٱتَّخَذْتُمْ ءَايَٰتِ ٱللَّهِ هُزُوًا وَغَرَّتْكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا فَٱلْيَوْمَ لَا يُخْرَجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ	"This, because ye used to take the Signs of God in jest, and the life of the world deceived you:" (From) that Day, therefore, they shall not be taken out thence, nor shall they be received into Grace	This, forasmuch as ye made the revelations of Allah a jest, and the life of the world beguiled you. Therefor this day they come not forth from thence, nor can they make amends	That is because you made the messages of Allah a jest and the life of this world deceived you. So on that day they shall not be taken out of it, nor shall they be granted goodwill	That is because you took the signs of Allah in derision, and the life of the world had deceived you.’ So today they will not be brought out of it, nor will they be asked to propitiate [Allah]	c. 622 CE No direct report
36		Then Praise be to God, Lord of the heavens and Lord of the earth,- Lord and Cherisher of all the Worlds	Then praise be to Allah, Lord of the heavens and Lord of the earth, the Lord of the Worlds	So praise be to Allah, the Lord of the heavens and the Lord of the earth, the Lord of the worlds	So all praise belongs to Allah, the Lord of the heavens and the Lord of the earth, the Lord of all the worlds	c. 622 CE No direct report
37		To Him be glory throughout the heavens and the earth: and He is Exalted in Power, Full of Wisdom	And unto Him (alone) belongeth Majesty in the heavens and the earth, and He is the Mighty, the Wise	And to Him belongs greatness in the heavens and the earth; and He is the Mighty, the Wise	To Him belongs all supremacy in the heavens and the earth, and He is the All-mighty, the All-wise	c. 622 CE No direct report

46. Al-Ahqaf — The Wind-Curved Sandhills الأحقاف

Revelation order #66 · c. 623 CE · Makkah · 35 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ حمٓ	Ha-Mim	Ha. Mim	Beneficent God	á¸¤a , Ma«m	c. 623 CE No direct report
2		The Revelation of the Book is from God the Exalted in Power, Full of Wisdom	The revelation of the Scripture is from Allah the Mighty, the Wise	The revelation of the Book is from Allah, the Mighty, the Wise	The [gradual] sending down of the Book is from Allah, the All-mighty, the All-wise	c. 623 CE No direct report
3	مَا خَلَقْنَا ٱلسَّمَٰوَٰتِ وَ ٱلْأَرْضَ وَمَا بَيْنَهُمَآ إِلَّا بِ ٱلْحَقِّ وَأَجَ مُّسَ ى وَ ٱلَّذِينَ كَفَرُو عَمَّآ أُنذِرُو مُعْرِضُونَ	We created not the heavens and the earth and all between them but for just ends, and for a Term Appointed: But those who reject Faith turn away from that whereof they are warned	We created not the heavens and the earth and all that is between them save with truth, and for a term appointed. But those who disbelieve turn away from that whereof they are warned	We created not the heavens and the earth and all between them save with truth and for an appointed term. And those who disbelieve turn away from that whereof they are warned	We did not create the heavens and the earth and whatever is between them except with reason and for a specified term. Yet the faithless are disregardful of what they are warned	c. 623 CE No direct report
4	قُلْ أَرَءَيْتُم مَّا تَدْعُونَ مِن دُونِ ٱللَّهِ أَرُونِى مَاذَا خَلَقُو مِنَ ٱلْأَرْضِ أَمْ لَهُمْ شِرْ فِى ٱلسَّمَٰوَٰتِ ئْتُونِى بِكِتَٰ مِّن قَبْلِ هَٰذَآ أَوْ أَثَٰرَ مِّنْ عِلْمٍ إِن كُنتُمْ صَٰدِقِينَ	Say: "Do ye see what it is ye invoke besides God? Show me what it is they have created on earth, or have they a share in the heavens bring me a book (revealed) before this, or any remnant of knowledge (ye may have), if ye are telling the truth	Say (unto them, O Muhammad): Have ye thought on all that ye invoke beside Allah? Show me what they have created of the earth. Or have they any portion in the heavens? Bring me a scripture before this (Scripture), or some vestige of knowledge (in support of what ye say), if ye are truthful	Say: Have you considered that which you invoke besides Allah? Show me what they have created of the earth, or have they a share in the heavens? Bring me a Book before this or any relics of knowledge, if you are truthful	Say, ‘Tell me about what you invoke besides Allah. Show me what [part] of the earth have they created. Do they have any share in the heavens? Bring me a scripture [revealed] before this, or some vestige of [divine] knowledge, should you be truthful.’	c. 623 CE No direct report
5	وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِن دُونِ ٱللَّهِ مَن لَّا يَسْتَجِيبُ لَهُ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ	And who is more astray than one who invokes besides God, such as	And who is further astray than those who, instead of	And who is in greater error than he who invokes	Who is more astray than him who invokes besides Allah such as would not	c. 623 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	وَهُمْ عَن دُعَآئِهِمْ غَٰفِلُونَ	will not answer him to the Day of Judgment, and who (in fact) are unconscious of their call (to them)	Allah, pray unto such as hear not their prayer until the Day of Resurrection, and are unconscious of their prayer	besides Allah such as answer him not till the day of Resurrection, and they are heedless of their call	respond to him until the Day of Resurrection, and who are oblivious of their invocation	direct report
6	وَإِذَا حُشِرَ ٱلنَّاسُ كَانُو لَهُمْ أَعْدَآ وَكَانُو بِعِبَادَتِهِمْ كَٰفِرِينَ	And when mankind are gathered together (at the Resurrection), they will be hostile to them and reject their worship (altogether)	And when mankind are gathered (to the Judgment) will become enemies for them, and will become deniers of having been worshipped	And when men are gathered together, they will be their enemies, and will deny their worshipping (them)	When mankind are mustered [on Judgement’s Day] they will be their enemies, and they will disavow their worship	c. 623 CE No direct report
7	وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ قَالَ ٱلَّذِينَ كَفَرُو لِلْحَقِّ لَمَّا جَآءَهُمْ هَٰذَا سِحْ مُّبِينٌ	When Our Clear Signs are rehearsed to them, the Unbelievers say, of the Truth when it comes to them: "This is evident sorcery!"	And when Our clear revelations are recited unto them, those who disbelieve say of the Truth when it reacheth them: This is mere magic	And when Our clear messages are recited to them, those who disbelieve say of the Truth when it comes to them: This is clear enchantment	When Our manifest signs are recited to them, the faithless say of the truth when it comes to them: ‘This is plain magic.’	c. 623 CE No direct report
8		Or do they say, "He has forged it"? Say: "Had I forged it, then can ye obtain no single (blessing) for me from God. He knows best of that whereof ye talk (so glibly)! Enough is He for a witness between me and you! And he is Oft-Forgiving, Most Merciful."	Or say they: He hath invented it? Say (O Muhammad): If I have invented it, still ye have no power to support me against Allah. He is Best Aware of what ye say among yourselves concerning it. He sufficeth for a witness between me and you. And He is the Forgiving, the Merciful	Nay, they say: He has forged it. Say: If I have forged it, you control naught for me from Allah. He knows best what you utter concerning it. He is enough as a witness between me and you. And He is the Forgiving, the Merciful	Do they say, ‘He has fabricated it?’ Say, ‘Should I have fabricated it, you would not avail me anything against Allah. He best knows what you gossip concerning it. He suffices as a witness between me and you, and He is the All-forgiving, the All-merciful.’	c. 623 CE No direct report
9	قُلْ مَا كُنتُ بِدْ ا مِّنَ ٱلرُّسُلِ وَمَآ أَدْرِى مَا يُفْعَلُ بِى وَلَا بِكُمْ إِنْ أَتَّبِعُ إِلَّا	Say: "I am no bringer of new-fangled doctrine among the apostles, nor do I know	Say: I am no new thing among the messengers (of Allah), nor know I	Say: I am not the first of the messengers, and I know not what	Say, ‘I am not a novelty among the apostles, nor do I know what will be done with	c. 623 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	مَا يُوحَىٰٓ إِلَىَّ وَمَآ أَنَا۠ إِلَّا نَذِيرٌ مُّبِينٌ	what will be done with me or with you. I follow but that which is revealed to me by inspiration; I am but a Warner open and clear."	what will be done with me or with you. I do but follow that which is inspired in me, and I am but a plain warner	will be done with me or with you. I follow naught but that which is revealed to me, and I am but a plain warner	me, or with you. I just follow whatever is revealed to me, and I am just a manifest warner.’	direct report
10		Say: "See ye? If (this teaching) be from God, and ye reject it, and a witness from among the Children of Israel testifies to its similarity (with earlier scripture), and has believed while ye are arrogant, (how unjust ye are!) truly, God guides not a people unjust."	Bethink you: If it is from Allah and ye disbelieve therein, and a witness of the Children of Israel hath already testified to the like thereof and hath believed, and ye are too proud (what plight is yours)? Lo! Allah guideth not wrong-doing folk	Say: See you if it is from Allah, and you disbelieve in it, and a witness from among the Children of Israel has borne witness of one like him, so he believed, while you are big with pride. Surely Allah guides not the iniquitous ones	Say, ‘Tell me, if it is from Allah and you disbelieve in it, and a witness from the Children of Israel has testified to its like and believed [in it], while you are disdainful [of it]? ’ Indeed Allah does not guide the wrongdoing lot	c. 623 CE No direct report
11	وَقَالَ لَّذِينَ كَفَرُو لِلَّذِينَ ءَامَنُو لَوْ كَانَ خَيْ ا مَّا سَبَقُونَآ إِلَيْهِ وَإِذْ لَمْ يَهْتَدُو بِهِ فَسَيَقُولُونَ هَٰذَآ إِفْ قَدِيمٌ	The Unbelievers say of those who believe: "If (this Message) were a good thing, (such men) would not have gone to it first, before us!" And seeing that they guide not themselves thereby, they will say, "this is an (old,) falsehood!"	And those who disbelieve say of those who believe: If it had been (any) good, they would not have been before us in attaining it. And since they will not be guided by it, they say: This is an ancient lie	And those who disbelieve say of those who believe: If it had been a good, they would not have attained it before us. And as they are not guided thereby, they say: It is an old lie	The faithless say about the faithful, ‘Had it been [anything] good, they would not have taken the lead over us toward [accepting] it.’ And since they could not find the way to it, they will say, ‘It is an ancient lie.’	c. 623 CE No direct report
12	وَمِن قَبْلِهِ كِتَٰبُ مُوسَىٰٓ إِمَا ا وَرَحْمَ وَهَٰذَا كِتَٰ مُّصَدِّقٌ لِّسَانًا عَرَبِ ا لِّيُنذِرَ لَّذِينَ ظَلَمُو وَبُشْرَىٰ لِلْمُحْسِنِينَ	And before this, was the Book of Moses as a guide and a mercy: And this Book confirms (it) in the Arabic tongue; to admonish the unjust, and as Glad Tidings to those who do right	When before it there was the Scripture of Moses, an example and a mercy; and this is a confirming Scripture in the Arabic language, that it may warn those who do wrong and bring	And before it was the Book of Moses, a guide and a mercy. And this is a Book verifying (it) in the Arabic language, that it may warn those who do wrong, and as good news	Yet before it the Book of Moses was a guide and a mercy, and this is a Book which confirms it, in the Arabic language, to warn those who do wrong, and is a [bearer of] good news for the virtuous	c. 623 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			good tidings for the righteous	for the doers of good		
13	إِنَّ ٱلَّذِينَ قَالُو رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَٰمُو فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ	Verily those who say, "Our Lord is God," and remain firm (on that Path),- on them shall be no fear, nor shall they grieve	Lo! those who say: Our Lord is Allah, and thereafter walk aright, there shall no fear come upon them neither shall they grieve	Surely those who say, Our Lord is Allah, then continue on the right way, on them is no fear, nor shall they grieve	Indeed those who say, ‘Our Lord is Allah,’ and then remain steadfast, they will have no fear, nor will they grieve	c. 623 CE No direct report
14	أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ خَٰلِدِينَ فِيهَا جَزَآءًۢ بِمَا كَانُو يَعْمَلُونَ	Such shall be Companions of the Gardens, dwelling therein (for aye): a recompense for their (good) deeds	Such are rightful owners of the Garden, immortal therein, as a reward for what they used to do	These are the owners of the Garden, abiding therein -- a reward for what they did	They shall be the inhabitants of paradise, remaining in it [forever] —a reward for what they used to do	c. 623 CE No direct report
15		We have enjoined on man kindness to his parents: In pain did his mother bear him, and in pain did she give him birth. The carrying of the (child) to his weaning is (a period of) thirty months. At length, when he reaches the age of full strengt h and attains forty years, he says, "O my Lord! Grant me that I may be grateful for Thy favour which Thou has bestowed upon me, and upon both my parents, and that I may work righteousness such as Thou mayest approve; and be gracious to me in my issue. Truly have I turned to Thee and truly do I bow (to Thee) in Islam."	And We have commended unto man kindness toward parents. His mother beareth him with reluctance, and bringeth him forth with reluctance, and the bearing of him and the weaning of him is thirty months, till, when he attaineth full strength and reacheth forty years, he saith: My Lord! Arouse me that I may give thanks for the favour wherewith Thou hast favoured me and my parents, and that I may do right acceptable unto Thee. And be gracious unto me in the matter of my seed. Lo! I have turned unto	And We have enjoined on man the doing of good to his parents. His mother bears him with trouble and she brings him forth in pain. And the bearing of him and the weaning of him is thirty months. Till, when he attains his maturity and reaches forty years, he says: My Lord, grant me that I may give thanks for Thy favour, which Thou has bestowed on me and on my parents, and that I may do good which pleases Thee; and be good to me in respect of my offspring. Truly I turn to Thee, and truly I	We have enjoined man to be kind to his parents. His mother has carried him in travail, and bore him in travail, and his gestation and weaning take thirty months. When he comes of age and reaches forty years, he says, ‘My Lord! Inspire me to give thanks for Your blessing with which You have blessed me and my parents, and that I may do righteous deeds which may please You, and invest my descendants with righteousness. Indeed I have turned to you in penitence, and I am one of the muslims.’	c. 623 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			Thee repentant, and lo! I am of those who surrender (unto Thee)	am of those who submit		
16	أُ۟لَٰٓئِكَ ٱلَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُو۟ا وَنَتَجَاوَزُ عَن سَيِّـَٔاتِهِمْ فِىٓ أَصْحَٰبِ ٱلْجَنَّةِ وَعْدَ ٱلصِّدْقِ ٱلَّذِى كَانُو۟ا يُوعَدُونَ	Such are they from whom We shall accept the best of their deeds and pass by their ill deeds: (They shall be) among the Companions of the Garden: a promise! of truth, which was made to them (in this life)	Those are they from whom We accept the best of what they do, and overlook their evil deeds. (They are) among the owners of the Garden. This is the true promise which they were promised (in the world)	These are they from whom We accept the best of what they do and pass by their evil deeds -- among the owners of the Garden. A promise of truth, which they were promised	Such are the ones from whom We accept the best of what they do, and overlook their misdeeds, [who will be] among the inhabitants of paradise —a true promise which they had been given	c. 623 CE No direct report
17		But (there is one) who says to his parents, "Fie on you! Do ye hold out the promise to me that I shall be raised up, even though generations have passed before me (without rising again)?" And they two seek God's aid, (and rebuke the son): "Woe to thee! Have faith! for the promise of God is true." But he says, "This is nothing but tales of the ancients!"	And whoso saith unto his parents: Fie upon you both! Do ye threaten me that I shall be brought forth (again) when generations before me have passed away? And they twain cry unto Allah for help (and say): Woe unto thee! Believe! Lo! the promise of Allah is true. But he saith: This is naught save fables of the men of old	And he who says to his parents: Fie on you! Do you threaten me that I shall be brought forth, when generations have passed away before me? And they both call for Allah’s aid: Woe to thee! Believe; surely the promise of Allah is true. But he says: This is nothing but stories of the ancients	As for him who says to his parents, ‘Fie on you! Do you promise me that I shall be raised [from the dead] when generations have passed away before me?’ And they invoke Allah’s help [and say]: ‘Woe to you! Believe! Indeed Allah’s promise is true.’ But he says, ‘These are nothing but myths of the ancients.’	c. 623 CE No direct report
18	أُ۟لَٰٓئِكَ ٱلَّذِينَ حَقَّ عَلَيْهِمُ ٱلْقَوْلُ فِىٓ أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم مِّنَ ٱلْجِنِّ وَٱلْإِنسِ إِنَّهُمْ كَانُو۟ا خَٰسِرِينَ	Such are they against whom is proved the sentence among the previous generations of Jinns and men, that have passed away; for they will be (utterly) lost	Such are those on whom the Word concerning nations of the jinn and mankind which have passed away before them hath effect. Lo! they are the losers	These are they against whom the word proves true, among nations of the jinn and the men that have passed away before them.	Such are the ones against whom the word became due concerning the nations that have passed away before them of jinn and humans. They were indeed the losers	c. 623 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
				Surely they are losers		
19	وَلِكُلٍّ دَرَجٰتٌ مِّمَّا عَمِلُوا وَلِيُوَفِّيَهُمْ أَعْمٰلَهُمْ وَهُمْ لَا يُظْلَمُونَ	And to all are (assigned) degrees according to the deeds which they (have done), and in order that (God) may recompense their deeds, and no injustice be done to them	And for all there will be ranks from what they do, that He may pay them for their deeds; and they will not be wronged	And for all are degrees according to what they do, and that He may pay them for their deeds and they will not be wronged	For each [person] there will be degrees [of merit] pertaining to what he has done, that He may recompense them fully for their works, and they will not be wronged	c. 623 CE No direct report
20	وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَذْهَبْتُمْ طَيِّبٰتِكُمْ فِى حَيَاتِكُمُ الدُّنْيَا وَ سْتَمْتَعْتُم بِهَا فَ لْيَوْمَ تُجْزَوْنَ عَذَابَ لْهُونِ بِمَا كُنتُمْ تَسْتَكْبِرُونَ فِى لْأَرْضِ بِغَيْرِ لْحَقِّ وَبِمَا كُنتُمْ تَفْسُقُونَ	And on the Day that the Unbelievers will be placed before the Fire, (It will be said to them): "Ye received your good things in the life of the world, and ye took your pleasure out of them: but today shall ye be recompensed with a Penalty of h umiliation: for that ye were arrogant on earth without just cause, and that ye (ever) transgressed."	And on the day when those who disbelieve are exposed to the Fire (it will be said): Ye squandered your good things in the life of the world and sought comfort therein. Now this day ye are rewarded with the doom of ignominy because ye were disdainful in the land without a right, and because ye used to transgress	And on the day when those who disbelieve are brought before the Fire: You did away with your good things in your life of the world and you enjoyed them; so this day you are rewarded with the chastisement of abasement because you were unjustly proud in the land and because you transgressed	The day when the faithless are exposed to the Fire, [they will be told,] ‘You have exhausted your good things in the life of the world and enjoyed them. So today you will be requited with a humiliating punishment for your acting arrogantly in the earth unduly, and because you used to transgress.’	c. 623 CE No direct report
21	وَ ذْكُرْ أَخَا عَادٍ إِذْ أَنذَرَ قَوْمَهُ بِ لْأَحْقَافِ وَقَدْ خَلَتِ لنُّذُرُ مِ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوٓا إِلَّا للَّهَ إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ	Mention (Hud) one of 'Ad's (own) brethren: Behold, he warned his people about the winding Sand-tracts: but there have been warners before him and after him: "Worship ye none other than God: Truly I fear for you the Penalty of a Mighty Day."	And make mention (O Muhammad) of the brother of A'ad when he warned his folk among the wind-curved sandhills - and verily warners came and went before and after him - saying: Serve none but Allah. Lo! I fear for you the doom of a tremendous Day	And mention the brother of ‘Ad; when he warned his people in the sandy plains -- and warners indeed came before him and after him -- saying: Serve none but Allah. Surely I fear for you the chastisement of a grievous day	And mention [Hud] the brother of ‘a€d, when he warned his people at Aá¸¥qa f —and warners have passed away before and after him— saying, ‘Do not worship anyone but Allah. Indeed I fear for you the punishment of a tremendous day.’	c. 623 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
22		They said: "Hast thou come in order to turn us aside from our gods? Then bring upon us the (calamity) with which thou dost threaten us, if thou art telling the truth?"	They said: Hast come to turn us away from our gods? Then bring upon us that wherewith thou threatenest us, if thou art of the truthful	They said: Hast thou come to us to turn us away from our gods? Then bring us that with which thou threatenest us, if thou art truthful	They said, ‘Have you come to turn us away from our gods? Then bring us what you threaten us with, should you be truthful	c. 623 CE No direct report
23	قَالَ إِنَّمَا ٱلْعِلْمُ عِندَ ٱللَّهِ وَأُبَلِّغُكُم مَّآ أُرْسِلْتُ بِهِۦ وَلَٰكِنِّىٓ أَرَىٰكُمْ قَوْمًا تَجْهَلُونَ	He said: "The Knowledge (of when it will come) is only with God: I proclaim to you the mission on which I have been sent: But I see that ye are a people in ignorance!".	He said: The knowledge is with Allah only. I convey unto you that wherewith I have been sent, but I see you are a folk that know not	He said: The knowledge is only with Allah, and I deliver to you that wherewith I am sent, but I see you are an ignorant people	He said, ‘The knowledge is with Allah alone. I communicate to you what I have been sent with. But I see that you are a senseless lot.’	c. 623 CE No direct report
24	فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُوا۟ هَٰذَا عَارِضٌ مُّمْطِرُنَا ۚ بَلْ هُوَ مَا ٱسْتَعْجَلْتُم بِهِۦ ۖ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ	Then, when they saw the (Penalty in the shape of) a cloud traversing the sky, coming to meet their valleys, they said, "This cloud will give us rain!" "Nay, it is the (Calamity) ye were asking to be hastened!- A wind wherein is a Grievous Penal ty	Then, when they beheld it as a dense cloud coming toward their valleys, they said: Here is a cloud bringing us rain. Nay, but it is that which ye did seek to hasten, a wind wherein is painful torment	So when they saw it -- a cloud advancing towards their valleys, they said: This is a cloud bringing us rain. Nay, it is that which you sought to hasten, a wind wherein is painful chastisement	When they saw it as a cloud advancing toward their valleys, they said, ‘This cloud brings us rain.’ ‘Rather it is what you sought to hasten: a hurricane carrying a painful punishment	c. 623 CE No direct report
25		"Everything will it destroy by the command of its Lord!" Then by the morning they - nothing was to be seen but (the ruins of) their houses! thus do We recompense those given to sin	Destroying all things by commandment of its Lord. And morning found them so that naught could be seen save their dwellings. Thus do We reward the guilty folk	Destroying every thing by the command of its Lord. So at dawn naught could be seen except their dwellings. Thus do We reward the guilty people	destroying everything by its Lord’s command.’ So they became such that nothing could be seen except their dwellings. Thus do We requite the guilty lot	c. 623 CE No direct report
26	وَلَقَدْ مَكَّنَّٰهُمْ فِيمَآ إِن مَّكَّنَّٰكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَٰرًا وَأَفْـِٔدَةً فَمَآ أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَآ أَبْصَٰرُهُمْ وَلَآ أَفْـِٔدَتُهُم مِّن شَىْءٍ إِذْ كَانُوا۟ يَجْحَدُونَ	And We had firmly established them in a (prosperity and) power which We have not given to you (ye	And verily We had empowered them with that wherewith We have not	And certainly We had given them power in matters in which We have not empowered	Certainly We had granted them power in respects that We have not granted you, and We had vested them with hearing and	c. 623 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	بِـَٔايٰتِ للَّهِ وَحَاقَ بِهِم مَّا كَانُو بِهِ يَسْتَهْزِءُونَ	Quraish!) and We had endowed them with (faculties of) hearing, seeing, heart and intellect: but of no profit to them were their (faculties of) he aring, sight, and heart and intellect, when they went on rejecting the Signs of God; and they were (completely) encircled by that which they used to mock at	empowered you, and had assigned them ears and eyes and hearts; but their ears and eyes and hearts availed them naught since they denied the revelations of Allah; and what they used to mock befell them	you, and We had given them ears and eyes and hearts, but neither their ears, nor their eyes, nor their hears availed them aught, since they denied the messages of Allah, and that which they mocked at encompassed them	sight and hearts. But neither their hearing availed them nor did their sight, nor their hearts, in any way when they used to impugn the signs of Allah. So they were besieged by what they used to deride	
27	وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُم مِّنَ لْقُرَىٰ وَصَرَّفْنَا لْءَايٰتِ لَعَلَّهُمْ يَرْجِعُونَ	We destroyed aforetime populations round about you; and We have shown the Signs in various ways, that they may turn (to Us)	And verily We have destroyed townships round about you, and displayed (for them) Our revelation, that haply they might return	And certainly We destroyed the towns round about you, and We repeat the messages that they may turn	Certainly We destroyed towns that were around you, and We have paraphrased the signs so that they may come back	c. 623 CE No direct report
28	فَلَوْلَا نَصَرَهُمُ لَّذِينَ تَّخَذُو مِن دُونِ للَّهِ قُرْبَانًا ءَالِهَ بَلْ ضَلُّو عَنْهُمْ وَذٰلِكَ إِفْكُهُمْ وَمَا كَانُو يَفْتَرُونَ	Why then was no help forthcoming to them from those whom they worshipped as gods, besides God, as a means of access (to God)? Nay, they left them in the lurch: but that was their falsehood and their invention	Then why did those whom they had chosen for gods as a way of approach (unto Allah) not help them? Nay, but they did fail them utterly. And (all) that was their lie, and what they used to invent	Then why did those whom they took for gods besides Allah to draw (them) nigh (to Him) not help them? Nay, they failed them. And this was their lie and what they forged	So why did not those [false gods] help them whom they had taken, besides Allah, as gods, as means of nearness [to Him]? Rather they forsook them; and that was their lie and what they used to fabricate	c. 623 CE No direct report
29	وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَ ا مِّنَ لْجِنِّ يَسْتَمِعُونَ لْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُوٓ أَنصِتُو فَلَمَّا قُضِىَ وَلَّوْ إِلَىٰ قَوْمِهِم مُّنذِرِينَ	Behold, We turned towards thee a company of Jinns (quietly) listening to the Qur'an: when they stood in the presence thereof, they said, "Listen in silence!" When the (reading) was finished, they returned to their people, to warn (them of their sins)	And when We inclined toward thee (Muhammad) certain of the jinn, who wished to hear the Qur'an and, when they were in its presence, said: Give ear! and, when it was finished, turned	And when We turned towards thee a party of the jinn, who listened to the Qur’an; so when they were in its presence, they said: Be silent. Then when it was finished, they turned back to	When We dispatched toward you a team of jinn listening to the Qur’a n, when they were in its presence, they said, ‘Be silent!’ When it was finished, they went back to their people as warners	c. 623 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			back to their people, warning	their people warning (them)		
30	قَالُو ۟ يَٰقَوْمَنَآ إِنَّا سَمِعْنَا كِتَٰبًا أُنزِلَ مِ ۢ بَعْدِ مُوسَىٰ مُصَدِّ ا لِّمَا بَيْنَ يَدَيْهِ يَهْدِىٓ إِلَى لْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ	They said, "O our people! We have heard a Book revealed after Moses, confirming what came before it: it guides (men) to the Truth and to a Straight Path	They said: O our people! Lo! we have heard a scripture which hath been revealed after Moses, confirming that which was before it, guiding unto the truth and a right road	They said: O our people, we have heard a Book revealed after Moses, verifying that which is before it, guiding to the truth and to a right path	They said, ‘O our people! Indeed we have heard a Book which has been sent down after Moses, confirming what was before it. It guides to the truth and to a straight path	c. 623 CE No direct report
31	يَٰقَوْمَنَآ أَجِيبُو ا دَاعِىَ للَّهِ وَءَامِنُو ا بِهِ يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ	"O our people, hearken to the one who invites (you) to God, and believe in him: He will forgive you your faults, and deliver you from a Penalty Grievous	O our people! respond to Allah's summoner and believe in Him. He will forgive you some of your sins and guard you from a painful doom	O our people, accept the Inviter to Allah and believe in Him. He will forgive you some of your sins and protect you from a painful chastisemen	O our people! Respond to Allah’s summoner and have faith in Him. He will forgive you some of your sins and shelter you from a painful punishment.’	c. 623 CE No direct report
32	وَمَن لَّا يُجِبْ دَاعِىَ للَّهِ فَلَيْسَ بِمُعْجِزٍ فِى لْأَرْضِ وَلَيْسَ لَهُ ۥ مِن دُونِهِ ۦٓ أَوْلِيَآءُ أُ لَٰٓئِكَ فِى ضَلَٰلٍ مُّبِينٍ	"If any does not hearken to the one who invites (us) to God, he cannot frustrate (God's Plan) on earth, and no protectors can he have besides God: such men (wander) in manifest error."	And whoso respondeth not to Allah's summoner he can nowise escape in the earth, and he hath no protecting friends instead of Him. Such are in error manifest	And whoever accepts not the Inviter to Allah, he cannot escape in the earth, nor has he protectors besides Him. These are in manifest error	Those who do not respond to Allah’s summoner cannot thwart [Allah] on the earth, and they will not find any protectors besides Him. They are in manifest error	c. 623 CE No direct report
33	أَوَلَمْ يَرَوْ ا أَنَّ للَّهَ لَّذِى خَلَقَ لسَّمَٰوَٰتِ وَ لْأَرْضَ وَلَمْ يَعْىَ بِخَلْقِهِنَّ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْ يَ لْمَوْتَىٰ بَلَىٰٓ إِنَّهُ ۥ عَلَىٰ كُلِّ شَىْ ۢ قَدِيرٌ	See they not that God, Who created the heavens and the earth, and never wearied with their creation, is able to give life to the dead? Yea, verily He has power over all things	Have they not seen that Allah, Who created the heavens and the earth and was not wearied by their creation, is Able to give life to the dead? Aye, He verily is Able to do all things	See they not that Allah, Who created the heavens and the earth and was not tired by their creation, is able to give life to the dead? Aye, He is surely Possessor of power over all things	Do they not see that Allah, who created the heavens and the earth and [who] was not exhausted by their creation, is able to revive the dead? Yes, indeed He has power over all things	c. 623 CE No direct report
34	وَيَوْمَ يُعْرَضُ لَّذِينَ كَفَرُو ا عَلَى لنَّارِ أَلَيْسَ هَٰذَا بِ لْحَقِّ قَالُو ا بَلَىٰ	And on the Day that the Unbelievers will be placed before the Fire,	And on the day when those who disbelieve are	And on the day when those who disbelieve are	The day when the faithless are exposed to the Fire, [He will	c. 623 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	وَرَبِّنَا قَالَ فَذُوقُو لْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ	(they will be asked,) "Is this not the Truth?" they will say, "Yea, by our Lord!" (One will say:) "Then taste ye the Penalty, for that ye were wont to deny (Truth)!"	exposed to the Fire (they will be asked): Is not this real? They will say: Yea, by our Lord. He will say: Then taste the doom for that ye disbelieved	brought before the Fire: Is it not true? They will say: Yea, by our Lord! He will say: Then taste the chastisement, because you disbelieved	say,] ‘Is this not a fact?’ They will say, ‘Yes, by our Lord!’ He will say, ‘So taste the punishment because of what you used to disbelieve.’	direct report
35		Therefore patiently persevere, as did (all) apostles of inflexible purpose; and be in no haste about the (Unbelievers). On the Day that they see the (Punishment) promised them, (it will be) as if they had not tarried more than an hour in a sin gle day. (Thine but) to proclaim the Message: but shall any be destroyed except those who transgress	Then have patience (O Muhammad) even as the stout of heart among the messengers (of old) had patience, and seek not to hasten on (the doom) for them. On the day when they see that which they are promised (it will seem to them) as though they had tarried but an hour of daylight. A clear message. Shall any be destroyed save evil-living folk	So have patience, as men of resolution, the messengers, had patience, and seek not to hasten on for them (their doom). On the day when they see that which they are promised, (it will be) as if they had not tarried save an hour of the day. (Thine is) to deliver. Shall then any be destroyed save the transgressing people	So be patient just as the resolute among the apostles were patient, and do not seek to hasten [the punishment] for them. The day when they see what they are promised, [it will be] as though they had remained only an hour of a day. This is a proclamation. So shall anyone be destroyed except the transgressing lot	c. 623 CE No direct report

Direct context · Ayah 29 · c. 623 CE

Asbab al-Nuzul dataset · ungraded

عن عبد الله بن مسعود رضي الله عنه قال: هبطوا على النبي وهو يقرأ القرآن ببطن نخلة، فلما سمعوه، قالوا: أنصتوا - قال: صه - و كانوا تسعة، أحدهم زوبعة، فأنزل الله عز و جل: { وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِّنَ لْجِنِّ يَسْتَمِعُونَ لْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُوَ أَنصِتُو فَلَمَّا قُضِىَ وَلَّوْ إِلَىٰ قَوْمِهِم مُّنذِرِينَ ٢٩ } إلى { ضَلَٰ مُّبِينٍ }.

Islamic: Asbāb al-nuzūl on Qurʾān 46:29

APA: Asbāb al-nuzūl tradition (n.d.). (46:29).

51. Adh-Dhariyat — The Winnowing Winds الذاريات

Revelation order #67 · c. 623 CE · Makkah · 60 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ وَ ٱلذَّٰرِيَٰتِ ذَرْ ا	By the (Winds) that scatter broadcast	By those that winnow with a winnowin	By those scattering broadcast	By the scattering [winds] that scatter [the clouds]	c. 623 CE No direct report
2	فَ ٱلْحَٰمِلَٰتِ وِقْ ا	And those that lift and bear away heavy weights	And those that bear the burden (of the rain	And those bearing the load	by the [rain] bearing [clouds] laden [with water]	c. 623 CE No direct report
3	وَ ٱلْجَٰرِيَٰتِ يُسْ ا	And those that flow with ease and gentleness	And those that glide with ease (upon the sea	And those running easily	by [the ships] which move gently [on the sea]	c. 623 CE No direct report
4	فَ ٱلْمُقَسِّمَٰتِ أَمْرًا	And those that distribute and apportion by Command;	And those who distribute (blessings) by command	And those distributing the Affair! -	by [the angels] who dispense [livelihood] by [His] command	c. 623 CE No direct report
5	إِنَّمَا تُوعَدُونَ لَصَادِ	Verily that which ye are promised is true	Lo! that wherewith ye are threatened is indeed true	What you are promised is surely true	indeed what you are promised is true	c. 623 CE No direct report
6	وَإِنَّ ٱلدِّينَ لَوَٰقِ	And verily Judgment and Justice must indeed come to pass	And lo! the judgment will indeed befall	And the Judgment will surely come to pass	and indeed the retribution will surely come to pass	c. 623 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
7		By the Sky with (its) numerous Paths	By the heaven full of paths	By the heaven full of paths	By the sky full of adornment [with stars]	c. 623 CE No direct report
8	إِنَّكُمْ لَفِى قَوْ مُّخْتَلِ	Truly ye are in a doctrine discordant	Lo! ye, forsooth, are of various opinion (concerning the truth)	Surely you are of warying opinion -	indeed you are of different opinions	c. 623 CE No direct report
9	يُؤْفَكُ عَنْهُ مَنْ أُفِكَ	Through which are deluded (away from the Truth) such as would be deluded	He is made to turn away from it who is (himself) averse	He is turned away from it who would be turned away	He is turned away from it who has been turned away [from the truth]	c. 623 CE No direct report
10		Woe to the falsehood-mongers,	Accursed be the conjecturer	Cursed by the liars	Perish the liars	c. 623 CE No direct report
11	لَّذِينَ هُمْ فِى غَمْرَ سَاهُونَ	Those who (flounder) heedless in a flood of confusion	Who are careless in an abyss	Who are in an abyss, neglectful	who are heedless in a stupor	c. 623 CE No direct report
12		They ask, "When will be the Day of Judgment and Justice? "	They ask: When is the Day of Judgment	They ask: When is the day of Judgment	They ask, ‘When will be the Day of Retribution?’	c. 623 CE No direct report
13	يَوْمَ هُمْ عَلَى لنَّارِ يُفْتَنُونَ	(It will be) a Day when they will be tried (and tested) over the Fire	(It is) the day when they will be tormented at the Fire	(It is) the day when they are tried at the Fire	It is the day when they will be tormented in the Fire	c. 623 CE No direct report
14	ذُوقُو فِتْنَتَكُمْ هَٰذَا لَّذِى كُنتُم بِهِ تَسْتَعْجِلُونَ	"Taste ye your trial! This is what ye used to ask to be hastened!"	(And it will be said unto them): Taste your torment (which ye inflicted). This is what ye sought to hasten	Taste your persecution! This is what you would hasten on	[and will be told]: ‘Taste your torment. This is what you used to hasten.’	c. 623 CE No direct report
15	إِنَّ لْمُتَّقِينَ فِى جَنَّ وَعُيُونٍ	As to the Righteous, they will be in the midst of Gardens and Springs	Lo! those who keep from evil will dwell amid	Surely the dutiful are amidst Gardens and fountains	Indeed the Godwary will be amid gardens and springs	c. 623 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			gardens and watersprings			direct report
16	ءَاخِذِينَ مَآ ءَاتَىٰهُمْ رَبُّهُمْ ۚ إِنَّهُمْ كَانُو۟ا قَبْلَ ذَٰلِكَ مُحْسِنِينَ	Taking joy in the things which their Lord gives them, because, before then, they lived a good life	Taking that which their Lord giveth them; for lo! aforetime they were doers of good	Taking that which their Lord gives them. Surely they were before that the doers of good	receiving what their Lord has given them, for they had been virtuous aforetime	c. 623 CE No direct report
17	كَانُو۟ا قَلِيلًا مِّنَ ٱلَّيْلِ مَا يَهْجَعُونَ	They were in the habit of sleeping but little by night	They used to sleep but little of the night	The used to sleep but little at night	They used to sleep a little during the night	c. 623 CE No direct report
18	وَبِٱلْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ	And in the hour of early dawn, they (were found) praying for Forgiveness	And ere the dawning of each day would seek forgiveness	And in the morning they asked (Divine) protection	and at dawns they would plead for forgiveness,	c. 623 CE No direct report
19	وَفِىٓ أَمْوَٰلِهِمْ حَقٌّ لِّلسَّآئِلِ وَٱلْمَحْرُومِ	And in their wealth and possessions (was remembered) the right of the (needy,) him who asked, and him who (for some reason) was prevented (from asking)	And in their wealth the beggar and the outcast had due share	And in their wealth there was a due share for the beggar and for one who is denied (good)	and there was a share in their wealth for the beggar and the deprived	c. 623 CE No direct report
20	وَفِى ٱلْأَرْضِ ءَايَٰتٌ لِّلْمُوقِنِينَ	On the earth are signs for those of assured Faith	And in the earth are portents for those whose faith is sure	And in the earth are signs for those who are sure	In the earth are signs for those who have conviction	c. 623 CE No direct report
21	وَفِىٓ أَنفُسِكُمْ ۚ أَفَلَا تُبْصِرُونَ	As also in your own selves: Will ye not then see	And (also) in yourselves. Can ye then not see	And in yourselves -- do you not see	and in your souls [as well]. Will you not then perceive	c. 623 CE No direct report
22	وَفِى ٱلسَّمَآءِ رِزْقُكُمْ وَمَا تُوعَدُونَ	And in heaven is your Sustenance, as (also) that which ye are promised	And in the heaven is your providence and that which ye are promised	And in the heavens is your sustenance and that which you are promised	And in the sky is your provision and what you are promised	c. 623 CE No direct report
23	فَوَرَبِّ ٱلسَّمَآءِ وَٱلْأَرْضِ إِنَّهُۥ لَحَقٌّ مِّثْلَ مَآ أَنَّكُمْ تَنطِقُونَ	Then, by the Lord of heaven and earth, this is the very Truth, as much as the fact that ye can speak intelligently to each other	And by the Lord of the heavens and the earth, it is the truth, even as (it is true) that ye speak	So by the Lord of the heavens and the earth! it is surely the truth, just as you speak	By the Lord of the sky and the earth, it is indeed the truth, just as [it is a fact that] you speak	c. 623 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
24		Has the story reached thee, of the honoured guests of Abraham	Hath the story of Abraham's honoured guests reached thee (O Muhammad)	Has the story of Abraham’s honoured guests reached thee	Did you receive the story of Abraham’s honoured guests	c. 623 CE No direct report
25	إِذْ دَخَلُو عَلَيْهِ فَقَالُو سَلٰ ا قَالَ سَلٰ قَوْ مٌّنكَرُونَ	Behold, they entered his presence, and said: "Peace!" He said, "Peace!" (and thought, "These seem) unusual people."	When they came in unto him and said: Peace! he answered, Peace! (and thought): Folk unknown (to me)	When they came to him, they said: Peace! Peace! said he. Strangers	When they entered into his presence, they said, ‘Peace!’ ‘Peace!’ He answered, ‘[You are] an unfamiliar folk.’	c. 623 CE No direct report
26	فَرَاغَ إِلَىٰٓ أَهْلِهِ فَجَآءَ بِعِجْ سَمِينٍ	Then he turned quickly to his household, brought out a fatted calf	Then he went apart unto his housefolk so that they brought a fatted calf	Then he turned aside to his family and brought a fat calf	Then he retired to his family and brought a fat [roasted] calf	c. 623 CE No direct report
27	فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ	And placed it before them.. he said, "Will ye not eat? "	And he set it before them, saying: Will ye not eat	So he placed it before them. He said: Will you not eat	and put it near them. He said, ‘Will you not eat?’	c. 623 CE No direct report
28	فَأَوْجَسَ مِنْهُمْ خِيفَ قَالُو لَا تَخَفْ وَبَشَّرُوهُ بِغُلٰمٍ عَلِيمٍ	(When they did not eat), He conceived a fear of them. They said, "Fear not," and they gave him glad tidings of a son endowed with knowledge	Then he conceived a fear of them. They said: Fear not! and gave him tidings of (the birth of) a wise son	So he conceived a fear of them. They said: Fear not. And they gave him the good news of a boy possessing knowledge	Then he felt a fear of them. They said, ‘Do not be afraid!’ and they gave him the good news of a wise son	c. 623 CE No direct report
29	فَأَقْبَلَتِ مْرَأَتُهُ فِى صَرَّ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ	But his wife came forward (laughing) aloud: she smote her forehead and said: "A barren old woman!"	Then his wife came forward, making moan, and smote her face, and cried: A barren old woman	Then his wife came up in grief, and she smote her face and said: A barren old woman	Then his wife came forward crying [with joy]. She beat her face, and said, ‘A barren old woman!’	c. 623 CE No direct report
30		They said, "Even so has thy Lord spoken: and He is full of Wisdom and Knowledge."	They said: Even so saith thy Lord. Lo! He is the Wise, the Knower	They said: Thus says thy Lord. Surely He is the Wise, the Knowing	They said, ‘So has your Lord said. Indeed He is the All-wise, the All-knowing.’	c. 623 CE No direct report
31		(Abraham) said: "And what, O ye	(Abraham) said: And (afterward)	He said: What is your errand, O messengers	He said, ‘O messengers, what is now	c. 623 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		Messengers, is your errand (now)?"	what is your errand, O ye sent (from Allah)		your errand?’	No direct report
32	قَالُوٓاْ إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمٍ مُّجْرِمِينَ	They said, "We have been sent to a people (deep) in sin;	They said: Lo! we are sent unto a guilty folk	They said: We have been sent to a guilty peopl	They said, ‘We have been sent toward a guilty people	c. 623 CE No direct report
33	لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّن طِينٍ	"To bring on, on them, (a shower of) stones of clay (brimstone)	That we may send upon them stones of clay	That we may send upon them stones of clay	that We may rain upon them stones of clay	c. 623 CE No direct report
34	مُّسَوَّمَةً عِندَ رَبِّكَ لِلْمُسْرِفِينَ	"Marked as from thy Lord for those who trespass beyond bounds."	Marked by thy Lord for (the destruction of) the wanton	Marked from thy Lord for the prodigal	marked with your Lord for the profligate	c. 623 CE No direct report
35		Then We evacuated those of the Believers who were there	Then we brought forth such believers as were there	Then we brought forth such believers as were there	So We picked out those who were in it of the faithful	c. 623 CE No direct report
36		But We found not there any just (Muslim) persons except in one house	But We found there but one house of those surrendered (to Allah)	And We found there but a (single) house of Muslims	but We did not find there other than one house of muslims	c. 623 CE No direct report
37		And We left there a Sign for such as fear the Grievous Penalty	And We left behind therein a portent for those who fear a painful doom	And We left therein a sign for those who fear the painful chastisement	and We have left therein a sign for those who fear a painful punishment.’	c. 623 CE No direct report
38	وَفِى مُوسَىٰٓ إِذْ أَرْسَلْنَٰهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَٰنٍ مُّبِينٍ	And in Moses (was another Sign): Behold, We sent him to Pharaoh, with authority manifest	And in Moses (too, there is a portent) when We sent him unto Pharaoh with clear warrant	And in Moses, when We sent him to Pharaoh with clear authority	And in Moses [too there is a sign] when We sent him to Pharaoh with a manifest authority	c. 623 CE No direct report
39	فَتَوَلَّىٰ بِرُكْنِهِۦ وَقَالَ سَٰحِرٌ أَوْ مَجْنُونٌ	But (Pharaoh) turned back with his Chiefs, and said, "A sorcerer, or one possessed!"	But he withdrew (confiding) in his might, and said: A wizard or a madman	But he turned away on account of his might and said: An enchanter or a madman	But he turned away assured of his might, and said, ‘A magician or a crazy man!’	c. 623 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
40	فَأَخَذْنَٰهُ وَجُنُودَهُۥ فَنَبَذْنَٰهُمْ فِى ٱلْيَمِّ ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلظَّٰلِمِينَ	So We took him and his forces, and threw them into the sea; and his was the blame	So We seized him and his hosts and flung them in the sea, for he was reprobate	So We seized him and his hosts and hurled them into the sea, and he was blameable	So We seized him and his hosts, and cast them into the sea, while he was blameworthy	c. 623 CE No direct report
41	وَفِى عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ ٱلرِّيحَ ٱلْعَقِيمَ	And in the 'Ad (people) (was another Sign): Behold, We sent against them the devastating Wind	And in (the tribe of) A'ad (there is a portent) when we sent the fatal wind against them	And in ‘Ad, when We sent upon them the destructive wind	And in ‘a€d when We unleashed upon them a barren wind	c. 623 CE No direct report
42	مَا تَذَرُ مِن شَىْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَٱلرَّمِيمِ	It left nothing whatever that it came up against, but reduced it to ruin and rottenness	It spared naught that it reached, but made it (all) as dust	It spared naught that it came against, but it made it like ashes	It left nothing that it came upon without making it like decayed bones	c. 623 CE No direct report
43	وَفِى ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا۟ حَتَّىٰ حِينٍ	And in the Thamud (was another Sign): Behold, they were told, "Enjoy (your brief day) for a little while!"	And in (the tribe of) Thamud (there is a portent) when it was told them: Take your ease awhile	And in Thamud, when it was said to them: Enjoy yourselves for a while	And in Thamud, when they were told, ‘Enjoy for a while.’	c. 623 CE No direct report
44	فَعَتَوْا۟ عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ ٱلصَّٰعِقَةُ وَهُمْ يَنظُرُونَ	But they insolently defied the Command of their Lord: So the stunning noise (of an earthquake) seized them, even while they were looking on	But they rebelled against their Lord's decree, and so the thunderbolt overtook them even while they gazed	But they revolted against the commandment of their Lord, so the punishment overtook them, while they saw	Then they defied the command of their Lord; so the thunderbolt seized them as they looked on	c. 623 CE No direct report
45	فَمَا ٱسْتَطَٰعُوا۟ مِن قِيَامٍ وَمَا كَانُوا۟ مُنتَصِرِينَ	Then they could not even stand (on their feet), nor could they help themselves	And they were unable to rise up, nor could they help themselves	So they were unable to rise up, nor could they defend themselves	So they were neither able to rise up, nor to come to one another’s aid	c. 623 CE No direct report
46	وَقَوْمَ نُوحٍ مِّن قَبْلُ ۖ إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ	So were the People of Noah before them for they wickedly transgressed	And the folk of Noah aforetime. Lo! they were licentious folk	And the people of Noah before. Surely they were a transgressing people	And the people of Noah aforetime. Indeed they were a transgressing lot	c. 623 CE No direct report
47	وَٱلسَّمَآءَ بَنَيْنَٰهَا بِأَيْىٍ وَإِنَّا لَمُوسِعُونَ	With power and skill did We construct the Firmament: for it is We Who create the vastness of pace	We have built the heaven with might, and We it is Who make the vast extent (thereof)	And the heaven, We raised it high with power, and We are Makers of the vast extent	We have built the sky with might, and indeed it is We who are its expanders	c. 623 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
48		And We have spread out the (spacious) earth: How excellently We do spread out	And the earth have We laid out, how gracious is the Spreader (thereof)	And the earth, We have spread it out. How well We prepared it	And the earth We have spread it out, so how excellent spreaders We have been	c. 623 CE No direct report
49	وَمِن كُلِّ شَىْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ	And of every thing We have created pairs: That ye may receive instruction	And all things We have created by pairs, that haply ye may reflect	And of everything We have created pairs that you may be mindful	In all things We have created pairs so that you may take admonition	c. 623 CE No direct report
50	فَفِرُّوٓ إِلَى ٱللَّهِ إِنِّى لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ	Hasten ye then (at once) to God: I am from Him a Warner to you, clear and open	Therefor flee unto Allah; lo! I am a plain warner unto you from him	So flee to Allah. Surely I am a plain warner to you from Him	[Say,] ‘So flee toward Allah. Indeed I am a manifest warner to you from Him	c. 623 CE No direct report
51	وَلَا تَجْعَلُوا۟ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ إِنِّى لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ	And make not another an object of worship with God: I am from Him a Warner to you, clear and open	And set not any other god along with Allah; lo! I am a plain warner unto you from Him	And do not set up with Allah another god. Surely I am a plain warner to you from Him	Do not set up another god besides Allah. Indeed I am a manifest warner to you from Him.’	c. 623 CE No direct report
52	كَذَٰلِكَ مَآ أَتَى ٱلَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلَّا قَالُوا۟ سَاحِرٌ أَوْ مَجْنُونٌ	Similarly, no apostle came to the Peoples before them, but they said (of him) in like manner, "A sorcerer, or one possessed"	Even so there came no messenger unto those before them but they said: A wizard or a madman	Thus there came not a messenger to those before them but they said: An enchanter or a madman	So it was that there did not come to those who were before them any apostle but they said, ‘A magician,’ or ‘A crazy man!’	c. 623 CE No direct report
53	أَتَوَاصَوْا بِهِ بَلْ هُمْ قَوْمٌ طَاغُونَ	Is this the legacy they have transmitted, one to another? Nay, they are themselves a people transgressing beyond bounds	Have they handed down (the saying) as an heirloom one unto another? Nay, but they are froward folk	Have they charged each other with this? Nay, they are an inordinate people	Did they enjoin this upon one another?! Rather they were a rebellious lot	c. 623 CE No direct report
54	فَتَوَلَّ عَنْهُمْ فَمَآ أَنتَ بِمَلُومٍ	So turn away from them: not thine is the blame	So withdraw from them (O Muhammad), for thou art in no wise blameworthy	So turn away from them, for thou art not to blame	So turn away from them, for you will not be blameworthy	c. 623 CE No direct report
55		But teach (thy Message) for teaching benefits the Believers	And warn, for warning profiteth believers	And remind, for reminding profits the believers	And admonish, for admonition indeed benefits the faithful	c. 623 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
56	وَمَا خَلَقْتُ ٱلْجِنَّ وَ ٱلْإِنسَ إِلَّا لِيَعْبُدُونِ	I have only created Jinns and men, that they may serve Me	I created the jinn and humankind only that they might worship Me	And I have not created the jinn and the men except that they should serve Me	I did not create the jinn and the humans except that they may worship Me	c. 623 CE No direct report
57	مَآ أُرِيدُ مِنْهُم مِّن رِّزْ وَمَآ أُرِيدُ أَن يُطْعِمُونِ	No Sustenance do I require of them, nor do I require that they should feed Me	I seek no livelihood from them, nor do I ask that they should feed Me	I desire no sustenance from them, nor do I desire that they should feed Me	I desire no provision from them, nor do I desire that they should feed Me	c. 623 CE No direct report
58		For God is He Who gives (all) Sustenance,- Lord of Power,- Steadfast (for ever)	Lo! Allah! He it is that giveth livelihood, the Lord of unbreakable might	Surely Allah is the Bestower of sustenance, the Lord of Power, the Strong	Indeed it is Allah who is the All-provider, Powerful, All-strong	c. 623 CE No direct report
59	فَإِنَّ لِلَّذِينَ ظَلَمُو ذَنُو ا مِّثْلَ ذَنُوبِ أَصْحَٰبِهِمْ فَلَا يَسْتَعْجِلُونِ	For the Wrong-doers, their portion is like unto the portion of their fellows (of earlier generations): then let them not ask Me to hasten (that portion)	And lo! for those who (now) do wrong there is an evil day like unto the evil day (which came for) their likes (of old); so let them not ask Me to hasten on (that day)	Surely the lot of the wrongdoers is as was the lot of their companions, so let them not ask Me to hasten on	Indeed the lot of those who do wrong [now] will be like the lot of their [earlier] counterparts. So let them not ask Me to hasten on [that fate]	c. 623 CE No direct report
60	فَوَيْ لِّلَّذِينَ كَفَرُو مِن يَوْمِهِمُ لَّذِى يُوعَدُونَ	Woe, then, to the Unbelievers, on account of that Day of theirs which they have been promised	And woe unto those who disbelieve, from (that) their day which they are promised	Woe, then, to those who disbelieve because of that day of theirs which they are promised	Woe to the faithless for the day they are promised	c. 623 CE No direct report

88. Al-Ghashiyah — The Overwhelming الغاشية

Revelation order #68 · c. 623 CE · Makkah · 26 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1		Has the story reached thee of the overwhelming (Event)	Hath there come unto thee tidings of the Overwhelming	Has there come to thee the news of the Overwhelming Event	Did you receive the account of the Enveloper	c. 623 CE No direct report
2	وُجُو يَوْمَئِذٍ خَٰشِعَةٌ	Some faces, that Day, will be humiliated	On that day (many) faces will be downcast	Faces on that day will be downcast	Some faces on that day will be humbled	c. 623 CE No direct report
3	عَامِلَةٌ نَّاصِبَةٌ	Labouring (hard), weary,	Toiling, weary	Labouring, toiling	wrought-up and weary	c. 623 CE No direct report
4	تَصْلَىٰ نَارًا حَامِيَةً	The while they enter the Blazing Fire,	Scorched by burning fire	Entering burning Fire	they will enter a scorching fire	c. 623 CE No direct report
5	تُسْقَىٰ مِنْ عَيْنٍ ءَانِيَةٍ	The while they are given, to drink, of a boiling hot spring	Drinking from a boiling spring	Made to drink from a boiling spring	and made to drink from a boiling spring	c. 623 CE No direct report
6	لَّيْسَ لَهُمْ طَعَامٌ إِلَّا مِن ضَرِيعٍ	No food will there be for them but a bitter Dhari	No food for them save bitter thorn-frui	They will have no food but of thorns	They will have no food except cactus	c. 623 CE No direct report
7	لَّا يُسْمِنُ وَلَا يُغْنِى مِن جُو	Which will neither nourish nor satisfy hunger	Which doth not nourish nor release from hunger	Neither nourishing nor satisfying hunger	neither nourishing, nor availing against hunger	c. 623 CE No direct report
8	وُجُو يَوْمَئِذٍ نَّاعِمَةٌ	(Other) faces that Day will be joyful	In that day other faces will be calm	Faces on that day will be happy	Some faces on that day will be joyous	c. 623 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						No direct report
9	لِّسَعْيِهَا رَاضِيَةٌ	Pleased with their striving,	Glad for their effort past	Glad for their striving	pleased with their endeavour	c. 623 CE
10	فِى جَنَّةٍ عَالِيَةٍ	In a Garden on high	In a high Garde	In a lofty Garden	in a lofty paradise	No direct report
11	لَّا تَسْمَعُ فِيهَا لَٰغِيَةً	Where they shall hear no (word) of vanity	Where they hear no idle speech	Wherein thou wilt hear no vain talk	wherein they will not hear any vain talk	c. 623 CE
12	فِيهَا عَيْنٌ جَارِيَةٌ	Therein will be a bubbling spring	Wherein is a gushing spring	Therein is a fountain flowing	In it there is a flowing sprin	No direct report
13	فِيهَا سُرُرٌ مَّرْفُوعَةٌ	Therein will be Thrones (of dignity), raised on high	Wherein are couches raise	Therein are thrones raised high	and in it there are raised couches	c. 623 CE
14	وَأَكْوَابٌ مَّوْضُوعَةٌ	Goblets placed (ready)	And goblets set at han	And drinking-cups ready placed	and goblets set	No direct report
15	وَنَمَارِقُ مَصْفُوفَةٌ	And cushions set in rows	And cushions range	And cushions set in tows	and cushions laid out in an array	c. 623 CE
16	وَزَرَابِيُّ مَبْثُوثَةٌ	And rich carpets (all) spread out	And silken carpets spread	And carpets spread out	and carpets spread out	No direct report
17	أَفَلَا يَنظُرُونَ إِلَى ٱلْإِبِلِ كَيْفَ خُلِقَتْ	Do they not look at the Camels, how they are made?	Will they not regard the camels,	See they not the clouds, how they are created	Do they not observe the camel, [to see] how she has been created	c. 623 CE
						No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			how they are created			direct report
18	وَإِلَى لسَّمَآءِ كَيْفَ رُفِعَتْ	And at the Sky, how it is raised high?	And the heaven, how it is raised	And the heaven, how it is raised high	and the sky, how it has been raised	c. 623 CE No direct report
19	وَإِلَى لْجِبَالِ كَيْفَ نُصِبَتْ	And at the Mountains, how they are fixed firm?	And the hills, how they are set up	And the mountains, how they are fixed	and the mountains, how they have been set	c. 623 CE No direct report
20	وَإِلَى لْأَرْضِ كَيْفَ سُطِحَتْ	And at the Earth, how it is spread out	And the earth, how it is spread	And the earth, how it is spread out	and the earth, how it has been surfaced	c. 623 CE No direct report
21	فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ	Therefore do thou give admonition, for thou art one to admonish	Remind them, for thou art but a remembrancer	So remind. Thou art only one to remind	So admonish—for you are only an admonisher	c. 623 CE No direct report
22	لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ	Thou art not one to manage (men's) affairs	Thou art not at all a warder over them	Thou art not warder over them -	and not a taskmaster over them—	c. 623 CE No direct report
23	إِلَّا مَن تَوَلَّىٰ وَكَفَرَ	But if any turn away and reject God,	But whoso is averse and disbelieveth	But whoever turns back and disbelieves	except him who turns back and disbelieves	c. 623 CE No direct report
24		God will punish him with a mighty Punishment	Allah will punish him with direst punishment	Allah will chastise him with the greatest chastisement	Him Allah will punish with the greatest punishment	c. 623 CE No direct report
25	إِنَّ إِلَيْنَآ إِيَابَهُمْ	For to Us will be their return	Lo! unto Us is their retur	Surely to Us is their return	Indeed to Us will be their return	c. 623 CE No direct report
26	ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُم	Then it will be for Us to call them to account	And Ours their reckoning	Then it is for Us to call them to account	Then, indeed, their reckoning will lie with Us	c. 623 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report

18. Al-Kahf — The Cave الكهف

Revelation order #69 · c. 623 CE · Makkah · 110 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ الَّذِيٓ أَنزَلَ عَلَىٰ عَبْدِهِ الْكِتَٰبَ وَلَمْ يَجْعَل لَّهُ عِوَجَا	Praise be to God, Who hath sent to His Servant the Book, and hath allowed therein no Crookedness	Praise be to Allah Who hath revealed the Scripture unto His slave, and hath not placed therein any crookedness	Praise be to Allah! Who revealed the Book to His servant, and allowed not therein any crookedness	All praise belongs to Allah, who has sent down the Book to His servant and did not let any crookedness be in it	c. 623 CE No direct report
2	قَيِّمًا لِّيُنذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّٰلِحَٰتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا	(He hath made it) Straight (and Clear) in order that He may warn (the godless) of a terrible Punishment from Him, and that He may give Glad Tidings to the Believers who work righteous deeds, that they shall have a goodly Reward	(But hath made it) straight, to give warning of stern punishment from Him, and to bring unto the believers who do good works the news that theirs will be a fair reward	Rightly directing, to give warning of severe punishment from Him and to give good news to the believers who do good that theirs is a goodly reward	[a Book] upright, to warn of a severe punishment from Him, and to give good news to the faithful who do righteous deeds, that there shall be for them a good reward	c. 623 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
3	مَّكِثِينَ فِيهِ أَبَدًا	Wherein they shall remain for ever	Wherein they will abide for ever	Staying in it for ever	to abide in it forever	c. 623 CE No direct report
4	وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا	Further, that He may warn those (also) who say, "God hath begotten a son"	And to warn those who say: Allah hath chosen a son	And to warn those who say: Allah has taken to Himself a son	and to warn those who say, ‘Allah has taken a son.’	c. 623 CE No direct report
5	مَّا لَهُم بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِن يَقُولُونَ إِلَّا كَذِبًا	No knowledge have they of such a thing, nor had their fathers. It is a grievous thing that issues from their mouths as a saying what they say is nothing but falsehood	(A thing) whereof they have no knowledge, nor (had) their fathers, Dreadful is the word that cometh out of their mouths. They speak naught but a lie	They have no knowledge of it, nor had their fathers. Grievous is the word that comes out of their mouths. They speak nothing but a lie	They do not have any knowledge of that, nor did their fathers. Monstrous is the utterance that comes out of their mouths, and they say nothing but a lie	c. 623 CE No direct report
6	فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ عَلَىٰ آثَارِهِمْ إِن لَّمْ يُؤْمِنُوا بِهَٰذَا الْحَدِيثِ أَسَفًا	Thou wouldst only, perchance, fret thyself to death, following after them, in grief, if they believe not in this Message	Yet it may be, if they believe not in this statement, that thou (Muhammad) wilt torment thy soul with grief over their footsteps	Then maybe thou wilt kill thyself with grief, sorrowing after them, if they believe not in this announcement	You are liable to imperil your life for their sake, if they should not believe this discourse, out of grief	c. 623 CE No direct report
7	إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا	That which is on earth we have made but as a glittering show for the earth, in order that We may test them - as to which of them are best in conduct	Lo! We have placed all that is on the earth as an ornament thereof that We may try them: which of them is best in conduct	Surely We have made whatever is on the earth an embellishment for it, so that We may try which of them is best in works	Indeed We have made whatever is on the earth an adornment for it that We may test them [to see] which of them is best in conduct	c. 623 CE No direct report
8	وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا	Verily what is on earth we shall make but as dust and dry soil (without growth or herbage)	And lo! We shall make all that is thereon a barren mound	And We shall surely make what is on it dust, without herbage	And indeed We will turn whatever is on it into a barren plain	c. 623 CE No direct report
9	أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا	Or dost thou reflect that the Companions of the Cave and of the Inscription were wonders among Our Sign	Or deemest thou that the People of the Cave and the Inscription are a wonder among Our portents	Or, thinkest thou that the companions of the Cave and the Inscription were of Our wonderful signs	Do you suppose that the Companions of the Cave and the Inscription were among Our wonderful signs	c. 623 CE No direct report
10	إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا	Behold, the youths betook themselves to the Cave:	When the young men fled for refuge	When the youths sought refuge in the	When the youths took refuge in the Cave, they said, ‘Our Lord!	c. 623 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا	they said, "Our Lord! bestow on us Mercy from Thyself, and dispose of our affair for us in the right way!"	to the Cave and said: Our Lord! Give us mercy from Thy presence, and shape for us right conduct in our plight	Cave, they said: Our Lord, grant us mercy from Thyself, and provide for us a right course in our affair	Grant us a mercy from Yourself, and help us on to rectitude in our affair.’	No direct report
11	فَضَرَبْنَا عَلَىٰٓ ءَاذَانِهِمْ فِى ٱلْكَهْفِ سِنِينَ عَدَدًا	Then We draw (a veil) over their ears, for a number of years, in the Cave, (so that they heard not)	Then We sealed up their hearing in the Cave for a number of years	So We prevented them from hearing in the Cave for a number of years	So We put them to sleep in the Cave for several years	c. 623 CE No direct report
12	ثُمَّ بَعَثْنَٰهُمْ لِنَعْلَمَ أَىُّ ٱلْحِزْبَيْنِ أَحْصَىٰ لِمَا لَبِثُوٓا۟ أَمَدًا	Then We roused them, in order to test which of the two parties was best at calculating the term of years they had tarried	And afterward We raised them up that We might know which of the two parties would best calculate the time that they had tarried	Then We raised them up that We might know which of the two parties was best able to calculate the time for which they remained	Then We aroused them that We might know which of the two groups better reckoned the period they had stayed	c. 623 CE No direct report
13	نَّحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِٱلْحَقِّ ۚ إِنَّهُمْ فِتْيَةٌ ءَامَنُوا۟ بِرَبِّهِمْ وَزِدْنَٰهُمْ هُدًى	We relate to thee their story in truth: they were youths who believed in their Lord, and We advanced them in guidance	We narrate unto thee their story with truth. Lo! they were young men who believed in their Lord, and We increased them in guidance	We relate to thee their story with truth. Surely they were youths who believed in their Lord and We increased them in guidance	We relate to you their account in truth. They were indeed youths who had faith in their Lord, and We had enhanced them in guidance	c. 623 CE No direct report
14	وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا۟ فَقَالُوا۟ رَبُّنَا رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَن نَّدْعُوَا۟ مِن دُونِهِۦٓ إِلَٰهًا ۖ لَّقَدْ قُلْنَآ إِذًا شَطَطًا	We gave strength to their hearts: Behold, they stood up and said: "Our Lord is the Lord of the heavens and of the earth: never shall we call upon any god other than Him: if we did, we should indeed have uttered an enormity	And We made firm their hearts when they stood forth and said: Our Lord is the Lord of the heavens and the earth. We cry unto no Allah beside Him, for then should we utter an enormity	And We strengthened their hearts when they stood up and said: Our Lord is the Lord of the heavens and the earth; we call upon no god beside Him, for then indeed we should utter an enormity	and fortified their hearts, when they stood up and said, ‘Our Lord is the Lord of the heavens and the earth. We will never invoke any god besides Him, for then we shall certainly have said an atrocious lie	c. 623 CE No direct report
15	هَٰٓؤُلَآءِ قَوْمُنَا ٱتَّخَذُوا۟ مِن دُونِهِۦٓ ءَالِهَةً ۖ لَّوْلَا يَأْتُونَ عَلَيْهِم بِسُلْطَٰنٍۭ	"These our people have taken for worship gods other than Him: why do they not bring forward an authority clear (and convincing) for what they do? Who doth more wrong	These, our people, have chosen (other) gods beside Him though they bring no clear warrant (vouchsafed) to them. And who doth greater wrong than	These our people have taken gods beside Him. Why do they not bring clear authority for them? Who is then more unjust than he who forges a lie against Allah	These—our people— have taken gods besides Him. Why do they not bring any clear authority touching them? So who is a greater wrongdoer than he who fabricates a lie against Allah	c. 623 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا	than such as invent a falsehood against God	he who inventeth a lie concerning Allah			
16	وَإِذِ ٱعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا ٱللَّهَ فَأْوُۥٓا إِلَى ٱلْكَهْفِ يَنشُرْ لَكُمْ رَبُّكُم مِّن رَّحْمَتِهِۦ وَيُهَيِّئْ لَكُم مِّنْ أَمْرِكُم مِّرْفَقًا	"When ye turn away from them and the things they worship other than God, betake yourselves to the Cave: Your Lord will shower His mercies on you and disposes of your affair towards comfort and ease."	And when ye withdraw from them and that which they worship except Allah, then seek refuge in the Cave; your Lord will spread for you of His mercy and will prepare for you a pillow in your plight	And when you withdraw from them and what they worship save Allah, take refuge in the Cave; your Lord will spread forth for you of His mercy, and provide for you a profitable course in your affair	When you have dissociated yourselves from them and from what they worship except Allah, then take refuge in the Cave. Your Lord will unfold His mercy for you, and He will help you on to ease in your affair.’	c. 623 CE No direct report
17	وَتَرَى ٱلشَّمْسَ إِذَا طَلَعَت تَّزَٰوَرُ عَن كَهْفِهِمْ ذَاتَ ٱلْيَمِينِ وَإِذَا غَرَبَت تَّقْرِضُهُمْ ذَاتَ ٱلشِّمَالِ وَهُمْ فِى فَجْوَةٍ مِّنْهُ ذَٰلِكَ مِنْ ءَايَٰتِ ٱللَّهِ مَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُۥ وَلِيًّا مُّرْشِدًا	Thou wouldst have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the open space in the midst of the Cave. Such are among the Signs of God: He whom God, guides is rightly guided; but he whom God leaves to stray,- for him wilt thou find no protector to lead him to the Right Way	And thou mightest have seen the sun when it rose move away from their cave to the right, and when it set go past them on the left, and they were in the cleft thereof. That was (one) of the portents of Allah. He whom Allah guideth, he indeed is led aright, and he whom He sendeth astray, for him thou wilt not find a guiding friend	And thou mightest see the sun, when it rose, decline from their Cave to the right, and when it set leave them behind on the left, while they were in a wide space thereof. This is the signs of Allah. He whom Allah guides, he is on the right way; and whom He leaves in error, thou wilt not find for him a friend to guide aright	You may see the sun, when it rises, slanting toward the right of their cave, and, when it sets, cut across them towards the left, while they are in a cavern within it. That is one of Allah’s signs. Whomever Allah guides is rightly guided, and whomever He leads astray, you will never find for him any guardian or guide	c. 623 CE No direct report
18	وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ ذَاتَ ٱلْيَمِينِ وَذَاتَ ٱلشِّمَالِ وَكَلْبُهُم بَٰسِطٌ	Thou wouldst have deemed them awake, whilst they were asleep, and We turned them on their right and on their left sides: their dog stretching forth his two fore-legs on the threshold: if thou hadst come up on to them, thou wouldst have certain ly turned back from	And thou wouldst have deemed them waking though they were asleep, and We caused them to turn over to the right and the left, and their dog stretching out his paws on the threshold. If thou	And thou mightest think them awake while they were asleep, and We turned them about to the right and to the left, with their dog outstretching its paws at the entrance. If thou didst look at them,	You will suppose them to be awake, although they are asleep. We turn them to the right and to the left, and their dog [lies] stretching its forelegs at the threshold. If you come upon them, you will surely turn to flee from them, and you will surely be filled with a terror of them	c. 623 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	ذِرَاعَيْهِ بِ لْوَصِيدِ لَوِ طَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَا ا وَلَمُلِئْتَ مِنْهُمْ رُعْ ا	them in flight, and wouldst certainly have been filled with terror of them	hadst observed them closely thou hadst assuredly turned away from them in flight, and hadst been filled with awe of them	thou wouldst turn back from them in flight, and thou wouldst be filled with awe because of them		
19	وَكَذَٰلِكَ بَعَثْنَٰهُمْ لِيَتَسَآءَلُو بَيْنَهُمْ قَالَ قَآئِ مِّنْهُمْ كَمْ لَبِثْتُمْ قَالُو لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْ قَالُو رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ وَ بْعَثُوَ أَحَدَكُم بِوَرِقِكُمْ هَٰذِهِ إِلَى لْمَدِينَةِ فَلْيَنظُرْ أَيُّهَآ أَزْكَىٰ طَعَا ا فَلْيَأْتِكُم بِرِزْ مِّنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا	Such (being their state), we raised them up (from sleep), that they might question each other. Said one of them, "How long have ye stayed (here)? " They said, "We have stayed (perhaps) a day, or part of a day." (At length) they (all) said, "God (alone) knows best how long ye have stayed here.... Now send ye then one of you with this money of yours to the town: let him find out which is the best food (to be had) and bring some to you, that (ye may) satisfy your hunger therewith: And let him b ehave with care and courtesy, and let him not inform any one about you	And in like manner We awakened them that they might question one another. A speaker from among them said: How long have ye tarried? They said: We have tarried a day or some part of a day, (Others) said: Your Lord best knoweth what ye have tarried. Now send one of you with this your silver coin unto the city, and let him see what food is purest there and bring you a supply thereof. Let him be courteous and let no man know of you	And thus did We rouse them that they might question each other. A speaker from among them said: How long have you tarried? They said: We have tarried for a day or a part of a day. (Others) said: Your Lord knows best how long you have tarried. Now send one of you with this silver (coin) of yours to the city, then let him see what food is purest, and bring you provision from it, and let him behave with gentleness, and not make your case known to anyone	So it was that We aroused them [from sleep] so that they might question one another. One of them said, ‘How long have you stayed [here]?’ They said, ‘We have stayed a day, or part of a day.’ They said, ‘Your Lord knows best how long you have stayed. Send one of you to the city with this money. Let him observe which of them has the purest food, and bring you provisions from there. Let him be attentive, and let him not make anyone aware of you	c. 623 CE No direct report
20	إِنَّهُمْ إِن يَظْهَرُو عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِى مِلَّتِهِمْ وَلَن تُفْلِحُوَ إِذًا أَبَ ا	"For if they should come upon you, they would stone you or force you to return to their cult, and in that case ye would never attain prosperity."	For they, if they should come to know of you, will stone you or turn you back to their religion; then ye will never prosper	For if they prevail against you, they would stone you to death or force you back to their religion, and then you would never succeed	Indeed should they prevail over you, they will [either] stone you [to death], or force you back into their creed, and then you will never be saved.’	c. 623 CE No direct report
21	وَكَذَٰلِكَ أَعْثَرْنَا عَلَيْهِمْ لِيَعْلَمُوَ أَنَّ وَعْدَ للَّهِ حَ وَأَنَّ لسَّاعَةَ لَا رَيْبَ	Thus did We make their case known to the people, that they might know that the promise of God is true, and that there can be no doubt about the Hour of	And in like manner We disclosed them (to the people of the city) that they might know that the promise of Allah is	And thus did We make (men) to get knowledge of them, that they might know that Allah’s promise is true and	So it was that We let them come upon them, that they might know that Allah’s promise is true, and that there is no doubt in the Hour. As they were disputing among themselves about their matter, they	c. 623 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	فِيهَآ إِذْ يَتَنَٰزَعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُو ٱبْنُو عَلَيْهِم بُنْيَٰنًا رَّبُّهُمْ أَعْلَمُ بِهِمْ قَالَ لَّذِينَ غَلَبُو عَلَىٰٓ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا	Judgment. Behold, they dispute among themselves as to their affair. (Some) said, "Construct a building over them": Their Lord knows best about them: those who prevailed over their affair said, "Let us surely build a place of worship over them."	true, and that, as for the Hour, there is no doubt concerning it. When (the people of the city) disputed of their case among themselves, they said: Build over them a building; their Lord knoweth best concerning them. Those who won their point said: We verily shall build a place of worship over them	that the Hour -- there is no doubt about it. When they disputed among themselves about their affair and said: Erect an edifice over them. Their Lord knows best about them. Those who prevailed in their affair said: We shall certainly build a place of worship over them	said, ‘Build a building over them. Their Lord knows them best.’ Those who had the say in their matter said, ‘We will set up a place of worship over them.’	
22	سَيَقُولُونَ ثَلَٰثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًۢا بِٱلْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُل رَّبِّىٓ أَعْلَمُ بِعِدَّتِهِم مَّا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَآءً ظَٰهِرًا وَلَا تَسْتَفْتِ فِيهِم مِّنْهُمْ أَحَدًا	(Some) say they were three, the dog being the fourth among them; (others) say they were five, the dog being the sixth,- doubtfully guessing at the unknown; (yet others) say they were seven, the dog being the eighth. Say thou: "My Lord knoweth best their number; It is but few that know their (real case)." Enter not, therefore, into controversies concerning them, except on a matter that is clear, nor consult any of them about (the affair of) the Sleepers	(Some) will say: They were three, their dog the fourth, and (some) say: Five, their dog the sixth, guessing at random; and (some) say: Seven, and their dog the eighth. Say (O Muhammad): My Lord is Best Aware of their number. None knoweth them save a few. So contend not concerning them except with an outward contending, and ask not any of them to pronounce concerning them	(Some) say: (They were) three, the fourth of them their dog; and (others) say: Five, the sixth of them their dog, making conjectures about the unseen. And (others) say: Seven, and the eighth of them their dog. Say: My Lord best knows their number -- none knows them but a few. So contend not in their matter but with an outward contention, and question not any of them concerning them	They will say, ‘[They are] three; their dog is the fourth of them. They will say, ‘[They are] five, their dog is the sixth of them,’ taking a shot at the invisible. They will say, ‘[They are] seven, their dog is the eighth of them.’ Say, ‘My Lord knows best their number, and none knows them except a few.’ So do not dispute concerning them, except for a seeming dispute, and do not question about them any of them	c. 623 CE No direct report
23	وَلَا تَقُولَنَّ لِشَاْىْءٍ إِنِّى فَاعِلٌ ذَٰلِكَ غَدًا	Nor say of anything, "I shall be sure to do so and so tomorrow"	And say not of anything: Lo! I shall do that tomorrow	And say not of anything: I will do that to-morrow	Do not say about anything, ‘I will indeed do it tomorrow,’	c. 623 CE No direct report
24	إِلَّآ أَن يَشَآءَ ٱللَّهُ وَٱذْكُر رَّبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰٓ	Without adding, "So please God!" and call thy Lord to mind when thou forgettest, and say,	Except if Allah will. And remember thy Lord when thou forgettest, and say: It	Unless Allah please. And remember thy Lord when thou forgettest and say:	without [adding], ‘if Allah wishes.’ And when you forget, remember your Lord, and say, ‘Maybe my	c. 623 CE No

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	أَن يَهْدِيَنِ رَبِّى لِأَقْرَبَ مِنْ هَٰذَا رَشَ ا	"I hope that my Lord will guide me ever closer (even) than this to the right road."	may be that my Lord guideth me unto a nearer way of truth than this	Maybe my Lord will guide me to a nearer course to the right than this	Lord will guide me to [something] more akin to rectitude than this.’	direct report
25	وَلَبِثُو فِى كَهْفِهِمْ ثَلَٰثَ مِ ئَ سِنِينَ وَ زْدَادُو تِسْ ا	So they stayed in their Cave three hundred years, and (some) add nine (more	And (it is said) they tarried in their Cave three hundred years and add nine	And they remained in their cave three hundred years, and they add nine	They remained in the Cave for three hundred years, and added nine more [to that number]	c. 623 CE No direct report
26	قُلِ للَّهُ أَعْلَمُ بِمَا لَبِثُو لَهُ غَيْبُ لسَّمَٰوَٰتِ وَ لْأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعْ مَا لَهُم مِّن دُونِهِ مِن وَلِ وَلَا يُشْرِكُ فِى حُكْمِهِ أَحَ ا	Say: "God knows best how long they stayed: with Him is (the knowledge of) the secrets of the heavens and the earth: how clearly He sees, how finely He hears (everything)! They have no protector other than Him; nor does He share His Command wit h any person whatsoever	Say: Allah is Best Aware how long they tarried. His is the Invisible of the heavens and the earth. How clear of sight is He and keen of hearing! They have no protecting friend beside Him, and He maketh none to share in His government	Say: Allah knows best how long they remained. His is the unseen of the heavens and the earth. How clear His sight and His hearing! There is no guardian for them beside Him, and He associates none in His judgment	Say, ‘Allah knows best how long they remained. To Him belongs the Unseen of the heavens and the earth. How well does He see! How well does He hear! They have no guardian besides Him, and none shares with Him in His judgement.’	c. 623 CE No direct report
27	وَ ٱتْلُ مَآ أُوحِىَ إِلَيْكَ مِن كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَٰتِهِ وَلَن تَجِدَ مِن دُونِهِ مُلْتَحَ ا	And recite (and teach) what has been revealed to thee of the Book of thy Lord: none can change His Words, and none wilt thou find as a refuge other than Him	And recite that which hath been revealed unto thee of the Scripture of thy Lord. There is none who can change His words, and thou wilt find no refuge beside Him	And recite that which has been revealed to thee of the Book of thy Lord. There is none who can alter His words. And thou wilt find no refuge beside Him	Recite what has been revealed to you from your Lord’s Book. Nothing can change His words, and you will never find any refuge besides Him	c. 623 CE No direct report
28	وَ صْبِرْ نَفْسَكَ مَعَ لَّذِينَ يَدْعُونَ رَبَّهُم بِ لْغَدَوٰةِ وَ لْعَشِىِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ لْحَيَوٰةِ لدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَ تَّبَعَ	And keep thy soul content with those who call on their Lord morning and evening, seeking His Face; and let not thine eyes pass beyond them, seeking the pomp and glitter of this Life; no obey any whose heart We have permitted to neglect the rem embrance of Us, one who follows his own desires, whose case has gone beyond all bounds	Restrain thyself along with those who cry unto their Lord at morn and evening, seeking His Countenance; and let not thine eyes overlook them, desiring the pomp of the life of the world; and obey not him whose heart We have made heedless of Our remembrance,	And keep thyself with those who call on their Lord morning and evening desiring His goodwill, and let not thine eyes pass from them, desiring the beauties of this world’s life. And follow not him whose heart We have made unmindful of Our remembrance, and he follows his low	Content yourself with the company of those who supplicate their Lord morning and evening, desiring His Face, and do not loose sight of them, desiring the glitter of the life of this world. And Do not obey him whose heart We have made oblivious to Our remembrance, and who follows his own desires, and whose conduct is [mere] profligacy	c. 623 CE No direct report

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	هَوَىٰهُ وَكَانَ أَمْرُهُۥ فُرُطًا		who followeth his own lust and whose case hath been abandoned	desires and his case exceeds due bounds		
29	وَقُلِ ٱلْحَقُّ مِن رَّبِّكُمْ فَمَن شَآءَ فَلْيُؤْمِن وَمَن شَآءَ فَلْيَكْفُرْ ۚ إِنَّآ أَعْتَدْنَا لِلظَّٰلِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ۚ وَإِن يَسْتَغِيثُوا۟ يُغَاثُوا۟ بِمَآءٍ كَٱلْمُهْلِ يَشْوِى ٱلْوُجُوهَ ۚ بِئْسَ ٱلشَّرَابُ وَسَآءَتْ مُرْتَفَقًا	Say, "The truth is from your Lord": Let him who will believe, and let him who will, reject (it): for the wrong-doers We have prepared a Fire whose (smoke and flames), like the walls and roof of a tent, will hem them in: if they implore relief t hey will be granted water like melted brass, that will scald their faces, how dreadful the drink! How uncomfortable a couch to recline on	Say: (It is) the truth from the Lord of you (all). Then whosoever will, let him believe, and whosoever will, let him disbelieve. Lo! We have prepared for disbelievers Fire. Its tent encloseth them. If they ask for showers, they will be showered with water like to molten lead which burneth the faces. Calamitous the drink and ill the resting-place	And say: The Truth is from your Lord; so let him who please believe, and let him who please disbelieve. Surely We have prepared for the iniquitous a Fire, and enclosure of which will encompass them. And if they cry for water, they are given water like molten brass, scalding their faces. Evil the drink! And ill the resting-place	And say, ‘[This is] the truth from your Lord: let anyone who wishes believe it, and let anyone who wishes disbelieve it.’ Indeed We have prepared for the wrongdoers a Fire whose curtains will surround them [on all sides]. If they cry out for help, they will be helped with a water like molten copper which will scald the faces. What an evil drink, and how ill a resting place	c. 623 CE No direct report
30	إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا	As to those who believe and work righteousness, verily We shall not suffer to perish the reward of any who do a (single) righteous deed	Lo! as for those who believe and do good works - Lo! We suffer not the reward of one whose work is goodly to be lost	As for those who believe and do good, We waste not the reward of him who does a good work	As for those who have faith and do righteous deeds —indeed We do not waste the reward of those who are good in deeds	c. 623 CE No direct report
31	أُو۟لَٰٓئِكَ لَهُمْ جَنَّٰتُ عَدْنٍ تَجْرِى مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِّن سُندُسٍ وَإِسْتَبْرَقٍ مُّتَّكِـِٔينَ فِيهَا عَلَى ٱلْأَرَآئِكِ ۚ نِعْمَ ٱلثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا	For them will be Gardens of Eternity; beneath them rivers will flow; they will be adorned therein with bracelets of gold, and they will wear green garments of fine silk and heavy brocade: They will recline therein on raised thrones. How good t he recompense! How beautiful a couch to recline on	As for such, theirs will be Gardens of Eden, wherein rivers flow beneath them; therein they will be given armlets of gold and will wear green robes of finest silk and gold embroidery, reclining upon throne therein. Blest the reward, and fair the resting-place	These it is for whom are Gardens of perpetuity wherein flow rivers; they are adorned therein with bracelets of gold, and they wear green robes of fine silk and thick brocade, reclining therein on raised couches. Excellent the recompense! And goodly the resting-place	For such there will be the Gardens of Eden with streams running in them. They will be adorned therein with bracelets of gold and wear green garments of silk and brocade, reclining therein on couches. How excellent a reward, and how good a resting place	c. 623 CE No direct report

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32	وَ ضْرِبْ لَهُم مَّثَ ا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَٰبٍ وَحَفَفْنَٰهُمَا بِنَخْ وَجَعَلْنَا بَيْنَهُمَا زَرْ ا كِلْتَا لْجَنَّتَيْنِ	Set forth to them the parable of two men: for one of them We provided two gardens of grape-vines and surrounded them with date palms; in between the two We placed corn-fields	Coin for them a similitude: Two men, unto one of whom We had assigned two gardens of grapes, and We had surrounded both with date-palms and had put between them tillage	And set forth to them the parable of two men -- for one of them We made two gardens of grape-vines, and We surrounded them with date-palms, and between them We made corn-fields	Draw for them the parable of two men for each of whom We had made two gardens of vines, and We had surrounded them with date palms, and placed crops between them	c. 623 CE No direct report
33	ءَاتَتْ أُكُلَهَا وَلَمْ تَظْلِم مِّنْهُ شَيْ ا وَفَجَّرْنَا خِلَٰلَهُمَا نَهَ ا	Each of those gardens brought forth its produce, and failed not in the least therein: in the midst of them We caused a river to flow	Each of the gardens gave its fruit and withheld naught thereof. And We caused a river to gush forth therein	Both these gardens yielded their fruits, and failed not in aught thereof, and We caused a river to gush forth in their midst	Both gardens yielded their produce without stinting anything of it. And We had set a stream gushing through them	c. 623 CE No direct report
34	وَكَانَ لَهُ ثَمَ فَقَالَ لِصَٰحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَ أَكْثَرُ مِنكَ مَا ا وَأَعَزُّ نَفَ ا	(Abundant) was the produce this man had : he said to his companion, in the course of a mutual argument: "more wealth have I than you, and more honour and power in (my following of) men."	And he had fruit. And he said unto his comrade, when he spake with him: I am more than thee in wealth, and stronger in respect of men	And he had fruit. So he said to his companion, while he argued with him: I have greater wealth than thou, and am mightier in followers	He had abundant fruits, so he said to his companion, as he conversed with him: ‘I have more wealth than you, and am stronger with respect to numbers.’	c. 623 CE No direct report
35	وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِ لِّنَفْسِهِ قَالَ مَآ أَظُنُّ أَن تَبِيدَ هَٰذِهِ أَبَ ا	He went into his garden in a state (of mind) unjust to his soul: He said, "I deem not that this will ever perish	And he went into his garden, while he (thus) wronged himself. He said: I think not that all this will ever perish	And he went into his garden, while he was unjust to himself. He said: I think not that this will ever perish	He entered his garden while he wronged himself. He said, ‘I do not think that this will ever perish	c. 623 CE No direct report
36	وَمَآ أَظُنُّ لسَّاعَةَ قَآئِمَةً وَلَئِن رُّدِدتُّ إِلَىٰ رَبِّى لَأَجِدَنَّ خَيْ ا مِّنْهَا مُنقَلَ ا	"Nor do I deem that the Hour (of Judgment) will (ever) come: Even if I am brought back to my Lord, I shall surely find (there) something better in exchange."	I think not that the Hour will ever come, and if indeed I am brought back unto my Lord I surely shall find better than this as a resort	And I think not the Hour will come; and even if I am returned to my Lord, I will certainly find a returning-place better than this	and I do not think that the Hour will ever set in. And even if I am returned to my Lord I will surely find a resort better than this.’	c. 623 CE No direct report
37	قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِ لَّذِى خَلَقَكَ مِن	His companion said to him, in the course of the argument with him: "Dost thou deny Him Who created thee out of dust, then out of a sperm-	His comrade, when he (thus) spake with him, exclaimed: Disbelievest thou in Him Who created thee of dust, then of	His companion said to him, while arguing with him: Disbelievest thou in Him Who created thee of dust, then of a small life-	His companion said to him, as he conversed with him: ‘Do you disbelieve in Him who created you from dust, then from a drop of [seminal] fluid, then fashioned you as a man	c. 623 CE No direct report

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	ثُمَّ مِن نُّطْفَةٍ ثُمَّ سَوَّىٰكَ رَجُلًا	drop, then fashioned thee into a man	a drop (of seed), and then fashioned thee a man	germ, then he made thee a perfect man		
38	لَّٰكِنَّا۠ هُوَ اللَّهُ رَبِّى وَلَآ أُشْرِكُ بِرَبِّىٓ أَحَدًا	"But (I think) for my part that He is God, My Lord, and none shall I associate with my Lord	But He is Allah, my Lord, and I ascribe unto my Lord no partner	But as for me, He, Allah, is my Lord, and I associate none with my Lord	But I [say], ‘‘He is Allah, my Lord,’’ and I do not ascribe any partner to my Lord	c. 623 CE No direct report
39	وَلَوْلَآ إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَآءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِن تَرَنِ أَنَا۠ أَقَلَّ مِنكَ مَالًا وَوَلَدًا	"Why didst thou not, as thou wentest into thy garden, say: 'God's will (be done)! There is no power but with God!' If thou dost see me less than thee in wealth and sons	If only, when thou enteredst thy garden, thou hadst said: That which Allah willeth (will come to pass)! There is no strength save in Allah! Though thou seest me as less than thee in wealth and children	And wherefore didst thou not say, when thou enteredst thy garden: It is as Allah has pleased -- there is no power save in Allah? If thou consider me as less than thee in wealth and children -	Why did you not say, when you entered your garden, ‘‘[This is] as Allah has wished! There is no power except by Allah!’’ If you see that I have lesser wealth than you and children	c. 623 CE No direct report
40	فَعَسَىٰ رَبِّىٓ أَن يُؤْتِيَنِ خَيْرًا مِّن جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَآءِ فَتُصْبِحَ صَعِيدًا زَلَقًا	"It may be that my Lord will give me something better than thy garden, and that He will send on thy garden thunderbolts (by way of reckoning) from heaven, making it (but) slippery sand!	Yet it may be that my Lord will give me better than thy garden, and will send on it a bolt from heaven, and some morning it will be a smooth hillside	Then maybe my Lord will give me better than thy garden, and will send on (thine) a reckoning from heaven so that it is dust without plant	maybe my Lord will give me [something] better than your garden, and He will unleash upon it bolts from the sky, so that it becomes a bare plain	c. 623 CE No direct report
41	أَوْ يُصْبِحَ مَآؤُهَا غَوْرًا فَلَن تَسْتَطِيعَ لَهُۥ طَلَبًا	"Or the water of the garden will run off underground so that thou wilt never be able to find it."	Or some morning the water thereof will be lost in the earth so that thou canst not make search for it	Or its water will sink down into the ground, so that thou art unable to find it	Or its water will sink down, so that you cannot obtain it.’	c. 623 CE No direct report
42	وَأُحِيطَ بِثَمَرِهِۦ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَآ أَنفَقَ فِيهَا وَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَٰلَيْتَنِى لَمْ أُشْرِكْ بِرَبِّىٓ أَحَدًا	So his fruits (and enjoyment) were encompassed (with ruin), and he remained twisting and turning his hands over what he had spent on his property, which had (now) tumbled to pieces to its very foundations, and he could only say, "Woe is me! Wo uld I had never	And his fruit was beset (with destruction). Then began he to wring his hands for all that he had spent upon it, when (now) it was all ruined on its trellises, and to say: Would that I had ascribed no partner to my Lord	And his fruit was destroyed; so he began to wring his hands for what he had spent on it, while it lay waste, its roofs fallen down, and he said: Ah me! would that I had ascribed no partners to my Lord	And ruin closed in on his produce, and he began to wring his hands for what he had spent on it, as it lay fallen on its trellises. He was saying, ‘I wish I had not ascribed any partner to my Lord.’	c. 623 CE No direct report

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		ascribed partners to my Lord and Cherisher!"				
43	وَلَمْ تَكُن لَّهُۥ فِئَةٌ يَنصُرُونَهُۥ مِن دُونِ ٱللَّهِ وَمَا كَانَ مُنتَصِرًا	Nor had he numbers to help him against God, nor was he able to deliver himself	And he had no troop of men to help him as against Allah, nor could he save himself	And he had no host to help him against Allah, nor could he defend himself	He had no party to help him, besides Allah, nor could he help himself	c. 623 CE No direct report
44	هُنَالِكَ ٱلْوَلَٰيَةُ لِلَّهِ ٱلْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا	There, the (only) protection comes from God, the True One. He is the Best to reward, and the Best to give success	In this case is protection only from Allah, the True, He is Best for reward, and best for consequence	Thus protection is only Allah’s, the true One. He is Best to reward and Best in requiting	There, all authority belongs to Allah, the Real. He is best in rewarding, and best in requiting	c. 623 CE No direct report
45	وَٱضْرِبْ لَهُم مَّثَلَ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَآءٍ أَنزَلْنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخْتَلَطَ بِهِۦ نَبَاتُ ٱلْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ ٱلرِّيَٰحُ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ مُّقْتَدِرًا	Set forth to them the similitude of the life of this world: It is like the rain which we send down from the skies: the earth's vegetation absorbs it, but soon it becomes dry stubble, which the winds do scatter: it is (only) God who prevails ove r all things	And coin for them the similitude of the life of the world as water which We send down from the sky, and the vegetation of the earth mingleth with it and then becometh dry twigs that the winds scatter. Allah is able to do all things	And set forth to them the parable of the life of this world as water which We send down from the cloud, so the herbage of the earth becomes luxuriant thereby, then it becomes dry, broken into pieces which the winds scatter. And Allah is the Holder of power over all things	Draw for them the parable of the life of this world: [It is] like the water We send down from the sky. Then the earth’s vegetation mingles with it. Then it becomes chaff, scattered by the wind. And Allah is omnipotent over all things	c. 623 CE No direct report
46	ٱلْمَالُ وَٱلْبَنُونَ زِينَةُ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَٱلْبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا	Wealth and sons are allurements of the life of this world: But the things that endure, good deeds, are best in the sight of thy Lord, as rewards, and best as (the foundation for) hopes	Wealth and children are an ornament of the life of the world. But the good deeds which endure are better in thy Lord's sight for reward, and better in respect of hope	Wealth and children are an adornment of the life of this world; but the ever-abiding, the good works, are better with thy Lord in reward and better in hope	Wealth and children are an adornment of the life of the world, but lasting righteous deeds are better with your Lord in reward and better in hope	c. 623 CE No direct report
47	وَيَوْمَ نُسَيِّرُ ٱلْجِبَالَ وَتَرَى ٱلْأَرْضَ بَارِزَةً وَحَشَرْنَٰهُمْ فَلَمْ	One Day We shall remove the mountains, and thou wilt see the earth as a level stretch, and We shall gather them, all together, nor shall We leave out any one of them	And (bethink you of) the Day when we remove the hills and ye see the earth emerging, and We gather them together so as to leave not one of them behind	And the day when We cause the mountains to pass away, and thou seest the earth a levelled plain and We gather them together and leave none of them behind	The day We shall set the mountains moving and you will see the earth in full view, We shall muster them, and We will not leave out anyone of them	c. 623 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	نُغَادِرْ مِنْهُمْ أَحَ ا					
48	وَعُرِضُو عَلَىٰ رَبِّكَ صَ ا لَّقَدْ جِئْتُمُونَا كَمَا خَلَقْنَٰكُمْ أَوَّلَ مَرَّ بَلْ زَعَمْتُمْ أَلَّن نَّجْعَلَ لَكُم مَّوْعِ ا	And they will be marshalled before thy Lord in ranks, (with the announcement), "Now have ye come to Us (bare) as We created you first: aye, ye thought We shall not fulfil the appointment made to you to meet (Us)!"	And they are set before thy Lord in ranks (and it is said unto them): Now verily have ye come unto Us as We created you at the first. But ye thought that We had set no tryst for you	And they are brought before thy Lord in ranks. Now certainly you have come to Us as We created you at first. Nay, you thought that We had not made an appointment for you	They will be presented before your Lord in ranks: ‘Certainly you have come to Us just as We created you the first time. Rather you maintained that We shall not appoint a tryst for you.’	c. 623 CE No direct report
49	وَوُضِعَ لْكِتَٰبُ فَتَرَى لْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَٰوَيْلَتَنَا مَالِ هَٰذَا لْكِتَٰبِ لَا يُغَادِرُ صَغِيرَ وَلَا كَبِيرَةً إِلَّآ أَحْصَىٰهَا وَوَجَدُو مَا عَمِلُو حَاضِ ا وَلَا يَظْلِمُ رَبُّكَ أَحَ ا	And the Book (of Deeds) will be placed (before you); and thou wilt see the sinful in great terror because of what is (recorded) therein; they will say, "Ah! woe to us! what a Book is this! It leaves out nothing small or great, but takes account thereof!" They will find all that they did, placed before them: And not one will thy Lord treat with injustice	And the Book is placed, and thou seest the guilty fearful of that which is therein, and they say: What kind of a Book is this that leaveth not a small thing nor a great thing but hath counted it! And they find all that they did confronting them, and thy Lord wrongeth no-one	And the book is placed, and thou seest the guilty fearing for what is in it, and they say: O woe to us! what a book is this! It leaves out neither a small thing nor a great one, but numbers them (all), and they find what they did confronting them. And thy Lord wrongs not any one	The Book will be set up. Then you will see the guilty apprehensive of what is in it. They will say, ‘Woe to us! What a book is this! It omits nothing, big or small, without enumerating it.’ They will find present whatever they had done, and your Lord does not wrong anyone	c. 623 CE No direct report
50	وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ سْجُدُو لِءَادَمَ فَسَجَدُوٓ إِلَّآ إِبْلِيسَ كَانَ مِنَ لْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُۥ وَذُرِّيَّتَهُۥٓ أَوْلِيَآءَ مِن دُونِى وَهُمْ لَكُمْ عَدُ بِئْسَ لِلظَّٰلِمِينَ بَدَ ا	Behold! We said to the angels, "Bow down to Adam": They bowed down except Iblis. He was one of the Jinns, and he broke the Command of his Lord. Will ye then take him and his progeny as protectors rather than Me? And they are enemies to you! Ev il would be the exchange for the wrong-doers	And (remember) when We said unto the angels: Fall prostrate before Adam, and they fell prostrate, all save Iblis. He was of the jinn, so he rebelled against his Lord's command. Will ye choose him and his seed for your protecting friends instead of Me, when they are an enemy unto you? Calamitous is the	And when We said to the angels: Make submission to Adam, they submitted except Iblis. He was of the jinn, so he transgressed the commandment of his Lord. Will you then take him and his offspring for friends rather than Me, and they are your enemies? Evil is the exchange for the unjust	When We said to the angels, ‘Prostrate before Adam,’ they prostrated, but not Iblis. He was one of the jinn, so he transgressed against his Lord’s command. Will you then take him and his offspring for guardians in My stead, though they are your enemies? How evil a substitute for the wrongdoers	c. 623 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			exchange for evil-doers			
51	مَّآ أَشْهَدتُّهُمْ خَلْقَ لسَّمَٰوٰتِ وَ لْأَرْضِ وَلَا خَلْقَ أَنفُسِهِمْ وَمَا كُنتُ مُتَّخِذَ لْمُضِلِّينَ عَضُ ا	I called them not to witness the creation of the heavens and the earth, nor (even) their own creation: nor is it for helpers such as Me to take as lead (men) astray	I made them not to witness the creation of the heavens and the earth, nor their own creation; nor choose I misleaders for (My) helpers	I made them not to witness the creation of the heavens and the earth, nor their own creation. Nor could I take those who mislead for aiders	I did not make them a witness to the creation of the heavens and the earth, nor to their own creation, nor do I take those who mislead as assistants	c. 623 CE No direct report
52	وَيَوْمَ يَقُولُ نَادُو شُرَكَآءِىَ لَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُو لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِ ا	One Day He will say, "Call on those whom ye thought to be My partners," and they will call on them, but they will not listen to them; and We shall make for them a place of common perdition	And (be mindful of) the Day when He will say: Call those partners of Mine whom ye pretended. Then they will cry unto them, but they will not hear their prayer, and We shall set a gulf of doom between them	And one day He will say: Call on those whom you considered to be My partners. So they will call on them, but they will not answer them, and We shall cause a separation between them	The day He will say, ‘Call those whom you maintained to be My partners,’ they will call them, but they will not respond to them, for We shall place an abyss between them	c. 623 CE No direct report
53	وَرَءَا لْمُجْرِمُونَ لنَّارَ فَظَنُّوٓ أَنَّهُم مُّوَاقِعُوهَا وَلَمْ يَجِدُو عَنْهَا مَصْرِ ا	And the Sinful shall see the fire and apprehend that they have to fall therein: no means will they find to turn away therefrom	And the guilty behold the Fire and know that they are about to fall therein, and they find no way of escape thence	And the guilty will see the Fire, and know that they are about to fall into it, and they will find no escape from it	The guilty will sight the Fire and know that they will fall into it, for they will find no means to circumvent it	c. 623 CE No direct report
54	وَلَقَدْ صَرَّفْنَا فِى هَٰذَا لْقُرْءَانِ لِلنَّاسِ مِن كُلِّ مَثَ وَكَانَ لْإِنسَٰنُ أَكْثَرَ شَىْ جَدَ ا	We have explained in detail in this Qur'an, for the benefit of mankind, every kind of similitude: but man is, in most things, contentious	And verily We have displayed for mankind in this Qur'an all manner of similitudes, but man is more than anything contentious	And certainly We have made distinct in this Qur’an for mankind every kind of description; and man is in most things contentious	Certainly We have made this Qur’a n interspersed with every kind of parable for mankind. But man is the most disputatious of creatures	c. 623 CE No direct report
55	وَمَا مَنَعَ لنَّاسَ أَن يُؤْمِنُوٓ إِذْ جَآءَهُمُ لْهُدَىٰ وَيَسْتَغْفِرُو رَبَّهُمْ إِلَّآ أَن تَأْتِيَهُمْ سُنَّةُ لْأَوَّلِينَ أَوْ يَأْتِيَهُمُ لْعَذَابُ قُبُ ا	And what is there to keep back men from believing, now that Guidance has come to them, nor from praying for forgiveness from their Lord, but that (they ask that) the ways of the ancients be repeated with them, or the Wrath be	And naught hindereth mankind from believing when the guidance cometh unto them, and from asking forgiveness of their Lord unless (it be that they wish) that the judgment of the men of old	And nothing prevents men from believing when the guidance comes to them, and from asking forgiveness of their Lord, but that (they wait) for the way of the ancients to overtake them, or that	People do not refuse to have faith when guidance comes to them and to plead to their Lord for forgiveness, without being overtaken by the precedent of the ancients, or confronting the punishment	c. 623 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		brought to them f ace to face	should come upon them or (that) they should be confronted with the Doom	the chastisement should confront them		
56	وَمَا نُرْسِلُ ٱلْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ وَيُجَٰدِلُ ٱلَّذِينَ كَفَرُوا۟ بِٱلْبَٰطِلِ لِيُدْحِضُوا۟ بِهِ ٱلْحَقَّ وَٱتَّخَذُوٓا۟ ءَايَٰتِى وَمَآ أُنذِرُوا۟ هُزُوًا	We only send the apostles to give Glad Tidings and to give warnings: But the unbelievers dispute with vain argument, in order therewith to weaken the truth, and they treat My Signs as a jest, as also the fact that they are warned	We send not the messengers save as bearers of good news and warners. Those who disbelieve contend with falsehood in order to refute the Truth thereby. And they take Our revelations and that wherewith they are threatened as a jest	And We send not messengers but as givers of good news and warning, and those who disbelieve contend with falsehood to weaken thereby the Truth, and they take My messages and the warning for a mockery	We do not send the apostles except as bearers of good news and as warners, but those who are faithless dispute fallaciously to refute thereby the truth, having taken My signs and what they are warned of in derision	c. 623 CE No direct report
57	وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِـَٔايَٰتِ رَبِّهِۦ فَأَعْرَضَ عَنْهَا وَنَسِىَ مَا قَدَّمَتْ يَدَاهُ ۚ إِنَّا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِىٓ ءَاذَانِهِمْ وَقْرًا ۖ وَإِن تَدْعُهُمْ إِلَى ٱلْهُدَىٰ فَلَن يَهْتَدُوٓا۟ إِذًا أَبَدًا	And who doth more wrong than one who is reminded of the Signs of his Lord, but turns away from them, forgetting the (deeds) which his hands have sent forth? Verily We have set veils over their hearts lest they should understand this, and over their ears, deafness, if thou callest them to guidance, even then will they never accept guidance	And who doth greater wrong than he who hath been reminded of the revelations of his Lord, yet turneth away from them and forgetteth what his hands send forward (to the Judgment)? Lo! on their hearts We have placed coverings so that they understand not, and in their ears a deafness. And though thou call them to the guidance, in that case they can never be led aright	And who is more unjust than he who is reminded of the messages of his Lord, then he turns away from them and forgets what his hands have sent before? Surely We have placed veils over their hearts, lest they understand it, and a deafness in their ears. And if thou call them to the guidance, they will even then never follow the right course	Who is a greater wrongdoer than he who is reminded of the signs of his Lord, whereat he disregards them and forgets what his hands have sent ahead? Indeed We have cast veils on their hearts lest they should understand it, and a deafness into their ears; and if you invite them to guidance they will never [let themselves] be guided	c. 623 CE No direct report
58	وَرَبُّكَ ٱلْغَفُورُ ذُو ٱلرَّحْمَةِ ۖ لَوْ يُؤَاخِذُهُم بِمَا كَسَبُوا۟ لَعَجَّلَ لَهُمُ ٱلْعَذَابَ ۚ بَل لَّهُم مَّوْعِدٌ	But your Lord is Most forgiving, full of Mercy. If He were to call them (at once) to account for what they have earned, then surely He would have earned, then surely He would have hastened their punishment: but they have	Thy Lord is the Forgiver, Full of Mercy. If He took them to task (now) for what they earn, He would hasten on the doom for them; but theirs is an appointed term from	And thy Lord is Forgiving, Full of Mercy. Were He to punish them what they earn, He would certainly hasten the chastisement for them. But for them there is an appointed time	Your Lord is the All-forgiving dispenser of mercy. Were He to take them to task because of what they have committed, He would have surely hastened their punishment. But they have a tryst, [when] they will not find a refuge besides Him	c. 623 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	لَّن يَجِدُو مِن دُونِهِ مَوْئِلَا	their appointed time, beyond which they will find no refuge	which they will find no escape	from which they will find no refuge		
59	وَتِلْكَ ٱلْقُرَىٰٓ أَهْلَكْنَٰهُمْ لَمَّا ظَلَمُو وَجَعَلْنَا لِمَهْلِكِهِم مَّوْعِدَا	Such were the populations we destroyed when they committed iniquities; but we fixed an appointed time for their destruction	And (all) those townships! We destroyed them when they did wrong, and We appointed a fixed time for their destruction	And these towns -- We destroyed them when they did wrong. And We have appointed a time for their destruction	Those are the towns that We destroyed when they were wrongdoers, and We appointed a tryst for their destruction	c. 623 CE No direct report
60	وَإِذْ قَالَ مُوسَىٰ لِفَتَىٰهُ لَآ أَبْرَحُ حَتَّىٰٓ أَبْلُغَ مَجْمَعَ ٱلْبَحْرَيْنِ أَوْ أَمْضِىَ حُقُبَا	Behold, Moses said to his attendant, "I will not give up until I reach the junction of the two seas or (until) I spend years and years in travel."	And when Moses said unto his servant: I will not give up until I reach the point where the two rivers meet, though I march on for ages	And when Moses said to his servant: I will not cease until I reach the junction of the two rivers, otherwise I will go on for years	When Moses said to his lad, ‘I will go on [journeying] until I have reached the confluence of the two seas, or have spent a long time [travelling].&rsquo	c. 623 CE No direct report
61	فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا فَ ٱتَّخَذَ سَبِيلَهُۥ فِى ٱلْبَحْرِ سَرَبَا	But when they reached the Junction, they forgot (about) their Fish, which took its course through the sea (straight) as in a tunnel	And when they reached the point where the two met, they forgot their fish, and it took its way into the waters, being free	So when they reached the junction of the two (rivers), they forgot their fish, and it took its way into the river, being free	So when they reached the confluence between them, they forgot their fish, which found its way into the sea, sneaking away	c. 623 CE No direct report
62	فَلَمَّا جَاوَزَا قَالَ لِفَتَىٰهُ ءَاتِنَا غَدَآءَنَا لَقَدْ لَقِينَا مِن سَفَرِنَا هَٰذَا نَصَبَا	When they had passed on (some distance), Moses said to his attendant: "Bring us our early meal; truly we have suffered much fatigue at this (stage of) our journey."	And when they had gone further, he said unto his servant: Bring us our breakfast. Verily we have found fatigue in this our journey	But when they had gone further, he said to his servant: Bring to us our morning meal, certainly we have found fatigue in this our journey	So when they had passed on, he said to his lad, ‘Bring us our meal. We have certainly encountered much fatigue on this journey of ours.’	c. 623 CE No direct report
63	قَالَ أَرَءَيْتَ إِذْ أَوَيْنَآ إِلَى ٱلصَّخْرَةِ فَإِنِّى نَسِيتُ ٱلْحُوتَ وَمَآ أَنسَىٰنِيهُ إِلَّا ٱلشَّيْطَٰنُ أَنْ أَذْكُرَهُۥ وَ ٱتَّخَذَ سَبِيلَهُۥ فِى ٱلْبَحْرِ عَجَبَا	He replied: "Sawest thou (what happened) when we betook ourselves to the rock? I did indeed forget (about) the Fish: none but Satan made me forget to tell (you) about it: it took its course through the sea in a marvellous way!"	He said: Didst thou see, when we took refuge on the rock, and I forgot the fish - and none but Satan caused me to forget to mention it - it took its way into the waters by a marvel	He said: Sawest thou when we took refuge on the rock, I forgot the fish, and none but the devil made me forget to speak of it, and it took its way into the river; what a wonder	He said, ‘Did you see?! When we took shelter at the rock, indeed I forgot about the fish —and none but Satan made me forget to mention it!— and it made its way into the sea in an amazing manner!’	c. 623 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
64	قَالَ ذَٰلِكَ مَا كُنَّا نَبْغِ فَ ٱرْتَدَّا عَلَىٰٓ ءَاثَارِهِمَا قَصَ ا	Moses said: "That was what we were seeking after:" So they went back on their footsteps, following (the path they had come)	He said: This is that which we have been seeking. So they retraced their steps again	He said: This is what we sought for. So they returned retracing their footsteps	He said, ‘That is what we were after!’ So they returned, retracing their footsteps	c. 623 CE No direct report
65	فَوَجَدَا عَبْ ا مِّنْ عِبَادِنَآ ءَاتَيْنَٰهُ رَحْمَ مِّنْ عِندِنَا وَعَلَّمْنَٰهُ مِن لَّدُنَّا عِلْ ا	So they found one of Our servants, on whom We had bestowed Mercy from Ourselves and whom We had taught knowledge from Our own Presence	Then found they one of Our slaves, unto whom We had given mercy from Us, and had taught him knowledge from Our presence	Then they found one of Our servants whom We had granted mercy from Us and whom We had taught knowledge from Ourselves	[There] they found one of Our servants whom We had granted a mercy from Ourselves, and taught him a knowledge from Our own	c. 623 CE No direct report
66	قَالَ لَهُۥ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰٓ أَن تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْ ا	Moses said to him: "May I follow thee, on the footing that thou teach me something of the (Higher) Truth which thou hast been taught?"	Moses said unto him: May I follow thee, to the end that thou mayst teach me right conduct of that which thou hast been taught	Moses said to him: May I follow thee that thou mayest teach me of the good thou hast been taught	Moses said to him, ‘May I follow you for the purpose that you teach me some of the probity you have been taught?’	c. 623 CE No direct report
67	قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ صَبْ ا	(The other) said: "Verily thou wilt not be able to have patience with me!"	He said: Lo! thou canst not bear with me	He said: Thou canst not have patience with me	He said, ‘Indeed you cannot have patience with me	c. 623 CE No direct report
68	وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِۦ خُبْ ا	"And how canst thou have patience about things about which thy understanding is not complete?"	How canst thou bear with that whereof thou canst not compass any knowledge	And how canst thou have patience in that whereof thou hast not a comprehensive knowledge	And how can you have patience about something you are not in the know of?’	c. 623 CE No direct report
69	قَالَ سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ صَابِر ا وَلَآ أَعْصِى لَكَ أَمْ ا	Moses said: "Thou wilt find me, if God so will, (truly) patient: nor shall I disobey thee in aught."	He said: Allah willing, thou shalt find me patient and I shall not in aught gainsay thee	He said: If Allah please, thou wilt find me patient, nor shall I disobey thee in aught	He said, ‘You will find me, God willing, to be patient, and I will not disobey you in any matter.’	c. 623 CE No direct report
70	قَالَ فَإِنِ ٱتَّبَعْتَنِى فَلَا تَسْـَٔلْنِى عَن شَىْءٍ حَتَّىٰٓ أُحْدِثَ لَكَ مِنْهُ ذِكْ ا	The other said: "If then thou wouldst follow me, ask me no questions about anything until I myself speak to thee concerning it."	He said: Well, if thou go with me, ask me not concerning aught till I myself make mention of it unto thee	He said: If thou wouldst follow me, question me not about aught until I myself speak to thee about it	He said, ‘If you follow me, do not question me concerning anything until I [myself] make a mention of it to you.’	c. 623 CE No direct report
71	فَ نطَلَقَا حَتَّىٰٓ إِذَا رَكِبَا فِى لسَّفِينَةِ خَرَقَهَا قَالَ	So they both proceeded: until, when they were in the boat, he scuttled it. Said Moses: "Hast thou	So they twain set out till, when they were in the ship, he made a hole therein.	So they set out until, when they embarked in a boat, he made a hole in it. (Moses)	So they went on. When they boarded the boat, he made a hole in it. He said, ‘Did you make a hole in it to	c. 623 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْـًٔا إِمْ ا	scuttled it in order to drown those in it? Truly a strange thing hast thou done!"	(Moses) said: Hast thou made a hole therein to drown the folk thereof? Thou verily hast done a dreadful thing	said: Hast thou made a hole in it to drown its occupants? Thou has surely done a grievous thing	drown its people? You have certainly done a monstrous thing!’	direct report
72	قَالَ أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ صَبْ ا	He answered: "Did I not tell thee that thou canst have no patience with me? "	He said: Did I not tell thee that thou couldst not bear with me	He said: Did I not say that thou couldst not have patience with me	He said, ‘Did I not say, indeed you cannot have patience with me? ’	c. 623 CE No direct report
73	قَالَ لَا تُؤَاخِذْنِى بِمَا نَسِيتُ وَلَا تُرْهِقْنِى مِنْ أَمْرِى عُسْ ا	Moses said: "Rebuke me not for forgetting, nor grieve me by raising difficulties in my case."	(Moses) said: Be not wroth with me that I forgot, and be not hard upon me for my fault	He said: Blame me not for what I forgot, and be not hard upon me for what I did	He said, ‘Do not take me to task for my forgetting, and do not be hard upon me.’	c. 623 CE No direct report
74	فَ نطَلَقَا حَتَّىٰٓ إِذَا لَقِيَا غُلَٰ ا فَقَتَلَهُۥ قَالَ أَقَتَلْتَ نَفْ ا زَكِيَّۢ بِغَيْرِ نَفْ لَّقَدْ جِئْتَ شَيْ ا نُّكْ ا	Then they proceeded: until, when they met a young man, he slew him. Moses said: "Hast thou slain an innocent person who had slain none? Truly a foul (unheard of) thing hast thou done!"	So they twain journeyed on till, when they met a lad, he slew him. (Moses) said: What! Hast thou slain an innocent soul who hath slain no man? Verily thou hast done a horrid thing	So they went on, until, when they met a boy, he slew him. (Moses) said: Hast thou slain an innocent person, not guilty of slaying another? Thou hast indeed done a horrible thing	So they went on. When they encountered a boy, he slew him. He said, ‘Did you slay an innocent soul, without [his having slain] anyone? You have certainly done a dire thing!’	c. 623 CE No direct report
75	قَالَ أَلَمْ أَقُل لَّكَ إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ صَبْ ا	He answered: "Did I not tell thee that thou canst have no patience with me? "	He said: Did I not tell thee that thou couldst not bear with me	He said: Did I not say to thee that thou couldst not have patience with me	He said, ‘Did I not tell you, indeed you cannot have patience with me?’	c. 623 CE No direct report
76	قَالَ إِن سَأَلْتُكَ عَن شَىْ بَعْدَهَا فَلَا تُصَٰحِبْنِى قَدْ بَلَغْتَ مِن لَّدُنِّى عُذْ ا	(Moses) said: "If ever I ask thee about anything after this, keep me not in thy company: then wouldst thou have received (full) excuse from my side."	(Moses) said: If I ask thee after this concerning aught, keep not company with me. Thou hast received an excuse from me	He said: If I ask thee about anything after this, keep not company with me. Thou wilt then indeed have found an excuse in my case	He said, ‘If I question you about anything after this, do not keep me in your company. You have already got sufficient excuse on my part.’	c. 623 CE No direct report
77	فَ نطَلَقَا حَتَّىٰٓ إِذَآ أَتَيَآ أَهْلَ قَرْيَةٍ سْتَطْعَمَآ أَهْلَهَا فَأَبَوْ أَن يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَا ا	Then they proceeded: until, when they came to the inhabitants of a town, they asked them for food, but they refused them hospitality. They found there a wall on the point of falling down, but he set it	So they twain journeyed on till, when they came unto the folk of a certain township, they asked its folk for food, but they refused to make them guests. And	So they went on, until, when they came to the people of a town, they asked its people for food, but they refused to entertain them as guests. Then they found in it a wall	So they went on. When they came to the people of a town, they asked its people for food, but they refused to extend them any hospitality. There they found a wall which was about to collapse, so he erected it. He said, ‘Had you wished, you could have taken a wage for it.’	c. 623 CE No direct report

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	يُرِيدُ أَن يَنقَضَّ فَأَقَامَهُ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْ ا	up straight. (Moses) said: "If thou hadst wished, surely thou couldst have exacted some recompense for it!"	they found therein a wall upon the point of falling into ruin, and he repaired it. (Moses) said: If thou hadst wished, thou couldst have taken payment for it	which was on the point of falling, so he put it into a right state, (Moses) said: If thou hadst wished, thou couldst have taken a recompense for it		
78	قَالَ هَٰذَا فِرَاقُ بَيْنِى وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِع عَّلَيْهِ صَبْرًا	He answered: "This is the parting between me and thee: now will I tell thee the interpretation of (those things) over which thou wast unable to hold patience	He said: This is the parting between thee and me! I will announce unto thee the interpretation of that thou couldst not bear with patience	He said: This is the parting between me and thee. Now I will inform thee of the significance of that with which thou couldst not have patience	He said, ‘This is where you and I shall part. I will inform you about the interpretation of that over which you could not maintain patience	c. 623 CE No direct report
79	أَمَّا لسَّفِينَةُ فَكَانَتْ لِمَسٰكِينَ يَعْمَلُونَ فِى لْبَحْرِ فَأَرَدتُّ أَنْ أَعِيبَهَا وَكَانَ وَرَآءَهُم مَّلِ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْ ا	"As for the boat, it belonged to certain men in dire want: they plied on the water: I but wished to render it unserviceable, for there was after them a certain king who seized on every boat by force	As for the ship, it belonged to poor people working on the river, and I wished to mar it, for there was a king behind them who is taking every ship by force	As for the boat, it belonged to poor people working on the river, and I intended to damage it, for there was behind them a king who seized every boat by force	As for the boat, it belonged to some poor people who work on the sea. I wanted to make it defective, for behind them was a king seizing every ship usurpingly	c. 623 CE No direct report
80	وَأَمَّا لْغُلٰمُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَآ أَن يُرْهِقَهُمَا طُغْيٰنًۢ ا وَكُفْ ا	"As for the youth, his parents were people of Faith, and we feared that he would grieve them by obstinate rebellion and ingratitude (to God and man)	And as for the lad, his parents were believers and we feared lest he should oppress them by rebellion and disbelief	And as for the boy, his parents were believers and We feared lest he should involve them in wrongdoing and disbelief	As for the boy, his parents were faithful [persons], and We feared he would overwhelm them with rebellion and unfaith	c. 623 CE No direct report
81	فَأَرَدْنَآ أَن يُبْدِلَهُمَا رَبُّهُمَا خَيْ ا مِّنْهُ زَكَوٰ وَأَقْرَبَ رُحْ ا	"So we desired that their Lord would give them in exchange (a son) better in purity (of conduct) and closer in affection	And we intended that their Lord should change him for them for one better in purity and nearer to mercy	So We intended that their Lord might give them in his place one better in purity and nearer to mercy	So We desired that their Lord should give them in exchange one better than him in respect of purity and closer in mercy	c. 623 CE No direct report
82	وَأَمَّا لْجِدَارُ فَكَانَ لِغُلٰمَيْنِ يَتِيمَيْنِ فِى لْمَدِينَةِ وَكَانَ تَحْتَهُۥ كَنـ	"As for the wall, it belonged to two youths, orphans, in the Town; there was, beneath it, a buried treasure, to which they were entitled: their father	And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them,	And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them,	As for the wall, it belonged to two boy orphans in the city. Under it there was a treasure belonging to them. Their father had been a righteous man. So your Lord desired that they should come of age and take out their	c. 623 CE No direct report

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	لَّهُمَا وَكَانَ أَبُوهُمَا صَٰلِحًا فَأَرَادَ رَبُّكَ أَن يَبْلُغَآ أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنزَهُمَا رَحْمَةً مِّن رَّبِّكَ وَمَا فَعَلْتُهُۥ عَنْ أَمْرِى ذَٰلِكَ تَأْوِيلُ مَا لَمْ تَسْطِع عَّلَيْهِ صَبْرًا	had been a righteous man: So thy Lord desired that they should attain their age of full stren gth and get out their treasure - a mercy (and favour) from thy Lord. I did it not of my own accord. Such is the interpretation of (those things) over which thou wast unable to hold patience."	and their father had been righteous, and thy Lord intended that they should come to their full strength and should bring forth their treasure as a mercy from their Lord; and I did it not upon my own command. Such is the interpretation of that wherewith thou couldst not bear	and their father had been a righteous man. So thy Lord intended that they should attain their maturity and take out their treasure -- a mercy from thy Lord -- and I did not do it of my own accord. This is the significance of that with which thou couldst not have patience	treasure —as a mercy from your Lord. I did not do that out of my own accord. This is the interpretation of that over which you could not maintain patience.’	
83	وَيَسْـَٔلُونَكَ عَن ذِى ٱلْقَرْنَيْنِ قُلْ سَأَتْلُوا۟ عَلَيْكُم مِّنْهُ ذِكْرًا	They ask thee concerning Zul-qarnain. Say, "I will rehearse to you something of his story."	They will ask thee of Dhu'l-Qarneyn. Say: I shall recite unto you a remembrance of him	And they ask thee about Dhu-l-qarnain. Say: I will recite to you an account of him	They question you concerning Dhul Qarnayn. Say, ‘I will relate to you an account of him.’	c. 623 CE No direct report
84	إِنَّا مَكَّنَّا لَهُۥ فِى ٱلْأَرْضِ وَءَاتَيْنَٰهُ مِن كُلِّ شَىْءٍ سَبَبًا	Verily We established his power on earth, and We gave him the ways and the means to all ends	Lo! We made him strong in the land and gave him unto every thing a road	Truly We established him in the land and granted him means of access to everything	Indeed We had granted him power in the land and given him the means to all things	c. 623 CE No direct report
85	فَأَتْبَعَ سَبَبًا	One (such) way he followed	And he followed a roa	So he followed a course	So he followed a means	c. 623 CE No direct report
86	حَتَّىٰٓ إِذَا بَلَغَ مَغْرِبَ ٱلشَّمْسِ وَجَدَهَا تَغْرُبُ فِى عَيْنٍ حَمِئَةٍ وَوَجَدَ عِندَهَا قَوْمًا قُلْنَا يَٰذَا ٱلْقَرْنَيْنِ إِمَّآ أَن تُعَذِّبَ وَإِمَّآ أَن تَتَّخِذَ فِيهِمْ حُسْنًا	Until, when he reached the setting of the sun, he found it set in a spring of murky water: Near it he found a People: We said: "O Zul-qarnain! (thou hast authority,) either to punish them, or to treat them with kindness."	Till, when he reached the setting-place of the sun, he found it setting in a muddy spring, and found a people thereabout. We said: O Dhu'l-Qarneyn! Either punish or show them kindness	Until, when he reached the setting-place of the sun, he found it going down into a black sea, and found by it a people. We said: O Dhu-l-qarnain, either punish them or do them a benefit	When he reached the place where the sun sets, he found it setting in a muddy spring, and by it he found a people. We said, ‘O Dhul Qarnayn! You may either punish them, or treat them with kindness.’	c. 623 CE No direct report
87	قَالَ أَمَّا مَن ظَلَمَ فَسَوْفَ نُعَذِّبُهُۥ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِۦ فَيُعَذِّبُهُۥ	He said: "Whoever doth wrong, him shall we punish; then shall he be sent back to his Lord; and He will punish him with a	He said: As for him who doeth wrong, we shall punish him, and then he will be brought back unto	He said: As for him who is unjust, we shall chastise him, then he will be returned to his Lord,	He said, ‘As for him who is a wrongdoer, we will punish him. Then he shall be returned to his Lord and He will punish him with a dire punishment	c. 623 CE No direct report

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	عَذَابًا نُّكْرًا	punishment unheard-of (before)	his Lord, Who will punish him with awful punishment	and He will chastise him with an exemplary chastisement		
88	وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا فَلَهُ جَزَآءً ٱلْحُسْنَىٰ وَسَنَقُولُ لَهُۥ مِنْ أَمْرِنَا يُسْرًا	"But whoever believes, and works righteousness,- he shall have a goodly reward, and easy will be his task as We order it by our Command."	But as for him who believeth and doeth right, good will be his reward, and We shall speak unto him a mild command	And as for him who believes and does good, for him is a good reward, and We shall speak to him an easy word of Our command	But as for him who has faith and acts righteously, he shall have the best reward, and we will speak to him gently of our command.’	c. 623 CE No direct report
89	ثُمَّ أَتْبَعَ سَبَبًا	Then followed he (another) way	Then he followed a roa	Then he followed a course	Then he followed a means	c. 623 CE No direct report
90	حَتَّىٰٓ إِذَا بَلَغَ مَطْلِعَ ٱلشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ نَجْعَل لَّهُم مِّن دُونِهَا سِتْرًا	Until, when he came to the rising of the sun, he found it rising on a people for whom We had provided no covering protection against the sun	Till, when he reached the rising-place of the sun, he found it rising on a people for whom We had appointed no shelter therefrom	Until, when he reached the (land of) the rising sun, he found it rising on a people to whom We had given no shelter from it -	When he reached the place where the sun rises, he found it rising on a people for whom We had not provided any shield against it	c. 623 CE No direct report
91	كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا	(He left them) as they were: We completely understood what was before him	So (it was). And We knew all concerning him	So it was. And We had full knowledge of what he had	So it was, and We comprehended whatever pertained to him	c. 623 CE No direct report
92	ثُمَّ أَتْبَعَ سَبَبًا	Then followed he (another) way	Then he followed a roa	Then he followed a course	Then he followed a means	c. 623 CE No direct report
93	حَتَّىٰٓ إِذَا بَلَغَ بَيْنَ ٱلسَّدَّيْنِ وَجَدَ مِن دُونِهِمَا قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا	Until, when he reached (a tract) between two mountains, he found, beneath them, a people who scarcely understood a word	Till, when he came between the two mountains, he found upon their hither side a folk that scarce could understand a saying	Until, when he reached (a place) between the two mountains, he found on that side of them a people who could hardly understand a world	When he reached [the place] between the two barriers, he found between them a people who could hardly understand a word	c. 623 CE No direct report
94	قَالُوا۟ يَٰذَا ٱلْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ	They said: "O Zul-qarnain! the Gog and Magog (People) do great mischief on earth: shall we	They said: O Dhu'l-Qarneyn! Lo! Gog and Magog are spoiling the land. So	They said: O Dhu-l-qarnain, Gog and Magog do mischief in the land. May we then	They said, ‘O Dhul Qarnayn! Indeed Gog and Magog are causing corruption in the land. Shall we pay you a tribute on condition that you	c. 623 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	مُفْسِدُونَ فِى لْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰٓ أَن تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَ ا	then render thee tribute in order that thou mightest erect a barrier between us and them	may we pay thee tribute on condition that thou set a barrier between us and them	pay thee tribute on condition that thou raise a barrier between us and them	build a barrier between them and us? ’	direct report
95	قَالَ مَا مَكَّنِّى فِيهِ رَبِّى خَيْ فَأَعِينُونِى بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا	He said: "(The power) in which my Lord has established me is better (than tribute): Help me therefore with strength (and labour): I will erect a strong barrier between you and them	He said: That wherein my Lord hath established me is better (than your tribute). Do but help me with strength (of men), I will set between you and them a bank	He said: That wherein my Lord has established me is better, so if only you help me with strength (of men), I will make a fortified barrier between you and them	He said, ‘What my Lord has furnished me is better. Yet help me with some power, and I will make a bulwark between you and them	c. 623 CE No direct report
96	ءَاتُونِى زُبَرَ لْحَدِيدِ حَتَّىٰٓ إِذَا سَاوَىٰ بَيْنَ لصَّدَفَيْنِ قَالَ نفُخُو حَتَّىٰٓ إِذَا جَعَلَهُ نَا ا قَالَ ءَاتُونِىٓ أُفْرِغْ عَلَيْهِ قِطْ ا	"Bring me blocks of iron." At length, when he had filled up the space between the two steep mountain-sides, He said, "Blow (with your bellows)" Then, when he had made it (red) as fire, he said: "Bring me, that I may pour over it, molten lead."	Give me pieces of iron - till, when he had levelled up (the gap) between the cliffs, he said: Blow! - till, when he had made it a fire, he said: Bring me molten copper to pour thereon	Bring me blocks of iron. At length, when he had filled up the space between the two mountain sides, he said, Blow. Till, when he had made it (a) fire, he said: Bring me molten brass to pour over it	Bring me pieces of iron!’ When he had levelled up between the flanks, he said, ‘Blow!’ When he had turned it into fire, he said, ‘Bring me molten copper to pour over it.’	c. 623 CE No direct report
97	فَمَا سْطٰعُوٓ أَن يَظْهَرُوهُ وَمَا سْتَطٰعُو لَهُ نَقْ ا	Thus were they made powerless to scale it or to dig through it	And (Gog and Magog) were not able to surmount, nor could they pierce (it)	So they were not able to scale it, nor could they make a hole in it	So they could neither scale it, nor could they make a hole in it	c. 623 CE No direct report
98	قَالَ هٰذَا رَحْمَةٌ مِّن رَّبِّى فَإِذَا جَآءَ وَعْدُ رَبِّى جَعَلَهُ دَكَّآءَ وَكَانَ وَعْدُ رَبِّى حَ ا	He said: "This is a mercy from my Lord: But when the promise of my Lord comes to pass, He will make it into dust; and the promise of my Lord is true."	He said: This is a mercy from my Lord; but when the promise of my Lord cometh to pass, He will lay it low, for the promise of my Lord is true	He said: This is a mercy from my Lord, but when the promise of my Lord comes to pass He will crumble it, and the promise of my Lord is ever true	He said, ‘This is a mercy from my Lord. But when the promise of my Lord is fulfilled, He will level it; and my Lord’s promise is true.’	c. 623 CE No direct report
99	وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِى بَعْ	On that day We shall leave them to surge like waves on one another: the trumpet will be blown, and We shall collect them all together	And on that day we shall let some of them surge against others, and the Trumpet will be	And on that day We shall let some of them surge against others and the trumpet will be blown, then We	That day We shall let them surge over one another, and the Trumpet will be blown, and We shall gather them all	c. 623 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	وَنُفِخَ فِى لصُّورِ فَجَمَعْنٰهُمْ جَمْ ا		blown. Then We shall gather them together in one gathering	shall gather them all together		
100	وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكٰفِرِينَ عَرْضًا	And We shall present Hell that day for Unbelievers to see, all spread out,	On that day we shall present hell to the disbelievers, plain to view	And We shall bring forth hell, exposed to view, on that day before the disbelievers	and that day We shall bring hell into view visibly for the faithless	c. 623 CE No direct report
101	لَّذِينَ كَانَتْ أَعْيُنُهُمْ فِى غِطَآءٍ عَن ذِكْرِى وَكَانُو لَا يَسْتَطِيعُونَ سَمْعًا	(Unbelievers) whose eyes had been under a veil from remembrance of Me, and who had been unable even to hear	Those whose eyes were hoodwinked from My reminder, and who could not bear to hear	Whose eyes were under a cover from My Reminder, and they could not bear to hear	—Those whose eyes were blindfolded to My remembrance and who could not hear	c. 623 CE No direct report
102	أَفَحَسِبَ لَّذِينَ كَفَرُوٓ أَن يَتَّخِذُو عِبَادِى مِن دُونِىٓ أَوْلِيَآءَ إِنَّآ أَعْتَدْنَا جَهَنَّمَ لِلْكٰفِرِينَ نُزُ ا	Do the Unbelievers think that they can take My servants as protectors besides Me? Verily We have prepared Hell for the Unbelievers for (their) entertainment	Do the disbelievers reckon that they can choose My bondmen as protecting friends beside Me? Lo! We have prepared hell as a welcome for the disbelievers	Do those who disbelieve think that they can take My servants to be friends besides Me? Surely We have prepared hell as an entertainment for the disbelievers	Do the faithless suppose that they have taken My servants for guardians in My stead? Indeed We have prepared hell for the hospitality of the faithless	c. 623 CE No direct report
103	قُلْ هَلْ نُنَبِّئُكُم بِ لْأَخْسَرِينَ أَعْمٰلًا	Say: "Shall we tell you of those who lose most in respect of their deeds?	Say: Shall We inform you who will be the greatest losers by their works	Say: Shall We inform you who are the greatest losers in respect of deeds	Say, ‘Shall we inform you about the biggest losers in regard to works	c. 623 CE No direct report
104	لَّذِينَ ضَلَّ سَعْيُهُمْ فِى لْحَيَوٰةِ لدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا	"Those whose efforts have been wasted in this life, while they thought that they were acquiring good by their works?"	Those whose effort goeth astray in the life of the world, and yet they reckon that they do good work	Those whose effort goes astray in this world’s life, and they think that they are making good manufactures	Those whose endeavour goes awry in the life of the world, while they suppose they are doing good.’	c. 623 CE No direct report
105	أُ لٰٓئِكَ لَّذِينَ كَفَرُو بِـَٔايٰتِ رَبِّهِمْ وَلِقَآئِهِ فَحَبِطَتْ أَعْمٰلُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ لْقِيٰمَةِ وَزْ ا	They are those who deny the Signs of their Lord and the fact of their having to meet Him (in the Hereafter): vain will be their works, nor shall We, on the Day of Judgment, give them any weight	Those are they who disbelieve in the revelations of their Lord and in the meeting with Him. Therefor their works are vain, and on the Day of Resurrection We assign no weight to them	Those are they who disbelieve in the messages of their Lord and meeting with Him, so their works are vain. Nor shall We set up a balance for them on the day of Resurrection	They are the ones who deny the signs of their Lord and the encounter with Him. So their works have failed. On the Day of Resurrection We will not set for them any weight	c. 623 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
106	ذَٰلِكَ جَزَآؤُهُمْ جَهَنَّمُ بِمَا كَفَرُو وَ ٱتَّخَذُوٓ ءَايَٰتِى وَرُسُلِى هُزُوًا	That is their reward, Hell, because they rejected Faith, and took My Signs and My Messengers by way of jest	That is their reward: hell, because they disbelieved, and made a jest of Our revelations and Our messengers	That is their reward -- hell, because they disbelieved and held My messages and My messengers in mockery	That is their requital—hell— because of their faithlessness and taking My signs and My apostles in derision	c. 623 CE No direct report
107	إِنَّ ٱلَّذِينَ ءَامَنُو وَعَمِلُو لصَّٰلِحَٰتِ كَانَتْ لَهُمْ جَنَّٰتُ لْفِرْدَوْسِ نُزُلًا	As to those who believe and work righteous deeds, they have, for their entertainment, the Gardens of Paradise	Lo! those who believe and do good works, theirs are the Gardens of Paradise for welcome	As for those who believe and do good deeds, for them are Gardens of Paradise, an entertainment	As for those who have faith and do righteous deeds they shall have the gardens of Firdaws for abode	c. 623 CE No direct report
108	خَٰلِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَ ا	Wherein they shall dwell (for aye): no change will they wish for from them	Wherein they will abide, with no desire to be removed from thence	To abide therein; they will not desire removal therefrom	to remain [forever]in them, from where they will not seek to shift	c. 623 CE No direct report
109	قُل لَّوْ كَانَ لْبَحْرُ مِدَا ا لِّكَلِمَٰتِ رَبِّى لَنَفِدَ لْبَحْرُ قَبْلَ أَن تَنفَدَ كَلِمَٰتُ رَبِّى وَلَوْ جِئْنَا بِمِثْلِهِ مَدَ ا	Say: "If the ocean were ink (wherewith to write out) the words of my Lord, sooner would the ocean be exhausted than would the words of my Lord, even if we added another ocean like it, for its aid."	Say: Though the sea became ink for the Words of my Lord, verily the sea would be used up before the words of my Lord were exhausted, even though We brought the like thereof to help	Say: If the sea were ink for the words of my Lord, the sea would surely be exhausted before the words of my Lord were exhausted, though We brought the like of it to add (thereto)	Say, ‘If the sea were ink for the words of my Lord, the sea would be spent before the words of my Lord are spent, though We brought another like it for replenishment.’	c. 623 CE No direct report
110	قُلْ إِنَّمَآ أَنَا۠ بَشَ مِّثْلُكُمْ يُوحَىٰٓ إِلَىَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰ وٌ۬حِ فَمَن كَانَ يَرْجُو لِقَآءَ رَبِّهِ فَلْيَعْمَلْ عَمَ ا صٰلِ ا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَ ا	Say: "I am but a man like yourselves, (but) the inspiration has come to me, that your God is one God: whoever expects to meet his Lord, let him work righteousness, and, in the worship of his Lord, admit no one as partner	Say: I am only a mortal like you. My Lord inspireth in me that your Allah is only One Allah. And whoever hopeth for the meeting with his Lord, let him do righteous work, and make none sharer of the worship due unto his Lord	Say: I am only a mortal like you -- it is revealed to me that God is one God. So whoever hopes to meet his Lord, he should do good deeds, and join no one in the service of his Lord	Say, ‘I am just a human being like you. It has been revealed to me that your God is the One God. So whoever expects to encounter his Lord —let him act righteously, and not associate anyone with the worship of his Lord.’	c. 623 CE 1 note

Direct context · Ayah 110 · c. 623 CE

Asbab al-Nuzul dataset · ungraded

عن ابن عباس رضي الله عنهما قال: قال رجل: يا رسول الله، إني أقف الموقف أريد وجه الله، وأريد أن يرى مؤطِني، فلم يرد عليه رسول الله شيئاً، فنزلت: { فَمَن كَانَ يَرْجُو لِقَآءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَـٰلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَ ا {.

Islamic: Asbāb al-nuzūl on Qurʾān 18:110

APA: Asbāb al-nuzūl tradition (n.d.). (18:110).

16. An-Nahl — The Bee النحل

Revelation order #70 · c. 623 CE · Makkah · 128 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَٰنَهُ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ	(Inevitable) cometh (to pass) the Command of God: seek ye not then to hasten it: Glory to Him, and far is He above having the partners they ascribe unto Him	The commandment of Allah will come to pass, so seek not ye to hasten it. Glorified and Exalted be He above all that they associate (with Him)	Allah’s commandment will come to pass, so seek not to hasten it. Glory be to Him, and highly exalted be He above what they associate (with Him)	Allah’s edict is coming! So do not seek to hasten it. Immaculate is He and exalted above [having] any partners that they ascribe [to Him]	c. 623 CE No direct report
2	يُنَزِّلُ الْمَلَٰٓئِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِ أَنْ أَنذِرُوٓاْ أَنَّهُ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱتَّقُونِ	He doth send down His angels with inspiration of His Command, to such of His servants as He pleaseth, (saying): "Warn (Man) that	He sendeth down the angels with the Spirit of His command unto whom He will of His bondmen,	He sends down angels with revelation by His command on whom He pleases of His	He sends down the angels with the Spirit of His command to whomever He wishes of His servants: ‘Warn [the people] that there is	c. 623 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		there is no god but I: so do your duty unto Me."	(saying): Warn mankind that there is no Allah save Me, so keep your duty unto Me	servants saying: Give the warning that there is no God but Me, so keep your duty to Me	no god except Me; so be wary of Me.’	
3	خَلَقَ لسَّمَٰوَٰتِ وَ لْأَرْضَ بِ لْحَقِّ تَعَٰلَىٰ عَمَّا يُشْرِكُونَ	He has created the heavens and the earth for just ends: Far is He above having the partners they ascribe to Him	He hath created the heavens and the earth with truth. High be He Exalted above all that they associate (with Him)	He created the heavens and the earth with truth. Highly exalted be He above what they associate (with Him)	He created the heavens and the earth with reason. He is above having any partners that they ascribe [to Him]	c. 623 CE No direct report
4	خَلَقَ لْإِنسَٰنَ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ	He has created man from a sperm-drop; and behold this same (man) becomes an open disputer	He hath created man from a drop of fluid, yet behold! he is an open opponent	He created man from a small life-germ, and lo! he is an open contender	He created man from a drop of [seminal] fluid, and, behold, he is an open contender	c. 623 CE No direct report
5	وَ لْأَنْعَٰمَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنَٰفِعُ وَمِنْهَا تَأْكُلُونَ	And cattle He has created for you (men): from them ye derive warmth, and numerous benefits, and of their (meat) ye eat	And the cattle hath He created, whence ye have warm clothing and uses, and whereof ye eat	And the cattle, He has created them for you. You have in them warm clothing and (other) advantages, and of them you eat	He created the cattle, in which there is warmth for you and [other] uses and some of them you eat	c. 623 CE No direct report
6	وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ	And ye have a sense of pride and beauty in them as ye drive them home in the evening, and as ye lead them forth to pasture in the morning	And wherein is beauty for you, when ye bring them home, and when ye take them out to pasture	And therein is beauty for you, when you drive them back (home) and when you send them out (to pasture)	There is in them a beauty for you when you bring them home for rest and when you drive them forth to pasture	c. 623 CE No direct report
7	وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُو بَٰلِغِيهِ إِلَّا بِشِقِّ لْأَنفُسِ إِنَّ رَبَّكُمْ لَرَءُو رَّحِيمٌ	And they carry your heavy loads to lands that ye could not (otherwise) reach except with souls distressed: for your Lord is indeed Most Kind, Most Merciful	And they bear your loads for you unto a land ye could not reach save with great trouble to yourselves. Lo! your Lord is Full of Pity, Merciful	And they carry your heavy loads to regions which you could not reach but with distress to yourselves. Surely your Lord is Compassionate, Merciful	And they bear your burdens to towns which you could not reach except by straining yourselves. Indeed your Lord is most kind and merciful	c. 623 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
8	وَ لْخَيْلَ وَ لْبِغَالَ وَ لْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ	And (He has created) horses, mules, and donkeys, for you to ride and use for show; and He has created (other) things of which ye have no knowledge	And horses and mules and asses (hath He created) that ye may ride them, and for ornament. And He createth that which ye know not	And (He made) horses and mules and asses that you might ride upon them and as an ornament. And He creates what you know not	And horses, mules and asses, for you to ride them, and for adornment, and He creates what you do not know	c. 623 CE No direct report
9	وَعَلَى للَّهِ قَصْدُ لسَّبِيلِ وَمِنْهَا جَآئِرٌ وَلَوْ شَآءَ لَهَدَىٰكُمْ أَجْمَعِينَ	And unto God leads straight the Way, but there are ways that turn aside: if God had willed, He could have guided all of you	And Allah's is the direction of the way, and some (roads) go not straight. And had He willed He would have led you all aright	And upon Allah it rests to show the right way, and there are some deviating (ways). And if He pleases, He would guide you all aright	With Allah rests guidance to the straight path, and some of them are devious, and had He wished He would have guided you all	c. 623 CE No direct report
10	هُوَ لَّذِىٓ أَنزَلَ مِنَ لسَّمَآءِ مَآ لَّكُم مِّنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ	It is He who sends down rain from the sky: from it ye drink, and out of it (grows) the vegetation on which ye feed your cattle	He it is Who sendeth down water from the sky, whence ye have drink, and whence are trees on which ye send your beasts to pasture	He it is who sends down water from the clouds for you; it gives drink, and by it (grow) the trees on which you feed	It is He who sends down water from the sky: from it you get your drink and from it are [sustained] the plants wherein you pasture your herds	c. 623 CE No direct report
11	يُنۢبِتُ لَكُم بِهِ لزَّرْعَ وَ لزَّيْتُونَ وَ لنَّخِيلَ وَ لْأَعْنَٰبَ وَمِن كُلِّ لثَّمَرَٰتِ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَتَفَكَّرُونَ	With it He produces for you corn, olives, date-palms, grapes and every kind of fruit: verily in this is a sign for those who give thought	Therewith He causeth crops to grow for you, and the olive and the date-palm and grapes and all kinds of fruit. Lo! herein is indeed a portent for people who reflect	He causes to grow for you thereby herbage, and the olives, and the date-palms, and the grapes, and all the fruits. Surely there is a sign in this for a people who reflect	With it He makes the crops grow for you and olives, date palms, vines, and fruits of all kinds. There is indeed a sign in that for a people who reflect	c. 623 CE No direct report
12	وَسَخَّرَ لَكُمُ لَّيْلَ وَ لنَّهَارَ وَ لشَّمْسَ وَ لْقَمَرَ وَ لنُّجُومُ مُسَخَّرَٰتٌۢ بِأَمْرِهِۦٓ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ	He has made subject to you the Night and the Day; the sun and the moon; and the stars are in subjection by His Command: verily in this are Signs for men who are wise	And He hath constrained the night and the day and the sun and the moon to be of service unto you, and the stars are made subservient by His command.	And He has made subservient for you the night and the day and the sun and the moon. And the stars are made subservient by His command.	He disposed the night and the day for you, and the sun, the moon and the stars are disposed by His command. There are indeed signs in that for a people who apply reason	c. 623 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			Lo! herein indeed are portents for people who have sense	Surely there are signs in this for a people who understand		
13	وَمَا ذَرَأَ لَكُمْ فِى ٱلْأَرْضِ مُخْتَلِفًا أَلْوَٰنُهُۥٓ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَذَّكَّرُونَ	And the things on this earth which He has multiplied in varying colours (and qualities): verily in this is a sign for men who celebrate the praises of God (in gratitude)	And whatsoever He hath created for you in the earth of divers hues, lo! therein is indeed a portent for people who take heed	And what He has created for you in the earth is of varied hues. Surely there is a sign in this for a people who are mindful	And whatever He has created for you in the earth of diverse hues —there is indeed a sign in that for a people who take admonition	c. 623 CE No direct report
14	وَهُوَ ٱلَّذِى سَخَّرَ ٱلْبَحْرَ لِتَأْكُلُوا۟ مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا۟ مِنْهُ حِلْيَةً تَلْبَسُونَهَا ۖ وَتَرَى ٱلْفُلْكَ مَوَاخِرَ فِيهِ وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ	It is He Who has made the sea subject, that ye may eat thereof flesh that is fresh and tender, and that ye may extract therefrom ornaments to wear; and thou seest the ships therein that plough the waves, that ye may seek (thus) of the bounty of God and that ye may be grateful	And He it is Who hath constrained the sea to be of service that ye eat fresh meat from thence, and bring forth from thence ornaments which ye wear. And thou seest the ships ploughing it that ye (mankind) may seek of His bounty and that haply ye may give thanks	And He it is Who has made the sea subservient that you may eat fresh flesh from it and bring forth from it ornaments which you wear. And thou seest the ships cleaving through it, so that you seek of His bounty and that you may give thanks	It is He who disposed the sea [for your benefit] that you may eat from it fresh meat, and obtain from it ornaments, which you wear —and you see the ships plowing through it— and that you may seek of His grace, and that you may give thanks	c. 623 CE No direct report
15	وَأَلْقَىٰ فِى ٱلْأَرْضِ رَوَٰسِىَ أَن تَمِيدَ بِكُمْ وَأَنْهَٰرًا وَسُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ	And He has set up on the earth mountains standing firm, lest it should shake with you; and rivers and roads; that ye may guide yourselves	And He hath cast into the earth firm hills that it quake not with you, and streams and roads that ye may find a way	And He has cast firm mountains in the earth lest it quake with you, and rivers and roads that you may go aright	He cast in the earth firm mountains lest it should shake with you, and [made] streams and ways, so that you may be guide	c. 623 CE No direct report
16	وَعَلَٰمَٰتٍ ۚ وَبِٱلنَّجْمِ هُمْ يَهْتَدُونَ	And marks and sign-posts; and by the stars (men) guide themselves	And landmarks (too), and by the star they find a way	And landmarks. And by the stars they find the right way	—and the landmarks [as well], and by the stars they are guided	c. 623 CE No direct report
17	أَفَمَن يَخْلُقُ كَمَن لَّا يَخْلُقُ ۗ أَفَلَا تَذَكَّرُونَ	Is then He Who creates like one that creates not? Will ye not receive admonition	Is He then Who createth as him who createth not? Will ye not then remember	Is He then Who creates like him who creates not? Do you not then mind	Is He who creates like one who does not create? Will you not then take admonition	c. 623 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
18	وَإِن تَعُدُّو نِعْمَةَ للَّهِ لَا تُحْصُوهَآ إِنَّ للَّهَ لَغَفُو رَّحِي	If ye would count up the favours of God, never would ye be able to number them: for God is Oft-Forgiving, Most Merciful	And if ye would count the favour of Allah ye cannot reckon it. Lo! Allah is indeed Forgiving, Merciful	And if you would count Allah’s favours, you would not be able to number them. Surely Allah is Forgiving, Merciful	If you enumerate Allah’s blessings, you will not be able to count them. Indeed Allah is all-forgiving, all-merciful	c. 623 CE No direct report
19	وَ للَّهُ يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ	And God doth know what ye conceal, and what ye reveal	And Allah knoweth that which ye keep hidden and that which ye proclaim	And Allah knows what you conceal and what you do openly	Allah knows whatever you hide and whatever you disclose	c. 623 CE No direct report
20	وَ لَّذِينَ يَدْعُونَ مِن دُونِ للَّهِ لَا يَخْلُقُونَ شَيْ ا وَهُمْ يُخْلَقُونَ	Those whom they invoke besides God create nothing and are themselves created	Those unto whom they cry beside Allah created naught, but are themselves created	And those whom they call on besides Allah created naught, while they are themselves created	Those whom they invoke besides Allah do not create anything and are themselves created	c. 623 CE No direct report
21	أَمْوٰتٌ غَيْرُ أَحْيَآ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ	(They are things) dead, lifeless: nor do they know when they will be raised up	(They are) dead, not living. And they know not when they will be raised	Dead (are they), not living. And they know not when they will be raised	They are dead, not living, and are not aware when they will be resurrected	c. 623 CE No direct report
22	إِلٰهُكُمْ إِلٰ وٰحِ وَ لَّذِينَ لَا يُؤْمِنُونَ بِ لْءَاخِرَةِ قُلُوبُهُم مُّنكِرَ وَهُم مُّسْتَكْبِرُونَ	Your God is one God: as to those who believe not in the Hereafter, their hearts refuse to know, and they are arrogant	Your Allah is One Allah. But as for those who believe not in the Hereafter their hearts refuse to know, for they are proud	Your God is one God: so those who believe not in the Hereafter, their hearts refuse to know and they are proud	Your God is the One God. Those who do not believe in the Hereafter, their hearts are amiss, and they are arrogant	c. 623 CE No direct report
23		Undoubtedly God doth know what they conceal, and what they reveal: verily He loveth not the arrogant	Assuredly Allah knoweth that which they keep hidden and that which they proclaim. Lo! He loveth not the proud	Undoubtedly Allah knows what they hide and what they manifest. Surely He loves not the proud	Undoubtedly, Allah knows whatever they hide and whatever they disclose. Indeed He does not like the arrogant	c. 623 CE No direct report
24		When it is said to them, "What is it that your Lord has revealed? " they say,	And when it is said unto them: What hath your Lord revealed?	And when it is said to them, What is it that your Lord has	When they are told, ‘What is it that your Lord has sent down? ’ They say,	c. 623 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		"Tales of the ancients!"	they say: (Mere) fables of the men of old	revealed? they say, Stories of the ancients	‘Myths of the ancients,’	direct report
25	لِيَحْمِلُوٓا۟ أَوْزَارَهُمْ كَامِلَةً يَوْمَ ٱلْقِيَٰمَةِ ۙ وَمِنْ أَوْزَارِ ٱلَّذِينَ يُضِلُّونَهُم بِغَيْرِ عِلْمٍ ۗ أَلَا سَآءَ مَا يَزِرُونَ	Let them bear, on the Day of Judgment, their own burdens in full, and also (something) of the burdens of those without knowledge, whom they misled. Alas, how grievous the burdens they will bear	That they may bear their burdens undiminished on the Day of Resurrection, with somewhat of the burdens of those whom they mislead without knowledge. Ah! evil is that which they bear	That they may bear their burdens in full on the day of Resurrection, and also of the burdens of those whom they lead astray without knowledge. Ah! evil is what they bear	that they may bear their entire burdens on the Day of Resurrection, along with some of the burdens of those whom they lead astray without any knowledge. Look! Evil is what they bear	c. 623 CE No direct report
26	قَدْ مَكَرَ ٱلَّذِينَ مِن قَبْلِهِمْ فَأَتَى ٱللَّهُ بُنْيَٰنَهُم مِّنَ ٱلْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ ٱلسَّقْفُ مِن فَوْقِهِمْ وَأَتَىٰهُمُ ٱلْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ	Those before them did also plot (against God's Way): but God took their structures from their foundations, and the roof fell down on them from above; and the Wrath seized them from directions they did not perceive	Those before them plotted, so Allah struck at the foundations of their building, and then the roof fell down upon them from above them, and the doom came on them whence they knew not	Those before them plotted, so Allah demolished their building from the foundations, so the roof fell down on them from above them, and the chastisement came to them from whence they perceived not	Those who were before them [had also] schemed. Then Allah razed their edifice from the foundations and the roof collapsed upon them from above and the punishment overtook them whence they were not aware	c. 623 CE No direct report
27		Then, on the Day of Judgment, He will cover them with shame, and say: "Where are My 'partners' concerning whom ye used to dispute (with the godly)?" Those endued with knowledge will say: "This Day, indeed, are the Unbelievers covered with sham e and misery,	Then on the Day of Resurrection He will disgrace them and will say: Where are My partners, for whose sake ye opposed (My guidance)? Those who have been given knowledge will say: Disgrace this day and evil are upon the disbelievers	Then on the Resurrection day he will bring them to disgrace and say: Where are My partners, for whose sake you became hostile? Those who are given the knowledge will say: Surely disgrace this day and evil are upon the disbelievers	Then He will disgrace them on the Day of Resurrection, and say, ‘Where are My partners for whose sake you used to defy [Allah]?’ Those who were given knowledge will say, ‘Indeed today disgrace and distress pursue the faithless.’	c. 623 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
28	لَّذِينَ تَتَوَفَّىٰهُمُ الْمَلَٰٓئِكَةُ ظَالِمِىٓ أَنفُسِهِمْ فَأَلْقَوُا۟ السَّلَمَ مَا كُنَّا نَعْمَلُ مِن سُوٓءٍ ۚ بَلَىٰٓ إِنَّ اللَّهَ عَلِيمٌۢ بِمَا كُنتُمْ تَعْمَلُونَ	"(Namely) those whose lives the angels take in a state of wrong-doing to their own souls." Then would they offer submission (with the pretence), "We did no evil (knowingly)." (The angels will reply), "Nay, but verily God knoweth all that ye di d	Whom the angels cause to die while they are wronging themselves. Then will they make full submission (saying): We used not to do any wrong. Nay! Surely Allah is Knower of what ye used to do	Whom the angels cause to die, while they are unjust to themselves. Then would they offer submission: We did not do any evil. Nay! Surely Allah knows what you did	—Those whom the angels take away while they are wronging themselves. Thereat they submit: ‘We were not doing any evil!’ ‘Yes, indeed Allah knows best what you used to do	c. 623 CE No direct report
29		"So enter the gates of Hell, to dwell therein. Thus evil indeed is the abode of the arrogant."	So enter the gates of hell, to dwell therein for ever. Woeful indeed will be the lodging of the arrogant	So enter the gates of hell, to abide therein. Evil indeed is the dwelling-place of the proud	Enter the gates of hell to remain in it [forever]. Evil is the [final] abode of the arrogant.’	c. 623 CE No direct report
30		To the righteous (when) it is said, "What is it that your Lord has revealed?" they say, "All that is good." To those who do good, there is good in this world, and the Home of the Hereafter is even better and excellent indeed is the Home of the righteous,	And it is said unto those who ward off (evil): What hath your Lord revealed? They say: Good. For those who do good in this world there is a good (reward) and the home of the Hereafter will be better. Pleasant indeed will be the home of those who ward off (evil)	And it is said to those who guard against evil: What has your Lord revealed? They say, Good. For those who do good in this world is good. And certainly the abode of the Hereafter is better. And excellent indeed is the abode of those who keep their duty -	But to those who were Godwary it will be said, ‘What is it that your Lord has sent down?’ They will say, ‘Good.’ For those who do good in this world there will be a good [reward], and the abode of the Hereafter is better, and the abode of the Godwary is surely excellent	c. 623 CE No direct report
31		Gardens of Eternity which they will enter: beneath them flow (pleasant) rivers: they will have therein all that they wish: thus doth	Gardens of Eden which they enter, underneath which rivers flow, wherein they have what they will. Thus Allah	Gardens of perpetuity which they enter, wherein flow rivers: they have therein what they please. Thus	the Gardens of Eden, which they will enter, with streams running in them. There they will have whatever they wish, and thus does Allah reward the Godwar	c. 623 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		God reward the righteous,	repayeth those who ward off (evil)	does Allah reward those who keep their duty		
32	لَّذِينَ تَتَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ طَيِّبِينَ يَقُولُونَ سَلَٰمٌ عَلَيْكُمُ ٱدْخُلُوا ٱلْجَنَّةَ بِمَا كُنتُمْ تَعْمَلُونَ	(Namely) those whose lives the angels take in a state of purity, saying (to them), "Peace be on you; enter ye the Garden, because of (the good) which ye did (in the world)."	Those whom the angels cause to die (when they are) good. They say: Peace be unto you! Enter the Garden because of what ye used to do	Whom the angels cause to die in purity, saying: Peace be to you! enter the Garden for what you did	—those whom the angels take away while they are pure. They say [to them], ‘Peace be to you! Enter paradise because of what you used to do.’	c. 623 CE No direct report
33	هَلْ يَنظُرُونَ إِلَّآ أَن تَأْتِيَهُمُ ٱلْمَلَٰٓئِكَةُ أَوْ يَأْتِىَ أَمْرُ رَبِّكَ كَذَٰلِكَ فَعَلَ ٱلَّذِينَ مِن قَبْلِهِمْ وَمَا ظَلَمَهُمُ ٱللَّهُ وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ	Do the (ungodly) wait until the angels come to them, or there comes the Command of thy Lord (for their doom)? So did those who went before them. But God wronged them not: nay, they wronged their own souls	Await they aught say that the angels should come unto them or thy Lord's command should come to pass? Even so did those before them. Allah wronged them not, but they did wrong themselves	Await they aught but that the angels should come to them or that thy Lord’s command should come to pass. Thus did those before them. And Allah wronged them not, but they wronged themselves	Do they await anything but that the angels should come to them, or your Lord’s edict should come? Those who were before them had acted likewise; Allah did not wrong them, but they used to wrong themselves	c. 623 CE No direct report
34	فَأَصَابَهُمْ سَيِّـَٔاتُ مَا عَمِلُوا۟ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ	But the evil results of their deeds overtook them, and that very (Wrath) at which they had scoffed hemmed them in	So that the evils of what they did smote them, and that which they used to mock surrounded them	So the evil of what they did afflicted them, and that which they mocked encompassed them	So the evils of what they had earned visited them, and they were besieged by what they used to deride	c. 623 CE No direct report
35		The worshippers of false gods say: "If God had so willed, we should not have worshipped aught but Him - neither we nor our fathers,- nor should we have prescribed prohibitions other than His." So did those who went before them.	And the idolaters say: Had Allah willed, we had not worshipped aught beside Him, we and our fathers, nor had we forbidden aught without (command from) Him. Even so did those before	And the idolaters say: Had Allah pleased, we had not served aught but Him, (neither) we nor our fathers, nor had we prohibited aught without (order from) Him. Thus	The polytheists say, ‘Had Allah wished, we would not have worshiped anything besides Him —neither we, nor our fathers— nor would we have held anything holy besides Him.’ Those who were before them had acted likewise. Is the	c. 623 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		But what is the mission of apostles but to preach the Clear Message	them. Are the messengers charged with aught save plain conveyance (of the message)	did those before them. But have the messengers any duty except a plain delivery (of the message)	apostles’ duty anything but to communicate in clear terms	
36		For We assuredly sent amongst every People an apostle, (with the Command), "Serve God, and eschew Evil": of the People were some whom God guided, and some on whom error became inevitably (established). So travel through the earth, and see what was the end of those who denied (the Truth)	And verily We have raised in every nation a messenger, (proclaiming): Serve Allah and shun false gods. Then some of them (there were) whom Allah guided, and some of them (there were) upon whom error had just hold. Do but travel in the land and see the nature of the consequence for the deniers	And certainly We raised in every nation a messenger, saying: Serve Allah and shun the devil. Then of them was he whom Allah guided, and of them was he whose remaining in error was justly due. So travel in the land, then see what was the end of the rejectors	Certainly We raised an apostle in every nation [to preach:] ‘Worship Allah, and keep away from the Rebels.’ Then among them were some whom Allah guided, and among them were some who deserved to be in error. So travel over the land and then observe how was the fate of the deniers	c. 623 CE No direct report
37	إِن تَحْرِصْ عَلَىٰ هُدَىٰهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَن يُضِلُّ وَمَا لَهُم مِّن نَّاصِرِينَ	If thou art anxious for their guidance, yet God guideth not such as He leaves to stray, and there is none to help them	Even if thou (O Muhammad) desirest their right guidance, still Allah assuredly will not guide him who misleadeth. Such have no helpers	If thou desirest their guidance, yet Allah will not guide him who leads astray, or have they any helpers	If you are eager for them to be guided, indeed Allah does not guide those who mislead [others], and they will have no helpers	c. 623 CE No direct report
38	وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَن يَمُوتُ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ	They swear their strongest oaths by God, that God will not raise up those who die: Nay, but it is a promise (binding) on Him in truth: but most among mankind realise it not	And they swear by Allah their most binding oaths (that) Allah will not raise up him who dieth. Nay, but it is a promise (binding) upon Him in truth, but	And they swear by Allah their most energetic oaths: Allah will not raise up him who dies. Yea! it is a promise binding on Him, quite true, but	They swear by Allah with solemn oaths that Allah will not resurrect those who die. Yes indeed, it is a promise binding upon Him, but most people do not know	c. 623 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			most of mankind know not	most people know not		
39	لِيُبَيِّنَ لَهُمُ ٱلَّذِى يَخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ ٱلَّذِينَ كَفَرُوٓا أَنَّهُمْ كَانُوا كَٰذِبِينَ	(They must be raised up), in order that He may manifest to them the truth of that wherein they differ, and that the rejecters of Truth may realise that they had indeed (surrendered to) Falsehood	That He may explain unto them that wherein they differ, and that those who disbelieved may know that they were liars	So that He might make manifest to them that about which they differ, and that those who disbelieve might know that they were liars	That He may clarify for them what they differ about, and that the faithless may know that they were liars	c. 623 CE No direct report
40	إِنَّمَا قَوْلُنَا لِشَىْءٍ إِذَآ أَرَدْنَٰهُ أَن نَّقُولَ لَهُۥ كُن فَيَكُونُ	For to anything which We have willed, We but say the word, "Be", and it is	And Our word unto a thing, when We intend it, is only that We say unto it: Be! and it is	Our word for a thing, when We intend it, is only that We say to it, Be; and it is	All that We say to a thing, when We will it, is to say to it ‘Be!’ and it is	c. 623 CE No direct report
41	وَٱلَّذِينَ هَاجَرُوا فِى ٱللَّهِ مِنۢ بَعْدِ مَا ظُلِمُوا لَنُبَوِّئَنَّهُمْ فِى ٱلدُّنْيَا حَسَنَةً وَلَأَجْرُ ٱلْءَاخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ	To those who leave their homes in the cause of God, after suffering oppression,- We will assuredly give a goodly home in this world; but truly the reward of the Hereafter will be greater. If they only realised (this)	And those who became fugitives for the cause of Allah after they had been oppressed, We verily shall give them goodly lodging in the world, and surely the reward of the Hereafter is greater, if they but knew	And those who flee for Allah’s sake after they are oppressed, We shall certainly give them a good abode in the world; and the reward of the Hereafter is much greater. Did they but know	Those who migrate for the sake of Allah after they have been wronged, We will surely settle them in a good place in the world, and the reward of the Hereafter is surely greater, had they known	c. 623 CE No direct report
42	ٱلَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ	(They are) those who persevere in patience, and put their trust on their Lord	Such as are steadfast and put their trust in Allah	Those who are steadfast and on their Lord they rely	—Those who are patient and put their trust in their Lord	c. 623 CE No direct report
43	وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِمْ فَسْـَٔلُوٓا أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ	And before thee also the apostles We sent were but men, to whom We granted inspiration: if ye realise this not, ask of those who possess the Message	And We sent not (as Our messengers) before thee other than men whom We inspired - Ask the followers of the Remembrance if ye know not!	And We sent not before thee any but men to whom We sent revelation -- so ask the followers of the Reminder if you know not -	We did not send [any apostles] before you except as men to whom We revealed —ask the People of the Reminder if you do not know—	c. 623 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
44	بِ لْبَيِّنَٰتِ وَ لزُّبُرِ وَأَنزَلْنَآ إِلَيْكَ لذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ	(We sent them) with Clear Signs and Books of dark prophecies; and We have sent down unto thee (also) the Message; that thou mayest explain clearly to men what is sent for them, and that they may give thought	With clear proofs and writings; and We have revealed unto thee the Remembrance that thou mayst explain to mankind that which hath been revealed for them, and that haply they may reflect	With clear arguments and Scriptures. And We have revealed to thee the Reminder that thou mayest make clear to men that which has been revealed to them, and that haply they may reflect	[and sent them] with manifest proofs and scriptures. We have sent down the reminder to you so that you may clarify for the people that which has been sent down to them, so that they may reflect	c. 623 CE No direct report
45	أَفَأَمِنَ لَّذِينَ مَكَرُو لسَّيِّـَٔاتِ أَن يَخْسِفَ للَّهُ بِهِمُ لْأَرْضَ أَوْ يَأْتِيَهُمُ لْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ	Do then those who devise evil (plots) feel secure that God will not cause the earth to swallow them up, or that the Wrath will not seize them from directions they little perceive?	Are they who plan ill-deeds then secure that Allah will not cause the earth to swallow them, or that the doom will not come on them whence they know not	Are they, then, who plan evil (plans), secure that Allah will not abase them in the earth, or that chastisement will not overtake them from whence they perceive not	Do those who make evil schemes feel secure that Allah will not make the earth swallow them, or the punishment will not overtake them whence they are not aware	c. 623 CE No direct report
46	أَوْ يَأْخُذَهُمْ فِى تَقَلُّبِهِمْ فَمَا هُم بِمُعْجِزِينَ	Or that He may not call them to account in the midst of their goings to and fro, without a chance of their frustrating Him?	Or that He will not seize them in their going to and fro so that there be no escape for them	Or that He will not seize them in their going to and fro, then they will not be able to escape	Or that He will not seize them in the midst of their bustle, whereupon they will not be able to thwart [Him]	c. 623 CE No direct report
47	أَوْ يَأْخُذَهُمْ عَلَىٰ تَخَوُّ فَإِنَّ رَبَّكُمْ لَرَءُو رَّحِيمٌ	Or that He may not call them to account by a process of slow wastage - for thy Lord is indeed full of kindness and mercy	Or that He will not seize them with a gradual wasting? Lo! thy Lord is indeed Full of Pity, Merciful	Or that He will not seize them with a gradual diminution? Your Lord is surely Compassionate, Merciful	Or that He will not visit them with attrition? Indeed your Lord is most kind and merciful	c. 623 CE No direct report
48	أَوَلَمْ يَرَوْ إِلَىٰ مَا خَلَقَ للَّهُ مِن شَىْ يَتَفَيَّؤُ ظِلَٰلُهُۥ عَنِ لْيَمِينِ وَ لشَّمَآئِلِ سُجَّ ا لِلَّهِ وَهُمْ دَٰخِرُونَ	Do they not look at God's creation, (even) among (inanimate) things,- How their (very) shadows turn round, from the right and the left, prostrating themselves to God, and	Have they not observed all things that Allah hath created, how their shadows incline to the right and to the left, making prostration unto	See they not everything that Allah has created? Its (very) shadows return from right and left, making obeisance to Allah, while they	Have they not regarded that whatever thing Allah has created casts its shadow to the right and to the left, prostrating to Allah in utter humility	c. 623 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		that in the humblest manner	Allah, and they are lowly	are in utter abasement		
49	وَلِلَّهِ يَسْجُدُ مَا فِى لسَّمَٰوٰتِ وَمَا فِى لْأَرْضِ مِن دَآبَّةٍ وَ لْمَلَٰٓئِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ	And to God doth obeisance all that is in the heavens and on earth, whether moving (living) creatures or the angels: for none are arrogant (before their Lord)	And unto Allah maketh prostration whatsoever is in the heavens and whatsoever is in the earth of living creatures, and the angels (also) and they are not proud	And to Allah makes obeisance every living creature that is in the heavens and that is in the earth, and the angels (too) and they are not proud	To Allah prostrates whatever is in the heavens and whatever is on the earth, including animals and angels, and they are not arrogant	c. 623 CE No direct report
50		They all revere their Lord, high above them, and they do all that they are commanded	They fear their Lord above them, and do what they are bidden	They fear their Lord above them and do what they are commanded	They fear their Lord above them, and do what they are commanded	c. 623 CE No direct report
51	وَقَالَ للَّهُ لَا تَتَّخِذُوٓ إِلَٰهَيْنِ ٱثْنَيْنِ إِنَّمَا هُوَ إِلَٰهٌ وَٰحِدٌ فَإِيَّىَ فَ رْهَبُونِ	God has said: "Take not (for worship) two gods: for He is just One God: then fear Me (and Me alone)."	Allah hath said: Choose not two gods. There is only One Allah. So of Me, Me only, be in awe	And Allah has said: Take not two gods. He is only one God: So Me alone should you fear	And Allah has said, ‘Do not worship two gods. Indeed He is the One God, so be in awe of Me [alone].&rsquo	c. 623 CE No direct report
52	وَلَهُ مَا فِى لسَّمَٰوٰتِ وَ لْأَرْضِ وَلَهُ لدِّينُ وَاصِبًا أَفَغَيْرَ للَّهِ تَتَّقُونَ	To Him belongs whatever is in the heavens and on earth, and to Him is duty due always: then will ye fear other than God	Unto Him belongeth whatsoever is in the heavens and the earth, and religion is His for ever. Will ye then fear any other than Allah	And whatever is in the heavens and the earth is His, and to Him is obedience due always. Will you then fear other than Allah	To Him belongs whatever is in the heavens and the earth, and to Him belongs the enduring religion. Will you, then, be wary of other than Allah	c. 623 CE No direct report
53	وَمَا بِكُم مِّن نِّعْمَةٍ فَمِنَ للَّهِ ثُمَّ إِذَا مَسَّكُمُ لضُّرُّ فَإِلَيْهِ تَجْـَٔرُونَ	And ye have no good thing but is from God: and moreover, when ye are touched by distress, unto Him ye cry with groans	And whatever of comfort ye enjoy, it is from Allah. Then, when misfortune reacheth you, unto Him ye cry for help	And whatever good you have, it is from Allah; then, when evil afflicts you, to Him do you cry for aid	Whatever blessing you have is from Allah, then when a distress befalls you, you make entreaties to Him	c. 623 CE No direct report
54	ثُمَّ إِذَا كَشَفَ لضُّرَّ عَنكُمْ إِذَا فَرِيقٌ مِّنكُم بِرَبِّهِمْ يُشْرِكُونَ	Yet, when He removes the distress from you, behold! some of you turn to other gods to join with their Lord	And afterward, when He hath rid you of the misfortune, behold! a set of you attribute	Then when He removes the evil from you, lo! some of you associate others with their Lord	Then when He removes the distress from you, behold, a part of them ascribe partners to their Lord	c. 623 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			partners to their Lord			
55	لِيَكْفُرُو بِمَآ ءَاتَيْنَٰهُمْ فَتَمَتَّعُو فَسَوْفَ تَعْلَمُونَ	(As if) to show their ingratitude for the favours we have bestowed on them! then enjoy (your brief day): but soon will ye know (your folly)	So as to deny that which We have given them. Then enjoy life (while ye may), for ye will come to know	So as to deny what We have given them. Then enjoy yourselves, for soon will you know	being unthankful for what We have given them. So let them enjoy. Soon they shall know	c. 623 CE No direct report
56	وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَٰهُمْ ۗ تَٱللَّهِ لَتُسْـَٔلُنَّ عَمَّا كُنتُمْ تَفْتَرُونَ	And they (even) assign, to things they do not know, a portion out of that which We have bestowed for their sustenance! By God, ye shall certainly be called to account for your false inventions	And they assign a portion of that which We have given them unto what they know not. By Allah! but ye will indeed be asked concerning (all) that ye used to invent	And they set apart for what they know not, a portion of what we have given them. By Allah! you shall certainly be questioned about that which you forged	To what they do not know, they attribute a share of what We have provided them. By Allah, you will surely be questioned concerning what you used to fabricate	c. 623 CE No direct report
57	وَيَجْعَلُونَ لِلَّهِ ٱلْبَنَٰتِ سُبْحَٰنَهُ وَلَهُم مَّا يَشْتَهُونَ	And they assign daughters for God! - Glory be to Him! - and for themselves (sons,- the issue) they desire	And they assign unto Allah daughters - Be He Glorified! - and unto themselves what they desire	And they ascribe daughters to Allah. Glory be to Him! And for themselves is what they desire	And they attribute daughters to Allah —immaculate is He— while they will have what they desire	c. 623 CE No direct report
58	وَإِذَا بُشِّرَ أَحَدُهُم بِٱلْأُنثَىٰ ظَلَّ وَجْهُهُۥ مُسْوَدًّا وَهُوَ كَظِيمٌ	When news is brought to one of them, of (the birth of) a female (child), his face darkens, and he is filled with inward grief	When if one of them receiveth tidings of the birth of a female, his face remaineth darkened, and he is wroth inwardly	And when the birth of a daughter is announced to one of them, his face becomes black and he is full of wrath	When one of them is brought the news of a female [newborn], his face becomes darkened and he chokes with suppressed agony	c. 623 CE No direct report
59	يَتَوَٰرَىٰ مِنَ ٱلْقَوْمِ مِن سُوٓءِ مَا بُشِّرَ بِهِۦٓ أَيُمْسِكُهُۥ عَلَىٰ هُونٍ أَمْ يَدُسُّهُۥ فِى ٱلتُّرَابِ ۗ أَلَا سَآءَ مَا يَحْكُمُونَ	With shame does he hide himself from his people, because of the bad news he has had! Shall he retain it on (sufferance and) contempt, or bury it in the dust? Ah! what an evil (choice) they decide on	He hideth himself from the folk because of the evil of that whereof he hath had tidings, (asking himself): Shall he keep it in contempt, or bury it beneath the dust. Verily evil is their judgment	He hides himself from the people because of the evil of what is announced to him. Shall he keep it with disgrace or bury it (alive) in the dust. Now surely evil is what they judge	He hides from the people out of distress at the news he has been brought: shall he retain it in humiliation, or bury it in the ground! Look! Evil is the judgement that they make	c. 623 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
60		To those who believe not in the Hereafter, applies the similitude of evil: to God applies the highest similitude: for He is the Exalted in Power, full of Wisdom	For those who believe not in the Hereafter is an evil similitude, and Allah's is the Sublime Similitude. He is the Mighty, the Wise	For those who believe not in the Hereafter are evil attributes and Allah’s are the sublime attributes. And He is the Mighty, the Wise	For those who do not believe in the Hereafter there is an evil description, and the loftiest description belongs to Allah, and He is the All-mighty, the All-wise	c. 623 CE No direct report
61	وَلَوْ يُؤَاخِذُ ٱللَّهُ ٱلنَّاسَ بِظُلْمِهِم مَّا تَرَكَ عَلَيْهَا مِن دَآبَّةٍ وَلَٰكِن يُؤَخِّرُهُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى فَإِذَا جَآءَ أَجَلُهُمْ لَا يَسْتَـْٔخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ	If God were to punish men for their wrong-doing, He would not leave, on the (earth), a single living creature: but He gives them respite for a stated Term: When their Term expires, they would not be able to delay (the punishment) for a single hour, just as they would not be able to anticipate it (for a single hour)	If Allah were to take mankind to task for their wrong-doing, he would not leave hereon a living creature, but He reprieveth them to an appointed term, and when their term cometh they cannot put (it) off an hour nor (yet) advance (it)	And if Allah were to destroy men for their iniquity, He would not leave therein a single creature, but He respites them till an appointed time. So when their doom comes, they are not able to delay (it) an hour, nor can they advance (it)	Were Allah to take mankind to task for their wrongdoing, He would not leave any living being upon it. But He respites them until a specified time; so when their time comes they shall not defer it by a single hour nor shall they advance it	c. 623 CE No direct report
62	وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ ٱلْكَذِبَ أَنَّ لَهُمُ ٱلْحُسْنَىٰ لَا جَرَمَ أَنَّ لَهُمُ ٱلنَّارَ وَأَنَّهُم مُّفْرَطُونَ	They attribute to God what they hate (for themselves), and their tongues assert the falsehood that all good things are for themselves: without doubt for them is the Fire, and they will be the first to be hastened on into it	And they assign unto Allah that which they (themselves) dislike, and their tongues expound the lie that the better portion will be theirs. Assuredly theirs will be the Fire, and they will be abandoned	And they ascribe to Allah what they (themselves) hate, and their tongues related the lie that for them is good. Assuredly for them is the Fire, and they will be (therein) abandoned	They attribute to Allah what they dislike [for themselves], and their tongues assert the lie that the best reward will be theirs. Undoubtedly, the Fire shall be their lot and they will be foremost [in entering it]	c. 623 CE No direct report
63	تَٱللَّهِ لَقَدْ أَرْسَلْنَآ إِلَىٰٓ أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ فَهُوَ وَلِيُّهُمُ ٱلْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ	By God, We (also) sent (Our apostles) to Peoples before thee; but Satan made, (to the wicked), their own acts seem alluring: He is also their patron today,	By Allah, We verily sent messengers unto the nations before thee, but the devil made their deeds fairseeming unto them. So he is	By Allah! We certainly sent (messengers) to nations before thee, but the devil made their deeds fair-seeming to them.	By Allah, We have certainly sent [apostles] to nations before you. But Satan made their deeds seem decorous to them. So he is their master today and	c. 623 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		but they shall have a most grievous penalty	their patron this day, and theirs will be a painful doom	So he is their patron to-day, and for them is a painful chastisement	there is a painful punishment for them	
64	وَمَآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ إِلَّا لِتُبَيِّنَ لَهُمُ ٱلَّذِى ٱخْتَلَفُوا۟ فِيهِ ۙ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ	And We sent down the Book to thee for the express purpose, that thou shouldst make clear to them those things in which they differ, and that it should be a guide and a mercy to those who believe	And We have revealed the Scripture unto thee only that thou mayst explain unto them that wherein they differ, and (as) a guidance and a mercy for a people who believe	And We have not revealed to thee the Book except that thou mayest make clear to them that wherein they differ, and (as) a guidance and a mercy for a people who believe	We did not send down the Book to you except [for the purpose] that you may clarify for them what they differ about, and as a guidance and mercy for a people who have faith	c. 623 CE No direct report
65	وَٱللَّهُ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَسْمَعُونَ	And God sends down rain from the skies, and gives therewith life to the earth after its death: verily in this is a Sign for those who listen	Allah sendeth down water from the sky and therewith reviveth the earth after her death. Lo! herein is indeed a portent for a folk who hear	And Allah sends down water from above, and therewith gives life to the earth after its death. Surely there is a sign in this for a people who listen	Allah sends down water from the sky with which He revives the earth after its death. There is indeed a sign in that for a people who listen	c. 623 CE No direct report
66	وَإِنَّ لَكُمْ فِى ٱلْأَنْعَٰمِ لَعِبْرَةً ۖ نُّسْقِيكُم مِّمَّا فِى بُطُونِهِۦ مِنۢ بَيْنِ فَرْثٍ وَدَمٍ لَّبَنًا خَالِصًا سَآئِغًا لِّلشَّٰرِبِينَ	And verily in cattle (too) will ye find an instructive sign. From what is within their bodies between excretions and blood, We produce, for your drink, milk, pure and agreeable to those who drink it	And lo! in the cattle there is a lesson for you. We give you to drink of that which is in their bellies, from betwixt the refuse and the blood, pure milk palatable to the drinkers	And surely there is a lesson for you in the cattle: We give you to drink of what is in their bellies -- from betwixt the faeces and the blood -- pure milk, agreeable to the drinkers	There is indeed a moral for you in the cattle: We give you to drink of that which is in their bellies from between [intestinal] waste and blood, as pure milk, pleasant to those who drink	c. 623 CE No direct report
67	وَمِن ثَمَرَٰتِ ٱلنَّخِيلِ وَٱلْأَعْنَٰبِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا ۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَعْقِلُونَ	And from the fruit of the date-palm and the vine, ye get out wholesome drink and food: behold, in this also is a sign for those who are wise	And of the fruits of the date-palm, and grapes, whence ye derive strong drink and (also) good nourishment. Lo! therein is indeed a	And of the fruits of the palms and the grapes, you obtain from them intoxicants and goodly provision. There is surely a sign in this for a	And of the fruits of date palms and vines, from which you draw wine and goodly provision. There are indeed signs in that for a people who apply reason	c. 623 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			portent for people who have sense	people who ponder		
68	وَأَوْحَىٰ رَبُّكَ إِلَى لنَّحْلِ أَنِ تَّخِذِى مِنَ لْجِبَالِ بُيُو ا وَمِنَ لشَّجَرِ وَمِمَّا يَعْرِشُونَ	And thy Lord taught the Bee to build its cells in hills, on trees, and in (men's) habitations	And thy Lord inspired the bee, saying: Choose thou habitations in the hills and in the trees and in that which they thatch	And thy Lord revealed to the bee: Make hives in the mountains and in the trees and in what they build	And your Lord inspired the bee [saying]: ‘Make your home in the mountains, and on the trees and the trellises that they erect	c. 623 CE No direct report
69	ثُمَّ كُلِى مِن كُلِّ لثَّمَرٰتِ فَ سْلُكِى سُبُلَ رَبِّكِ ذُلُ ا يَخْرُجُ مِ بُطُونِهَا شَرَا مُّخْتَلِفٌ أَلْوٰنُهُ فِيهِ شِفَآ لِّلنَّاسِ إِنَّ فِى ذٰلِكَ لَءَايَ لِّقَوْ يَتَفَكَّرُونَ	Then to eat of all the produce (of the earth), and find with skill the spacious paths of its Lord: there issues from within their bodies a drink of varying colours, wherein is healing for men: verily in this is a Sign for those who give thought	Then eat of all fruits, and follow the ways of thy Lord, made smooth (for thee). There cometh forth from their bellies a drink divers of hues, wherein is healing for mankind. Lo! herein is indeed a portent for people who reflect	Then eat of all the fruits and walk in the ways of thy Lord submissively. There comes forth from their bellies a beverage of many hues, in which there is healing for men. Therein is surely a sign for a people who reflect	Then eat from every [kind of] fruit and follow meekly the ways of your Lord.’ There issues from its belly a juice of diverse hues in which there is a cure for the people. There is indeed a sign in that for a people who reflect	c. 623 CE No direct report
70	وَ للَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّىٰكُمْ وَمِنكُم مَّن يُرَدُّ إِلَىٰٓ أَرْذَلِ لْعُمُرِ لِكَىْ لَا يَعْلَمَ بَعْدَ عِلْ شَيْـًٔا إِنَّ للَّهَ عَلِيمٌ قَدِيرٌ	It is God who creates you and takes your souls at death; and of you there are some who are sent back to a feeble age, so that they know nothing after having known (much): for God is All-Knowing, All-Powerful	And Allah createth you, then causeth you to die, and among you is he who is brought back to the most abject stage of life, so that he knoweth nothing after (having had) knowledge. Lo! Allah is Knower, Powerful	And Allah creates you, then He causes you to die; and of you is he who is brought back to the worst part of life, so that he knows nothing after having knowledge. Surely Allah is Knowing, Powerful	Allah has created you, then He takes you away, and there are some among you who are relegated to the nethermost age so that he knows nothing after [having possessed] some knowledge. Indeed Allah is all-knowing, all-powerful	c. 623 CE No direct report
71	وَ للَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْ فِى لرِّزْقِ فَمَا لَّذِينَ فُضِّلُو بِرَآدِّى رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ أَيْمَٰنُهُمْ فَهُمْ فِيهِ سَوَآءٌ أَفَبِنِعْمَةِ للَّهِ يَجْحَدُونَ	God has bestowed His gifts of sustenance more freely on some of you than on others: those more favoured are not going to throw back their gifts to those whom their right hands	And Allah hath favoured some of you above others in provision. Now those who are more favoured will by no means hand over their	And Allah has made some of you excel others in the means of subsistence; so those who are made to excel give not away	Allah has granted some of you an advantage over others in [respect of] provision. Those who have been granted an advantage do not give over their provision to their slaves so that they become	c. 623 CE No direct report

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		possess, so as to be equal in that respect. Will they then deny the favours of God	provision to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof. Is it then the grace of Allah that they deny	their sustenance to those whom their right hands possess, so that they may be equal therein. Will they then deny the favor of Allah	equal in its respect. What, will they dispute the blessing of Allah	
72	وَ للَّهُ جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰ ا وَجَعَلَ لَكُم مِّنْ أَزْوَٰجِكُم بَنِينَ وَحَفَدَ وَرَزَقَكُم مِّنَ لطَّيِّبَٰتِ أَفَبِ لْبَٰطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ للَّهِ هُمْ يَكْفُرُونَ	And God has made for you mates (and companions) of your own nature, and made for you, out of them, sons and daughters and grandchildren, and provided for you sustenance of the best: will they then believe in vain things, and be ungrateful for God's favours?	And Allah hath given you wives of your own kind, and hath given you, from your wives, sons and grandsons, and hath made provision of good things for you. Is it then in vanity that they believe and in the grace of Allah that they disbelieve	And Allah has made wives for you from among yourselves, and has given you sons and daughters from your wives, and has provided you with good things. Will they then believe in falsehood and deny the favor of Allah	Allah made for you mates from your own selves and appointed for you, from your mates, children and grandchildren, and We provided you with all the good things. What, will they believe in falsehood while they deny the blessing of Allah	c. 623 CE No direct report
73	وَيَعْبُدُونَ مِن دُونِ للَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْ ا مِّنَ لسَّمَٰوَٰتِ وَ لْأَرْضِ شَيْ ا وَلَا يَسْتَطِيعُونَ	And worship others than God,- such as have no power of providing them, for sustenance, with anything in heavens or earth, and cannot possibly have such power	And they worship beside Allah that which owneth no provision whatsoever for them from the heavens or the earth, nor have they (whom they worship) any power	And they serve besides Allah that which controls for them no sustenance at all from the heavens and the earth; nor have they any power	They worship besides Allah what has no power to provide them with anything from the heavens and the earth, nor are they capable [of doing that]	c. 623 CE No direct report
74	فَلَا تَضْرِبُو لِلَّهِ لْأَمْثَالَ إِنَّ للَّهَ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ	Invent not similitudes for God: for God knoweth, and ye know not	So coin not similitudes for Allah. Lo! Allah knoweth; ye know not	So coin not similitudes for Allah. Surely Allah knows and you know not	So do not draw comparisons for Allah: indeed Allah knows and you do not know	c. 623 CE No direct report
75	ضَرَبَ للَّهُ مَثَلًا عَبْ ا مَّمْلُو ا لَّا يَقْدِرُ عَلَىٰ شَىْ وَمَن رَّزَقْنَٰهُ مِنَّا رِزْقًا حَسَ ا فَهُوَ يُنفِقُ مِنْهُ سِ ا وَجَهْرًا هَلْ	God sets forth the Parable (of two men: one) a slave under the dominion of another; He has no power of any sort; and (the other) a	Allah coineth a similitude: (on the one hand) a (mere) chattel slave, who hath control of nothing, and (on	Allah sets forth a parable: There is a slave, the property of another, controlling	Allah draws a parable: a chattel who has no power over anything, and one whom We have provided a goodly provision and who spends out of it secretly and	c. 623 CE No direct report

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	يَسْتَوُ نَ لْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ	man on whom We have bestowed goodly favours from Ourselves, and he spends thereof (freely), privately and public ly: are the two equal? (By no means;) praise be to God. But most of them understand not	the other hand) one on whom we have bestowed a fair provision from Us, and he spendeth thereof secretly and openly. Are they equal? Praise be to Allah! But most of them know not	naught, and there is one to whom we have granted from ourselves goodly provisions, so he spends from it secretly and openly. Are the two alike? Praise be to Allah! Nay, most of them know not	openly. Are they equal? All praise belongs to Allah. But most of them do not know	
76	وَضَرَبَ للَّهُ مَثَ ا رَّجُلَيْنِ أَحَدُهُمَآ أَبْكَمُ لَا يَقْدِرُ عَلَىٰ شَىْ وَهُوَ كَلٌّ عَلَىٰ مَوْلَٰهُ أَيْنَمَا يُوَجِّههُّ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِى هُوَ وَمَن يَأْمُرُ بِ لْعَدْلِ وَهُوَ عَلَىٰ صِرٰ مُّسْتَقِيمٍ	God sets forth (another) Parable of two men: one of them dumb, with no power of any sort; a wearisome burden is he to his master; whichever way be directs him, he brings no good: is such a man equal with one who commands Justice, and is on a S traight Way	And Allah coineth a similitude: Two men, one of them dumb, having control of nothing, and he is a burden on his owner; whithersoever he directeth him to go, he bringeth no good. Is he equal with one who enjoineth justice and followeth a straight path (of conduct)	And Allah sets forth a parable of two men: One of them dumb, controlling naught, and he is a burden to his master; wherever he sends him, he brings no good. Is he equal with him who enjoins justice, and he is on the right path	Allah draws [another] parable: Two men, one of whom is dumb, having no power over anything and who is a liability to his master: wherever he directs him he does not bring any good. Is he equal to someone who enjoins justice and is [steady] on a straight path	c. 623 CE 1 note
77	وَلِلَّهِ غَيْبُ لسَّمَٰوٰتِ وَ لْأَرْضِ وَمَآ أَمْرُ لسَّاعَةِ إِلَّا كَلَمْحِ لْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ للَّهَ عَلَىٰ كُلِّ شَىْ قَدِيرٌ	To God belongeth the Mystery of the heavens and the earth. And the Decision of the Hour (of Judgment) is as the twinkling of an eye, or even quicker: for God hath power over all things	And unto Allah belongeth the Unseen of the heavens and the earth, and the matter of the Hour (of Doom) is but as a twinkling of the eye, or it is nearer still. Lo! Allah is Able to do all things	And Allah’s is the unseen of the heavens and the earth. And the matter of the Hour is but as a twinkling of the eye or it is nigher still. Surely Allah is Possessor of power over all things	To Allah belongs the Unseen of the heavens and the earth. The matter of the Hour is just like the twinkling of an eye, or [even] swifter. Indeed Allah has power over all things	c. 623 CE No direct report
78	وَ للَّهُ أَخْرَجَكُم مِّ بُطُونِ أُمَّهَٰتِكُمْ لَا تَعْلَمُونَ شَيْ ا وَجَعَلَ لَكُمُ	It is He Who brought you forth from the wombs of your mothers when ye knew nothing;	And Allah brought you forth from the wombs of your mothers knowing	And Allah brought you forth from the wombs of your	Allah has brought you forth from the bellies of your mothers while you did not know anything. He made	c. 623 CE No

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	لسَّمْعَ وَ لْأَبْصٰرَ وَ لْأَفْـِٔدَةَ لَعَلَّكُمْ تَشْكُرُونَ	and He gave you hearing and sight and intelligence and affections: that ye may give thanks (to God)	nothing, and gave you hearing and sight and hearts that haply ye might give thanks	mothers -- you knew nothing -- and He gave you hearing and sight and hearts that you might give thanks	for you hearing, eyesight, and hearts so that you may give thanks	direct report
79	أَلَمْ يَرَوْ إِلَى لطَّيْرِ مُسَخَّرٰ فِى جَوِّ لسَّمَآءِ مَا يُمْسِكُهُنَّ إِلَّا للَّهُ إِنَّ فِى ذٰلِكَ لَءَايٰ لِّقَوْ يُؤْمِنُونَ	Do they not look at the birds, held poised in the midst of (the air and) the sky? Nothing holds them up but (the power of) God. Verily in this are signs for those who believe	Have they not seen the birds obedient in mid-air? None holdeth them save Allah. Lo! herein, verily, are portents for a people who believe	See they not the birds, constrained in the middle of the sky? None witholds them but Allah. Surely in this are signs for a people who believe	Have they not regarded the birds disposed in the air of the sky: no one sustains them except Allah. There are indeed signs in that for a people who have faith	c. 623 CE No direct report
80	وَ للَّهُ جَعَلَ لَكُم مِّ بُيُوتِكُمْ سَكَ ا وَجَعَلَ لَكُم مِّن جُلُودِ لْأَنْعٰمِ بُيُو ا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَآ أَثٰ ا وَمَتٰعًا إِلَىٰ حِي	It is God Who made your habitations homes of rest and quiet for you; and made for you, out of the skins of animals, (tents for) dwellings, which ye find so light (and handy) when ye travel and when ye stop (in your travels); and out of their w ool, and their soft fibres (between wool and hair), and their hair, rich stuff and articles of convenience (to serve you) for a time	And Allah hath given you in your houses an abode, and hath given you (also), of the hides of cattle, houses which ye find light (to carry) on the day of migration and on the day of pitching camp; and of their wool and their fur and their hair, caparison and comfort for a while	And Allah has given you an abode in your houses, and He has given you houses of the skins of cattle, which you find light to carry on the day of your march and on the day of your halting, and of their wool and their fur and their hair, household stuff and a provision for a time	It is Allah who has made for you your homes as a place of rest and He made for you homes out of the skins of the cattle which you find portable on the day of your shifting and on the day of your halt, and out of their wool, their fur and hair furniture and wares [enduring] for a while	c. 623 CE No direct report
81	وَ للَّهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلٰ ا وَجَعَلَ لَكُم مِّنَ لْجِبَالِ أَكْنٰ ا وَجَعَلَ لَكُمْ سَرٰبِيلَ تَقِيكُمُ لْحَرَّ وَسَرٰبِيلَ تَقِيكُم بَأْسَكُمْ كَذٰلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ	It is God Who made out of the things He created, some things to give you shade; of the hills He made some for your shelter; He made you garments to protect you from heat, and coats of mail to protect you from your (mutual) violence. Thus does He complete	And Allah hath given you, of that which He hath created, shelter from the sun; and hath given you places of refuge in the mountains, and hath given you coats to ward off the heat from you,	And Allah has made for you, of what He has created, shelters, and He has given you in the mountains, places of retreat, and He has given you garments to save you from	It is Allah who has made for you shade from what He created, and made for you retreats in the mountains, and made for you garments that protect you from heat and garments that protect you from your [mutual] violence. That is how He	c. 623 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		His favours on you, that ye may bow to His Will (in Islam)	and coats (of armour) to save you from your own foolhardiness. Thus doth He perfect His favour unto you, in order that ye may surrender (unto Him)	the heat, and coats of mail to save you in your fighting. Thus does He complete His favor to you that you may submit	completes His blessing upon you so that you may submit [to Him]	
82		But if they turn away, thy duty is only to preach the clear Message	Then, if they turn away, thy duty (O Muhammad) is but plain conveyance (of the message)	Then if they turn away, thy duty is only clear deliverance (of the message)	But if they turn their backs [on you], your duty is only to communicate in clear terms	c. 623 CE No direct report
83		They recognise the favours of God; then they deny them; and most of them are (creatures) ungrateful	They know the favour of Allah and then deny it. Most of them are ingrates	They recognize the favor of Allah, yet they deny it, and most of them are ungrateful	They recognize the blessing of Allah and then deny it, and most of them are faithless	c. 623 CE No direct report
84	وَيَوْمَ نَبْعَثُ مِن كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ	One Day We shall raise from all Peoples a Witness: then will no excuse be accepted from Unbelievers, nor will they receive any favours	And (bethink you of) the day when we raise up of every nation a witness, then there is no leave for disbelievers, nor are they allowed to make amends	And on the day when We raise up a witness out of every nation, then permission (to offer excuse) will not be given to the disbelievers, nor will they be allowed to make amends	The day We shall raise a witness from every nation, then the faithless will not be permitted [to speak], nor will they be asked to propitiate [Allah]	c. 623 CE No direct report
85	وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنظَرُونَ	When the wrong-doers (actually) see the Penalty, then will it in no way be mitigated, nor will they then receive respite	And when those who did wrong behold the doom, it will not be made light for them, nor will they be reprieved	And when the wrongdoers see the chastisement, it will not be lightened for them, nor will they be respited	And when the wrongdoers sight the punishment, it shall not be lightened for them, nor will they be granted any respite	c. 623 CE No direct report
86	وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَٰؤُلَاءِ شُرَكَاؤُنَا الَّذِينَ	When those who gave partners to God will see their "partners",	And when those who ascribed partners to Allah behold those	And when those who ascribed partners (to Allah) see their	When the polytheists sight their partners, they will say, ‘Our Lord! These are our partners whom we	c. 623 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	كُنَّا نَدْعُو مِن دُونِكَ فَأَلْقَوْ إِلَيْهِمُ لْقَوْلَ إِنَّكُمْ لَكَٰذِبُونَ	they will say: "Our Lord! these are our 'partners,' those whom we used to invoke besides Thee." But they will throw back their word at them (and say): "Indeed ye are liars!"	partners of theirs, they will say: Our Lord! these are our partners unto whom we used to cry instead of Thee. But they will fling to them the saying: Lo! ye verily are liars	associate-gods, they will say: Our Lord, these are our associate-gods on whom we called besides Thee. But they will throw back at them the word: Surely you are liars	used to invoke besides You.’ But they will retort to them, ‘You are indeed liars!’	direct report
87	وَأَلْقَوْ إِلَى للَّهِ يَوْمَئِذِ لسَّلَمَ وَضَلَّ عَنْهُم مَّا كَانُو يَفْتَرُونَ	That Day shall they (openly) show (their) submission to God; and all their inventions shall leave them in the lurch	And they proffer unto Allah submission on that day, and all that they used to invent hath failed them	And they will tender submission to Allah on that day, and what they used to forge will fail them	They will submit to Allah on that day, and what they used to fabricate will forsake them	c. 623 CE No direct report
88	لَّذِينَ كَفَرُو وَصَدُّو عَن سَبِيلِ للَّهِ زِدْنَٰهُمْ عَذَا ا فَوْقَ لْعَذَابِ بِمَا كَانُو يُفْسِدُونَ	Those who reject God and hinder (men) from the Path of God - for them will We add Penalty to Penalty; for that they used to spread mischief	For those who disbelieve and debar (men) from the way of Allah, We add doom to doom because they wrought corruption	Those who disbelieve and hinder (men) from Allah’s way, We will add chastisement to their chastisement because they made mischief	Those who are faithless and bar from the way of Allah —We shall add punishment to their punishment because of the corruption they used to cause	c. 623 CE No direct report
89	وَيَوْمَ نَبْعَثُ فِى كُلِّ أُمَّ شَهِيدًا عَلَيْهِم مِّنْ أَنفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَٰؤُلَآءِ وَنَزَّلْنَا عَلَيْكَ لْكِتَٰبَ تِبْيَٰنً لِّكُلِّ شَىْ وَهُ ى وَرَحْمَ وَبُشْرَىٰ لِلْمُسْلِمِينَ	One day We shall raise from all Peoples a witness against them, from amongst themselves: and We shall bring thee as a witness against these (thy people): and We have sent down to thee the Book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims	And (bethink you of) the day when We raise in every nation a witness against them of their own folk, and We bring thee (Muhammad) as a witness against these. And We reveal the Scripture unto thee as an exposition of all things, and a guidance and a	And on the day when We raise up in every people a witness against them from among themselves, and bring thee as a witness against these. And We have revealed the Book to thee explaining all things, and a guidance and mercy and good	The day We raise in every nation a witness against them from among themselves, We shall bring you as a witness against these. We have sent down the Book to you as a clarification of all things and as a guidance and mercy and good news for the muslims	c. 623 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			mercy and good tidings for those who have surrendered (to Allah)	news for those who submit		
90	إِنَّ ٱللَّهَ يَأۡمُرُ بِ ٱلۡعَدۡلِ وَ ٱلۡإِحۡسَٰنِ وَإِيتَآئِ ذِى ٱلۡقُرۡبَىٰ وَيَنۡهَىٰ عَنِ ٱلۡفَحۡشَآءِ وَ ٱلۡمُنكَرِ وَ ٱلۡبَغۡىِ يَعِظُكُمۡ لَعَلَّكُمۡ تَذَكَّرُونَ	God commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition	Lo! Allah enjoineth justice and kindness, and giving to kinsfolk, and forbiddeth lewdness and abomination and wickedness. He exhorteth you in order that ye may take heed	Surely Allah enjoins justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion. He admonishes you that you may be mindful	Indeed Allah enjoins justice and kindness and generosity towards relatives, and He forbids indecency, wrong, and aggression. He advises you, so that you may take admonition	c. 623 CE No direct report
91	وَأَوۡفُواْ بِعَهۡدِ ٱللَّهِ إِذَا عَٰهَدتُّمۡ وَلَا تَنقُضُواْ ٱلۡأَيۡمَٰنَ بَعۡدَ تَوۡكِيدِهَا وَقَدۡ جَعَلۡتُمُ ٱللَّهَ عَلَيۡكُمۡ كَفِيلًا إِنَّ ٱللَّهَ يَعۡلَمُ مَا تَفۡعَلُونَ	Fulfil the Covenant of God when ye have entered into it, and break not your oaths after ye have confirmed them; indeed ye have made God your surety; for God knoweth all that ye do	Fulfil the covenant of Allah when ye have covenanted, and break not your oaths after the asseveration of them, and after ye have made Allah surety over you. Lo! Allah knoweth what ye do	And fulfill the covenant of Allah, when you have made a covenant, and break not the oaths after making them fast, and you have indeed made Allah your surety. Surely Allah knows what you do	Fulfill Allah’s covenant when you pledge, and do not break [your] oaths after pledging them solemnly and having made Allah a witness over yourselves. Indeed Allah knows what you do	c. 623 CE No direct report
92	وَلَا تَكُونُواْ كَ ٱلَّتِى نَقَضَتۡ غَزۡلَهَا مِ بَعۡدِ قُوَّةٍ أَنكَٰ ا تَتَّخِذُونَ أَيۡمَٰنَكُمۡ دَخَ ا بَيۡنَكُمۡ أَن تَكُونَ أُمَّةٌ هِىَ أَرۡبَىٰ مِنۡ أُمَّةٍ إِنَّمَا يَبۡلُوكُمُ ٱللَّهُ بِهِ وَلَيُبَيِّنَنَّ لَكُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ مَا كُنتُمۡ فِيهِ تَخۡتَلِفُونَ	And be not like a woman who breaks into untwisted strands the yarn which she has spun, after it has become strong. Nor take your oaths to practise deception between yourselves, lest one party should be more numerous than another: for God will test you by this; and on the Day of Judgment He will certainly make	And be not like unto her who unravelleth the thread, after she hath made it strong, to thin filaments, making your oaths a deceit between you because of a nation being more numerous than (another) nation. Allah only trieth you thereby, and	And be not like her who unravels her yarn, disintegrating it into pieces, after she has spun it strongly. You make your oaths to be means of deceit between you because (one) nation is more numerous than (another) nation. Allah	Do not be like her who would undo her yarn, breaking it up after [spinning it to] strength, by making your oaths a means of [mutual] deceit among yourselves, so that one community may become more affluent than another community. Allah only tests you thereby, and He will surely clarify for you on the Day of	c. 623 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		clear to you (the truth of) that wherein ye disagree	He verily will explain to you on the Day of Resurrection that wherein ye differed	only tries you by this. And He will certainly make clear to you on the day of Resurrection that wherein you differed	Resurrection what you used to differ about	
93	وَلَوْ شَآءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَٰحِدَةً وَلَٰكِن يُضِلُّ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ وَلَتُسْـَٔلُنَّ عَمَّا كُنتُمْ تَعْمَلُونَ	If God so willed, He could make you all one people: But He leaves straying whom He pleases, and He guides whom He pleases: but ye shall certainly be called to account for all your actions	Had Allah willed He could have made you (all) one nation, but He sendeth whom He will astray and guideth whom He will, and ye will indeed be asked of what ye used to do	And if Allah please, He would make you a single nation, but He leaves in error whom He pleases and guides whom He pleases. And certainly you will be questioned as to what you did	Had Allah wished, He would have made you one community, but He leads astray whomever He wishes and guides whomever He wishes, and you will surely be questioned concerning what you used to do	c. 623 CE No direct report
94	وَلَا تَتَّخِذُوٓا أَيْمَٰنَكُمْ دَخَلًۢا بَيْنَكُمْ فَتَزِلَّ قَدَمٌۢ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا۟ ٱلسُّوٓءَ بِمَا صَدَدتُّمْ عَن سَبِيلِ ٱللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ	And take not your oaths, to practise deception between yourselves, with the result that someone's foot may slip after it was firmly planted, and ye may have to taste the evil (consequences) of having hindered (men) from the Path of God, and a Mighty Wrath descend on you	Make not your oaths a deceit between you, lest a foot should slip after being firmly planted and ye should taste evil forasmuch as ye debarred (men) from the way of Allah, and yours should be an awful doom	And make not your oaths a means of deceit between you, lest a foot should slip after its stability, and you should taste evil because you hinder (men) from Allah’s way and grievous chastisement be your (lot)	Do not make your oaths a means of [mutual] deceit among yourselves lest feet should stumble after being steady and [lest] you suffer ill for barring from the way of Allah and there be a great punishment for you	c. 623 CE No direct report
95	وَلَا تَشْتَرُوا۟ بِعَهْدِ ٱللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا عِندَ ٱللَّهِ هُوَ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ	Nor sell the covenant of God for a miserable price: for with God is (a prize) far better for you, if ye only knew	And purchase not a small gain at the price of Allah's covenant. Lo! that which Allah hath is better for you, if ye did but know	And take not a small price for Allah’s covenant. Surely what is with Allah is better for you, did you but know	Do not sell Allah’s covenant for a paltry gain. Indeed what is with Allah is better for you, should you know	c. 623 CE No direct report

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96	مَا عِندَكُمْ يَنفَدُ وَمَا عِندَ اللَّهِ بَا وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوٓ أَجْرَهُم بِأَحْسَنِ مَا كَانُو يَعْمَلُونَ	What is with you must vanish: what is with God will endure. And We will certainly bestow, on those who patiently persevere, their reward according to the best of their actions	That which ye have wasteth away, and that which Allah hath remaineth. And verily We shall pay those who are steadfast a recompense in proportion to the best of what they used to do	What is with you passes away and what is with Allah is enduring. And We shall certainly give to those who are patient their reward for the best of what they did	That which is with you will be spent but what is with Allah shall last, and We will surely pay the patient their reward by the best of what they used to do	c. 623 CE No direct report
97	مَنْ عَمِلَ صَٰلِا ا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِ فَلَنُحْيِيَنَّهُ حَيَوٰ طَيِّبَ وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُو يَعْمَلُونَ	Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new Life, a life that is good and pure and We will bestow on such their reward according to the best of their actions	Whosoever doeth right, whether male or female, and is a believer, him verily we shall quicken with good life, and We shall pay them a recompense in proportion to the best of what they used to do	Whoever does good, whether male or female, and is a believer, We shall certainly make him live a good life, and We shall certainly give them their reward for the best of what they did	Whoever acts righteously, [whether] male or female, should he be faithful, —We shall revive him with a good life and pay them their reward by the best of what they used to do	c. 623 CE No direct report
98		When thou dost read the Qur'an, seek God's protection from Satan the rejected one	And when thou recitest the Qur'an, seek refuge in Allah from Satan the outcast	So when thou recitest the Qur’an seek refuge in Allah from the accursed devil	When you recite the Qur’a n, seek the protection of Allah against the outcast Satan	c. 623 CE No direct report
99	إِنَّهُ لَيْسَ لَهُ سُلْطَٰنٌ عَلَى الَّذِينَ ءَامَنُو وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ	No authority has he over those who believe and put their trust in their Lord	Lo! he hath no power over those who believe and put trust in their Lord	Surely he has no authority over those who believe and rely on their Lord	Indeed he does not have any authority over those who have faith and put their trust in their Lord	c. 623 CE No direct report
100	إِنَّمَا سُلْطَٰنُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَ الَّذِينَ هُم بِهِ مُشْرِكُونَ	His authority is over those only, who take him as patron and who join partners with God	His power is only over those who make a friend of him, and those who ascribe partners unto Him (Allah)	His authority is only over those who befriend him and those who associate others with Him	His authority is only over those who befriend him and those who make him a partner [of Allah]	c. 623 CE No direct report

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101	وَإِذَا بَدَّلْنَآ ءَايَةً مَّكَانَ ءَايَةٍ وَ للَّهُ أَعْلَمُ بِمَا يُنَزِّلُ قَالُوٓ إِنَّمَآ أَنتَ مُفْتَ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ	When We substitute one revelation for another,- and God knows best what He reveals (in stages),- they say, "Thou art but a forger": but most of them understand not	And when We put a revelation in place of (another) revelation, - and Allah knoweth best what He revealeth - they say: Lo! thou art but inventing. Most of them know not	And when We change a message for a message -- and Allah knows best what He reveals -- they say: Thou art only a forger. Nay, most of them know not	When We change a sign with another in its place —and Allah knows best what He sends down— they say, ‘You are just a fabricator.’ Rather most of them do not know	c. 623 CE No direct report
102	قُلْ نَزَّلَهُ رُوحُ لْقُدُسِ مِن رَّبِّكَ بِ لْحَقِّ لِيُثَبِّتَ لَّذِينَ ءَامَنُو وَهُ ى وَبُشْرَىٰ لِلْمُسْلِمِينَ	Say, the Holy Spirit has brought the revelation from thy Lord in Truth, in order to strengthen those who believe, and as a Guide and Glad Tidings to Muslims	Say: The holy Spirit hath delivered it from thy Lord with truth, that it may confirm (the faith of) those who believe, and as guidance and good tidings for those who have surrendered (to Allah)	Say: The Holy Spirit has revealed it from thy Lord with truth, that it may establish those who believe, and as a guidance and good news for those who submit	Say, the Holy Spirit has brought it down duly from your Lord to fortify those who have faith and as a guidance and good news for the muslims	c. 623 CE No direct report
103	وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَ لِّسَانُ لَّذِى يُلْحِدُونَ إِلَيْهِ أَعْجَمِ وَهَٰذَا لِسَانٌ عَرَبِ مُّبِينٌ	We know indeed that they say, "It is a man that teaches him." The tongue of him they wickedly point to is notably foreign, while this is Arabic, pure and clear	And We know well that they say: Only a man teacheth him. The speech of him at whom they falsely hint is outlandish, and this is clear Arabic speech	And indeed We know that they say: Only a mortal teaches him. The tongue of him whom they hint at is foreign, and this is clear Arabic language	We certainly know that they say, ‘It is only a human that instructs him.’ The language of him to whom they refer is non-Arabic, while this is a clear Arabic language	c. 623 CE 1 note
104	إِنَّ لَّذِينَ لَا يُؤْمِنُونَ بِـَٔايَٰتِ للَّهِ لَا يَهْدِيهِمُ للَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ	Those who believe not in the Signs of God,- God will not guide them, and theirs will be a grievous Penalty	Lo! those who disbelieve the revelations of Allah, Allah guideth them not and theirs will be a painful doom	Those who believe not in Allah’s messages, Allah guides them not, and for them is a painful chastisement	Indeed those who do not believe in the signs of Allah —Allah shall not guide them and there is a painful punishment for them	c. 623 CE No direct report
105		It is those who believe not in the Signs of God, that forge falsehood: it is they who lie	Only they invent falsehood who believe not Allah's revelations, and	Only they forge lies who believe not in Allah’s	Only those fabricate lies who do not believe in the signs of Allah, and it is they who are the liars	c. 623 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			(only) they are the liars	messages, and they are the liars		
106	مَن كَفَرَ بِ للَّهِ مِ بَعْدِ إِيمَٰنِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِ بِ لْإِيمَٰنِ وَلَٰكِن مَّن شَرَحَ بِ لْكُفْرِ صَدْ ا فَعَلَيْهِمْ غَضَ مِّنَ للَّهِ وَلَهُمْ عَذَابٌ عَظِي	Any one who, after accepting faith in God, utters Unbelief,- except under compulsion, his heart remaining firm in Faith - but such as open their breast to Unbelief, on them is Wrath from God, and theirs will be a dreadful Penalty	Whoso disbelieveth in Allah after his belief - save him who is forced thereto and whose heart is still content with the Faith - but whoso findeth ease in disbelief: On them is wrath from Allah. Theirs will be an awful doom	Whoso disbelieves in Allah after his belief -- not he who is compelled while his heart is content with faith, but he who opens (his) breast for disbelief -- on them is the wrath of Allah, and for them is a grievous chastisement	Whoever renounces faith in Allah after [affirming] his faith —barring someone who is compelled while his heart is at rest in faith— but those who open up their breasts to unfaith, upon such shall be Allah’s wrath, and there is a great punishment for them	c. 623 CE No direct report
107		This because they love the life of this world better than the Hereafter: and God will not guide those who reject Faith	That is because they have chosen the life of the world rather than the Hereafter, and because Allah guideth not the disbelieving folk	That is because they love this world’s life more than the Hereafter, and because Allah guides not the disbelieve people	That, because they preferred the life of the world to the Hereafter and that Allah does not guide the faithless lot	c. 623 CE No direct report
108		Those are they whose hearts, ears, and eyes God has sealed up, and they take no heed	Such are they whose hearts and ears and eyes Allah hath sealed. And such are the heedless	These are they whose hearts and ears and eyes Allah has sealed and these are the heedless ones	They are the ones on whose hearts Allah has set a seal, and on their hearing and their sight [as well], and it is they who are the heedless	c. 623 CE No direct report
109		Without doubt, in the Hereafter they will perish	Assuredly in the Hereafter they are the losers	No doubt that in the Hereafter they are the losers	Undoubtedly, they are the ones who will be the losers in the Hereafter	c. 623 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
110	ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُو مِ بَعْدِ مَا فُتِنُو ثُمَّ جُهَدُو وَصَبَرُوٓ إِنَّ رَبَّكَ مِ بَعْدِهَا لَغَفُو رَّحِيمٌ	But verily thy Lord,- to those who leave their homes after trials and persecutions,- and who thereafter strive and fight for the faith and patiently persevere,- Thy Lord, after all this is oft-forgiving, Most Merciful	Then lo! thy Lord - for those who became fugitives after they had been persecuted, and then fought and were steadfast - lo! thy Lord afterward is (for them) indeed Forgiving, Merciful	Then surely thy Lord, to those who flee after they are persecuted, then struggle hard and are patient, surely thy Lord after that is Protecting, Merciful	Then indeed your Lord, to those who migrated, after they were persecuted, and waged jiha d and were patient —indeed, after that, your Lord will surely be all-forgiving, all-merciful	c. 623 CE No direct report
111	يَوْمَ تَأْتِى كُلُّ نَفْ ۢ تُجَٰدِلُ عَن نَّفْسِهَا وَتُوَفَّىٰ كُلُّ نَفْ ۢ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ	One Day every soul will come up struggling for itself, and every soul will be recompensed (fully) for all its actions, and none will be unjustly dealt with	On the Day when every soul will come pleading for itself, and every soul will be repaid what it did, and they will not be wronged	On the day when every soul will come pleading for itself, and every soul will be paid in full what it has done, and they will not be dealt with unjustly	The day when every soul will come pleading for itself and every soul will be recompensed fully for what it has done, and they will not be wronged	c. 623 CE No direct report
112	وَضَرَبَ ٱللَّهُ مَثَ ا قَرْيَ كَانَتْ ءَامِنَ مُّطْمَئِنَّ يَأْتِيهَا رِزْقُهَا رَغَ ا مِّن كُلِّ مَكَا فَكَفَرَتْ بِأَنْعُمِ ٱللَّهِ فَأَذَٰقَهَا ٱللَّهُ لِبَاسَ ٱلْجُوعِ وَ ٱلْخَوْفِ بِمَا كَانُو يَصْنَعُونَ	God sets forth a Parable: a city enjoying security and quiet, abundantly supplied with sustenance from every place: Yet was it ungrateful for the favours of God: so God made it taste of hunger and terror (in extremes) (closing in on it) like a garment (from every side), because of the (evil) which (its people) wrought	Allah coineth a similitude: a township that dwelt secure and well content, its provision coming to it in abundance from every side, but it disbelieved in Allah's favours, so Allah made it experience the garb of dearth and fear because of what they used to do	And Allah sets forth a parable: A town safe and secure, to which its means of subsistence came in abundance from every quarter; but it disbelieved in Allah’s favours, so Allah made it taste a pall of hunger and fear because of what they wrought	Allah draws a parable: A town secure and peaceful. Its provision came abundantly from every place. But it was ungrateful toward Allah’s blessings. So Allah made it taste hunger and fear because of what they used to do	c. 623 CE No direct report
113	وَلَقَدْ جَآءَهُمْ رَسُو مِّنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ ٱلْعَذَابُ وَهُمْ ظَٰلِمُونَ	And there came to them an Apostle from among themselves, but they falsely rejected him; so the Wrath seized them even in the midst of their iniquities	And verily there had come unto them a messenger from among them, but they had denied him, and so the torment seized	And certainly there came to them a Messenger from among them, but they rejected him, so the chastisement	There had certainly come to them an apostle from among themselves, but they impugned him, so the punishment seized them while they were wrongdoers	c. 623 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			them while they were wrong-doers	overtook them, while they were wrongdoers		
114	فَكُلُو مِمَّا رَزَقَكُمُ لَّهُ حَلٰ ا طَيِّبًا وَ شْكُرُو نِعْمَتَ لَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ	So eat of the sustenance which God has provided for you, lawful and good; and be grateful for the favours of God, if it is He Whom ye serve	So eat of the lawful and good food which Allah hath provided for you, and thank the bounty of your Lord if it is Him ye serve	So eat of what Allah has given you, lawful and good (things), and give thanks for Allah’s favor, if He it is you serve	So eat out of what Allah has provided you as lawful and good, and give thanks for Allah’s blessing, if it is Him that you worship	c. 623 CE No direct report
115	إِنَّمَا حَرَّمَ عَلَيْكُمُ لْمَيْتَةَ وَ لدَّمَ وَلَحْمَ لْخِنزِيرِ وَمَآ أُهِلَّ لِغَيْرِ لَّهِ بِهِ فَمَنِ ضْطُرَّ غَيْرَ بَا وَلَا عَا فَإِنَّ لَّهَ غَفُو رَّحِيمٌ	He has only forbidden you dead meat, and blood, and the flesh of swine, and any (food) over which the name of other than God has been invoked. But if one is forced by necessity, without wilful disobedience, nor transgressing due limits,- then God is Oft-Forgiving, Most Merciful	He hath forbidden for you only carrion and blood and swineflesh and that which hath been immolated in the name of any other than Allah; but he who is driven thereto, neither craving nor transgressing, lo! then Allah is Forgiving, Merciful	He has forbidden you only what dies of itself and blood and the flesh of swine and that over which any other name than that of Allah has been invoked; but whoever is driven to (it), not desiring nor exceeding the limit, then surely Allah is Forgiving, Merciful	He has forbidden you only carrion, blood, the flesh of the swine, and that which has been offered to other than Allah. But should someone be compelled, without being rebellious or aggressive, indeed Allah is all-forgiving, all-merciful	c. 623 CE No direct report
116	وَلَا تَقُولُو لِمَا تَصِفُ أَلْسِنَتُكُمُ لْكَذِبَ هٰذَا حَلٰ وَهٰذَا حَرَا لِّتَفْتَرُو عَلَى لَّهِ لْكَذِبَ إِنَّ لَّذِينَ يَفْتَرُونَ عَلَى لَّهِ لْكَذِبَ لَا يُفْلِحُونَ	But say not - for any false thing that your tongues may put forth,- "This is lawful, and this is forbidden," so as to ascribe false things to God. For those who ascribe false things to God, will never prosper	And speak not, concerning that which your own tongues qualify (as clean or unclean), the falsehood: "This is lawful, and this is forbidden," so that ye invent a lie against Allah. Lo! those who invent a lie against Allah will not succeed	And utter not, for what your tongues describe, the lie: This is lawful and this unlawful; so that you forge a lie against Allah. Surely those who forge a lie against Allah will not prosper	Do not say, asserting falsely with your tongues, ‘This is lawful, and this is unlawful,’ to fabricate lies against Allah. Indeed those who fabricate lies against Allah will not be felicitous	c. 623 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
117	مَتٌٰ قَلِيلٞ وَلَهُمْ عَذَابٌ أَلِيمٞ	(In such falsehood) is but a paltry profit; but they will have a most grievous Penalty	A brief enjoyment (will be theirs); and theirs a painful doom	A little enjoyment -- and for them is a painful chastisement	A trifling enjoyment, and there will be a painful punishment for them	c. 623 CE No direct report
118	وَعَلَى ٱلَّذِينَ هَادُواْ حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِن قَبْلُ وَمَا ظَلَمْنَٰهُمْ وَلَٰكِن كَانُوٓاْ أَنفُسَهُمْ يَظْلِمُونَ	To the Jews We prohibited such things as We have mentioned to thee before: We did them no wrong, but they were used to doing wrong to themselves	And unto those who are Jews We have forbidden that which We have already related unto thee. And We wronged them not, but they were wont to wrong themselves	And to those who are Jews We prohibited what We have related to thee already, and We did them no wrong, but they wronged themselves	We forbade to the Jews what We have recounted to you earlier, and We did not wrong them, but they used to wrong themselves	c. 623 CE No direct report
119	ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُواْ ٱلسُّوٓءَ بِجَهَٰلَةٖ ثُمَّ تَابُواْ مِنۢ بَعْدِ ذَٰلِكَ وَأَصْلَحُوٓاْ إِنَّ رَبَّكَ مِنۢ بَعْدِهَا لَغَفُورٞ رَّحِيمٞ	But verily thy Lord,- to those who do wrong in ignorance, but who thereafter repent and make amends,- thy Lord, after all this, is Oft-Forgiving, Most Merciful	Then lo! thy Lord - for those who do evil in ignorance and afterward repent and amend - lo! (for them) thy Lord is afterward indeed Forgiving, Merciful	And surely thy Lord, for those who do evil in ignorance, then turn after that and make amends, surely thy Lord after that is Forgiving, Merciful	Then indeed your Lord, to those who commit evil out of ignorance and then repent after that, and reform —indeed, after that, your Lord will surely be all-forgiving, all-merciful	c. 623 CE No direct report
120		Abraham was indeed a model, devoutly obedient to God, (and) true in Faith, and he joined not gods with God	Lo! Abraham was a nation obedient to Allah, by nature upright, and he was not of the idolaters	Surely Abraham was a model (of virtue), obedient to Allah, upright, and he was not of the polytheists	Indeed Abraham was a nation obedient to Allah, a á¸¥ana«f, and he was not one of the polytheists	c. 623 CE No direct report
121	شَاكِرٗا لِّأَنۡعُمِهِۚ ٱجۡتَبَىٰهُ وَهَدَىٰهُ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ	He showed his gratitude for the favours of God, who chose him, and guided him to a Straight Way	Thankful for His bounties; He chose him and He guided him unto a straight path	Grateful for His favours. He chose him and guided him on the right path	Grateful [as he was] for His blessings, He chose him and guided him to a straight path	c. 623 CE No direct report
122		And We gave him Good in this world, and he will be, in the Hereafter, in the ranks of the Righteous	And We gave him good in the world, and in the Hereafter he is among the righteous	And We gave him good in this world; and in the Hereafter he is surely among the righteous	We gave him good in this world, and in the Hereafter he will indeed be among the Righteous	c. 623 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
123		So We have taught thee the inspired (Message), "Follow the ways of Abraham the True in Faith, and he joined not gods with God."	And afterward We inspired thee (Muhammad, saying): Follow the religion of Abraham, as one by nature upright. He was not of the idolaters	Then We revealed to thee: Follow the faith of Abraham, the upright one; and he was not of the polytheists	Then We revealed to you [saying], ‘Follow the creed of Abraham, a á¸¥ana«f, and he was not one of the polytheists.’	c. 623 CE No direct report
124	إِنَّمَا جُعِلَ لسَّبْتُ عَلَى لَّذِينَ خْتَلَفُو فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ لْقِيٰمَةِ فِيمَا كَانُو فِيهِ يَخْتَلِفُونَ	The Sabbath was only made (strict) for those who disagreed (as to its observance); But God will judge between them on the Day of Judgment, as to their differences	The Sabbath was appointed only for those who differed concerning it, and lo! thy Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ	The Sabbath was ordained only against those who differed about it. And surely thy Lord will judge between them on the day of Resurrection concerning that wherein they differed	The Sabbath was only prescribed for those who differed about it. Your Lord will indeed judge between them on the Day of Resurrection concerning that about which they used to differ	c. 623 CE No direct report
125	دْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِ لْحِكْمَةِ وَ لْمَوْعِظَةِ لْحَسَنَةِ وَجٰدِلْهُم بِ لَّتِى هِىَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ وَهُوَ أَعْلَمُ بِ لْمُهْتَدِينَ	Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance	Call unto the way of thy Lord with wisdom and fair exhortation, and reason with them in the better way. Lo! thy Lord is Best Aware of him who strayeth from His way, and He is Best Aware of those who go aright	Call to the way of thy Lord with wisdom and goodly exhortation, and argue with them in the best manner. Surely thy Lord knows best him who strays from His path, and He knows best those who go aright	Invite to the way of your Lord with wisdom and good advice and dispute with them in a manner that is best. Indeed your Lord knows best those who stray from His way, and He knows best those who are guided	c. 623 CE No direct report
126	وَإِنْ عَاقَبْتُمْ فَعَاقِبُو بِمِثْلِ مَا عُوقِبْتُم بِهِ وَلَئِن صَبَرْتُمْ لَهُوَ خَيْ لِّلصَّٰبِرِينَ	And if ye do catch them out, catch them out no worse than they catch you out: But if ye show patience, that is indeed the best (course) for those who are patient	If ye punish, then punish with the like of that wherewith ye were afflicted. But if ye endure patiently, verily it is better for the patient	And if you take your turn, then punish with the like of that with which you were afflicted. But if you show patience, it is certainly best for the patient	And if you retaliate, retaliate with the like of what you have been made to suffer, but if you are patient that is surely better for the patient	c. 623 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
127	وَ صْبِرْ وَمَا صَبْرُكَ إِلَّا بِ للَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِى ضَيْ مِّمَّا يَمْكُرُونَ	And do thou be patient, for thy patience is but from God; nor grieve over them: and distress not thyself because of their plots	Endure thou patiently (O Muhammad). Thine endurance is only by (the help of) Allah. Grieve not for them, and be not in distress because of that which they devise	And be patient and thy patience is not but by (the help of) Allah, and grieve not for them, nor be in distress for what they plan	So be patient, and you cannot be patient except with Allah[’s help]. And do not grieve for them, nor be upset by their guile	c. 623 CE No direct report
128	إِنَّ للَّهَ مَعَ لَّذِينَ تَّقَو وَّ لَّذِينَ هُم مُّحْسِنُونَ	For God is with those who restrain themselves, and those who do good	Lo! Allah is with those who keep their duty unto Him and those who are doers of good	Surely Allah is with those who keep their duty and those who do good (to others)	Indeed Allah is with those who are Godwary and those who are virtuous	c. 623 CE No direct report

Direct context · Ayah 76 · c. 623 CE

Asbab al-Nuzul dataset · ungraded

عن ابن عباس رضي الله عنهما في قوله: { ضَرَبَ للَّهُ مَثَلًا عَبْدًا مَّمْلُوكًا لَّا يَقْدِرُ عَلَىٰ شَىْءٍ } قال: نزلت في رجل من قريش وعبده، يعني قوله: { عَبْدًا مَّمْلُوكًا } الآية، وفي قوله: { وَضَرَبَ للَّهُ مَثَلًا رَّجُلَيْنِ أَحَدُهُمَآ أَبْكَمُ } إلى قوله: { وَهُوَ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ } قال: هو عثمان بن عفان، قال: والأبكم أينما يوجهه لا يأت بخير، قال: هو مولى عثمان بن عفان، كان عثمان ينفق عليه، ويكلفه، ويكفيه المؤونة، وكان الآخر يكره الإسلام، ويأباه، وينهاه عن الصدقة والمعروف فنزلت فيهما. واللفظ لابن جرير في التفسير.

Islamic: Asbāb al-nuzūl on Qurʾān 16:76

APA: Asbāb al-nuzūl tradition (n.d.). (16:76).

Direct context · Ayah 103 · c. 623 CE

Asbab al-Nuzul dataset · ungraded

عن عبد الله بن مسلم الحضرمي رضي الله عنه: أنه كان لهم عبدان من أهل غير اليمن، وكانا طفلين، وكان يقال لأحدهما: يسار، والآخر: جبر، فكانا يقرآن التوراة، وكان رسول الله ربما جلس إليهما، فقال كفار قريش: إنما يجلس إليهما يتعلم منهما، فأنزل الله تعالى: { لِّسَانُ لَّذِى يُلْحِدُونَ إِلَيْهِ أَعْجَمِىٌّ وَهَـٰذَا لِسَانٌ عَرَبِىٌّ مُّبِينٌ }. وجاء من حديث ابن عباس رضي الله عنهما شبيهاً به.

Islamic: Asbāb al-nuzūl on Qurʾān 16:103

APA: Asbāb al-nuzūl tradition (n.d.). (16:103).

71. Nuh — Noah نوح

Revelation order #71 · c. 624 CE · Makkah · 28 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ إِنَّآ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنذِرْ قَوْمَكَ مِن قَبْلِ أَن يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ	We sent Noah to his People (with the Command): "Do thou warn thy People before there comes to them a grievous Penalty."	Lo! We sent Noah unto his people (saying): Warn thy people ere the painful doom come unto them	Surely We sent Noah to his people, saying: Warn thy people before there come to them a painful chastisement	Indeed We sent Noah to his people, [saying,] ‘Warn your people before a painful punishment overtakes them.’	c. 624 CE No direct report
2	قَالَ يَٰقَوْمِ إِنِّى لَكُمْ نَذِيرٌ مُّبِينٌ	He said: "O my People! I am to you a Warner, clear and open	He said: O my people! Lo! I am a plain warner unto yo	He said: O my people, surely I am a plain warner to you	He said, ‘O my people! Indeed I am a manifest warner to you	c. 624 CE No direct report
3	أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱتَّقُوهُ وَأَطِيعُونِ	"That ye should worship God, fear Him and obey me	(Bidding you): Serve Allah and keep your duty unto Him and obey me	That you should serve Allah and keep your duty to Him and obey me -	Worship Allah and be wary of Him, and obey me	c. 624 CE No direct report
4	يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى إِنَّ أَجَلَ ٱللَّهِ إِذَا جَآءَ لَا يُؤَخَّرُ لَوْ كُنتُمْ تَعْلَمُونَ	"So He may forgive you your sins and give you respite for a stated Term: for when the Term given by God is accomplished, it cannot be put forward: if ye only knew."	That He may forgive you somewhat of your sins and respite you to an appointed term. Lo! the term of Allah, when it cometh, cannot be delayed, if ye but knew	He will forgive you some of your sins and grant you respite to an appointed term. Surely the term of Allah, when it comes, is not postponed. Did you but know	that He may forgive you some of your sins and respite you until a specified time. Indeed when Allah’s [appointed] time comes, it cannot be deferred, should you know.’	c. 624 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
5	قَالَ رَبِّ إِنِّى دَعَوْتُ قَوْمِى لَيْلًا وَنَهَارًا	He said: "O my Lord! I have called to my People night and day	He said: My Lord! Lo! I have called unto my people night and da	He said: My Lord, I have called my people night and day	He said, ‘My Lord! Indeed I have summoned my people night and da	c. 624 CE No direct report
6	فَلَمْ يَزِدْهُمْ دُعَآءِىٓ إِلَّا فِرَارًا	"But my call only increases (their) flight (from the Right)	But all my calling doth but add to their repugnance	But my call has only made them flee the more	but my summons only increases their evasion	c. 624 CE No direct report
7		"And every time I have called to them, that Thou mightest forgive them, they have (only) thrust their fingers into their ears, covered themselves up with their garments, grown obstinate, and given themselves up to arrogance	And lo! whenever I call unto them that Thou mayst pardon them they thrust their fingers in their ears and cover themselves with their garments and persist (in their refusal) and magnify themselves in pride	And whenever I call to them Thou mayest forgive them, they thrust their fingers in their ears and cover themselves with their garments, and persist and are big with pride	Indeed whenever I have summoned them, so that You might forgive them, they would put their fingers into their ears and draw their cloaks over their heads, and they were persistent [in their unfaith], and disdainful in [their] arrogance	c. 624 CE No direct report
8	ثُمَّ إِنِّى دَعَوْتُهُمْ جِهَارًا	"So I have called to them aloud	And lo! I have called unto them aloud	Then surely I have called to them aloud	Again I summoned them aloud	c. 624 CE No direct report
9	ثُمَّ إِنِّىٓ أَعْلَنتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا	"Further I have spoken to them in public and secretly in private	And lo! I have made public proclamation unto them, and I have appealed to them in private	Then spoken to them in public and spoken to them in private	and again appealed to them publicly and confided with them privately	c. 624 CE No direct report
10	فَقُلْتُ ٱسْتَغْفِرُوا۟ رَبَّكُمْ إِنَّهُۥ كَانَ غَفَّارًا	"Saying, 'Ask forgiveness from your Lord; for He is Oft-Forgiving	And I have said: Seek pardon of your Lord. Lo! He was ever Forgiving	So I have said: Ask forgiveness of your Lord; surely He is ever Forgiving	telling [them]: ‘‘Plead to your Lord for forgiveness. Indeed He is all-forgiver	c. 624 CE No direct report
11	يُرْسِلِ ٱلسَّمَآءَ عَلَيْكُم مِّدْرَارًا	"'He will send rain to you in abundance	He will let loose the sky for you in plenteous rain	He will send down upon you rain, pouring in abundance	He will send for you abundant rains from the sky	c. 624 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
12	وَيُمْدِدْكُم بِأَمْوٰلٍ وَبَنِينَ وَيَجْعَل لَّكُمْ جَنَّٰتٍ وَيَجْعَل لَّكُمْ أَنْهٰرًا	"'Give you increase in wealth and sons; and bestow on you gardens and bestow on you rivers (of flowing water)	And will help you with wealth and sons, and will assign unto you Gardens and will assign unto you rivers	And help you with wealth and sons, and make for you gardens, and make for you rivers	and aid you with wealth and sons, and provide you with gardens and provide you with streams	c. 624 CE No direct report
13	مَّا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا	"'What is the matter with you, that ye place not your hope for kindness and long-suffering in God,	What aileth you that ye hope not toward Allah for dignit	What is the matter with you that you hope not for greatness from Allah	What is the matter with you that you do not look upon Allah with veneration	c. 624 CE No direct report
14	وَقَدْ خَلَقَكُمْ أَطْوَارًا	"'Seeing that it is He that has created you in diverse stages	When He created you by (divers) stages	And indeed He has created you by various stages	though He has created you in [various] stages	c. 624 CE No direct report
15	أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمٰوٰتٍ طِبَاقًا	"'See ye not how God has created the seven heavens one above another	See ye not how Allah hath created seven heavens in harmony	See you not how Allah has created the seven heavens alike	Have you not seen how Allah has created seven heavens in layers	c. 624 CE No direct report
16	وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا	"'And made the moon a light in their midst, and made the sun as a (Glorious) Lamp	And hath made the moon a light therein, and made the sun a lamp	And made the moon therein a light, and made the sun a lamp	and has made therein the moon for a light, and the sun for a lamp	c. 624 CE No direct report
17	وَاللَّهُ أَنۢبَتَكُم مِّنَ الْأَرْضِ نَبَاتًا	"'And God has produced you from the earth growing (gradually)	And Allah hath caused you to grow as a growth from the earth	And Allah has caused you to grow out of the earth as a growth	Allah made you grow from the earth, with a [vegetable] growth	c. 624 CE No direct report
18	ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا	"'And in the End He will return you into the (earth), and raise you forth (again at the Resurrection)	And afterward He maketh you return thereto, and He will bring you forth again, a (new) forthbringing	Then He returns you to it, then will He bring you forth a (new) bringing forth	Then He makes you return to it, and He will bring you forth [without fail]	c. 624 CE No direct report
19	وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا	"'And God has made the earth for you as a carpet (spread out)	And Allah hath made the earth a wide expanse for yo	And Allah has made the earth a wide expanse for you	Allah has made the earth a vast expanse for yo	c. 624 CE No direct report
20	لِّتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا	"'That ye may go about therein, in	That ye may thread the valley-	That you may go along therein in	so that you may travel over its spacious	c. 624 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		spacious roads.'"	ways thereof	spacious paths	ways.’’ ’	No direct report
21	قَالَ نُو رَّبِّ إِنَّهُمْ عَصَوْنِى وَ تَّبَعُو مَن لَّمْ يَزِدْهُ مَالُهُ وَوَلَدُهُ إِلَّا خَسَا ا	Noah said: "O my Lord! They have disobeyed me, but they follow (men) whose wealth and children give them no increase but only Loss	Noah said: My Lord! Lo! they have disobeyed me and followed one whose wealth and children increase him in naught save ruin	Noah said: My Lord, surely they disobey me and follow him whose wealth and children have increased him in naught but loss	Noah said, ‘My Lord! They have disobeyed me, following someone whose wealth and children only add to his loss	c. 624 CE No direct report
22	وَمَكَرُو مَكْ ا كُبَّا ا	"And they have devised a tremendous Plot	And they have plotted a mighty plot	And they have planned a mighty plan	and they have devised an outrageous plot	c. 624 CE No direct report
23	وَقَالُو لَا تَذَرُنَّ ءَالِهَتَكُمْ وَلَا تَذَرُنَّ وَ ا وَلَا سُوَا ا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْ ا	"And they have said (to each other), 'Abandon not your gods: Abandon neither Wadd nor Suwa', neither Yaguth nor Ya'uq, nor Nasr';	And they have said: Forsake not your gods. Forsake not Wadd, nor Suwa', nor Yaghuth and Ya'uq and Nasr	And they say: Forsake not your gods; nor forsake Wadd, nor Suwa’, nor Yaghuth and Ya’uq and Nasr	They say, ‘‘Do not abandon your gods. Do not abandon Wadd, nor Suwa , nor Yaghuth, Ya‘uq and Nasr,’&rsquo	c. 624 CE No direct report
24	وَقَدْ أَضَلُّو كَثِيـ ا وَلَا تَزِدِ لظَّٰلِمِينَ إِلَّا ضَلَٰ ا	"They have already misled many; and grant Thou no increase to the wrong-doers but in straying (from their mark)."	And they have led many astray, and Thou increasest the wrong-doers in naught save error	And indeed they have led many astray. And increase Thou the wrongdoers in naught but perdition	and already they have led many astray. Do not increase the wrongdoers in anything but error.’	c. 624 CE No direct report
25	مِّمَّا خَطِيٓـَٔـٰتِهِمْ أُغْرِقُو فَأُدْخِلُو تَا ا فَلَمْ يَجِدُو لَهُم مِّن دُونِ للَّهِ أَنصَا ا	Because of their sins they were drowned (in the flood), and were made to enter the Fire (of Punishment): and they found- in lieu of God- none to help them	Because of their sins they were drowned, then made to enter a Fire. And they found they had no helpers in place of Allah	Because of their wrongs they were drowned, then made to enter Fire, so they found no helpers besides Allah	They were drowned because of their iniquities, then made to enter a Fire, and they did not find for themselves any helpers besides Allah	c. 624 CE No direct report
26	وَقَالَ نُو رَّبِّ لَا تَذَرْ عَلَى لْأَرْضِ مِنَ لْكَٰفِرِينَ دَيَّارًا	And Noah, said: "O my Lord! Leave not of the Unbelievers, a single one on earth	And Noah said: My Lord! Leave not one of the disbelievers in the land	And Noah said: My Lord, leave not of the disbelievers any dweller on the land	And Noah said, ‘My Lord! ‘Do not leave on the earth any inhabitant from among the faithless	c. 624 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
27	إِنَّكَ إِن تَذَرْهُمْ يُضِلُّو عِبَادَكَ وَلَا يَلِدُوٓا إِلَّا فَاجِرًا كَفَّارًا	"For, if Thou dost leave (any of) them, they will but mislead Thy devotees, and they will breed none but wicked ungrateful ones	If Thou shouldst leave them, they will mislead Thy slaves and will beget none save lewd ingrates	For if Thou leave them, they will lead astray Thy servants, and will not beget any but immortal, ungrateful ones	If You leave them, they will lead astray Your servants and will not beget except vicious ingrates	c. 624 CE No direct report
28	رَّبِّ ٱغْفِرْ لِى وَلِوَٰلِدَىَّ وَلِمَن دَخَلَ بَيْتِىَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَ ٱلْمُؤْمِنَٰتِ وَلَا تَزِدِ ٱلظَّٰلِمِينَ إِلَّا تَبَارًا	"O my Lord! Forgive me, my parents, all who enter my house in Faith, and (all) believing men and believing women: and to the wrong-doers grant Thou no increase but in perdition!"	My Lord! Forgive me and my parents and him who entereth my house believing, and believing men and believing women, and increase not the wrong-doers in aught save ruin	My Lord, forgive me and my parents and him who enters my house believing, and the believing men and the believing women. And increase not the wrongdoers in aught but destruction	My Lord! Forgive me and my parents, and whoever enters my house in faith, and the faithful men and women, and do not increase the wrongdoers in anything except ruin.’	c. 624 CE No direct report

14. Ibrahim — Abraham ابراهيم

Revelation order #72 · c. 624 CE · Makkah · 52 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1		A. L. R. A Book which We have revealed unto thee, in order that thou	Alif. Lam. Ra. (This is) a Scripture which	I, Allah, am the Seer. A book which We have revealed	Alif, La m, Ra . [This is] a Book We have sent down to you that you may	c. 624 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		mightest lead mankind out of the depths of darkness into light - by the leave of their Lord - to the Way of (Him) the Exalted in power, worthy of all praise!	We have revealed unto thee (Muhammad) that thereby thou mayst bring forth mankind from darkness unto light, by the permission of their Lord, unto the path of the Mighty, the Owner of Praise	to thee that thou mayest bring forth men, by their Lord’s permission, from darkness into light, to the way of the Mighty, the Praised One	bring mankind out from darkness into light, by the command of their Lord, to the path of the All-mighty, the All-laudabl	direct report
2	لِلَّهِ الَّذِى لَهُ مَا فِى السَّمَٰوَٰتِ وَمَا فِى الْأَرْضِ وَوَيْلٌ لِّلْكَٰفِرِينَ مِنْ عَذَابٍ شَدِيدٍ	Of God, to Whom do belong all things in the heavens and on earth! But alas for the Unbelievers for a terrible penalty (their Unfaith will bring them)!	Allah, unto Whom belongeth whatsoever is in the heavens and whatsoever is in the earth. and woe unto the disbelievers from an awful doom	Of Allah, Whose is whatever is in the heavens and whatever is in the earth. And woe to the disbelievers for the severe chastisement	—Allah, to whom belongs whatever is in the heavens and whatever is on the earth. And woe to the faithless for a severe punishmen	c. 624 CE No direct report
3	الَّذِينَ يَسْتَحِبُّونَ الْحَيَوٰةَ الدُّنْيَا عَلَى الْءَاخِرَةِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا أُولَٰئِكَ فِى ضَلَٰلٍۭ بَعِيدٍ	Those who love the life of this world more than the Hereafter, who hinder (men) from the Path of God and seek therein something crooked: they are astray by a long distance	Those who love the life of the world more than the Hereafter, and debar (men) from the way of Allah and would have it crooked: such are far astray	Those who love this world’s life more than the Hereafter, and turn away from Allah’s path, and would have it crooked. Those are far astray	—those who prefer the life of this world to the Hereafter, and bar [others] from the way of Allah, and seek to make it crooked. They are in extreme error	c. 624 CE No direct report
4		We sent not an apostle except (to teach) in the language of his (own) people, in order to make (things) clear to them. Now God leaves straying those whom He pleases and guides whom He pleases: and He is Exalted in power, full of Wisdom	And We never sent a messenger save with the language of his folk, that he might make (the message) clear for them. Then Allah sendeth whom He will	And We sent no messenger but with the language of his people, so that he might explain to them clearly. Then Allah leaves in error whom He pleases and He guides whom He pleases. And He is	We did not send any apostle except with the language of his people, so that he might make [Our messages] clear to them. Then Allah leads astray whomever He wishes, and He guides whomsoever He wishes, and He is the All-mighty, the All-wise	c. 624 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			astray, and guideth whom He will. He is the Mighty, the Wise	the Mighty, the Wise		
5	وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِـَٔايَٰتِنَآ أَنْ أَخْرِجْ قَوْمَكَ مِنَ لظُّلُمَٰتِ إِلَى لنُّورِ وَذَكِّرْهُم بِأَيَّىٰمِ للَّهِ إِنَّ فِى ذَٰلِكَ لَـَٔايَٰتٍ لِّكُلِّ صَبَّارٍ شَكُو	We sent Moses with Our signs (and the command). "Bring out thy people from the depths of darkness into light, and teach them to remember the Days of God." Verily in this there are Signs for such as are firmly patient and constant,- grateful and appreciative	We verily sent Moses with Our revelations, saying: Bring thy people forth from darkness unto light. And remind them of the days of Allah. Lo! therein are revelations for each steadfast, thankful (heart)	And certainly We sent Moses with Our messages, saying: Bring forth thy people from darkness into light and remind them of the days of Allah. In this are surely signs for every steadfast, grateful one	Certainly We sent Moses with Our signs: ‘Bring your people out from darkness into light and remind them of Allah’s [holy] days. There are indeed signs in that for every patient and grateful [servant].&rsquo	c. 624 CE No direct report
6	وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ ذْكُرُو نِعْمَةَ للَّهِ عَلَيْكُمْ إِذْ أَنجَىٰكُم مِّنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوٓءَ لْعَذَابِ وَيُذَبِّحُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ وَفِى ذَٰلِكُم بَلَآءٌ مِّن رَّبِّكُمْ عَظِيمٌ	Remember! Moses said to his people: "Call to mind the favour of God to you when He delivered you from the people of Pharaoh: they set you hard tasks and punishments, slaughtered your sons, and let your women-folk live: therein was a tremendous trial from your Lord."	And (remind them) how Moses said unto his people: Remember Allah's favour unto you when He delivered you from Pharaoh's folk who were afflicting you with dreadful torment, and were slaying your sons and sparing your women; that was a tremendous trial from your Lord	And when Moses said to his people: Call to mind Allah’s favour to you, when He delivered you from Pharaoh’s people, who subjected you to severe torment, and slew your sons and spared your women. And therein was a great trial from your Lord	When Moses said to his people, ‘Remember Allah’s blessing upon you when He delivered you from Pharaoh’s clan who inflicted a terrible torment on you, and slaughtered your sons and spared your women, and in that there was a great test from your Lord.’	c. 624 CE No direct report
7	وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِى لَشَدِيدٌ	And remember! your Lord caused to be declared (publicly): "If ye are grateful, I will add more (favours) unto you; But if ye show	And when your Lord proclaimed: If ye give thanks, I will give you more; but if ye are thankless,	And when your Lord made it known: If you are grateful, I will give you more, and if you are ungrateful,	And when your Lord proclaimed, ‘If you are grateful, I will surely enhance you [in blessing], but if you are ungrateful, My punishment is indeed severe.’	c. 624 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		ingratitude, truly My punishment is terrible indeed."	lo! My punishment is dire	My chastisement is truly severe		
8	وَقَالَ مُوسَىٰٓ إِن تَكْفُرُوٓ أَنتُمْ وَمَن فِى لْأَرْضِ جَمِيعًا فَإِنَّ للَّهَ لَغَنِىٌّ حَمِيدٌ	And Moses said: "If ye show ingratitude, ye and all on earth together, yet is God free of all wants, worthy of all praise	And Moses said: Though ye and all who are in the earth prove thankless, lo! Allah verily is Absolute, Owner of Praise	And Moses said: If you are ungrateful, you and all those on earth, then Allah is surely Self-sufficient, Praised	And Moses said, ‘Should you be faithless —you and everyone on the earth, all together— indeed Allah is all-sufficient, all-laudable.’	c. 624 CE No direct report
9	أَلَمْ يَأْتِكُمْ نَبَؤُ لَّذِينَ مِن قَبْلِكُمْ قَوْمِ نُو وَعَا وَثَمُودَ وَ لَّذِينَ مِ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا للَّهُ جَآءَتْهُمْ رُسُلُهُم بِ لْبَيِّنَٰتِ فَرَدُّوٓ أَيْدِيَهُمْ فِىٓ أَفْوَٰهِهِمْ وَقَالُوٓ إِنَّا كَفَرْنَا بِمَآ أُرْسِلْتُم بِهِۦ وَإِنَّا لَفِى شَ مِّمَّا تَدْعُونَنَآ إِلَيْهِ مُرِيبٍ	Has not the story reached you, (O people!), of those who (went) before you? - of the people of Noah, and 'Ad, and Thamud? - And of those who (came) after them? None knows them but God. To them came apostles with Clear (Signs); but they put the ir hands up to their mouths, and said: "We do deny (the mission) on which ye have been sent, and we are really in suspicious (disquieting) doubt as to that to which ye invite us."	Hath not the history of those before you reached you: the folk of Noah, and (the tribes of) A'ad and Thamud, and those after them? None save Allah knoweth them. Their messengers came unto them with clear proofs, but they thrust their hands into their mouths, and said: Lo! we disbelieve in that wherewith ye have been sent, and lo! we are in grave doubt concerning that to which ye call us	Has not the account reached you of those before you, of the people of Noah and ‘Ad and Thamud -- and those after them? None knows them but Allah. Their messengers came to them with clear arguments, but they thrust their hands into their mouths and said: We deny that with which you are sent, and surely we are in serious doubt as to that to which you invite us	Has there not come to you the account of those who were before you —the people of Noah, ‘a€d and Thamud, and those who were after them, whom no one knows [well] except Allah? Their apostles brought them manifest proofs, but they did not respond to them, and said, ‘We disbelieve in what you have been sent with. Indeed we have grave doubts concerning that to which you invite us.’	c. 624 CE No direct report
10	قَالَتْ رُسُلُهُمْ أَفِى للَّهِ شَ فَاطِرِ لسَّمَٰوَٰتِ وَ لْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُم مِّن ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَىٰٓ أَجَ مُّسَ ى قَالُوٓ إِنْ أَنتُمْ إِلَّا	Their apostles said: "Is there a doubt about God, The Creator of the heavens and the earth? It is He Who invites you, in	Their messengers said: Can there be doubt concerning Allah, the	Their messengers said: Is there doubt about Allah, the Maker of the heavens and the earth? He invites	Their apostles said, ‘Is there any doubt about Allah, the originator of the heavens and the earth?! He calls you to forgive you a part of your sins, and grants you respite until a	c. 624 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَن تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ ءَابَآؤُنَا فَأْتُونَا بِسُلْطَٰنٍ مُّبِينٍ	order that He may forgive you your sins and give you respite for a term appointed!" They said: "Ah! ye are no more than hu man, like ourselves! Ye wish to turn us away from the (gods) our fathers used to worship: then bring us some clear authority."	Creator of the heavens and the earth? He calleth you that He may forgive you your sins and reprieve you unto an appointed term. They said: Ye are but mortals like us, who would fain turn us away from what our fathers used to worship. Then bring some clear warrant	you to forgive you your faults and to respite you till an appointed term. They said: You are nothing but mortals like us; you wish to turn us away from that which our fathers used to worship; so bring us clear authority	specified time.’ They said, ‘You are nothing but humans like us who desire to bar us from what our fathers used to worship. So bring us a manifest authority.’	
11		Their apostles said to them: "True, we are human like yourselves, but God doth grant His grace to such of his servants as He pleases. It is not for us to bring you an authority except as God permits. And on God let all men of faith put their tr ust	Their messengers said unto them: We are but mortals like you, but Allah giveth grace unto whom He will of His slaves. It is not ours to bring you a warrant unless by the permission of Allah. In Allah let believers put their trust	Their messengers said to them: We are nothing but mortals like yourselves, but Allah bestows (His) favours on whom He pleases of His servants. And it is not for us to bring you an authority, except by Allah’s permission. And on Allah let the believers rely	Their apostles said to them, ‘Indeed we are just human beings like yourselves; but Allah favours whomever of His servants that He wishes. We may not bring you an authority except by Allah’s leave, and in Allah let all the faithful put their trust	c. 624 CE No direct report
12		"No reason have we why we should not put our trust on God. Indeed He Has guided us to the Ways we (follow). We shall certainly bear with patience all the hurt you may cause us. For	How should we not put our trust in Allah when He hath shown us our ways? We surely will endure the hurt ye do us. In Allah let the	And why should we not rely on Allah? and He has indeed guided us in our ways. And we would certainly bear with patience your persecution of us. And on Allah	And why should we not put our trust in Allah, seeing that He has guided us in our ways? Surely, we will put up patiently with whatever torment you may inflict upon us, and in Allah let all the trusting put their trust.’	c. 624 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		those who put their trust should put their trust on God."	trusting put their trust	should the reliant rely		
13		And the Unbelievers said to their apostles: "Be sure we shall drive you out of our land, or ye shall return to our religion." But their Lord inspired (this Message) to them: "Verily We shall cause the wrong-doers to perish	And those who disbelieved said unto their messengers: Verily we will drive you out from our land, unless ye return to our religion. Then their Lord inspired them, (saying): Verily we shall destroy the wrong-doers	And those who disbelieved said to their messengers: We will certainly drive you out of our land, unless you come back into our religion. So their Lord revealed to them: We shall certainly destroy the wrongdoers	But the faithless said to their apostles, ‘Surely we will expel you from our land, or you should revert to our creed.’ Thereat their Lord revealed to them: ‘We will surely destroy the wrongdoers	c. 624 CE No direct report
14	وَلَنُسْكِنَنَّكُمُ ٱلْأَرْضَ مِنۢ بَعْدِهِمْ ذَٰلِكَ لِمَنْ خَافَ مَقَامِى وَخَافَ وَعِيدِ	"And verily We shall cause you to abide in the land, and succeed them. This for such as fear the Time when they shall stand before My tribunal,- such as fear the punishment denounced."	And verily We shall make you to dwell in the land after them. This is for him who feareth My Majesty and feareth My threats	And We shall certainly settle you in the land after them. This is for him who fears standing in My presence and fears My threat	and surely We will settle you in the land after them. This [promise] is for someone who is awed to stand before Me and fears My threat.’	c. 624 CE No direct report
15	وَٱسْتَفْتَحُوا۟ وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ	But they sought victory and decision (there and then), and frustration was the lot of every powerful obstinate transgressor	And they sought help (from their Lord) and every froward potentate was bought to naught	And they sought judgment, and every insolent opposer was disappointed	They prayed for victory [against the infidels], and every obdurate tyrant has failed	c. 624 CE No direct report
16	مِّن وَرَآئِهِۦ جَهَنَّمُ وَيُسْقَىٰ مِن مَّآءٍ صَدِيدٍ	In front of such a one is Hell, and he is given, for drink, boiling fetid water	Hell is before him, and he is made to drink a festering water	Hell is before him and he is given to drink of boiling water	with hell lying ahead of him, [where] he shall be given to drink of a purulent fluid	c. 624 CE No direct report
17	يَتَجَرَّعُهُۥ وَلَا يَكَادُ يُسِيغُهُۥ وَيَأْتِيهِ ٱلْمَوْتُ مِن كُلِّ مَكَانٍ وَمَا هُوَ	In gulps will he sip it, but never will he be near swallowing it down his throat: death	Which he sippeth but can hardly swallow, and death	He drinks it little by little and is not able to swallow it; and death comes to	gulping it down, but hardly swallowing it: death will assail him from every side, but he will not die, and there is	c. 624 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	وَمِن وَرَآئِهِ عَذَابٌ غَلِيظٌ	will come to him from every quarter, yet will he not die: and in front of him will be a chastisement unrelenting	cometh unto him from every side while yet he cannot die, and before him is a harsh doom	him from every quarter, yet he dies not. And before him is vehement chastisement	[yet] a harsh punishment ahead of him	direct report
18		The parable of those who reject their Lord is that their works are as ashes, on which the wind blows furiously on a tempestuous day: No power have they over aught that they have earned: that is the straying far, far (from the goal)	A similitude of those who disbelieve in their Lord: Their works are as ashes which the wind bloweth hard upon a stormy day. They have no control of aught that they have earned. That is the extreme failure	The parable of those who disbelieve in their Lord: Their works are as ashes on which the wind blows hard on a stormy day. They have no power over aught they have earned. That is straying far away	A parable of those who defy their Lord: their deeds are like ashes over which the wind blows hard on a tempestuous day: they have no power over anything they have earned. That is extreme error	c. 624 CE No direct report
19	أَلَمْ تَرَ أَنَّ ٱللَّهَ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ	Seest thou not that God created the heavens and the earth in Truth? If He so will, He can remove you and put (in your place) a new creation	Hast thou not seen that Allah hath created the heavens and the earth with truth? If He will, He can remove you and bring (in) some new creation	Seest thou not that Allah created the heavens and the earth with truth? If He please, He will take you away and bring a new creation	Have you not regarded that Allah created the heavens and the earth with reason? If He wishes, He will take you away, and bring about a new creation	c. 624 CE No direct report
20	وَمَا ذَٰلِكَ عَلَى ٱللَّهِ بِعَزِيزٍ	Nor is that for God any great matter	And that is no great matter for Allah	And that is not difficult for Allah	and that is not a hard thing for Allah	c. 624 CE No direct report
21	وَبَرَزُوا۟ لِلَّهِ جَمِيعًا فَقَالَ ٱلضُّعَفَٰٓؤُا۟ لِلَّذِينَ ٱسْتَكْبَرُوٓا۟ إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنتُم مُّغْنُونَ عَنَّا مِنْ عَذَابِ ٱللَّهِ مِن شَىْءٍ قَالُوا۟ لَوْ هَدَىٰنَا ٱللَّهُ لَهَدَيْنَٰكُمْ سَوَآءٌ عَلَيْنَآ أَجَزِعْنَآ أَمْ صَبَرْنَا مَا لَنَا مِن مَّحِيصٍ	They will all be marshalled before God together: then will the weak say to those who were arrogant, "For us, we but followed you; can ye then avail us to all against the wrath of	They all come forth unto their Lord. Then those who were despised say unto those who were scornful: We were unto you a following,	And they will all come forth to Allah, then the weak will say to those who were proud: We were your followers can you then avert from us aught of the	Together they will be presented before Allah. Then those who were weak will say to those who were arrogant, ‘Indeed we were your followers. So will you avail us against Allah’s punishment in any wise? ’ They will say,	c. 624 CE No direct report

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		God?" They will reply, "If we had received the Guidance of God, we should have given it to you: to us it makes no difference (now) whether we rage, or bear (these torments) with patience: for ourselves there is no way of escape."	can ye then avert from us aught of Allah's doom? They say: Had Allah guided us, we should have guided you. Whether we rage or patiently endure is (now) all one for us; we have no place of refuge	chastisement of Allah? They will say: If Allah had guided us, we would have guided you. It is the same to us whether we cry or bear patiently; there is no escape for us	‘Had Allah guided us, surely we would have guided you. It is the same to us whether we are restless or patient: there is no escape for us.’	
22	وَقَالَ لشَّيْطَٰنُ لَمَّا قُضِىَ لْأَمْرُ إِنَّ للَّهَ وَعَدَكُمْ وَعْدَ لْحَقِّ وَوَعَدتُّكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِىَ عَلَيْكُم مِّن سُلْطَٰنٍ إِلَّآ أَن دَعَوْتُكُمْ فَ سْتَجَبْتُمْ لِى فَلَا تَلُومُونِى وَلُومُوٓ أَنفُسَكُم مَّآ أَنَا۠ بِمُصْرِخِكُمْ وَمَآ أَنتُم بِمُصْرِخِىَّ إِنِّى كَفَرْتُ بِمَآ أَشْرَكْتُمُونِ مِن قَبْلُ إِنَّ لظَّٰلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ	And Satan will say when the matter is decided: "It was God Who gave you a promise of Truth: I too promised, but I failed in my promise to you. I had no authority over you except to call you but ye listened to me: then reproach not me, but repro ach your own souls. I cannot listen to your cries, nor can ye listen to mine. I reject your former act in associating me with God. For wrong-doers there must be a grievous penalty."	And Satan saith, when the matter hath been decided: Lo! Allah promised you a promise of truth; and I promised you, then failed you. And I had no power over you save that I called unto you and ye obeyed me. So blame not, but blame yourselves. I cannot help you, nor can ye help me, Lo! I disbelieved in that which ye before ascribed to me. Lo! for wrong-doers is a painful doom	And the devil will say, when the matter is decided: Surely Allah promised you a promise of truth, and I promised you, then failed you. And I had no authority over you, except that I called you and you obeyed me; so blame me not but blame yourselves. I cannot come to your help, nor can you come to my help. I deny your associating me with Allah before. Surely for the unjust is a painful chastisement	When the matter is all over, Satan will say, ‘Indeed Allah made you a promise that was true and I [too] made you a promise, but I failed you. I had no authority over you, except that I called you and you responded to me. So do not blame me, but blame yourselves. I cannot respond to your distress calls, neither can you respond to my distress calls. Indeed I disavow your taking me for [Allah’s] partner aforetime. There is indeed a painful punishment for the wrongdoers.’	c. 624 CE No direct report
23	وَأُدْخِلَ لَّذِينَ ءَامَنُو وَعَمِلُو لصَّٰلِحَٰتِ جَنَّٰ تَجْرِى مِن تَحْتِهَا لْأَنْهَٰرُ خَٰلِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَٰمٌ	But those who believe and work righteousness will be admitted to gardens beneath which rivers flow,- to dwell therein for aye with the leave of their Lord.	And those who believed and did good works are made to enter Gardens underneath which rivers	And those who believe and do good are made to enter Gardens, wherein flow rivers, abiding therein by their	Those who have faith and do righteous deeds will be admitted into gardens with streams running in them, to remain in them [forever], by the leave of their Lord. Their	c. 624 CE No direct report

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		Their greeting therein will be: "Peace!"	flow, therein abiding by permission of their Lord, their greeting therein: Peace	Lord’s permission. Their greeting therein is, Peace	greeting therein will be ‘Peace!&rsquo	
24		Seest thou not how God sets forth a parable? - A goodly word like a goodly tree, whose root is firmly fixed, and its branches (reach) to the heavens,- of its Lord. So God sets forth parables for men, in order that they may receive admonition	Seest thou not how Allah coineth a similitude: A goodly saying, as a goodly tree, its root set firm, its branches reaching into heaven	Seest thou not how Allah sets forth a parable of a good word as a good tree, whose root is firm and whose branches are high	Have you not regarded how Allah has drawn a parable? A good word is like a good tree: its roots are steady and its branches are in the sky	c. 624 CE No direct report
25	تُؤْتِىٓ أُكُلَهَا كُلَّ حِينٍۭ بِإِذْنِ رَبِّهَا وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ	It brings forth its fruit at all times, by the leave of its Lord. So God sets forth parables for men, in order that they may receive admonition	Giving its fruit at every season by permission of its Lord? Allah coineth the similitudes for mankind in order that they may reflect	Yielding its fruit in every season by the permission of its Lord? And Allah sets forth parables for men that they may be mindful	It gives its fruit every season by the leave of its Lord. Allah draws these parables for mankind so that they may take admonition	c. 624 CE No direct report
26	وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ ٱجْتُثَّتْ مِن فَوْقِ ٱلْأَرْضِ مَا لَهَا مِن قَرَارٍ	And the parable of an evil Word is that of an evil tree: It is torn up by the root from the surface of the earth: it has no stability	And the similitude of a bad saying is as a bad tree, uprooted from upon the earth, possessing no stability	And the parable of an evil word is as an evil tree pulled up from the earth’s surface; it has no stability	And the parable of a bad word is that of a bad tree: uprooted from the ground, it has no stability	c. 624 CE No direct report
27	يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ وَيُضِلُّ ٱللَّهُ ٱلظَّٰلِمِينَ وَيَفْعَلُ ٱللَّهُ مَا يَشَآءُ	God will establish in strength those who believe, with the word that stands firm, in this world and in the Hereafter; but God will leave, to stray, those who do wrong: God doeth what He willeth	Allah confirmeth those who believe by a firm saying in the life of the world and in the Hereafter, and Allah sendeth wrong-doers astray. And	Allah confirms those who believe with the sure word in this world’s life and in the Hereafter; and Allah leaves the wrongdoers in error; and Allah does what He pleases	Allah fortifies those who have faith with an immutable word in the life of this world and in the Hereafter, and Allah leads astray the wrongdoers, and Allah does whatever He wishes	c. 624 CE No direct report

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			Allah doeth what He will			
28		Hast thou not turned thy vision to those who have changed the favour of God. Into blasphemy and caused their people to descend to the House of Perdition?	Hast thou not seen those who gave the grace of Allah in exchange for thanklessness and led their people down to the Abode of Loss	Seest thou not those who change Allah’s favour for disbelief and make their people to alight in the abode of perdition -	Have you not regarded those who have changed Allah’s blessing with ingratitude, and landed their people in the house of ruin	c. 624 CE No direct report
29		Into Hell? They will burn therein,- an evil place to stay in	(Even to) hell? They are exposed thereto. A hapless end	Hell. They will burn in it. And an evil place it is to settle in	—hell, which they shall enter, and it is an evil abode	c. 624 CE No direct report
30		And they set up (idols) as equal to God, to mislead (men) from the Path! Say: "Enjoy (your brief power)! But verily ye are making straightway for Hell!"	And they set up rivals to Allah that they may mislead (men) from His way. Say: Enjoy life (while ye may) for lo! your journey's end will be the Fire	And they set up equals with Allah to lead astray from His path. Say: Enjoy yourselves, for surely your return is to the Fire	They have set up equals to Allah, to lead [people] astray from His way. Say, ‘Enjoy [for a while], for indeed your destination is hellfire!’	c. 624 CE No direct report
31	قُل لِّعِبَادِىَ ٱلَّذِينَ ءَامَنُو يُقِيمُو لصَّلَوٰةَ وَيُنفِقُو مِمَّا رَزَقْنَٰهُمْ سِ ا وَعَلَانِيَةً مِّن قَبْلِ أَن يَأْتِىَ يَوْ لَّا بَيْ فِيهِ وَلَا خِلَٰلٌ	Speak to my servants who have believed, that they may establish regular prayers, and spend (in charity) out of the sustenance we have given them, secretly and openly, before the coming of a Day in which there will be neither mutual bargaining nor befriending	Tell My bondmen who believe to establish worship and spend of that which We have given them, secretly and publicly, before a day cometh wherein there will be neither traffick nor befriending	Tell My servants who believe to keep up prayer and spend out of what We have given them, secretly and openly, before the coming of the day in which there is not bartering, nor befriending	Tell My servants who have faith to maintain the prayer and to spend out of what We have provided them with, secretly and openly, before there comes a day on which there will be neither any bargaining nor friendship	c. 624 CE No direct report
32		It is God Who hath created the heavens and the earth and sendeth down rain from the skies, and	Allah is He Who created the heavens and the earth, and causeth water to	Allah is He Who created the heavens and the earth and sent down water from the clouds,	It is Allah who created the heavens and the earth, and He sends down water from the sky and with it He brings forth crops for your sustenance. And	c. 624 CE No direct report

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		with it bringeth out fruits wherewith to feed you; it is He Who hath made the ships subject to you, that they may sail through the sea by His comman d; and the rivers (also) hath He made subject to you	descend from the sky, thereby producing fruits as food for you, and maketh the ships to be of service unto you, that they may run upon the sea at His command, and hath made of service unto you the rivers	then brought forth with it fruits as a sustenance for you, and He has made the ships subservient to you to run their course in the sea by His command, and He has made the rivers subservient to you	He disposed the ships for you[r benefit] so that they may sail at sea by His command, and He disposed the rivers for you	
33	وَسَخَّرَ لَكُمُ لشَّمْسَ وَ لْقَمَرَ دَآئِبَيْنِ وَسَخَّرَ لَكُمُ لَّيْلَ وَ لنَّهَارَ	And He hath made subject to you the sun and the moon, both diligently pursuing their courses; and the night and the day hath he (also) made subject to you	And maketh the sun and the moon, constant in their courses, to be of service unto you, and hath made of service unto you the night and the day	And He has made subservient to you the sun and the moon, pursuing their courses; and He has made subservient to you the night and the day	He disposed the sun and the moon for you, constant [in their courses], and He disposed the night and the day	c. 624 CE No direct report
34	وَءَاتَىٰكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ وَإِن تَعُدُّو نِعْمَتَ للَّهِ لَا تُحْصُوهَآ إِنَّ لْإِنسَٰنَ لَظَلُو كَفَّا	And He giveth you of all that ye ask for. But if ye count the favours of God, never will ye be able to number them. Verily, man is given up to injustice and ingratitude	And He giveth you of all ye ask of Him, and if ye would count the bounty of Allah ye cannot reckon it. Lo! man is verily a wrong-doer, an ingrate	And He gives you of all you ask of Him. And if you count Allah’s favours, you will not be able to number them. Surely man is very unjust, very ungrateful	and He gave you all that you had asked Him. If you enumerate Allah’s blessings, you will not be able to count them. Indeed man is most unfair and ungrateful	c. 624 CE No direct report
35		Remember Abraham said: "O my Lord! make this city one of peace and security: and preserve me and my sons from worshipping idols	And when Abraham said: My Lord! Make safe this territory, and preserve me and my sons from serving idols	And when Abraham said: My Lord, make this city secure, and save me and my sons from worshipping idols	When Abraham said, ‘My Lord! Make this city a sanctuary, and save me and my children from worshiping idols	c. 624 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
36	رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ النَّاسِ ۖ فَمَن تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ	"O my Lord! they have indeed led astray many among mankind; He then who follows my (ways) is of me, and he that disobeys me,- but Thou art indeed Oft-forgiving, Most Merciful	My Lord! Lo! they have led many of mankind astray. But whoso followeth me, he verily is of me. And whoso disobeyeth me - Still Thou art Forgiving, Merciful	My Lord, surely they have led many men astray. So whoever follows me, he is surely of me; and whoever disobeys me, Thou surely art Forgiving, Merciful	My Lord! Indeed they have misled many people. So whoever follows me indeed belongs to me, and as for someone who disobeys me, well, You are indeed all-forgiving, all-merciful	c. 624 CE No direct report
37	رَّبَّنَآ إِنِّيٓ أَسْكَنتُ مِن ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِندَ بَيْتِكَ ٱلْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا۟ ٱلصَّلَوٰةَ فَٱجْعَلْ أَفْـِٔدَةً مِّنَ ٱلنَّاسِ تَهْوِىٓ إِلَيْهِمْ وَٱرْزُقْهُم مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمْ يَشْكُرُونَ	"O our Lord! I have made some of my offspring to dwell in a valley without cultivation, by Thy Sacred House; in order, O our Lord, that they may establish regular Prayer: so fill the hearts of some among men with love towards them, and feed th em with fruits: so that they may give thanks	Our Lord! Lo! I have settled some of my posterity in an uncultivable valley near unto Thy holy House, our Lord! that they may establish proper worship; so incline some hearts of men that they may yearn toward them, and provide Thou them with fruits in order that they may be thankful	Our Lord, I have settled a part of my offspring in a valley unproductive of fruit near Thy Sacred House, our Lord, that they may keep up prayer; so make the hearts of some people yearn towards them, and provide them with fruits; haply they may be grateful	Our Lord! I have settled part of my descendants in a barren valley, by Your sacred House, our Lord, that they may maintain the prayer. So make the hearts of a part of the people fond of them, and provide them with fruits, so that they may give thanks	c. 624 CE No direct report
38		"O our Lord! truly Thou dost know what we conceal and what we reveal: for nothing whatever is hidden from God, whether on earth or in heaven	Our Lord! Lo! Thou knowest that which we hide and that which we proclaim. Nothing in the earth or in the heaven is hidden from Allah	Our Lord, surely Thou knowest what we hide and what we proclaim. And nothing is hidden from Allah, either in the earth, or in the heaven	Our Lord! Indeed You know whatever we hide and whatever we disclose, and nothing is hidden from Allah on the earth or in the sky	c. 624 CE No direct report
39		"Praise be to God, Who hath granted unto me in old age	Praise be to Allah Who hath given me, in my	Praise be to Allah, Who has given me, in old age, Ishmael	All praise belongs to Allah, who, despite [my] old age, gave me Ishmael and	c. 624 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		Isma'il and Isaac: for truly my Lord is He, the Hearer of Prayer	old age, Ishmael and Isaac! Lo! my Lord is indeed the Hearer of Prayer	and Isaac! Surely my Lord is the Hearer of prayer	Isaac. Indeed my Lord hears all supplications	direct report
40	رَبِّ جْعَلْنِى مُقِيمَ لصَّلَوٰةِ وَمِن ذُرِّيَّتِى رَبَّنَا وَتَقَبَّلْ دُعَآءِ	O my Lord! make me one who establishes regular Prayer, and also (raise such) among my offspring O our Lord! and accept Thou my Prayer	My Lord! Make me to establish proper worship, and some of my posterity (also); our Lord! and accept my prayer	My Lord, make me keep up prayer and from my offspring (too), our Lord, and accept my prayer	My Lord! Make me a maintainer of the prayer, and my descendants [too]. Our Lord, accept my supplication	c. 624 CE No direct report
41		"O our Lord! cover (us) with Thy Forgiveness - me, my parents, and (all) Believers, on the Day that the Reckoning will be established	Our Lord! Forgive me and my parents and believers on the day when the account is cast	Our Lord, grant me protection and my parents and the believers on the day when the reckoning comes to pass	Our Lord! Forgive me and my parents, and all the faithful, on the day when the reckoning is held.’	c. 624 CE No direct report
42		Think not that God doth not heed the deeds of those who do wrong. He but giveth them respite against a Day when the eyes will fixedly stare in horror,	Deem not that Allah is unaware of what the wicked do. He but giveth them a respite till a day when eyes will stare (in terror)	And think not Allah to be heedless of what the unjust do. He only respites them to a day when the eyes will stare (in terror)	Do not suppose that Allah is oblivious to what the wrongdoers are doing. He is only granting them respite until the day when the eyes will be glazed	c. 624 CE No direct report
43	مُهْطِعِينَ مُقْنِعِى رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْـِٔدَتُهُمْ هَوَآ	They running forward with necks outstretched, their heads uplifted, their gaze returning not towards them, and their hearts a (gaping) void	As they come hurrying on in fear, their heads upraised, their gaze returning not to them, and their hearts as air	Hastening forward, their heads upraised, their gaze not returning to them, and their hearts vacant	Scrambling with their heads upturned, there will be a fixed gaze in their eyes and their hearts will be vacant	c. 624 CE No direct report
44	وَأَنذِرِ لنَّاسَ يَوْمَ يَأْتِيهِمُ لْعَذَابُ فَيَقُولُ لَّذِينَ ظَلَمُو رَبَّنَآ أَخِّرْنَآ إِلَىٰٓ أَجَ قَرِيبِ نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ لرُّسُلَ أَوَلَمْ تَكُونُوٓ	So warn mankind of the Day when the Wrath will reach them: then will the wrong-doers say: "Our Lord! respite us (if only) for a short term:	And warn mankind of a day when the doom will come upon them, and those who did wrong will say:	And warn people of a day when the chastisement will come to them, then the wrongdoers will say: Our Lord, respite us to a near	Warn the people of the day when the punishment will overtake them, whereat the wrongdoers will say, ‘Our Lord! Respite us for a brief while so that we may respond to Your call, and	c. 624 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	أَقْسَمْتُم مِّن قَبْلُ مَا لَكُم مِّن زَوَا	we will answer Thy call, and follow the apostles!" "What! were ye not wont to swear aforetime that ye should suffer no decline	Our Lord! Reprieve us for a little while. We will obey Thy call and will follow the messengers. (It will be answered): Did ye not swear before that there would be no end for you	term, we will respond to Thy call and follow the messengers. Did you not swear before that there will be no passing away for you	follow the apostles.’ [They will be told,] ‘Did you not use to swear earlier that there would be no reverse for you	
45		"And ye dwelt in the dwellings of men who wronged their own souls; ye were clearly shown how We dealt with them; and We put forth (many) parables in your behoof!"	And (have ye not) dwelt in the dwellings of those who wronged themselves (of old) and (hath it not) become plain to you how We dealt with them and made examples for you	And you dwell in the abodes of those who wronged themselves, and it is clear to you how We dealt with them and We made (them) examples for you	while you dwelt in the dwellings of those who had wronged themselves [before], and it had been made clear to you how We had dealt with them [before you], and We had [also] cited examples for you?’	c. 624 CE No direct report
46		Mighty indeed were the plots which they made, but their plots were (well) within the sight of God, even though they were such as to shake the hills	Verily they have plotted their plot, and their plot is with Allah, though their plot were one whereby the mountains should be moved	And they had indeed planned their plan, and their plan is with Allah, though their plan is such that the mountains should be moved thereby	They certainly devised their schemes, but their schemes are known to Allah, and their schemes are not such as to dislodge the mountains	c. 624 CE No direct report
47		Never think that God would fail his apostles in His promise: for God is Exalted in power, - the Lord of Retribution	So think not that Allah will fail to keep His promise to His messengers. Lo! Allah is Mighty, Able to Requite (the wrong)	So think not that Allah will fail in His promise to His messengers. Surely Allah is Mighty, the Lord of retribution	So do not suppose that Allah will break His promise to His apostles. Indeed Allah is all-mighty, avenger	c. 624 CE No direct report
48		One day the earth will be changed to a different earth, and so	On the day when the earth will be changed	On the day when the earth will be changed into a	The day the earth is transformed into another earth and the heavens [as	c. 624 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		will be the heavens, and (men) will be marshalled forth, before God, the One, the Irresistible	to other than the earth, and the heavens (also will be changed) and they will come forth unto Allah, the One, the Almighty	different earth, and the heavens (as well), and they will come forth to Allah, the One, the Supreme	well], and they are presented before Allah, the One, the All-paramount	direct report
49		And thou wilt see the sinners that day bound together in fetters;	Thou wilt see the guilty on that day linked together in chains	And thou wilt see the guilty on that day linked together in chains -	On that day you will see the guilty bound together in chains	c. 624 CE No direct report
50		Their garments of liquid pitch, and their faces covered with Fire	Their raiment of pitch, and the Fire covering their faces	Their shirts made of pitch, and fire covering their faces	their garments made of pitch, and the Fire covering their faces	c. 624 CE No direct report
51		That God may requite each soul according to its deserts; and verily God is swift in calling to account	That Allah may repay each soul what it hath earned. Lo! Allah is swift at reckoning	That Allah may repay each soul what it has earned. Surely Allah is Swift in reckoning	so that Allah may reward every soul for what it has earned. Indeed Allah is swift at reckoning	c. 624 CE No direct report
52		Here is a Message for mankind: Let them take warning therefrom, and let them know that He is (no other than) One God: let men of understanding take heed	This is a clear message for mankind in order that they may be warned thereby, and that they may know that He is only One Allah, and that men of understanding may take heed	This is a message for the people and that they may be warned thereby, and that they may know that He is One God, and that men of understanding may mind	This is a proclamation for mankind, so that they may be warned thereby and know that He is indeed the One God, and those who possess intellect may take admonition	c. 624 CE No direct report

21. Al-Anbya — The Prophets الأنبياء

Revelation order #73 · c. 624 CE · Makkah · 112 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ	Closer and closer to mankind comes their Reckoning: yet they heed not and they turn away	Their reckoning draweth nigh for mankind, while they turn away in heedlessness	Their reckoning draw nigh to men, and they turn away in heedlessness	Mankind’s reckoning has drawn near to them, yet they are disregardful in [their] obliviousness	c. 624 CE No direct report
2	مَا يَأْتِيهِم مِّن ذِكْرٍ مِّن رَّبِّهِم مُّحْدَثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ	Never comes (aught) to them of a renewed Message from their Lord, but they listen to it as in jest,	Never cometh there unto them a new reminder from their Lord but they listen to it while they play	There comes not to them a new Reminder from their Lord but they hear it while they sport	There does not come to them any new reminder from their Lord but they listen to it as they play around	c. 624 CE No direct report
3	لَاهِيَةً قُلُوبُهُمْ وَأَسَرُّوا النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَٰذَا إِلَّا بَشَرٌ مِّثْلُكُمْ أَفَتَأْتُونَ السِّحْرَ وَأَنتُمْ تُبْصِرُونَ	Their hearts toying as with trifles. The wrong-doers conceal their private counsels, (saying), "Is this (one) more than a man like yourselves? Will ye go to witchcraft with your eyes open?"	With hearts preoccupied. And they confer in secret. The wrong-doers say: Is this other than a mortal like you? Will ye then succumb to magic	Their hearts trifling. And they -- the wrongdoers -- counsel in secret: He is nothing but a mortal like yourselves; will you then yield to enchantment while you see	their hearts set on diversions. The wrongdoers secretly whisper together, [saying], ‘Is not this [man] just a human being like yourselves? Will you give in to magic with open eyes?’	c. 624 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			when ye see (it)			
4		Say: "My Lord knoweth (every) word (spoken) in the heavens and on earth: He is the One that heareth and knoweth (all things)."	He saith: My Lord knoweth what is spoken in the heaven and the earth. He is the Hearer, the Knower	He said: My Lord knows (every) utterance in the heaven and the earth, and He is the Hearer, the Knower	He said, ‘My Lord knows every word [spoken] in the sky and the earth, and He is the All-hearing, the All-knowing.’	c. 624 CE No direct report
5		"Nay," they say, " (these are) medleys of dream! - Nay, He forged it! - Nay, He is (but) a poet! Let him then bring us a Sign like the ones that were sent to (Prophets) of old!"	Nay, say they, (these are but) muddled dreams; nay, he hath but invented it; nay, he is but a poet. Let him bring us a portent even as those of old (who were Allah's messengers) were sent (with portents)	Nay, say they: Medleys of dreams! nay, he has forged it! nay, he is a poet! so let him bring to us a sign such as the former (prophets) were sent (with)	Rather they said, ‘[They are] confused nightmares!’ ‘Rather he has fabricated it!’ ‘Rather he is a poet!’ ‘Let him bring us a sign, like those sent to the ancients.’	c. 624 CE No direct report
6	مَآ ءَامَنَتْ قَبْلَهُم مِّن قَرْيَةٍ أَهْلَكْنَٰهَآ أَفَهُمْ يُؤْمِنُونَ	(As to those) before them, not one of the populations which We destroyed believed: will these believe	Not a township believed of those which We destroyed before them (though We sent them portents): would they then believe	Not a town believed before them which We destroyed: will they then believe	No town that We destroyed before them believed. Will these then have faith [if they are sent signs]	c. 624 CE No direct report
7	وَمَآ أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالا نُّوحِىٓ إِلَيْهِمْ فَسْـَٔلُوٓاْ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ	Before thee, also, the apostles We sent were but men, to whom We granted inspiration: If ye realise this not, ask of those	And We sent not (as Our messengers) before thee other than men, whom We inspired.	And We sent not before thee any but men to whom We sent revelation; so ask the followers of the	We did not send [any apostles] before you except as men, to whom We revealed. Ask the People of the Reminder if you do not know	c. 624 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		who possess the Message	Ask the followers of the Reminder if ye know not	Reminder if you know not		
8	وَمَا جَعَلْنَٰهُمْ جَسَدًا لَّا يَأْكُلُونَ ٱلطَّعَامَ وَمَا كَانُوا۟ خَٰلِدِينَ	Nor did We give them bodies that ate no food, nor were they exempt from death	We gave them not bodies that would not eat food, nor were they immortals	Nor did We give them bodies not eating food, nor did they abide	We did not make them bodies that did not eat food, and they were not immortal	c. 624 CE No direct report
9		In the end We fulfilled to them Our Promise, and We saved them and those whom We pleased, but We destroyed those who transgressed beyond bounds	Then we fulfilled the promise unto them. So we delivered them and whom We would, and We destroyed the prodigals	Then We made Our promise good to them; so We delivered them and whom We pleased, and We destroyed the extravagant	Then We fulfilled Our promise to them, and We delivered them and whomever We wished, and We destroyed the profligates	c. 624 CE No direct report
10	لَقَدْ أَنزَلْنَآ إِلَيْكُمْ كِتَٰبًا فِيهِ ذِكْرُكُمْ ۖ أَفَلَا تَعْقِلُونَ	We have revealed for you (O men!) a book in which is a Message for you: will ye not then understand	Now We have revealed unto you a Scripture wherein is your Reminder. Have ye then no sense	Certainly We have revealed to you a Book which will give you eminence. Do you not then understand	Certainly We have sent down to you a Book in which there is an admonition for you. Do you not apply reason	c. 624 CE No direct report
11	وَكَمْ قَصَمْنَا مِن قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنشَأْنَا بَعْدَهَا قَوْمًا ءَاخَرِينَ	How many were the populations We utterly destroyed because of their iniquities, setting up in their places other peoples	How many a community that dealt unjustly have We shattered, and raised up after them another folk	And how many a town which was iniquitous did We demolish, and We raised up after it another people	How many a town We have smashed that had been wrongdoing, and We brought forth another people after it	c. 624 CE No direct report
12	فَلَمَّآ أَحَسُّوا۟ بَأْسَنَآ إِذَا هُم مِّنْهَا يَرْكُضُونَ	Yet, when they felt Our Punishment (coming), behold, they (tried to) flee from it	And, when they felt Our might, behold them fleeing from it	So when they felt Our might, lo! they began to flee from it	So when they sighted Our punishment, behold, they ran away from it	c. 624 CE No direct report
13	لَا تَرْكُضُوا۟ وَٱرْجِعُوٓا۟ إِلَىٰ مَآ أُتْرِفْتُمْ فِيهِ وَمَسَٰكِنِكُمْ لَعَلَّكُمْ	Flee not, but return to the good things of this life which	(But it was said unto them): Flee	Flee not and return to the easy lives	‘Do not run away! Return to the opulence you were given to enjoy and to	c. 624 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	تُسْـَٔلُونَ	were given you, and to your homes in order that ye may be called to account	not, but return to that (existence) which emasculated you and to your dwellings, that ye may be questioned	which you led, and to your dwellings, that you may be questioned	your dwellings so that you may be questioned!’	direct report
14	قَالُو ۟ يَٰوَيْلَنَآ إِنَّا كُنَّا ظَٰلِمِينَ	They said: "Ah! woe to us! We were indeed wrong-doers!"	They cried: Alas for us! we were wrong-doers	They said: O woe to us! Surely we were unjust	They said, ‘Woe to us! We have indeed been wrongdoers!’	c. 624 CE No direct report
15	فَمَا زَالَت تِّلْكَ دَعْوَىٰهُمْ حَتَّىٰ جَعَلْنَٰهُمْ حَصِيدًا خَٰمِدِينَ	And that cry of theirs ceased not, till We made them as a field that is mown, as ashes silent and quenched	And this their crying ceased not till We made them as reaped corn, extinct	And this cry of theirs ceased not till We made them cut off, extinct	That remained their cry until We turned them into a mown field, stilled [like burnt ashes]	c. 624 CE No direct report
16	وَمَا خَلَقْنَا لسَّمَآءَ وَ لْأَرْضَ وَمَا بَيْنَهُمَا لَٰعِبِينَ	Not for (idle) sport did We create the heavens and the earth and all that is between	We created not the heaven and the earth and all that is between them in play	And We created not the heaven and the earth and what is between them for sport	We did not create the sky and the earth and whatever is between them for play	c. 624 CE No direct report
17	لَوْ أَرَدْنَآ أَن نَّتَّخِذَ لَهْ ا لَّ تَّخَذْنَٰهُ مِن لَّدُنَّآ إِن كُنَّا ۟ فَٰعِلِينَ	If it had been Our wish to take (just) a pastime, We should surely have taken it from the things nearest to Us, if We would do (such a thing)	If We had wished to find a pastime, We could have found it in Our presence - if We ever did	Had We wished to take a pastime, We would have taken it from before Ourselves; by no means would We do (so)	Had We desired to take up some diversion We would have surely taken it up with Ourselves, were We to do [so]	c. 624 CE No direct report
18	بَلْ نَقْذِفُ بِ لْحَقِّ عَلَى لْبَٰطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِ وَلَكُمُ لْوَيْلُ مِمَّا تَصِفُونَ	Nay, We hurl the Truth against falsehood, and it knocks out its brain, and behold, falsehood doth perish! Ah! woe be to you for the	Nay, but We hurl the true against the false, and it doth break its head and lo! it vanisheth. And yours	Nay, We hurl the Truth against falsehood, so it knocks out its brains, and lo! it vanishes. And woe to	Rather We hurl the truth against falsehood, and it crushes its head, and behold, falsehood vanishes! And woe to you for what you allege [about Allah]	c. 624 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		(false) things ye ascribe (to Us)	will be woe for that which ye ascribe (unto Him)	you for what you describe		
19	وَلَهُۥ مَن فِى لسَّمَٰوَٰتِ وَ لْأَرْضِ وَمَنْ عِندَهُۥ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِۦ وَلَا يَسْتَحْسِرُونَ	To Him belong all (creatures) in the heavens and on earth: Even those who are in His (very) Presence are not too proud to serve Him, nor are they (ever) weary (of His service)	Unto Him belongeth whosoever is in the heavens and the earth. And those who dwell in His presence are not too proud to worship Him, nor do they weary	And to Him belongs whoever is in the heavens and the earth. And those who are with Him are not too proud to serve Him, nor are they weary	To Him belongs whatever is in the heavens and the earth, and those who are near Him do not disdain to worship Him, nor do they become weary	c. 624 CE No direct report
20	يُسَبِّحُونَ لَّيْلَ وَ لنَّهَارَ لَا يَفْتُرُونَ	They celebrate His praises night and day, nor do they ever flag or intermit	They glorify (Him) night and day; they flag not	They glorify (Him) night and day: they flag not	They glorify [Him] night and day, and they do not flag	c. 624 CE No direct report
21	أَمِ تَّخَذُوٓ ءَالِهَةً مِّنَ لْأَرْضِ هُمْ يُنشِرُونَ	Or have they taken (for worship) gods from the earth who can raise (the dead)	Or have they chosen gods from the earth who raise the dead	Or have they taken gods from the earth who give life	Have they taken gods from the earth who raise [the dead]	c. 624 CE No direct report
22	لَوْ كَانَ فِيهِمَآ ءَالِهَةٌ إِلَّا للَّهُ لَفَسَدَتَا فَسُبْحَٰنَ للَّهِ رَبِّ لْعَرْشِ عَمَّا يَصِفُونَ	If there were, in the heavens and the earth, other gods besides God, there would have been confusion in both! but glory to God, the Lord of the Throne: (High is He) above what they attribute to Him	If there were therein gods beside Allah, then verily both (the heavens and the earth) had been disordered. Glorified be Allah, the Lord of the Throne, from all that they ascribe (unto Him)	If there were in them gods besides Allah, they would both have been in disorder. So glory be to Allah, the Lord of the Throne, being above what they describe	Had there been gods in them other than Allah, they would surely have fallen apart. Clear is Allah, the Lord of the Throne, of what they allege [concerning Him]	c. 624 CE No direct report
23	لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَٔلُونَ	He cannot be questioned for His acts, but they will	He will not be questioned as to that which	He cannot be questioned as to what He	He is not questioned concerning what He does, but they are questioned	c. 624 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		be questioned (for theirs)	He doeth, but they will be questioned	does, and they will be questioned		direct report
24	أَمِ ٱتَّخَذُوا۟ مِن دُونِهِۦٓ ءَالِهَةً قُلْ هَاتُوا۟ بُرْهَٰنَكُمْ هَٰذَا ذِكْرُ مَن مَّعِىَ وَذِكْرُ مَن قَبْلِى ۗ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ٱلْحَقَّ فَهُم مُّعْرِضُونَ	Or have they taken for worship (other) gods besides him? Say, "Bring your convincing proof: this is the Message of those with me and the Message of those before me." But most of them know not the Truth, and so turn away	Or have they chosen other gods beside Him? say: Bring your proof (of their godhead). This is the Reminder of those with me and those before me, but most of them know not the Truth and so they are averse	Or, have they taken gods besides Him? Say: Bring your proof. This is the reminder of those with me and the reminder of those before me. Nay, most of them know not the Truth, so they turn away	Have they taken gods besides Him? Say, ‘Produce your evidence! This is a precept of those who are with me, and a precept of those [who went] before me.’ Rather most of them do not know the truth, and so they are disregardful	c. 624 CE No direct report
25	وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِىٓ إِلَيْهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدُونِ	Not an apostle did We send before thee without this inspiration sent by Us to him: that there is no god but I; therefore worship and serve Me	And We sent no messenger before thee but We inspired him, (saying): There is no Allah save Me (Allah), so worship Me	And We sent no messenger before thee but We revealed to him that there is no God but Me, so serve Me	We did not send any apostle before you but We revealed to him that ‘There is no god except Me; so worship Me.’	c. 624 CE No direct report
26	وَقَالُوا۟ ٱتَّخَذَ ٱلرَّحْمَٰنُ وَلَدًا سُبْحَٰنَهُۥ ۚ بَلْ عِبَادٌ مُّكْرَمُونَ	And they say: "(God) Most Gracious has begotten offspring." Glory to Him! they are (but) servants raised to honour	And they say: The Beneficent hath taken unto Himself a son. Be He Glorified! Nay, but (those whom they call sons) are honoured slaves	And they say: The Beneficent has taken to Himself a son. Glory be to Him! Nay, they are honoured servants -	They say, ‘The All-beneficent has taken offsprings.’ Immaculate is He! Rather they are [His] honoured servants	c. 624 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
27	لَا يَسْبِقُونَهُ بِ ٱلْقَوْلِ وَهُم بِأَمْرِهِ يَعْمَلُونَ	They speak not before He speaks, and they act (in all things) by His Command	They speak not until He hath spoken, and they act by His command	They speak not before He speaks, and according to his command they act	They do not venture to speak ahead of Him, and they act by His command	c. 624 CE No direct report
28	يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ٱرْتَضَىٰ وَهُم مِّنْ خَشْيَتِهِ مُشْفِقُونَ	He knows what is before them, and what is behind them, and they offer no intercession except for those who are acceptable, and they stand in awe and reverence of His (Glory)	He knoweth what is before them and what is behind them, and they cannot intercede except for him whom He accepteth, and they quake for awe of Him	He knows what is before them and what is behind them, and they intercede not except for him whom He approves, and for fear of Him they tremble	He knows that which is before them and that which is behind them, and they do not intercede except for someone He approves of, and they are apprehensive for the fear of Him	c. 624 CE No direct report
29		If any of them should say, "I am a god besides Him", such a one We should reward with Hell: thus do We reward those who do wrong	And one of them who should say: Lo! I am a god beside Him, that one We should repay with hell. Thus We Repay wrong-doers	And whoever of them should say, I am a god besides Him, such a one We recompense with hell. Thus We reward the unjust	Should any of them say, ‘I am a god besides Him,’ We will requite him with hell. Thus do We requite the wrongdoers	c. 624 CE No direct report
30	أَوَلَمْ يَرَ ٱلَّذِينَ كَفَرُوٓا أَنَّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَٰهُمَا وَجَعَلْنَا مِنَ ٱلْمَآءِ كُلَّ شَىْءٍ حَىٍّ أَفَلَا يُؤْمِنُونَ	Do not the Unbelievers see that the heavens and the earth were joined together (as one unit of creation), before we clove them asunder? We made from water every living thing. Will they not then believe	Have not those who disbelieve known that the heavens and the earth were of one piece, then We parted them, and we made every living thing of water? Will	Do not those who disbelieve see that the heavens and the earth were closed up, so We rent them. And We made from water everything living. Will they not then believe	Have the faithless not regarded that the heavens and the earth were interwoven and We unravelled them, and We made every living thing out of water? Will they not then have faith	c. 624 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			they not then believe			
31	وَجَعَلْنَا فِى ٱلْأَرْضِ رَوَٰسِىَ أَن تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَا ا سُبُ ا لَّعَلَّهُمْ يَهْتَدُونَ	And We have set on the earth mountains standing firm, lest it should shake with them, and We have made therein broad highways (between mountains) for them to pass through: that they may receive Guidance	And We have placed in the earth firm hills lest it quake with them, and We have placed therein ravines as roads that haply they may find their way	And We made firm mountains in the earth lest it be convulsed with them, and We made in it wide ways that they might follow a right direction	We set firm mountains in the earth lest it should shake with them, and We made broad ways in them so that they may be guided [to their destinations]	c. 624 CE No direct report
32	وَجَعَلْنَا لسَّمَآءَ سَقْ ا مَّحْفُو ا وَهُمْ عَنْ ءَايَٰتِهَا مُعْرِضُونَ	And We have made the heavens as a canopy well guarded: yet do they turn away from the Signs which these things (point to)	And we have made the sky a roof withheld (from them). Yet they turn away from its portents	And We have made the heaven a guarded canopy; yet they turn away from its signs	We made the sky a preserved roof and yet they are disregardful of its signs	c. 624 CE No direct report
33	وَهُوَ لَّذِى خَلَقَ لَّيْلَ وَ لنَّهَارَ وَ لشَّمْسَ وَ لْقَمَرَ كُ فِى فَلَ يَسْبَحُونَ	It is He Who created the Night and the Day, and the sun and the moon: all (the celestial bodies) swim along, each in its rounded course	And He it is Who created the night and the day, and the sun and the moon. They float, each in an orbit	And He it is Who created the night and the day and the sun and the moon. All float in orbits	It is He who created the night and the day, the sun and the moon, each swimming in an orbit	c. 624 CE No direct report
34		We granted not to any man before thee permanent life (here): if then thou shouldst die, would they live permanently	We appointed immortality for no mortal before thee. What! if thou diest, can they be immortal	And We granted abiding for ever to no mortal before thee. If thou diest, will they abide	We did not give immortality to any human before you. If you are fated to die, will they live on forever	c. 624 CE No direct report
35	كُلُّ نَفْ ذَآئِقَةُ لْمَوْتِ وَنَبْلُوكُم بِ لشَّرِّ وَ لْخَيْرِ فِتْنَ وَإِلَيْنَا تُرْجَعُونَ	Every soul shall have a taste of death: and We test you by evil and by good by way of	Every soul must taste of death, and We try you with evil and with	Every soul must taste of death. And We test you by evil and good by	Every soul shall taste death, and We will test you with good and ill by way of test, and to Us you will be brought back	c. 624 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		trial. to Us must ye return	good, for ordeal. And unto Us ye will be returned	way of trial. And to Us you are returned		
36	وَإِذَا رَءَاكَ ٱلَّذِينَ كَفَرُوٓا إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَٰذَا ٱلَّذِى يَذْكُرُ ءَالِهَتَكُمْ وَهُم بِذِكْرِ ٱلرَّحْمَٰنِ هُمْ كَٰفِرُونَ	When the Unbelievers see thee, they treat thee not except with ridicule. "Is this," (they say), "the one who talks of your gods?" and they blaspheme at the mention of (God) Most Gracious	And when those who disbelieve behold thee, they but choose thee out for mockery, (saying): Is this he who maketh mention of your gods? And they would deny all mention of the Beneficent	And when those who disbelieve see thee, they treat thee not but with mockery: Is this he who speaks of your gods? And they deny when the Beneficent God is mentioned	Whenever the faithless see you they only take you in derision: ‘Is this the one who speaks ill of your gods?’ And they defy the remembrance of the All-beneficent	c. 624 CE No direct report
37	خُلِقَ ٱلْإِنسَٰنُ مِنْ عَجَلٍ سَأُرِيكُمْ ءَايَٰتِى فَلَا تَسْتَعْجِلُونِ	Man is a creature of haste: soon (enough) will I show you My Signs; then ye will not ask Me to hasten them	Man is made of haste. I shall show you My portents, but ask Me not to hasten	Man is created of haste. Soon will I show you My signs, so ask Me not to hasten them	Man is a creature of haste. Soon I will show you My signs. So do not ask Me to hasten	c. 624 CE No direct report
38	وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ	They say: "When will this promise come to pass, if ye are telling the truth? "	And they say: When will this promise (be fulfilled), if ye are truthful	And they say: When will this threat come to pass, if you are truthful	And they say, ‘When will this promise be fulfilled, should you be truthful?’	c. 624 CE No direct report
39	لَوْ يَعْلَمُ ٱلَّذِينَ كَفَرُوا۟ حِينَ لَا يَكُفُّونَ عَن وُجُوهِهِمُ ٱلنَّارَ وَلَا عَن ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ	If only the Unbelievers knew (the time) when they will not be able to ward off the fire from their faces, nor yet from their backs, and (when) no help can reach them	If those who disbelieved but knew the time when they will not be able to drive off the fire from their faces and from their	If those who disbelieve but knew the time when they will not be able to ward off the fire from their faces, nor from their backs, and	If only the faithless knew of the time when they will not be able to keep the Fire off their faces and their backs, nor will they be helped	c. 624 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			backs, and they will not be helped	they will not be helped		
40	بَلْ تَأْتِيهِم بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ	Nay, it may come to them all of a sudden and confound them: no power will they have then to avert it, nor will they (then) get respite	Nay, but it will come upon them unawares so that it will stupefy them, and they will be unable to repel it, neither will they be reprieved	Nay, it will come to them all of a sudden and confound them, so they will not have the power to avert it, nor will they be respited	Rather it will overtake them suddenly, dumbfounding them. So neither will they be able to avert it, nor will they be granted any respite	c. 624 CE No direct report
41	وَلَقَدِ سْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِ لَّذِينَ سَخِرُو مِنْهُم مَّا كَانُو بِهِ يَسْتَهْزِءُونَ	Mocked were (many) apostle before thee; But their scoffers were hemmed in by the thing that they mocked	Messengers before thee, indeed, were mocked, but that whereat they mocked surrounded those who scoffed at them	And messengers before thee were indeed mocked, so there befell those of them who scoffed, that whereat they scoffed	Apostles were certainly derided before you; but those who ridiculed them were besieged by what they had been deriding	c. 624 CE No direct report
42	قُلْ مَن يَكْلَؤُكُم بِ لَّيْلِ وَ لنَّهَارِ مِنَ لرَّحْمَٰنِ بَلْ هُمْ عَن ذِكْرِ رَبِّهِم مُّعْرِضُونَ	Say: "Who can keep you safe by night and by day from (the Wrath of) (God) Most Gracious?" Yet they turn away from the mention of their Lord	Say: Who guardeth you in the night or in the day from the Beneficent? Nay, but they turn away from mention of their Lord	Say: Who guards you by night and by day from the Beneficent? Nay, they turn away at the mention of their Lord	Say, ‘Who can guard you, day and night, from [the punishment of] the All-beneficent?’ Rather they are disregardful of their Lord’s remembrance	c. 624 CE No direct report
43	أَمْ لَهُمْ ءَالِهَةٌ تَمْنَعُهُم مِّن دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَا هُم مِّنَّا يُصْحَبُونَ	Or have they gods that can guard them from Us? They have no power to aid themselves, nor can they be defended from Us	Or have they gods who can shield them from Us? They cannot help themselves nor can they be defended from Us	Or, have they gods who can defend them against Us? They cannot help themselves, nor can they be defended from Us	Do they have gods besides Us to defend them? Neither can they help themselves, nor can they provide them with an escort against Us	c. 624 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
44		Nay, We gave the good things of this life to these men and their fathers until the period grew long for them; See they not that We gradually reduce the land (in their control) from its outlying borders? Is it then they who will win	Nay, but We gave these and their fathers ease until life grew long for them. See they not how we aim to the land, reducing it of its outlying parts? Can they then be the victors	Nay, We gave provision to these and their fathers, until life was prolonged to them. See they not then that We are visiting the land, curtailing it of its sides? Can they then prevail	Rather We have provided for them and their fathers until they lived on for long years. Do they not see how We visit the land diminishing it at its edges? Are they the ones who will prevail	c. 624 CE No direct report
45	قُلْ إِنَّمَآ أُنذِرُكُم بِ لْوَحْيِ وَلَا يَسْمَعُ لصُّمُّ لدُّعَآءَ إِذَا مَا يُنذَرُونَ	Say, "I do but warn you according to revelation": But the deaf will not hear the call, (even) when they are warned	Say (O Muhammad, unto mankind): I warn you only by the Inspiration. But the deaf hear not the call when they are warned	Say: I warn you only by revelation; and the deaf hear not the call when they are warned	Say, ‘I indeed warn you by the means of revelation.’ But the deaf do not hear the call when they are warned	c. 624 CE No direct report
46	وَلَئِن مَّسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يُوَيْلَنَآ إِنَّا كُنَّا ظَٰلِمِينَ	If but a breath of the Wrath of thy Lord do touch them, they will then say, "Woe to us! we did wrong indeed!"	And if a breath of thy Lord's punishment were to touch them, they assuredly would say: Alas for us! Lo! we were wrong-doers	And if a blast of the chastisement of thy Lord were to touch them, they would say: O woe to us! Surely we were unjust	Should a whiff of your Lord’s punishment touch them, they will surely say, ‘Woe to us! We have indeed been wrongdoers!’	c. 624 CE No direct report
47	وَنَضَعُ لْمَوَٰزِينَ لْقِسْطَ لِيَوْمِ لْقِيَٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْـًٔا وَإِن كَانَ مِثْقَالَ	We shall set up scales of justice for the Day of Judgment, so that not a soul will be dealt with unjustly	And We set a just balance for the Day of Resurrection so that no soul is	And We will set up a just balance on the day of Resurrection, so that no soul	We shall set up the scales of justice on the Day of Resurrection, and no soul will be wronged in the least. Even if it be the weight of a mustard seed We shall produce it and We suffice as reckoners	c. 624 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَىٰ بِنَا حَٰسِبِينَ	in the least, and if there be (no more than) the weight of a mustard seed, We will bring it (to account): and enough are We to take accoun t	wronged in aught. Though it be of the weight of a grain of mustard seed, We bring it. And We suffice for reckoners	will be wronged in the least. And if there be the weight of a grain of mustard see, We will bring it. And sufficient are We to take account		
48	وَلَقَدْ ءَاتَيْنَا مُوسَىٰ وَهَٰرُونَ ٱلْفُرْقَانَ وَضِيَآءً وَذِكْرًا لِّلْمُتَّقِينَ	In the past We granted to Moses and Aaron the criterion (for judgment), and a Light and a Message for those who would do right,	And We verily gave Moses and Aaron the Criterion (of right and wrong) and a light and a Reminder for those who keep from evil	And certainly We gave Moses and Aaron the criterion and a light and a reminder for those who keep from evil	Certainly We gave Moses and Aaron the Criterion, a light and reminder for the Godwary	c. 624 CE No direct report
49	ٱلَّذِينَ يَخْشَوْنَ رَبَّهُم بِٱلْغَيْبِ وَهُم مِّنَ ٱلسَّاعَةِ مُشْفِقُونَ	Those who fear their Lord in their most secret thoughts, and who hold the Hour (of Judgment) in awe	Those who fear their Lord in secret and who dread the Hour (of doom)	Who fear their Lord in secret and they are fearful of the Hour	Those who fear their Lord in secret, and who are apprehensive of the Hour	c. 624 CE No direct report
50	وَهَٰذَا ذِكْرٌ مُّبَارَكٌ أَنزَلْنَٰهُ أَفَأَنتُمْ لَهُۥ مُنكِرُونَ	And this is a blessed Message which We have sent down: will ye then reject it	This is a blessed Reminder that we have revealed: Will ye then reject it	And this is a blessed Reminder, which We have revealed. Will you then deny it	This is a blessed reminder which We have sent down. Will you then deny it	c. 624 CE No direct report
51	وَلَقَدْ ءَاتَيْنَآ إِبْرَٰهِيمَ رُشْدَهُۥ مِن قَبْلُ وَكُنَّا بِهِۦ عَٰلِمِينَ	We bestowed aforetime on Abraham his rectitude of conduct, and well were We acquainted with him	And We verily gave Abraham of old his proper course, and We were Aware of him	And certainly We gave Abraham his rectitude before, and We knew him well	Certainly We had given Abraham his rectitude before, and We knew hi	c. 624 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
52	إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَٰذِهِ التَّمَاثِيلُ الَّتِي أَنتُمْ لَهَا عَاكِفُونَ	Behold! he said to his father and his people, "What are these images, to which ye are (so assiduously) devoted?"	When he said unto his father and his folk: What are these images unto which ye pay devotion	When he said to his sire and his people: What are these images to whose worship you cleave	when he said to his father and his people, ‘What are these images to which you keep on clinging?’	c. 624 CE No direct report
53	قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ	They said, "We found our fathers worshipping them."	They said: We found our fathers worshippers of them	They said: We found our fathers worshipping them	They said, ‘We found our fathers worshipping them.’	c. 624 CE No direct report
54	قَالَ لَقَدْ كُنتُمْ أَنتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ	He said, "Indeed ye have been in manifest error - ye and your fathers."	He said: Verily ye and your fathers were in plain error	He said: Certainly you have been, you and your fathers, in manifest error	He said, ‘Certainly you and your fathers have been in manifest error.’	c. 624 CE No direct report
55		They said, "Have you brought us the Truth, or are you one of those who jest?"	They said: Bringest thou unto us the truth, or art thou some jester	They said: Hast thou brought us the truth, or art thou of the jesters	They said, ‘Are you telling the truth, or are you [just] kidding? ’	c. 624 CE No direct report
56		He said, "Nay, your Lord is the Lord of the heavens and the earth, He Who created them (from nothing): and I am a witness to this (Truth)	He said: Nay, but your Lord is the Lord of the heavens and the earth, Who created them; and I am of those who testify unto that	He said: Nay, your Lord is the Lord of the heavens and the earth, Who created them; and I am of those who bear witness to this	He said, ‘Rather your Lord is the Lord of the heavens and the earth, who originated them, and I am a witness to this	c. 624 CE No direct report
57	وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُم بَعْدَ أَن تُوَلُّوا مُدْبِرِينَ	"And by God, I have a plan for your idols - after ye go away and turn your backs".	And, by Allah, I shall circumvent your idols after ye have gone away and turned your backs	And, by Allah! I will certainly plan against your idols after you go away, turning your backs	By Allah, I will devise a stratagem against your idols after you have gone away.’	c. 624 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
58	فَجَعَلَهُمْ جُذٰذًا إِلَّا كَبِيرًا لَّهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ	So he broke them to pieces, (all) but the biggest of them, that they might turn (and address themselves) to it	Then he reduced them to fragments, all save the chief of them, that haply they might have recourse to it	So he broke them into pieces, except the chief of them, that haply they might return to it	So he broke them into pieces, —all except the biggest of them— so that they might come back to it	c. 624 CE No direct report
59		They said, "Who has done this to our gods? He must indeed be some man of impiety!"	They said: Who hath done this to our gods? Surely it must be some evil-doer	They said: Who has done this to our gods? Surely he is one of the unjust	They said, ‘Whoever has done this to Our gods?! He is indeed a wrongdoer!’	c. 624 CE No direct report
60	قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرٰهِيمُ	They said, "We heard a youth talk of them: He is called Abraham."	They said: We heard a youth make mention of them, who is called Abraham	They said: We heard a youth, who is called Abraham, speak of them	They said, ‘We heard a young man speaking ill of them. He is called ‘Abraham.’’	c. 624 CE No direct report
61	قَالُوا فَأْتُوا بِهِ عَلَىٰٓ أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ	They said, "Then bring him before the eyes of the people, that they may bear witness."	They said: Then bring him (hither) before the people's eyes that they may testify	They said: Then bring him before the people’s eyes, perhaps they may bear witness	They said, ‘Bring him before the people’s eyes so that they may bear witness [against him].&rsquo	c. 624 CE No direct report
62	قَالُوٓا ءَأَنتَ فَعَلْتَ هٰذَا بِـَٔالِهَتِنَا يٰٓإِبْرٰهِيمُ	They said, "Art thou the one that did this with our gods, O Abraham?"	They said: Is it thou who hast done this to our gods, O Abraham	They said: Hast thou done this to our gods, O Abraham	They said, ‘Was it you who did this to our gods, O Abraham?’	c. 624 CE No direct report
63	قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هٰذَا فَسْـَٔلُوهُمْ إِن كَانُوا يَنطِقُونَ	He said: "Nay, this was done by - this is their biggest one! ask them, if they can speak intelligently!"	He said: But this, their chief hath done it. So question them, if they can speak	He said: Surely (someone) has done it. The chief of them is this; so ask them, if they can speak	He said, ‘Rather it was this biggest of them who did it! Ask them, if they can speak.’	c. 624 CE No direct report
64		So they turned to themselves and said, "Surely	Then gathered they apart and said: Lo! ye	Then they turned to themselves and said: Surely	Thereat they came to themselves and said [to one another], ‘Indeed it is you who are the wrongdoers!’	c. 624 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		ye are the ones in the wrong!"	yourselves are the wrong-doers	you yourselves are wrongdoers		direct report
65	ثُمَّ نُكِسُو عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَٰؤُلَآءِ يَنطِقُونَ	Then were they confounded with shame: (they said), "Thou knowest full well that these (idols) do not speak!"	And they were utterly confounded, and they said: Well thou knowest that these speak not	Then they were made to hang down their heads: Thou knowest indeed that they speak not	Then they hung their heads. [They said], ‘You certainly know that they cannot speak.’	c. 624 CE No direct report
66	قَالَ أَفَتَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكُمْ شَيْـًٔا وَلَا يَضُرُّكُمْ	(Abraham) said, "Do ye then worship, besides God, things that can neither be of any good to you nor do you harm	He said: Worship ye then instead of Allah that which cannot profit you at all, nor harm you	He said: Serve you then besides Allah what does you no good, nor harms you	He said, ‘Do you then worship, besides Allah, that which cannot cause you any benefit or harm	c. 624 CE No direct report
67	أُفٍّ لَّكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ أَفَلَا تَعْقِلُونَ	"Fie upon you, and upon the things that ye worship besides God! Have ye no sense?".	Fie on you and all that ye worship instead of Allah! Have ye then no sense	Fie on you and on what you serve besides Allah! Have you no sense	Fie on you and what you worship besides Allah! Do you not apply reason?’	c. 624 CE No direct report
68	قَالُوا۟ حَرِّقُوهُ وَ نصُرُوٓا۟ ءَالِهَتَكُمْ إِن كُنتُمْ فَٰعِلِينَ	They said, "Burn him and protect your gods, If ye do (anything at all)!"	They cried: Burn him and stand by your gods, if ye will be doing	They said: Burn him, and help your gods, if you are going to do (anything)	They said, ‘Burn him, and help your gods, if you are to do anything!’	c. 624 CE No direct report
69	قُلْنَا يَٰنَارُ كُونِى بَرْدًا وَسَلَٰمًا عَلَىٰٓ إِبْرَٰهِيمَ	We said, "O Fire! be thou cool, and (a means of) safety for Abraham!"	We said: O fire, be coolness and peace for Abraham	We said: O fire, be coolness and peace for Abraham	We said, ‘O fire! Be cool and safe for Abraham!’	c. 624 CE No direct report
70		Then they sought a stratagem against him: but We made them the ones that lost most	And they wished to set a snare for him, but We made them the greater losers	And they intended a plan against him, but We made them the greater losers	They sought to outmaneuver him, but We made them the biggest losers	c. 624 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
71	وَنَجَّيْنَٰهُ وَلُوطًا إِلَى ٱلْأَرْضِ ٱلَّتِى بَٰرَكْنَا فِيهَا لِلْعَٰلَمِينَ	But We delivered him and (his nephew) Lut (and directed them) to the land which We have blessed for the nations	And We rescued him and Lot (and brought them) to the land which We have blessed for (all) peoples	And We delivered him and Lot (directing them) to the land which We had blessed for the nations	We delivered him and Lot toward the land which We have blessed for all nations	c. 624 CE No direct report
72	وَوَهَبْنَا لَهُ إِسْحَٰقَ وَيَعْقُوبَ نَافِلَةً وَكُلًّا جَعَلْنَا صَٰلِحِينَ	And We bestowed on him Isaac and, as an additional gift, (a grandson), Jacob, and We made righteous men of every one (of them)	And We bestowed upon him Isaac, and Jacob as a grandson. Each of them We made righteous	And We gave them Isaac; and Jacob, a son’s son. And We made (them) all good	And We gave him Isaac, and Jacob as well for a grandson, and each of them We made righteous	c. 624 CE No direct report
73	وَجَعَلْنَٰهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَآ إِلَيْهِمْ فِعْلَ ٱلْخَيْرَٰتِ وَإِقَامَ ٱلصَّلَوٰةِ وَإِيتَآءَ ٱلزَّكَوٰةِ وَكَانُوا۟ لَنَا عَٰبِدِينَ	And We made them leaders, guiding (men) by Our Command, and We sent them inspiration to do good deeds, to establish regular prayers, and to practise regular charity; and they constantly served Us (and Us only)	And We made them chiefs who guide by Our command, and We inspired in them the doing of good deeds and the right establishment of worship and the giving of alms, and they were worshippers of Us (alone)	And We made them leaders who guided (people) by Our command, and We revealed to them the doing of good and the keeping up of prayer and the giving of alms, and Us (alone) they served	We made them imams, guiding by Our command, and We revealed to them the performance of good deeds, the maintenance of prayers, and the giving of zaka t, and they used to worship Us	c. 624 CE No direct report
74	وَلُوطًا ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَٰهُ مِنَ ٱلْقَرْيَةِ ٱلَّتِى كَانَت تَّعْمَلُ ٱلْخَبَٰٓئِثَ إِنَّهُمْ كَانُوا۟ قَوْمَ سَوْءٍ فَٰسِقِينَ	And to Lut, too, We gave Judgment and Knowledge, and We saved him from the town which practised abominations: truly they were a people given to Evil, a rebellious people	And unto Lot we gave judgment and knowledge, and We delivered him from the community that did abominations.	And to Lot We gave wisdom and knowledge, and We delivered him from the town which wrought abomination. Surely they were an evil	We gave judgement and knowledge to Lot, and We delivered him from the town which used to commit vicious acts. Indeed they were an evil and profligate lot	c. 624 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			Lo! they were folk of evil, lewd	people, transgressors		
75		And We admitted him to Our Mercy: for he was one of the Righteous	And We brought him in unto Our mercy. Lo! he was of the righteous	And We admitted him to Our mercy; surely he was of the righteous	And We admitted him into Our mercy. Indeed he was one of the righteous	c. 624 CE No direct report
76		(Remember) Noah, when he cried (to Us) aforetime: We listened to his (prayer) and delivered him and his family from great distress	And Noah, when he cried of old, We heard his prayer and saved him and his household from the great affliction	And Noah, when he cried aforetime, so We answered him, and delivered him and his people from the great calamity	And before that Noah, when he called out, We responded to him and delivered him and his family from the great agony	c. 624 CE No direct report
77	وَنَصَرْنَٰهُ مِنَ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُو بِـَٔايَٰتِنَآ إِنَّهُمْ كَانُو قَوْمَ سَوْ فَأَغْرَقْنَٰهُمْ أَجْمَعِينَ	We helped him against people who rejected Our Signs: truly they were a people given to Evil: so We drowned them (in the Flood) all together	And delivered him from the people who denied Our revelations. Lo! they were folk of evil, therefor did We drown them all	And We helped him against the people who rejected Our messages. Surely they were an evil people, so We drowned them all	And We helped him against the people who denied Our signs. They were indeed an evil lot; so We drowned them all	c. 624 CE No direct report
78	وَدَاوُۥ دَ وَسُلَيْمَٰنَ إِذْ يَحْكُمَانِ فِى ٱلْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ ٱلْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَٰهِدِينَ	And remember David and Solomon, when they gave judgment in the matter of the field into which the sheep of certain people had strayed by night: We did witness their judgment	And David and Solomon, when they gave judgment concerning the field, when people's sheep had strayed and browsed therein by night; and We were witnesses to	And David and Solomon, when they gave judgment concerning the field, when the people’s sheep strayed therein by night, and We were bearers of witness to their judgment	And David and Solomon when they gave judgement concerning the tillage when the sheep of some people strayed into it by night, and We were witness to their judgement	c. 624 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			their judgment			
79	فَفَهَّمْنٰهَا سُلَيْمٰنَ وَكُلًّا ءَاتَيْنَا حُكْ ا وَعِلْ ا وَسَخَّرْنَا مَعَ دَاوُ دَ لْجِبَالَ يُسَبِّحْنَ وَ لطَّيْرَ وَكُنَّا ۬فٰعِلِينَ	To Solomon We inspired the (right) understanding of the matter: to each (of them) We gave Judgment and Knowledge; it was Our power that made the hills and the birds celebrate Our praises, with David: it was We Who did (all these things)	And We made Solomon to understand (the case); and unto each of them We gave judgment and knowledge. And we subdued the hills and the birds to hymn (His) praise along with David. We were the doers (thereof)	So We made Solomon to understand it. And to each (of them) We gave wisdom and knowledge. And We made the mountains, declaring (Our) glory, and the birds, subservient to David. And We were the Doers	We gave its understanding to Solomon, and to each We gave judgement and knowledge. And We disposed the mountains and the birds to glorify [Us] with David, and We have been the doer [of such things]	c. 624 CE No direct report
80	وَعَلَّمْنٰهُ صَنْعَةَ لَبُو لَّكُمْ لِتُحْصِنَكُم مِّ بَأْسِكُمْ فَهَلْ أَنتُمْ شٰكِرُونَ	It was We Who taught him the making of coats of mail for your benefit, to guard you from each other's violence: will ye then be grateful	And We taught him the art of making garments (of mail) to protect you in your daring. Are ye then thankful	And We taught him the making of coats of mail for you, to protect you in your wars; will you then be grateful	We taught him the making of coats of mail for you, to protect you from your [own] violence. Will you then be grateful	c. 624 CE No direct report
81	وَلِسُلَيْمٰنَ لرِّيحَ عَاصِفَ تَّجْرِى بِأَمْرِهِ إِلَى لْأَرْضِ لَّتِى بٰرَكْنَا فِيهَا وَكُنَّا بِكُلِّ شَىْءٍ عٰلِمِينَ	(It was Our power that made) the violent (unruly) wind flow (tamely) for Solomon, to his order, to the land which We had blessed: for We do know all things	And unto Solomon (We subdued) the wind in its raging. It set by his command toward the land which We had blessed. And of everything We are Aware	And to Solomon (We subdued) the wind blowing violent, pursuing its course by His command to the land which We had blessed, and We are ever Knower of all things	And for Solomon [We disposed] the tempestuous wind which blew by his command toward the land which We have blessed, and We have knowledge of all things	c. 624 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
82	وَمِنَ لشَّيَٰطِينِ مَن يَغُوصُونَ لَهُۥ وَيَعْمَلُونَ عَمَلًا دُونَ ذَٰلِكَ وَكُنَّا لَهُمْ حَٰفِظِينَ	And of the evil ones, were some who dived for him, and did other work besides; and it was We Who guarded them	And of the evil ones (subdued We unto him) some who dived (for pearls) for him and did other work, and We were warders unto them	And of the devils there were those who dived for him and did other work besides that; and We kept guard over them	Among the devils were some who dived for him and performed tasks other than that, and We were watchful over them	c. 624 CE No direct report
83		And (remember) Job, when He cried to his Lord, "Truly distress has seized me, but Thou art the Most Merciful of those that are merciful."	And Job, when he cried unto his Lord, (saying): Lo! adversity afflicteth me, and Thou art Most Merciful of all who show mercy	And Job, when he cried to his Lord; Distress has afflicted me! and Thou art the most Merciful of those who show mercy	And Job, when he called out to his Lord, ‘Indeed distress has befallen me, and You are the most merciful of the merciful.’	c. 624 CE No direct report
84	فَٱسْتَجَبْنَا لَهُۥ فَكَشَفْنَا مَا بِهِۦ مِن ضُرٍّ وَءَاتَيْنَٰهُ أَهْلَهُۥ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنْ عِندِنَا وَذِكْرَىٰ لِلْعَٰبِدِينَ	So We listened to him: We removed the distress that was on him, and We restored his people to him, and doubled their number,- as a Grace from Ourselves, and a thing for commemoration, for all who serve Us	Then We heard his prayer and removed that adversity from which he suffered, and We gave him his household (that he had lost) and the like thereof along with them, a mercy from Our store, and a remembrance for the worshippers	So We responded to him and removed the distress he had, and We gave him his people and the like of them with them: a mercy from Us and a reminder to the worshippers	So We answered his prayer and removed his distress, and We gave him [back] his family along with others like them, as a mercy from Us, and an admonition for the devout	c. 624 CE No direct report
85		And (remember) Isma'il, Idris, and Zul-kifl, all (men)	And (mention) Ishmael, and	And Ishmael and Idris and Dhu-l-Kifl; all	And Ishmael, Idris, and Dhul-Kifl —each of them was among the patient	c. 624 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		of constancy and patience	Idris, and Dhu'l-Kifl. All were of the steadfast	were of the patient ones		direct report
86		We admitted them to Our mercy: for they were of the righteous ones	And We brought them in unto Our mercy. Lo! they are among the righteous	And We admitted them to Our mercy; surely they were of the good ones	We admitted them into Our mercy. Indeed they were among the righteous	c. 624 CE No direct report
87		And remember Zun-nun, when he departed in wrath: He imagined that We had no power over him! But he cried through the deptHs of darkness, "There is no god but thou: glory to thee: I was indeed wrong!"	And (mention) Dhu'n-Nun, when he went off in anger and deemed that We had no power over him, but he cried out in the darkness, saying: There is no Allah save Thee. Be Thou Glorified! Lo! I have been a wrong-doer	And Dhu-l-Nun, when he went away in wrath, and he thought that We would not straiten him, so he called out among afflictions: There is no God but Thou, glory be to Thee! Surely I am of the sufferers of loss	And the Man of the Fish, when he left in a rage, thinking that We would not put him to hardship. Then he cried out in the darkness, ‘There is no god except You! You are immaculate! I have indeed been among the wrongdoers!’	c. 624 CE No direct report
88		So We listened to him: and delivered him from distress: and thus do We deliver those who have faith	Then we heard his prayer and saved him from the anguish. Thus we save believers	So We responded to him and delivered him from grief. And thus do We deliver the believers	So We answered his prayer and delivered him from the agony; and thus do We deliver the faithful	c. 624 CE No direct report
89		And (remember) Zakariya, when he cried to his Lord: "O my Lord! leave me not without offspring, though thou art the	And Zachariah, when he cried unto his Lord: My Lord! Leave me not childless,	And Zacharias, when he cried to his Lord: My Lord leave me not alone! and Thou art the	And Zechariah, when he cried out to his Lord, ‘My Lord! Do not leave me without an heir, and You are the best of inheritors.’	c. 624 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		best of inheritors."	though Thou art the Best of inheritors	Best of inheritors		
90	فَ سْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ إِنَّهُمْ كَانُو يُسَٰرِعُونَ فِى لْخَيْرَٰتِ وَيَدْعُونَنَا رَغَ ا وَرَهَ ا وَكَانُو لَنَا خَٰشِعِينَ	So We listened to him: and We granted him Yahya: We cured his wife's (Barrenness) for him. These (three) were ever quick in emulation in good works; they used to call on Us with love and reverence, and humble themselves before Us	Then We heard his prayer, and bestowed upon him John, and adjusted his wife (to bear a child) for him. Lo! they used to vie one with the other in good deeds, and they cried unto Us in longing and in fear, and were submissive unto Us	So We responded to him and gave him John and made his wife fit for him. Surely they used to vie, one with another, in good deeds and called upon Us, hoping and fearing; and they were humble before Us	So We answered his prayer, and gave him John, and remedied his wife[’s infertility] for him. Indeed they were active in [performing] good works, and they would supplicate Us with eagerness and awe and were humble before Us	c. 624 CE No direct report
91	وَ لَّتِىٓ أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِن رُّوحِنَا وَجَعَلْنَٰهَا وَ بْنَهَآ ءَايَةً لِّلْعَٰلَمِينَ	And (remember) her who guarded her chastity: We breathed into her of Our spirit, and We made her and her son a sign for all peoples	And she who was chaste, therefor We breathed into her (something) of Our Spirit and made her and her son a token for (all) peoples	And she who guarded her chastity, so We breathed into her of Our inspiration, and made her and her son a sign for the nations	And her who guarded her chastity, so We breathed into her Our spirit, and made her and her son a sign for all the nations	c. 624 CE No direct report
92	إِنَّ هَٰذِهِ أُمَّتُكُمْ أُمَّةً وَٰحِدَةً وَأَنَا۠ رَبُّكُمْ فَ عْبُدُونِ	Verily, this brotherhood of yours is a single brotherhood, and I am your Lord and Cherisher: therefore serve Me (and no other)	Lo! this, your religion, is one religion, and I am your Lord, so worship Me	Surely this your community is a single community, and I am your Lord, so serve Me	Indeed this community of yours is one community, and I am your Lord. So worship Me	c. 624 CE No direct report
93	وَتَقَطَّعُوٓ أَمْرَهُم بَيْنَهُمْ كُلٌّ إِلَيْنَا رَٰجِعُونَ	But (later generations) cut off their affair (of	And they have broken their religion	And they cut off their affair among them:	They have fragmented their religion among themselves. Everyone of them will return to Us	c. 624 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		unity), one from another: (yet) will they all return to Us	(into fragments) among them, (yet) all are returning unto Us	To Us will all return		direct report
94	فَمَن يَعْمَلْ مِنَ الصَّٰلِحَٰتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِۦ وَإِنَّا لَهُۥ كَٰتِبُونَ	Whoever works any act of righteousness and has faith,- His endeavour will not be rejected: We shall record it in his favour	Then whoso doeth some good works and is a believer, there will be no rejection of his effort. Lo! We record (it) for him	So whoever does good deeds and is a believer, there is no rejection of his effort, and We surely write (it) down for him	Whoever does righteous deeds, should he be faithful, his endeavour shall not go unappreciated, and We will indeed write it for him	c. 624 CE No direct report
95	وَحَرَٰمٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَٰهَآ أَنَّهُمْ لَا يَرْجِعُونَ	But there is a ban on any population which We have destroyed: that they shall not return	And there is a ban upon any community which We have destroyed: that they shall not return	And it is forbidden to a town which We destroy: they shall not return	It is forbidden for [the people of] any town that We have destroyed [to return to the world]: they shall not return	c. 624 CE No direct report
96	حَتَّىٰٓ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ	Until the Gog and Magog (people) are let through (their barrier), and they swiftly swarm from every hill	Until, when Gog and Magog are let loose, and they hasten out of every mound	Even when Gog and Magog are let loose and they sally forth from every elevated place	When Gog and Magog are let loose, and they race down from every slope	c. 624 CE No direct report
97	وَٱقْتَرَبَ ٱلْوَعْدُ ٱلْحَقُّ فَإِذَا هِىَ شَٰخِصَةٌ أَبْصَٰرُ ٱلَّذِينَ كَفَرُوا۟ يَٰوَيْلَنَا قَدْ كُنَّا فِى غَفْلَةٍ مِّنْ هَٰذَا بَلْ كُنَّا ظَٰلِمِينَ	Then will the true promise draw nigh (of fulfilment): then behold! the eyes of the Unbelievers will fixedly stare in horror: "Ah! Woe to us! we were indeed heedless of this; nay, we truly did wrong!"	And the True Promise draweth nigh; then behold them, staring wide (in terror), the eyes of those who disbelieve! (They say): Alas for us! We (lived) in forgetfulness of this. Ah,	And the True Promise draws nigh, then lo! the eyes of those who disbelieve will be fixedly open: O woe to us! Surely we were heedless of this; nay, we were unjust	and the true promise draws near [to its fulfillment], behold, the faithless will look on with a fixed gaze: ‘Woe to us! We have certainly been oblivious of this! Rather we have been wrongdoers!’	c. 624 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			but we were wrong-doers			
98	إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَٰرِدُونَ	Verily ye, (unbelievers), and the (false) gods that ye worship besides God, are (but) fuel for Hell! to it will ye (surely) come	Lo! ye (idolaters) and that which ye worship beside Allah are fuel of hell. Thereunto ye will come	Surely you and what you worship besides Allah are fuel of hell; to it you will come	Indeed you and what you worship besides Allah shall be fuel for hell, and you will come to i	c. 624 CE No direct report
99	لَوْ كَانَ هَٰٓؤُلَآءِ ءَالِهَةً مَّا وَرَدُوهَا وَكُلٌّ فِيهَا خَٰلِدُونَ	If these had been gods, they would not have got there! but each one will abide therein	If these had been gods they would not have come thither, but all will abide therein	Had these been gods, they would not have come to it. And all will abide therein	—had they been gods, they would not have come to it— and they will all remain in it [forever]	c. 624 CE No direct report
100	لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ	There, sobbing will be their lot, nor will they there hear (aught else)	Therein wailing is their portion, and therein they hear not	For them therein is groaning and therein they hear not	Their lot therein will be groaning, and they will not hear anything in it	c. 624 CE No direct report
101	إِنَّ ٱلَّذِينَ سَبَقَتْ لَهُم مِّنَّا ٱلْحُسْنَىٰٓ أُو۟لَٰٓئِكَ عَنْهَا مُبْعَدُونَ	Those for whom the good (record) from Us has gone before, will be removed far therefrom	Lo! those unto whom kindness hath gone forth before from Us, they will be far removed from thence	Those for whom the good has already gone forth from Us, they will be kept far off from it -	Indeed those to whom there has gone beforehand [the promise of] the best reward from Us will be kept away from it	c. 624 CE 1 note
102	لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِى مَا ٱشْتَهَتْ أَنفُسُهُمْ خَٰلِدُونَ	Not the slightest sound will they hear of Hell: what their souls desired, in that will they dwell	They will not hear the slightest sound thereof, while they abide in that which their souls desire	They will not hear the faintest sound of it and they will abide in that which their souls desire	They will not hear even its faint sound and they will remain [forever] in what their souls desire	c. 624 CE No direct report
103	لَا يَحْزُنُهُمُ ٱلْفَزَعُ ٱلْأَكْبَرُ وَتَتَلَقَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ هَٰذَا يَوْمُكُمُ ٱلَّذِى كُنتُمْ تُوعَدُونَ	The Great Terror will bring them no grief: but the angels will meet them (with mutual	The Supreme Horror will not grieve them, and the angels will	The great Terror will not grieve them, and the angels will meet them:	The Great Terror will not upset them, and the angels will receive them [saying]: ‘This is your day which you were promised.’	c. 624 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		greetings): "This is your Day,- (the Day) that ye were promised."	welcome them, (saying): This is your Day which ye were promised	This is your day which you were promised		
104	يَوْمَ نَطْوِى لسَّمَآءَ كَطَىِّ لسِّجِلِّ لِلْكُتُبِ كَمَا بَدَأْنَآ أَوَّلَ خَلْ نُّعِيدُهُ وَعْدًا عَلَيْنَآ إِنَّا كُنَّا فَٰعِلِينَ	The Day that We roll up the heavens like a scroll rolled up for books (completed),- even as We produced the first creation, so shall We produce a new one: a promise We have undertaken: truly shall We fulfil it	The Day when We shall roll up the heavens as a recorder rolleth up a written scroll. As We began the first creation, We shall repeat it. (It is) a promise (binding) upon Us. Lo! We are to perform it	The day when We roll up heaven like the rolling up of the scroll of writings. As We began the first creation, We shall reproduce it. A promise (binding) on Us. We shall bring it about	The day We shall roll up the sky, like the rolling of the scrolls for writings. We will bring it back as We began the first creation —a promise [binding] on Us. [That] indeed We will do	c. 624 CE No direct report
105		Before this We wrote in the Psalms, after the Message (given to Moses): My servants the righteous, shall inherit the earth."	And verily we have written in the Scripture, after the Reminder: My righteous slaves will inherit the earth	And certainly We wrote in the Book after the reminder that My righteous servants will inherit the land	Certainly We wrote in the Psalms, after the Torah: ‘Indeed My righteous servants shall inherit the earth.’	c. 624 CE No direct report
106	إِنَّ فِى هَٰذَا لَبَلَٰ ا لِّقَوْمٍ عَٰبِدِينَ	Verily in this (Qur'an) is a Message for people who would (truly) worship God	Lo! there is a plain statement for folk who are devout	Surely in this is a message for a people who serve (us)	There is indeed in this a proclamation for a devout people	c. 624 CE No direct report
107	وَمَآ أَرْسَلْنَٰكَ إِلَّا رَحْمَ لِّلْعَٰلَمِينَ	We sent thee not, but as a Mercy for all creatures	We sent thee not save as a mercy for the peoples	And We have not sent thee but as a mercy to the nations	We did not send you but as a mercy to all the nations	c. 624 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
108	قُلْ إِنَّمَا يُوحَىٰٓ إِلَىَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ فَهَلْ أَنتُم مُّسْلِمُونَ	Say: "What has come to me by inspiration is that your God is One God: will ye therefore bow to His Will (in Islam)? "	Say: It is only inspired in me that your Allah is One Allah. Will ye then surrender (unto Him)	Say: It is only revealed to me that your God is one God: will you then submit	Say, ‘It has been revealed to me that your God is the One God. So will you submit?’	c. 624 CE No direct report
109	فَإِن تَوَلَّوْ فَقُلْ ءَاذَنتُكُمْ عَلَىٰ سَوَآءٍ وَإِنْ أَدْرِىٓ أَقَرِيبٌ أَم بَعِيدٌ مَّا تُوعَدُونَ	But if they turn back, Say: "I have proclaimed the Message to you all alike and in truth; but I know not whether that which ye are promised is near or far	But if they are averse, then say: I have warned you all alike, although I know not whether nigh or far is that which ye are promised	But if they turn back, say: I have warned you in fairness, and I know not whether that which you are promised is near or far	But if they turn away, say, ‘I have proclaimed to you all alike, and I do not know whether what you have been promised is far or near	c. 624 CE No direct report
110	إِنَّهُۥ يَعْلَمُ ٱلْجَهْرَ مِنَ ٱلْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ	"It is He Who knows what is open in speech and what ye hide (in your hearts)	Lo! He knoweth that which is said openly, and that which ye conceal	Surely He knows what is spoken openly and He knows what you hide	Indeed He knows whatever is spoken aloud, and He knows whatever you conceal	c. 624 CE No direct report
111	وَإِنْ أَدْرِى لَعَلَّهُۥ فِتْنَةٌ لَّكُمْ وَمَتَٰعٌ إِلَىٰ حِينٍ	"I know not but that it may be a trial for you, and a grant of (worldly) livelihood (to you) for a time."	And I know not but that this may be a trial for you, and enjoyment for a while	And I know not if this may be a trial for you and a provision till a time	I do not know —maybe it is a trial for you and an enjoyment for a while.’	c. 624 CE No direct report
112	قَٰلَ رَبِّ ٱحْكُم بِٱلْحَقِّ وَرَبُّنَا ٱلرَّحْمَٰنُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ	Say: "O my Lord! judge Thou in truth!" "Our Lord Most Gracious is the One Whose assistance should be sought against the blasphemies ye utter!"	He saith: My Lord! Judge Thou with truth. Our Lord is the Beneficent, Whose help is to be implored against that which ye ascribe (unto Him)	He said: My Lord, judge Thou with truth. And Our Lord is the Beneficent, Whose help is sought against what you ascribe (to Him)	He said, ‘My Lord! Judge with justice.’ ‘Our Lord is the All-beneficent; [He is our] resort against what you allege.’	c. 624 CE No direct report

Direct context · Ayah 101 · c. 624 CE

Asbab al-Nuzul dataset · ungraded

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: آية لا يسألني الناس عنها، لا أدري أعرفوها فلم يسألوا عنها؟ أو جهلوها فلا يسألون عنها. قيل: وما هي؟ قال: لما نزلت { إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَٰرِدُونَ ٩٨ } [الأنبياء: ٩٨]. شق ذلك على قريش، فقالوا: يشتم آلهتنا؟ فجاء ابن الزبعري فقال: ما لكم؟ قالوا: يشتم آلهتنا. قال: فما قال؟ قالوا: قال: { إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَٰرِدُونَ ٩٨ }. قال: ادعوه لي. فلما دعي رسول الله قال: يا محمد هذا شيء لآلهتنا خاصة، أو لكل من عُبد من دون الله؟ قال: « لا، بل لكل من عُبد من دون الله ». فقال ابن الزبعري: خصمت ورب هذه البنية - يعني الكعبة -، ألست تزعم أن الملائكة عباد صالحون؟ وأن عيسى عبد صالح؟ وأن عزيراً عبد صالح؟ قال: « بلى »، قال: فهذه بنو مليح يعبدون الملائكة…

Islamic: Asbāb al-nuzūl on Qurʾān 21:101

APA: Asbāb al-nuzūl tradition (n.d.). (21:101).

23. Al-Mu'minun — The Believers المؤمنون

Revelation order #74 · c. 624 CE · Makkah · 118 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1		The believers must (eventually) win through,	Successful indeed are the believer	Successful indeed are the believers	Certainly, the faithful have attained salvatio	c. 624 CE No direct report
2	الَّذِينَ هُمْ فِى صَلَاتِهِمْ خَٰشِعُونَ	Those who humble themselves in their prayers	Who are humble in their prayers	Who are humble in their prayers	—those who are humble in their prayers	c. 624 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
3	وَ لَّذِينَ هُمْ عَنِ للَّغْوِ مُعْرِضُونَ	Who avoid vain talk	And who shun vain conversation	And who shun what is vain	who avoid vain talk	c. 624 CE No direct report
4	وَ لَّذِينَ هُمْ لِلزَّكَوٰةِ فَٰعِلُونَ	Who are active in deeds of charity	And who are payers of the poor-due	And who act for the sake of purity	who carry out their [duty of] zaka t	c. 624 CE No direct report
5	وَ لَّذِينَ هُمْ لِفُرُوجِهِمْ حَٰفِظُونَ	Who abstain from sex	And who guard their modesty	And who restrain their sexual passions -	who guard their private part	c. 624 CE No direct report
6	إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ	Except with those joined to them in the marriage bond, or (the captives) whom their right hands possess,- for (in their case) they are free from blame	Save from their wives or the (slaves) that their right hands possess, for then they are not blameworthy	Except in the presence of their mates or those whom their right hands possess, for such surely are not blameable	(except from their spouses or their slave women, for then they are not blameworthy	c. 624 CE No direct report
7		But those whose desires exceed those limits are transgressors;	But whoso craveth beyond that, such are transgressors	But whoever seeks to go beyond that, such are transgressors -	but whoever seeks [anything] beyond that —it is they who are transgressors	c. 624 CE No direct report
8	وَ لَّذِينَ هُمْ لِأَمَٰنَٰتِهِمْ وَعَهْدِهِمْ رَٰعُونَ	Those who faithfully observe their trusts and their covenants	And who are shepherds of their pledge and their covenant	And those who are keepers of their trusts and their covenant	and those who keep their trusts and covenants	c. 624 CE No direct report
9	وَ لَّذِينَ هُمْ عَلَىٰ صَلَوَٰتِهِمْ يُحَافِظُونَ	And who (strictly) guard their prayers;	And who pay heed to their prayers	And those who keep a guard on their prayers	and who are watchful of their prayers	c. 624 CE No direct report
10		These will be the heirs	These are the heir	These are the heirs	It is they who will be the inheritors	c. 624 CE No direct report
11	لَّذِينَ يَرِثُونَ لْفِرْدَوْسَ هُمْ فِيهَا خَٰلِدُونَ	Who will inherit Paradise: they will dwell therein (for ever)	Who will inherit paradise. There they will abide	Who inherit Paradise. Therein they will abide	who shall inherit paradise, and will remain in it [forever]	c. 624 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
12	وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ مِن سُلَٰلَةٍ مِّن طِينٍ	Man We did create from a quintessence (of clay)	Verily We created man from a product of wet earth	And certainly We create man of an extract of clay	Certainly We created man from an extract of clay	c. 624 CE No direct report
13	ثُمَّ جَعَلْنَٰهُ نُطْفَةً فِى قَرَارٍ مَّكِينٍ	Then We placed him as (a drop of) sperm in a place of rest, firmly fixed	Then placed him as a drop (of seed) in a safe lodging	Then We make him a small life-germ in a firm resting-place	Then We made him a drop of [seminal] fluid [lodged] in a secure abode	c. 624 CE No direct report
14		Then We made the sperm into a clot of congealed blood; then of that clot We made a (foetus) lump; then we made out of that lump bones and clothed the bones with flesh; then we developed out of it another creature. So blessed be God, the best t o create	Then fashioned We the drop a clot, then fashioned We the clot a little lump, then fashioned We the little lump bones, then clothed the bones with flesh, and then produced it as another creation. So blessed be Allah, the Best of creators	Then We make the life-germ a clot, then We make the clot a lump of flesh, then We make (in) the lump of flesh bones, then We clothe the bones with flesh, then We cause it to grow into another creation. So blessed be Allah, the Best of creators	Then We created the drop of fluid as a clinging mass. Then We created the clinging mass as a fleshy tissue. Then We created the fleshy tissue as bones. Then We clothed the bones with flesh. Then We produced him as [yet] another creature. So blessed is Allah, the best of creators	c. 624 CE No direct report
15	ثُمَّ إِنَّكُم بَعْدَ ذَٰلِكَ لَمَيِّتُونَ	After that, at length ye will di	Then lo! after that ye surely die	Then after that you certainly die	Then indeed you die after that	c. 624 CE No direct report
16	ثُمَّ إِنَّكُمْ يَوْمَ ٱلْقِيَٰمَةِ تُبْعَثُونَ	Again, on the Day of Judgment, will ye be raised up	Then lo! on the Day of Resurrection ye are raised (again)	Then on the day of Resurrection you will surely be raised up	Then you will indeed be raised up on the Day of Resurrection	c. 624 CE No direct report
17	وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَآئِقَ وَمَا كُنَّا عَنِ ٱلْخَلْقِ غَٰفِلِينَ	And We have made, above you, seven	And We have created above you	And indeed We have made above	Certainly We created above you the seven tiers and We	c. 624 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		tracts; and We are never unmindful of (our) Creation	seven paths, and We are never unmindful of creation	you seven ways -- and never are We heedless of creation	have not been oblivious of creation	No direct report
18	وَأَنزَلْنَا مِنَ السَّمَآءِ مَآءً بِقَدَرٍ فَأَسْكَنَّٰهُ فِى ٱلْأَرْضِ وَإِنَّا عَلَىٰ ذَهَابٍۭ بِهِۦ لَقَٰدِرُونَ	And We send down water from the sky according to (due) measure, and We cause it to soak in the soil; and We certainly are able to drain it off (with ease)	And we send down from the sky water in measure, and We give it lodging in the earth, and lo! We are Able to withdraw it	And We send down water from the cloud according to a measure, then We cause it to settle in the earth, and We are indeed able to carry it away	We sent down water from the sky in a measured manner, and We lodged it within the ground, and We are indeed able to take it away	c. 624 CE No direct report
19	فَأَنشَأْنَا لَكُم بِهِۦ جَنَّٰتٍ مِّن نَّخِيلٍ وَأَعْنَٰبٍ لَّكُمْ فِيهَا فَوَٰكِهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ	With it We grow for you gardens of date-palms and vines: in them have ye abundant fruits: and of them ye eat (and have enjoyment),	Then We produce for you therewith gardens of date-palms and grapes, wherein is much fruit for you and whereof ye eat	Then We cause to grow thereby gardens of palm-trees and grapes for you. You have therein many fruits and of them you eat	Then with it We produced for you gardens of date palms and vines. There are abundant fruits in them for you, and you eat from them	c. 624 CE No direct report
20	وَشَجَرَةً تَخْرُجُ مِن طُورِ سَيْنَآءَ تَنۢبُتُ بِٱلدُّهْنِ وَصِبْغٍ لِّلْءَاكِلِينَ	Also a tree springing out of Mount Sinai, which produces oil, and relish for those who use it for food	And a tree that springeth forth from Mount Sinai that groweth oil and relish for the eaters	And a tree that grows out of Mount Sinai, which produces oil and relish for the eaters	And a tree that grows on Mount Sinai which produces oil and a seasoning for those who eat	c. 624 CE No direct report
21	وَإِنَّ لَكُمْ فِى ٱلْأَنْعَٰمِ لَعِبْرَةً نُّسْقِيكُم مِّمَّا فِى بُطُونِهَا وَلَكُمْ فِيهَا مَنَٰفِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ	And in cattle (too) ye have an instructive example: from within their bodies We produce (milk) for you to drink; there are, in them, (besides), numerous (other) benefits for you; and of their (meat) ye eat	And lo! in the cattle there is verily a lesson for you. We give you to drink of that which is in their bellies, and many uses have ye in them, and of them do ye eat	And surely there is a lesson for you in the cattle. We make you to drink of what is in their bellies, and you have in them many advantages and of them you eat	There is indeed a moral for you in the cattle: We give you to drink of that which is in their bellies, and you have many uses in them, and you eat some of them	c. 624 CE No direct report
22	وَعَلَيْهَا وَعَلَى ٱلْفُلْكِ تُحْمَلُونَ	An on them, as well as in slips, ye side	And on them and on the ship ye are carried	And on them and on the ships you are borne	and you are carried on them and on ships	c. 624 CE No direct report
23	وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦ فَقَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ أَفَلَا تَتَّقُونَ	(Further, We sent a long line of prophets for your instruction). We sent Noah to his people: He said, "O my people! worship God! Ye have	And We verily sent Noah unto his folk, and he said: O my people! Serve Allah. Ye have no other Allah save	And certainly We sent Noah to his people, so he said: O my people, serve Allah, you have no God other than	Certainly We sent Noah to his people, and he said, ‘O my people! Worship Allah! You have no other god besides Him. Will you not then be wary [of Him]?&rsquo	c. 624 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		no other god but Him. Will ye not fear (Him)? "	Him. Will ye not ward off (evil)	Him. Will you not guard against evil		
24		The chiefs of the Unbelievers among his people said: "He is no more than a man like yourselves: his wish is to assert his superiority over you: if God had wished (to send messengers), He could have sent down angels; never did we hear such a th ing (as he says), among our ancestors of old."	But the chieftains of his folk, who disbelieved, said: This is only a mortal like you who would make himself superior to you. Had Allah willed, He surely could have sent down angels. We heard not of this in the case of our fathers of old	But the chiefs of those who disbelieved from among his people said: He is nothing but a mortal like yourselves, who desires to have superiority over you. And if Allah had pleased, He could have sent down angels. We have not heard of this among our fathers of yore	But the elite of the faithless from among his people said, ‘This is just a human being like you, who seeks to dominate you. Had Allah wished, He would have sent down angels. We never heard of such a thing among our forefathers	c. 624 CE No direct report
25	إِنْ هُوَ إِلَّا رَجُ بِهِ جِنَّ فَتَرَبَّصُو بِهِ حَتَّىٰ حِي	(And some said): "He is only a man possessed: wait (and have patience) with him for a time."	He is only a man in whom is a madness, so watch him for a while	He is only a madman, so bear with him for a time	He is just a man possessed by madness. So bear with him for a while.’	c. 624 CE No direct report
26	قَالَ رَبِّ نصُرْنِى بِمَا كَذَّبُونِ	(Noah) said: "O my Lord! help me: for that they accuse me of falsehood!"	He said: My Lord! Help me because they deny me	He said: My Lord, help me against their calling me a liar	He said, ‘My Lord! Help me, as they impugn me.’	c. 624 CE No direct report
27	فَأَوْحَيْنَآ إِلَيْهِ أَنِ صْنَعِ لْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا فَإِذَا جَآءَ أَمْرُنَا وَفَارَ لتَّنُّورُ فَ سْلُكْ فِيهَا مِن كُ زَوْجَيْنِ ثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ لْقَوْلُ مِنْهُمْ وَلَا تُخٰطِبْنِى فِى لَّذِينَ ظَلَمُوَ إِنَّهُم مُّغْرَقُونَ	So We inspired him (with this message): "Construct the Ark within Our sight and under Our guidance: then when comes Our Command, and the fountains of the earth gush forth, take thou on board pairs of every species,	Then We inspired in him, saying: Make the ship under Our eyes and Our inspiration. Then, when Our command cometh and the oven gusheth water, introduce therein	So We revealed to him: Make the ark under Our eyes and according to Our revelation; then when our command comes, and water gushes forth from the valley, take into it of every kind a pair, two, and thy	So We revealed to him: ‘Build the ark before Our eyes and by Our revelation. When Our edict comes and the oven gushes [a stream of water], bring into it a pair of every kind [of animal], and your family, except those of them against whom the decree has	c. 624 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		male and female, and thy fam ily- except those of them against whom the Word has already gone forth: And address Me not in favour of the wrong-doers; for they shall be drowned (in the Flood)	of every (kind) two spouses, and thy household save him thereof against whom the Word hath already gone forth. And plead not with Me on behalf of those who have done wrong. Lo! they will be drowned	people, except those among them again whom the word has gone forth, and speak not to Me in respect of those who are unjust; surely they will be drowned	gone beforehand, and do not plead with Me for those who are wrongdoers: they shall indeed be drowned.’	
28		And when thou hast embarked on the Ark - thou and those with thee,- say: "Praise be to God, Who has saved us from the people who do wrong."	And when thou art on board the ship, thou and whoso is with thee, then say: Praise be to Allah Who hath saved us from the wrongdoing folk	Then when thou art firmly seated, thou and those with thee, in the ark, say: Praise be to Allah, Who delivered us from the unjust people	‘When you, and those who are with you, are settled in the ark, say, ‘‘All praise belongs to Allah, who has delivered us from the wrongdoing lot.’&rsquo	c. 624 CE No direct report
29		And say: "O my Lord! enable me to disembark with thy blessing: for Thou art the Best to enable (us) to disembark."	And say: My Lord! Cause me to land at a blessed landing-place, for Thou art Best of all who bring to land	And say: My Lord, cause me to land a blessed landing and Thou art the Best of those who bring to land	And say, ‘‘My Lord! Land me with a blessed landing, for You are the best of those who bring ashore.’’ ’	c. 624 CE No direct report
30	إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ وَإِن كُنَّا لَمُبْتَلِينَ	Verily in this there are Signs (for men to understand); (thus) do We try (men)	Lo! herein verily are portents, for lo! We are ever putting (mankind) to the test	Surely there are signs in this, and surely We are ever trying (men)	There are indeed signs in this; and indeed We have been testing	c. 624 CE No direct report
31	ثُمَّ أَنشَأْنَا مِ بَعْدِهِمْ قَرْنًا ءَاخَرِينَ	Then We raised after them another generation	Then, after them, We brought forth another generation	Then We raised after them another generation	Then after them We brought forth another generation	c. 624 CE No direct report
32	فَأَرْسَلْنَا فِيهِمْ رَسُو ا مِّنْهُمْ أَنِ عْبُدُو للَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ	And We sent to them an apostle from among themselves, (saying), "Worship God! ye have no other god	And we sent among them a messenger of their own, saying: Serve Allah, Ye have no other	So We sent among them a messenger from among them, saying: Serve Allah -- you have no God other than Him.	and We sent them an apostle from among themselves, saying, ‘Worship Allah! You have no other god besides Him. Will you not	c. 624 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		but Him. Will ye not fear (Him)?"	Allah save Him. Will ye not ward off (evil)	Will you not guard against evil	then be wary [of Him]?&rsquo	
33	وَقَالَ ٱلْمَلَأُ مِن قَوْمِهِ ٱلَّذِينَ كَفَرُو وَكَذَّبُو بِلِقَآءِ ٱلْءَاخِرَةِ وَأَتْرَفْنَٰهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا مَا هَٰذَآ إِلَّا بَشَ مِّثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ	And the chiefs of his people, who disbelieved and denied the Meeting in the Hereafter, and on whom We had bestowed the good things of this life, said: "He is no more than a man like yourselves: he eats of that of which ye eat, and drinks of wha t ye drink	And the chieftains of his folk, who disbelieved and denied the meeting of the Hereafter, and whom We had made soft in the life of the world, said: This is only a mortal like you, who eateth of that whereof ye eat and drinketh of that ye drink	And the chiefs of His people who disbelieved and called the meeting of the Hereafter a lie, and whom We had given plenty to enjoy in this world’s life, said: This is only a mortal like you, eating of that whereof you eat and drinking of what you drink	Said the elite of his people, who were faithless and who denied the encounter of the Hereafter and whom We had given affluence in the life of the world: ‘This is just a human being like you: he eats what you eat, and drinks what you drink	c. 624 CE No direct report
34	وَلَئِنْ أَطَعْتُم بَشَ ا مِّثْلَكُمْ إِنَّكُمْ إِ ا لَّخَٰسِرُونَ	"If ye obey a man like yourselves, behold, it is certain ye will be lost	If ye were to obey a mortal like yourselves, then, lo! ye surely would be losers	And if you obey a mortal like yourselves, then surely you are losers	If you obey a human being like yourselves, you will indeed be losers	c. 624 CE No direct report
35	أَيَعِدُكُمْ أَنَّكُمْ إِذَا مِتُّمْ وَكُنتُمْ تُرَا ا وَعِظَٰمًا أَنَّكُم مُّخْرَجُونَ	"Does he promise that when ye die and become dust and bones, ye shall be brought forth (again)	Doth he promise you that you, when ye are dead and have become dust and bones, will (again) be brought forth	Does he promise you that, when you are dead and become dust and bones, you will then be brought forth	Does he promise you that when you have died and become dust and bones you will indeed be raised [from the dead]	c. 624 CE No direct report
36	هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ	"Far, very far is that which ye are promised	Begone, begone, with that which ye are promised	Far, very far, is that which you are promised	Far-fetched, far-fetched is what you are promised	c. 624 CE No direct report
37	إِنْ هِىَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ	"There is nothing but our life in this world! We shall die and we live! But we shall never be raised up again	There is naught but our life of the world; we die and we live, and we shall not be raised (again)	There is naught but our life in this world: we die and we live and we shall not be raised again	There is nothing but the life of this world: we live and we die, and we shall not be resurrected	c. 624 CE No direct report
38	إِنْ هُوَ إِلَّا رَجُلٌ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِ ا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ	"He is only a man who invents a lie against God, but we are not the ones to believe in him!"	He is only a man who hath invented a lie about Allah. We are not going to put faith in him	He is naught but a man who has forged a lie against Allah, and we are not going to believe in him	He is just a man who has fabricated a lie against Allah, and we will not believe in him.’	c. 624 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
39	قَالَ رَبِّ نصُرْنِى بِمَا كَذَّبُونِ	(The prophet) said: "O my Lord! help me: for that they accuse me of falsehood."	He said: My Lord! Help me because they deny me	He said: My Lord, help me against their calling me a liar	He said, ‘My Lord! Help me, as they impugn me.’	c. 624 CE No direct report
40	قَالَ عَمَّا قَلِيلٍ لَّيُصْبِحُنَّ نٰدِمِينَ	(God) said: "In but a little while, they are sure to be sorry!"	He said: In a little while they surely will become repentant	He said: In a little while they will certainly be repenting	He said, ‘In a little while they will become regretful.’	c. 624 CE No direct report
41		Then the Blast overtook them with justice, and We made them as rubbish of dead leaves (floating on the stream of Time)! So away with the people who do wrong	So the (Awful) Cry overtook them rightfully, and We made them like as wreckage (that a torrent hurleth). A far removal for wrongdoing folk	So the punishment overtook them in justice, and We made them as rubbish; so away with the unjust people	So the Cry seized them justifiably and We turned them into a scum. So away with the wrongdoing lot	c. 624 CE No direct report
42	ثُمَّ أَنشَأْنَا مِ بَعْدِهِمْ قُرُونًا ءَاخَرِينَ	Then We raised after them other generations	Then after them We brought forth other generations	Then We raised after them other generations	Then after them We brought forth other generations	c. 624 CE No direct report
43	مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَـْٔخِرُونَ	No people can hasten their term, nor can they delay (it)	No nation can outstrip its term, nor yet postpone it	No people can hasten on their doom, nor can they postpone (it)	No nation can advance its time nor can it defer it	c. 624 CE No direct report
44	ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَا كُلَّ مَا جَآءَ أُمَّ رَّسُولُهَا كَذَّبُوهُ فَأَتْبَعْنَا بَعْضَهُم بَعْ ا وَجَعَلْنٰهُمْ أَحَادِيثَ فَبُعْ ا لِّقَوْ لَّا يُؤْمِنُونَ	Then sent We our apostles in succession: every time there came to a people their apostle, they accused him of falsehood: so We made them follow each other (in punishment): We made them as a tale (that is told): So away with a people that will not believe	Then We sent our messengers one after another. Whenever its messenger came unto a nation they denied him; so We caused them to follow one another (to disaster) and We made them bywords. A far removal for folk who believe not	Then We sent Our messengers one after another. Whenever its messenger came to a people, they called him a liar, so We made them follow one another and We made them stories. So away with a people who believe not	Then We sent Our apostles successively. Whenever there came to a nation its apostle, they impugned him, so We made them follow one another [to extinction] and We turned them into folktales. So away with the faithless lot	c. 624 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
45	ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَٰرُونَ بِـَٔايَٰتِنَا وَسُلْطَٰنٍ مُّبِينٍ	Then We sent Moses and his brother Aaron, with Our Signs and authority manifest	Then We sent Moses and his brother Aaron with Our tokens and a clear warran	Then We sent Moses and his brother Aaron with Our messages and a clear authorit	Then We sent Moses and Aaron, his brother, with Our signs and a manifest authority	c. 624 CE No direct report
46	إِلَىٰ فِرْعَوْنَ وَمَلَإِۦهِ فَٱسْتَكْبَرُوا۟ وَكَانُوا۟ قَوْمًا عَالِينَ	To Pharaoh and his Chiefs: But these behaved insolently: they were an arrogant people	Unto Pharaoh and his chiefs, but they scorned (them) and they were despotic folk	To Pharaoh and his chiefs, but they behaved haughtily and they were an insolent people	to Pharaoh and his elites; but they acted arrogantly and they were a tyrannical lot	c. 624 CE No direct report
47	فَقَالُوٓا۟ أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَٰبِدُونَ	They said: "Shall we believe in two men like ourselves? And their people are subject to us!"	And they said: Shall we put faith in two mortals like ourselves, and whose folk are servile unto us	So they said: Shall We believe in two mortals like ourselves while their people serve us	They said, ‘Shall we believe two humans like ourselves, while their people are our slaves?’	c. 624 CE No direct report
48		So they accused them of falsehood, and they became of those who were destroyed	So they denied them, and became of those who were destroyed	So they rejected them and became of those who were destroyed	So they impugned the two of them, whereat they were among those who were destroyed	c. 624 CE No direct report
49	وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ لَعَلَّهُمْ يَهْتَدُونَ	And We gave Moses the Book, in order that they might receive guidance	And We verily gave Moses the Scripture, that haply they might go aright	And certainly We gave Moses the Book that they might go aright	Certainly We gave Moses the Book so that they might be guided	c. 624 CE No direct report
50	وَجَعَلْنَا ٱبْنَ مَرْيَمَ وَأُمَّهُۥٓ ءَايَةً وَءَاوَيْنَٰهُمَآ إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ	And We made the son of Mary and his mother as a Sign: We gave them both shelter on high ground, affording rest and security and furnished with springs	And We made the son of Mary and his mother a portent, and We gave them refuge on a height, a place of flocks and watersprings	And We made the son of Mary and his mother a sign, and We gave them refuge on a lofty ground having meadows and springs	and We made the son of Mary and his mother a sign, and sheltered them in a highland, level and watered by a stream	c. 624 CE No direct report
51	يَٰٓأَيُّهَا ٱلرُّسُلُ كُلُوا۟ مِنَ ٱلطَّيِّبَٰتِ وَٱعْمَلُوا۟ صَٰلِحًا إِنِّى بِمَا تَعْمَلُونَ عَلِيمٌ	O ye apostles! enjoy (all) things good and pure, and work righteousness: for I am well-acquainted with (all) that ye do	O ye messengers! Eat of the good things, and do right. Lo! I am Aware of what ye do	O ye messengers, eat of the good things and do good. Surely I am Knower of what you do	O apostles! Eat of the good things and act righteously. Indeed I know best what you do	c. 624 CE No direct report
52	وَإِنَّ هَٰذِهِۦٓ أُمَّتُكُمْ أُمَّةً وَٰحِدَةً وَأَنَا۠ رَبُّكُمْ فَٱتَّقُونِ	And verily this Brotherhood of yours is a single Brotherhood, and I am your Lord and	And lo! this your religion is one religion and I am your Lord, so	And surely this your community is one community, and I am your	Indeed this community of yours is one community, and I am your Lord, so be wary of Me	c. 624 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		Cherisher: therefore fear Me (and no other)	keep your duty unto Me	Lord, so keep your duty to Me		
53	فَتَقَطَّعُوٓا أَمْرَهُم بَيْنَهُمْ زُبُرًا ۖ كُلُّ حِزْبٍۭ بِمَا لَدَيْهِمْ فَرِحُونَ	But people have cut off their affair (of unity), between them, into sects: each party rejoices in that which is with itself	But they (mankind) have broken their religion among them into sects, each group rejoicing in its tenets	But they became divided into sects, each party rejoicing in that which was with them	But they fragmented their religion among themselves, each party exulting in what it had	c. 624 CE No direct report
54	فَذَرْهُمْ فِى غَمْرَتِهِمْ حَتَّىٰ حِينٍ	But leave them in their confused ignorance for a time	So leave them in their error till a time	So leave them in their ignorance till a time	So leave them in their stupor for a while	c. 624 CE No direct report
55	أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِۦ مِن مَّالٍ وَبَنِينَ	Do they think that because We have granted them abundance of wealth and sons	Think they that in the wealth and sons wherewith We provide the	Think they that by the wealth and children wherewith We aid them	Do they suppose that whatever aid We provide them in regard to wealth and children [is because]	c. 624 CE No direct report
56	نُسَارِعُ لَهُمْ فِى ٱلْخَيْرَٰتِ ۚ بَل لَّا يَشْعُرُونَ	We would hasten them on in every good? Nay, they do not understand	We hasten unto them with good things? Nay, but they perceive not	We are hastening to them of good things? Nay, they perceive not	We are eager to bring them good? Rather they are not aware	c. 624 CE No direct report
57	إِنَّ ٱلَّذِينَ هُم مِّنْ خَشْيَةِ رَبِّهِم مُّشْفِقُونَ	Verily those who live in awe for fear of their Lord	Lo! those who go in awe for fear of their Lord	Surely they who live in awe for fear of their Lord	Indeed those who are apprehensive for the fear of their Lord	c. 624 CE No direct report
58	وَٱلَّذِينَ هُم بِـَٔايَٰتِ رَبِّهِمْ يُؤْمِنُونَ	Those who believe in the Signs of their Lord	And those who believe in the revelations of their Lord	And those who believe in the messages of their Lord	and who believe in the signs of their Lord	c. 624 CE No direct report
59	وَٱلَّذِينَ هُم بِرَبِّهِمْ لَا يُشْرِكُونَ	Those who join not (in worship) partners with their Lord	And those who ascribe not partners unto their Lord	And those who associate naught with their Lord	and who do not ascribe partners to their Lord	c. 624 CE No direct report
60	وَٱلَّذِينَ يُؤْتُونَ مَآ ءَاتَوا۟ وَّقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَٰجِعُونَ	And those who dispense their charity with their hearts full of fear, because they will return to their Lord;	And those who give that which they give with hearts afraid because they are	And those who give what they give while their hearts are full of fear that to their Lord thy must return -	and who give whatever they give while their hearts tremble with awe that they are going to return to their Lor	c. 624 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			about to return unto their Lord			
61	أُ۟لَٰٓئِكَ يُسَٰرِعُونَ فِى ٱلْخَيْرَٰتِ وَهُمْ لَهَا سَٰبِقُونَ	It is these who hasten in every good work, and these who are foremost in them	These race for the good things, and they shall win them in the race	These hasten to good things and they are foremost in attaining them	—it is they who are zealous in [performing] good works, and take the lead in them	c. 624 CE No direct report
62	وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَٰبٌ يَنطِقُ بِٱلْحَقِّ وَهُمْ لَا يُظْلَمُونَ	On no soul do We place a burden greater than it can bear: before Us is a record which clearly shows the truth: they will never be wronged	And we task not any soul beyond its scope, and with Us is a Record which speaketh the truth, and they will not be wronged	And We lay not on any soul a burden except to the extent of its ability, and with Us is a book which speaks the truth, and they are not wronged	We task no soul except according to its capacity, and with Us is a book that speaks the truth, and they will not be wronged	c. 624 CE No direct report
63	بَلْ قُلُوبُهُمْ فِى غَمْرَةٍ مِّنْ هَٰذَا وَلَهُمْ أَعْمَٰلٌ مِّن دُونِ ذَٰلِكَ هُمْ لَهَا عَٰمِلُونَ	But their hearts are in confused ignorance of this; and there are, besides that, deeds of theirs, which they will (continue) to do,	Nay, but their hearts are in ignorance of this (Qur'an), and they have other works, besides, which they are doing	Nay, their hearts are in ignorance about it, and they have besides this other deeds which they do	Rather their hearts are in a stupor in regard to this, and there are their other deeds besides which they perpetrate	c. 624 CE No direct report
64	حَتَّىٰٓ إِذَآ أَخَذْنَا مُتْرَفِيهِم بِٱلْعَذَابِ إِذَا هُمْ يَجْـَٔرُونَ	Until, when We seize in Punishment those of them who received the good things of this world, behold, they will groan in supplication	Till when We grasp their luxurious ones with the punishment, behold! they supplicate	Until, when We seize those who lead easy lives among them with chastisement, lo! they cry for succour	When We seize their affluent ones with punishment, behold, they make entreaties [to Us]	c. 624 CE No direct report
65	لَا تَجْـَٔرُوا۟ ٱلْيَوْمَ إِنَّكُم مِّنَّا لَا تُنصَرُونَ	(It will be said): "Groan not in supplication this day: for ye shall certainly not be helped by Us	Supplicate not this day! Assuredly ye will not be helped by Us	Cry not for succour this day. Surely you will not be helped by Us	‘Do not make entreaties today! Indeed you will not receive any help from Us	c. 624 CE No direct report
66	قَدْ كَانَتْ ءَايَٰتِى تُتْلَىٰ عَلَيْكُمْ فَكُنتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ تَنكِصُونَ	"My Signs used to be rehearsed to you, but ye used to turn back on your heels	My revelations were recited unto you, but ye used to turn back on your heels	My messages were indeed recited to you, but you used to turn back on your heel	Certainly My signs used to be recited to you, but you used to take to your heels	c. 624 CE No direct report
67	مُسْتَكْبِرِينَ بِهِۦ سَٰمِرًا تَهْجُرُونَ	"In arrogance: talking nonsense about the (Qur'an), like one telling fables by night."	In scorn thereof. Nightly did ye rave together	Haughtily, passing nights in talking nonsense about it	being disdainful of it, talking nonsense in your nightly sessions.’	c. 624 CE No direct report
68		Do they not ponder over the Word (of	Have they not pondered the	Do they not then ponder the Word?	Have they not contemplated the discourse, or has anything	c. 624 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		God), or has anything (new) come to them that did not come to their fathers of old	Word, or hath that come unto them which came not unto their fathers of old	Or has there come to them that which did not come to their fathers of old	come to them [in it] that did not come to their forefathers	No direct report
69	أَمْ لَمْ يَعْرِفُو رَسُولَهُمْ فَهُمْ لَهُ مُنكِرُونَ	Or do they not recognise their Apostle, that they deny him	Or know they not their messenger, and so reject him	Or do they not recognize their Messenger, that they deny him	Is it that they do not recognize their apostle, and so they deny him	c. 624 CE No direct report
70	أَمْ يَقُولُونَ بِهِ جِنَّۢ بَلْ جَآءَهُم بِ لْحَقِّ وَأَكْثَرُهُمْ لِلْحَقِّ كٰرِهُونَ	Or do they say, "He is possessed"? Nay, he has brought them the Truth, but most of them hate the Truth	Or say they: There is a madness in him? Nay, but he bringeth them the Truth; and most of them are haters of the Truth	Or say they: There is madness in him? Nay, he has brought them the Truth, and most of them hate the Truth	Do they say, ‘There is madness in him’? Rather he has brought them the truth, and most of them are averse to the truth	c. 624 CE No direct report
71	وَلَوِ تَّبَعَ لْحَقُّ أَهْوَآءَهُمْ لَفَسَدَتِ لسَّمَٰوَٰتُ وَ لْأَرْضُ وَمَن فِيهِنَّ بَلْ أَتَيْنَٰهُم بِذِكْرِهِمْ فَهُمْ عَن ذِكْرِهِم مُّعْرِضُونَ	If the Truth had been in accord with their desires, truly the heavens and the earth, and all beings therein would have been in confusion and corruption! Nay, We have sent them their admonition, but they turn away from their admonition	And if the Truth had followed their desires, verily the heavens and the earth and whosoever is therein had been corrupted. Nay, We have brought them their Reminder, but from their Reminder they now turn away	And if the Truth follow their desires, the heavens and the earth and all those who are therein would perish. Nay, We have brought them their reminder, but they turn away from their reminder	Had the Truth followed their desires, the heavens and the earth would have surely fallen apart [along] with those who are in them. Rather We have brought them their reminder, but they are disregardful of their reminder	c. 624 CE No direct report
72		Or is it that thou askest them for some recompense? But the recompense of thy Lord is best: He is the Best of those who give sustenance	Or dost thou ask of them (O Muhammad) any tribute? But the bounty of thy Lord is better, for He is Best of all who make provision	Or dost thou ask them a recompense? But the recompense of thy Lord is best, and He is the Best of providers	Do you ask a recompense from them? Yet your Lord’s recompense is better, and He is the best of providers	c. 624 CE No direct report
73	وَإِنَّكَ لَتَدْعُوهُمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ	But verily thou callest them to the Straight Way	And lo! thou summonest them indeed unto a straight path	And surely thou callest them to a right way	Indeed you invite them to a straight path	c. 624 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
74	وَإِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِ ٱلْءَاخِرَةِ عَنِ ٱلصِّرَٰطِ لَنَٰكِبُونَ	And verily those who believe not in the Hereafter are deviating from that Way	And lo! those who believe not in the Hereafter are indeed astray from the path	And surely those who believe not in the Hereafter are deviating from the way	and indeed those who do not believe in the Hereafter surely deviate from the path	c. 624 CE No direct report
75	وَلَوْ رَحِمْنَٰهُمْ وَكَشَفْنَا مَا بِهِم مِّن ضُرٍّ لَّلَجُّوا۟ فِى طُغْيَٰنِهِمْ يَعْمَهُونَ	If We had mercy on them and removed the distress which is on them, they would obstinately persist in their transgression, wandering in distraction to and fro	Though We had mercy on them and relieved them of the harm afflicting them, they still would wander blindly on in their contumacy	And if We show mercy to them and remove the distress they have, they would persist in their inordinacy, blindly wandering on	Should We have mercy upon them and remove their distress from them, they would surely persist, bewildered in their rebellion	c. 624 CE No direct report
76	وَلَقَدْ أَخَذْنَٰهُم بِ ٱلْعَذَابِ فَمَا ٱسْتَكَانُوا۟ لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ	We inflicted Punishment on them, but they humbled not themselves to their Lord, nor do they submissively entreat (Him)!	Already have We grasped them with punishment, but they humble not themselves unto their Lord, nor do they pray	And already We seized them with chastisement, but they were not submissive to their Lord, nor did they humble themselves	Certainly We have seized them with punishment, yet they neither humbled themselves to their Lord, nor did they entreat [Him for mercy]	c. 624 CE No direct report
77	حَتَّىٰٓ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ	Until We open on them a gate leading to a severe Punishment: then Lo! they will be plunged in despair therein	Until, when We open for them the gate of extreme punishment, behold! they are aghast thereat	Until, when We open for them a door of severe chastisement, lo! they are in despair at it	When We opened on them the door of a severe punishment, behold, they are despondent in it	c. 624 CE No direct report
78	وَهُوَ ٱلَّذِىٓ أَنشَأَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ قَلِيلًا مَّا تَشْكُرُونَ	It is He Who has created for you (the faculties of) hearing, sight, feeling and understanding: little thanks it is ye give	He it is Who hath created for you ears and eyes and hearts. Small thanks give ye	And He it is Who made for you the ears and the eyes and the hearts. Little it is that you give thanks	It is He who made for you hearing, eyesight, and hearts. Little do you thank	c. 624 CE No direct report
79	وَهُوَ ٱلَّذِى ذَرَأَكُمْ فِى ٱلْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ	And He has multiplied you through the earth, and to Him shall ye be gathered back	And He it is Who hath sown you broadcast in the earth, and unto Him ye will be gathered	And He it is Who multiplied you in the earth, and to Him you will be gathered	It is He who created you on the earth, and you will be mustered toward Him	c. 624 CE No direct report
80	وَهُوَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ وَلَهُ ٱخْتِلَٰفُ ٱلَّيْلِ وَٱلنَّهَارِ أَفَلَا تَعْقِلُونَ	It is He Who gives life and death, and to Him (is due) the alternation of Night and Day: will ye not then understand	And He it is Who giveth life and causeth death, and His is the difference of	And He it is Who gives life and causes death, and His is the alternation of the	And it is He who gives life and brings death and due to Him is the alternation of day and night. Do you not apply reason	c. 624 CE No direct report

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			night and day. Have ye then no sense	night and the day. Do you not then understand		
81		On the contrary they say things similar to what the ancients said	Nay, but they say the like of that which said the men of old	Nay, they say the like of what the ancients said	Rather they say just like what the ancients said	c. 624 CE No direct report
82	قَالُوٓا۟ أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا لَمَبْعُوثُونَ	They say: "What! when we die and become dust and bones, could we really be raised up again	They say: When we are dead and have become (mere) dust and bones, shall we then, forsooth, be raised again	They say: When we die and become dust and bones, shall we then be raised up	They said, ‘What, when we are dead and become dust and bones, shall we be resurrected?’	c. 624 CE No direct report
83		"Such things have been promised to us and to our fathers before! they are nothing but tales of the ancients!"	We were already promised this, we and our forefathers. Lo! this is naught but fables of the men of old	We are indeed promised this, and (so were) our fathers before. This is naught but stories of those of old	Certainly we and our fathers were promised this before. [But] these are nothing but myths of the ancients.’	c. 624 CE No direct report
84	قُل لِّمَنِ ٱلْأَرْضُ وَمَن فِيهَآ إِن كُنتُمْ تَعْلَمُونَ	Say: "To whom belong the earth and all beings therein? (say) if ye know!"	Say: Unto Whom (belongeth) the earth and whosoever is therein, if ye have knowledge	Say: Whose is the earth, and whoever is therein, if you know	Say, ‘To whom does the earth belong and whoever it contains, if you know? ’	c. 624 CE No direct report
85	سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ	They will say, "To God!" say: "Yet will ye not receive admonition?"	They will say: Unto Allah. Say: Will ye not then remember	They will say: Allah’s. Say: Will you not then mind	They will say, ‘To Allah.’ Say, ‘Will you not then take admonition?’	c. 624 CE No direct report
86		Say: "Who is the Lord of the seven heavens, and the Lord of the Throne (of Glory) Supreme? "	Say: Who is Lord of the seven heavens, and Lord of the Tremendous Throne	Say: Who is the Lord of the seven heavens and the Lord of the mighty Throne of power	Say, ‘Who is the Lord of the seven heavens and the Lord of the Great Throne? ’	c. 624 CE No direct report
87	سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ	They will say, " (They belong) to God." Say: "Will ye not then	They will say: Unto Allah (all that belongeth). Say: Will ye not	They will say: (This is) Allah’s. Say: Will you not	They will say, ‘[They belong] to Allah.’ Say, ‘Will you not then be	c. 624 CE No direct report

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		be filled with awe? "	then keep duty (unto Him)	then guard against evil	wary [of Him]? &rsquo	
88	قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَىْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِن كُنتُمْ تَعْلَمُونَ	Say: "Who is it in whose hands is the governance of all things,- who protects (all), but is not protected (of any)? (say) if ye know."	Say: In Whose hand is the dominion over all things and He protecteth, while against Him there is no protection, if ye have knowledge	Say: Who is it in Whose hand is the kingdom of all things and He protects, and none is protected against Him, if you know	Say, ‘In whose hand is the dominion of all things, and who shelters and no shelter can be provided from Him, if you know?’	c. 624 CE No direct report
89	سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّىٰ تُسْحَرُونَ	They will say, " (It belongs) to God." Say: "Then how are ye deluded?"	They will say: Unto Allah (all that belongeth). Say: How then are ye bewitched	They will say: (This is) Allah’s. Say: Whence are you then deceived	They will say, ‘[They all belong] to Allah.’ Say, ‘Then how are you being deluded?’	c. 624 CE No direct report
90	بَلْ أَتَيْنَٰهُم بِٱلْحَقِّ وَإِنَّهُمْ لَكَٰذِبُونَ	We have sent them the Truth: but they indeed practise falsehood	Nay, but We have brought them the Truth, and lo! they are liars	Nay, We have brought them the Truth and surely they are liars	Rather We have brought them the truth, and they are indeed liars	c. 624 CE No direct report
91	مَا ٱتَّخَذَ ٱللَّهُ مِن وَلَدٍ وَمَا كَانَ مَعَهُۥ مِنْ إِلَٰهٍ ۚ إِذًا لَّذَهَبَ كُلُّ إِلَٰهٍۭ بِمَا خَلَقَ وَلَعَلَا بَعْضُهُمْ عَلَىٰ بَعْضٍ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يَصِفُونَ	No son did God beget, nor is there any god along with Him: (if there were many gods), behold, each god would have taken away what he had created, and some would have lorded it over others! Glory to God! (He is free) from the (sort of) things t hey attribute to Him	Allah hath not chosen any son, nor is there any god along with Him; else would each god have assuredly championed that which he created, and some of them would assuredly have overcome others. Glorified be Allah above all that they allege	Allah has not taken to Himself a son, nor is there with Him any (other) god -- in that case would each god have taken away what he created, and some of them would have overpowered others. Glory be to Allah above they describe -	Allah has not taken any offspring, neither is there any god besides Him, for then each god would take away what he created, and some of them would surely rise up against others. Clear is Allah of what they allege	c. 624 CE No direct report
92	عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ	He knows what is hidden and what is open: too high is He for the partners they attribute to Him	Knower of the Invisible and the Visible! and Exalted be He over all that they ascribe as partners (unto Him)	The Knower of the unseen and the seen; so may He be exalted above what they associated (with Him)	The Knower of the sensible and the Unseen, He is above having any partners that they ascribe [to Him]	c. 624 CE No direct report
93	قُل رَّبِّ إِمَّا تُرِيَنِّى مَا يُوعَدُونَ	Say: "O my Lord! if Thou wilt	Say: My Lord! If Thou shouldst	Say: My Lord, if Thou show me that	Say, ‘My Lord! If You should show me what they	c. 624 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		show me (in my lifetime) that which they are warned against,	show me that which they are promised	which they are promised -	are promised	No direct report
94		"Then, O my Lord! put me not amongst the people who do wrong!"	My Lord! then set me not among the wrongdoing folk	My Lord, then place me not with the unjust people	then do not put me, my Lord, among the wrongdoing lot.’	c. 624 CE No direct report
95	وَإِنَّا عَلَىٰٓ أَن نُّرِيَكَ مَا نَعِدُهُمْ لَقَٰدِرُونَ	And We are certainly able to show thee (in fulfilment) that against which they are warned	And verily We are Able to show thee that which We have promised them	And surely We are well Able to show thee what We promise them	We are indeed able to show you what We promise them	c. 624 CE No direct report
96	ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ ٱلسَّيِّئَةَ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ	Repel evil with that which is best: We are well acquainted with the things they say	Repel evil with that which is better. We are Best Aware of that which they allege	Repel evil with that which is best. We know best what they describe	Repel ill [conduct] with that which is the best. We know best whatever they allege	c. 624 CE No direct report
97		And say "O my Lord! I seek refuge with Thee from the suggestions of the Evil Ones	And say: My Lord! I seek refuge in Thee from suggestions of the evil ones	And say: My Lord, I seek refuge in Thee from the evil suggestions of the devils	And say, ‘My Lord! I seek Your protection from the promptings of devils	c. 624 CE No direct report
98	وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ	"And I seek refuge with Thee O my Lord! lest they should come near me."	And I seek refuge in Thee, my Lord, lest they be present with me	And I seek refuge in Thee, my Lord, lest they come to me	and I seek Your protection, my Lord, from their presence near me.’	c. 624 CE No direct report
99		(In Falsehood will they be) Until, when death comes to one of them, he says: "O my Lord! send me back (to life),	Until, when death cometh unto one of them, he saith: My Lord! Send me back	Until when death overtakes one of them, he says: My Lord, send me back	When death comes to one of them, he says, ‘My Lord! Take me back	c. 624 CE No direct report
100	لَعَلِّىٓ أَعْمَلُ صَٰلِحًا فِيمَا تَرَكْتُ كَلَّآ إِنَّهَا كَلِمَةٌ هُوَ قَآئِلُهَا وَمِن وَرَآئِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ	"In order that I may work righteousness in the things I neglected." - "By no means! It is but a word he says."- Before them is a Partition till the Day they are raised up	That I may do right in that which I have left behind! But nay! It is but a word that he speaketh; and behind them is a barrier until the day when they are raised	That I may do good in that which I have left. By no means! It is but a word that he speaks. And before them is a barrier, until the day they are raised	that I may act righteously in what I have left behind.’ ‘By no means! These are mere words that he says.’ And ahead of them is a barrier until the day they will be resurrecte	c. 624 CE No direct report

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101	فَإِذَا نُفِخَ فِى لصُّورِ فَلَآ أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَآءَلُونَ	Then when the Trumpet is blown, there will be no more relationships between them that Day, nor will one ask after another	And when the trumpet is blown there will be no kinship among them that day, nor will they ask of one another	So when the trumpet is blown, there will be no ties of relationship among them that day, nor will they ask of one another	And when the Trumpet is blown, there will be no ties between them on that day, nor will they ask [about] each other	c. 624 CE No direct report
102		Then those whose balance (of good deeds) is heavy,- they will attain salvation	Then those whose scales are heavy, they are the successful	Then those whose good deeds are heavy, those are the successful	Then those whose deeds weigh heavy in the scales —it is they who are the felicitous	c. 624 CE No direct report
103	وَمَنْ خَفَّتْ مَوَٰزِينُهُۥ فَأُ۟لَٰٓئِكَ لَّذِينَ خَسِرُوٓ أَنفُسَهُمْ فِى جَهَنَّمَ خَٰلِدُونَ	But those whose balance is light, will be those who have lost their souls, in Hell will they abide	And those whose scales are light are those who lose their souls, in hell abiding	And those whose good deeds are light, those are they who have lost their souls, abiding in hell	As for those whose deeds weigh light in the scales, —they will be the ones who have ruined their souls, [and] they will remain in hell [forever]	c. 624 CE No direct report
104	تَلْفَحُ وُجُوهَهُمُ لنَّارُ وَهُمْ فِيهَا كَٰلِحُونَ	The Fire will burn their faces, and they will therein grin, with their lips displaced	The fire burneth their faces, and they are glum therein	The Fire will scorch their faces, and they therein will be in severe affliction	The Fire will scorch their faces, and they will be morose in it	c. 624 CE No direct report
105	أَلَمْ تَكُنْ ءَايَٰتِى تُتْلَىٰ عَلَيْكُمْ فَكُنتُم بِهَا تُكَذِّبُونَ	"Were not My Signs rehearsed to you, and ye did but treat them as falsehood? "	(It will be said): Were not My revelations recited unto you, and then ye used to deny them	Were not My messages recited to you, but you used to reject them	‘Was it not that My signs were recited to you but you would deny them? ’	c. 624 CE No direct report
106	قَالُو رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْ ا ضَآلِّينَ	They will say: "our Lord! Our misfortune overwhelmed us, and we became a people astray	They will say: Our Lord! Our evil fortune conquered us, and we were erring folk	They will say: Our Lord, our adversity overcame us, and we were an erring people	They will say, ‘Our Lord! Our wretchedness overcame us, and we were an astray lot	c. 624 CE No direct report
107	رَبَّنَآ أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَٰلِمُونَ	"Our Lord! bring us out of this: if ever we return (to Evil), then shall we be wrong-doers indeed!"	Our Lord! Oh, bring us forth from hence! If we return (to evil) then indeed we shall be wrong-doers	Our Lord, take us out of it; then if we return (to evil), we shall be unjust	Our Lord! Bring us out of this! Then, if we revert, we will indeed be wrongdoers.’	c. 624 CE No direct report
108	قَالَ خْسَـُو فِيهَا وَلَا تُكَلِّمُونِ	He will say: "Be ye driven into it (with	He saith: Begone therein, and speak	He will say: Begone therein,	He will say, ‘Begone in it, and do not speak to Me	c. 624 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		ignominy)! And speak ye not to Me	not unto Me	and speak not to Me		No direct report
109		"A part of My servants there was, who used to pray 'our Lord! we believe; then do Thou forgive us, and have mercy upon us: For Thou art the Best of those who show mercy!"	Lo! there was a party of My slaves who said: Our Lord! We believe, therefor forgive us and have mercy on us for Thou art Best of all who show mercy	Surely there was a party of My servants who said: Our Lord, we believe, so forgive us and have mercy on us, and Thou are the Best of those who show mercy	Indeed there was a part of My servants who would say, ‘‘Our Lord! We have believed. So forgive us, and have mercy on us, and You are the best of the merciful.’&rsquo	c. 624 CE No direct report
110	وَ تَّخَذْتُمُوهُمْ سِخْرِيًّا حَتَّىٰٓ أَنسَوْكُمْ ذِكْرِى وَكُنتُم مِّنْهُمْ تَضْحَكُونَ	"But ye treated them with ridicule, so much so that (ridicule of) them made you forget My Message while ye were laughing at them	But ye chose them for a laughing-stock until they caused you to forget remembrance of Me, while ye laughed at them	But you ridiculed them, until they made you forget remembrance of Me, and you used to laugh at them	But then you took them by ridicule until they made you forget My remembrance, and you used to laugh at them	c. 624 CE No direct report
111		"I have rewarded them this Day for their patience and constancy: they are indeed the ones that have achieved Bliss..."	Lo! I have rewarded them this day forasmuch as they were steadfast in that they, even they, are the triumphant	Surely I have rewarded them this day because they were patient, that they are the achievers	Indeed I have rewarded them today for their patience. They are indeed the triumphant.’	c. 624 CE No direct report
112	قُلْ كَمْ لَبِثْتُمْ فِى لْأَرْضِ عَدَدَ سِنِينَ	He will say: "What number of years did ye stay on earth?"	He will say: How long tarried ye in the earth, counting by years	He will say: How many years did you tarry in the earth	He will say, ‘How many years did you remain on earth?’	c. 624 CE No direct report
113		They will say: "We stayed a day or part of a day: but ask those who keep account."	They will say: We tarried by a day or part of a day. Ask of those who keep count	They will say: We tarried a day or part of a day, but ask those who keep account	They will say, ‘We remained for a day, or part of a day; yet ask those who keep the count.’	c. 624 CE No direct report
114	قُلْ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا لَّوْ أَنَّكُمْ كُنتُمْ تَعْلَمُونَ	He will say: "Ye stayed not but a little,- if ye had only known	He will say: Ye tarried but a little if ye only knew	He will say: You tarried but a little -- if you only knew	He will say, ‘You only remained a little; if only you had known	c. 624 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
115	أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنٰكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ	"Did ye then think that We had created you in jest, and that ye would not be brought back to Us (for account)?"	Deemed ye then that We had created you for naught, and that ye would not be returned unto Us	Do you then think that We have created you in vain, and that you will not be returned to us	Did you suppose that We created you aimlessly, and that you will not be brought back to Us?’	c. 624 CE No direct report
116		Therefore exalted be God, the King, the Reality: there is no god but He, the Lord of the Throne of Honour	Now Allah be Exalted, the True King! There is no Allah save Him, the Lord of the Throne of Grace	So exalted be Allah, the True King! No God is there but He, the Lord of the Throne of Grace	So exalted is Allah, the True Sovereign, there is no god except Him, the Lord of the Noble Throne	c. 624 CE No direct report
117		If anyone invokes, besides God, Any other god, he has no authority therefor; and his reckoning will be only with his Lord! and verily the Unbelievers will fail to win through	He who crieth unto any other god along with Allah hath no proof thereof. His reckoning is only with his Lord. Lo! disbelievers will not be successful	And whoever invokes, besides Allah, another god -- he has no proof of this -- his reckoning is only with his Lord. Surely the disbelievers will not be successful	Whoever invokes besides Allah another god of which he has no proof, his reckoning will indeed rest with his Lord. Indeed the faithless will not be felicitous	c. 624 CE No direct report
118		So say: "O my Lord! grant Thou forgiveness and mercy for Thou art the Best of those who show mercy!"	And (O Muhammad) say: My Lord! Forgive and have mercy, for Thou art Best of all who show mercy	And say: My Lord, forgive and have mercy, and Thou art the Best of those who show mercy	Say, ‘My Lord, forgive and have mercy, and You are the best of the merciful.’	c. 624 CE No direct report

32. As-Sajdah — The Prostration السجدة

Revelation order #75 · c. 624 CE · Makkah · 30 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ للَّهِ لرَّحْمَٰنِ لرَّحِيمِ الٓمٓ	A. L. M	Alif. Lam. Mi	I, Allah, am the Best Knower	Alif, La m, Ma«m	c. 624 CE No direct report
2		(This is) the Revelation of the Book in which there is no doubt,- from the Lord of the Worlds	The revelation of the Scripture whereof there is no doubt is from the Lord of the Worlds	The revelation of the Book, there is no doubt in it, is from the Lord of the worlds	The [gradual] sending down of the Book, there is no doubt in it, is from the Lord of all the worlds	c. 624 CE No direct report
3	أَمْ يَقُولُونَ فْتَرَىٰهُ بَلْ هُوَ لْحَقُّ مِن رَّبِّكَ لِتُنذِرَ قَوْ ا مَّآ أَتَىٰهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ	Or do they say, "He has forged it"? Nay, it is the Truth from thy Lord, that thou mayest admonish a people to whom no warner has come before thee: in order that they may receive guidance	Or say they: He hath invented it? Nay, but it is the Truth from thy Lord, that thou mayst warn a folk to whom no warner came before thee, that haply they may walk aright	Or do they say: He has forged it? Nay it is the Truth from thy Lord that thou mayest warn a people to whom no warner has come before thee that they may walk aright	Do they say, ‘He has fabricated it’? Rather it is the truth from your Lord, that you may warn a people to whom there did not come any warner before you, so that they may be guided [to the right path]	c. 624 CE No direct report
4	للَّهُ لَّذِى خَلَقَ لسَّمَٰوَٰتِ وَ لْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّا ثُمَّ سْتَوَىٰ عَلَى لْعَرْشِ مَا لَكُم مِّن دُونِهِ مِن وَلِ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ	It is God Who has created the heavens and the earth, and all between them, in six Days, and is firmly established on the Throne (of Authority): ye have none, besides Him, to protect or intercede (for you): will ye not then receive admonition	Allah it is Who created the heavens and the earth, and that which is between them, in six Days. Then He mounted the Throne. Ye have not, beside Him, a protecting friend or mediator.	Allah is He Who created the heavens and the earth and what is between them in six periods, and He is established on the Throne of Power. You have not besides Him a guardian or an	It is Allah who created the heavens and the earth and whatever is between them in six days, then He settled on the Throne. You do not have besides Him any guardian or intercessor. Will you not then take admonition	c. 624 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			Will ye not then remember	intercessor. Will you not then mind		
5	يُدَبِّرُ لْأَمْرَ مِنَ لسَّمَآءِ إِلَى لْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِى يَوْ كَانَ مِقْدَارُهُ أَلْفَ سَنَ مِّمَّا تَعُدُّونَ	He rules (all) affairs from the heavens to the earth: in the end will (all affairs) go up to Him, on a Day, the space whereof will be (as) a thousand years of your reckoning	He directeth the ordinance from the heaven unto the earth; then it ascendeth unto Him in a Day, whereof the measure is a thousand years of that ye reckon	He orders the Affair from the heaven to the earth; then it will ascend to Him in a day the measure of which is a thousand years as you count	He directs the command from the heaven to the earth; then it ascends toward Him in a day whose span is a thousand years by your reckoning	c. 624 CE No direct report
6		Such is He, the Knower of all things, hidden and open, the Exalted (in power), the Merciful;	Such is the Knower of the Invisible and the Visible, the Mighty, the Merciful	Such is the Knower of the unseen and the seen, the Mighty, the Merciful	That is the Knower of the sensible and the Unseen, the All-mighty, the All-merciful	c. 624 CE No direct report
7	لَّذِىٓ أَحْسَنَ كُلَّ شَىْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ لْإِنسَٰنِ مِن طِينٍ	He Who has made everything which He has created most good: He began the creation of man with (nothing more than) clay	Who made all things good which He created, and He began the creation of man from clay	Who made beautiful everything that He created, and He began the creation of man from dust	who perfected everything that He created, and commenced man’s creation from clay	c. 624 CE No direct report
8	ثُمَّ جَعَلَ نَسْلَهُ مِن سُلَٰلَةٍ مِّن مَّآءٍ مَّهِينٍ	And made his progeny from a quintessence of the nature of a fluid despised	Then He made his seed from a draught of despised fluid	Then He made his progeny of an extract, of worthless water	Then He made his progeny from an extract of a base fluid	c. 624 CE No direct report
9	ثُمَّ سَوَّىٰهُ وَنَفَخَ فِيهِ مِن رُّوحِهِ وَجَعَلَ لَكُمُ لسَّمْعَ وَ لْأَبْصَٰرَ وَ لْأَفْـِٔدَةَ قَلِيلًا مَّا تَشْكُرُونَ	But He fashioned him in due proportion, and breathed into him something of His spirit. And He gave you (the faculties of) hearing and sight and feeling (and understanding): little thanks do ye give	Then He fashioned him and breathed into him of His Spirit; and appointed for you hearing and sight and hearts. Small thanks give ye	Then He made him complete and breathed into him of His spirit, and gave you ears and eyes and hearts; little it is that you give thanks	Then He proportioned him and breathed into him of His Spirit, and made for you the hearing, the sight, and the hearts. Little do you thank	c. 624 CE No direct report
10	وَقَالُوٓاْ أَءِذَا ضَلَلْنَا فِى لْأَرْضِ أَءِنَّا لَفِى خَلْقٍ جَدِيدٍ بَلْ هُم بِلِقَآءِ رَبِّهِمْ كَٰفِرُونَ	And they say: "What! when we lie, hidden and lost, in the earth, shall we indeed be in a Creation renewed?	And they say: When we are lost in the earth, how can we then be re-created? Nay but they are	And they say: When we are lost in the earth, shall we then be in a new creation? Nay, they are	They say, ‘When we have been lost in the dust, shall we be indeed created anew?’ Rather they disbelieve in the encounter with their Lord	c. 624 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		Nay, they deny the Meeting with their Lord	disbelievers in the meeting with their Lord	disbelievers in the meeting with their Lord		
11	قُلْ يَتَوَفَّىٰكُم مَّلَكُ ٱلْمَوْتِ ٱلَّذِى وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ	Say: "The Angel of Death, put in charge of you, will (duly) take your souls: then shall ye be brought back to your Lord."	Say: The angel of death, who hath charge concerning you, will gather you, and afterward unto your Lord ye will be returned	Say: The angel of death, who is given charge of you, will cause you to die, then to your Lord you will be returned	Say, ‘You will be taken away by the angel of death, who has been charged with you. Then you will be brought back to your Lord.’	c. 624 CE No direct report
12	وَلَوْ تَرَىٰٓ إِذِ ٱلْمُجْرِمُونَ نَاكِسُو رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَآ أَبْصَرْنَا وَسَمِعْنَا فَٱرْجِعْنَا نَعْمَلْ صَٰلِحًا إِنَّا مُوقِنُونَ	If only thou couldst see when the guilty ones will bend low their heads before their Lord, (saying:) "Our Lord! We have seen and we have heard: Now then send us back (to the world): we will work righteousness: for we do indeed (now) believe."	Couldst thou but see when the guilty hang their heads before their Lord, (and say): Our Lord! We have now seen and heard, so send us back; we will do right, now we are sure	And couldst thou but see when the guilty hang their heads before their Lord: Our Lord, we have seen and heard; so send us back, we will do good; we are (now) certain	Were you to see when the guilty hang their heads before their Lord [confessing], ‘Our Lord! We have seen and heard. Send us back so that we may act righteously. Indeed we are [now] convinced.’	c. 624 CE No direct report
13	وَلَوْ شِئْنَا لَءَاتَيْنَا كُلَّ نَفْسٍ هُدَىٰهَا وَلَٰكِنْ حَقَّ ٱلْقَوْلُ مِنِّى لَأَمْلَأَنَّ جَهَنَّمَ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ أَجْمَعِينَ	If We had so willed, We could certainly have brought every soul its true guidance: but the Word from Me will come true, "I will fill Hell with Jinns and men all together."	And if We had so willed, We could have given every soul its guidance, but the word from Me concerning evildoers took effect: that I will fill hell with the jinn and mankind together	And if We have pleased, We could have given every soul its guidance, but the word from Me was just; I will certainly fill hell with the jinn and men together	Had We wished We would have given every soul its guidance, but My word became due [against the defiant]: ‘Surely I will fill hell with all the [guilty] jinn and humans.’	c. 624 CE No direct report
14	فَذُوقُوا۟ بِمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَٰذَآ إِنَّا نَسِينَٰكُمْ وَذُوقُوا۟ عَذَابَ ٱلْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ	"Taste ye then - for ye forgot the Meeting of this Day of yours, and We too will forget you - taste ye the Penalty of Eternity for your (evil) deeds!"	So taste (the evil of your deeds). Forasmuch as ye forgot the meeting of this your day, lo! We forget you. Taste the doom of immortality because of what ye used to do	So taste, because you forgot the meeting of this Day of yours; surely We forsake you; and taste the abiding chastisement for what you did	So taste [the punishment] for your having forgotten the encounter of this day of yours. We [too] have forgotten you. Taste the everlasting punishment because of what you used to do	c. 624 CE No direct report
15		Only those believe in Our Signs, who, when they are recited to	Only those believe in Our revelations who, when they	Only they believe in Our messages who, when they	Only those believe in Our signs who, when they are reminded of them, fall down	c. 624 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		them, fall down in adoration, and celebrate the praises of their Lord, nor are they (ever) puffed up with pride	are reminded of them, fall down prostrate and hymn the praise of their Lord, and they are not scornful	are reminded of them, fall down prostrate and celebrate the praise of their Lord, and they are not proud	in prostration and celebrate the praise of their Lord, and they are not arrogant	direct report
16	تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ	Their limbs do forsake their beds of sleep, the while they call on their Lord, in Fear and Hope: and they spend (in charity) out of the sustenance which We have bestowed on them	Who forsake their beds to cry unto their Lord in fear and hope, and spend of that We have bestowed on them	They forsake (their) beds, calling upon their Lord in fear and in hope, and spend out of what We have given them	Their sides vacate their beds to supplicate their Lord in fear and hope, and they spend out of what We have provided them	c. 624 CE No direct report
17	فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ بِمَا كَانُو يَعْمَلُونَ	Now no person knows what delights of the eye are kept hidden (in reserve) for them - as a reward for their (good) deeds	No soul knoweth what is kept hid for them of joy, as a reward for what they used to do	So no soul knows what refreshment of the eyes is hidden for them: a reward for what they did	No one knows what has been kept hidden for them of comfort as a reward for what they used to do	c. 624 CE No direct report
18	أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا لَّا يَسْتَوُۥنَ	Is then the man who believes no better than the man who is rebellious and wicked? Not equal are they	Is he who is a believer like unto him who is an evil-liver? They are not alike	Is he then, who is a believer, like him who is a transgressor? They are not equal	Is someone who is faithful like someone who is a transgressor? They are not equal	c. 624 CE No direct report
19	أَمَّا ٱلَّذِينَ ءَامَنُو وَعَمِلُو لصَّٰلِحَٰتِ فَلَهُمْ جَنَّٰتُ ٱلْمَأْوَىٰ نُزُلًۢا بِمَا كَانُو يَعْمَلُونَ	For those who believe and do righteous deeds are Gardens as hospitable homes, for their (good) deeds	But as for those who believe and do good works, for them are the Gardens of Retreat - a welcome (in reward) for what they used to do	As for those who believe and do good deeds, for them are Gardens, a refuge -- an entertainment for what they did	As for those who have faith and do righteous deeds, for them are gardens of the Abode —a hospitality for what they used to do	c. 624 CE No direct report
20	وَأَمَّا ٱلَّذِينَ فَسَقُو فَمَأْوَىٰهُمُ ٱلنَّارُ كُلَّمَآ أَرَادُوٓ أَن يَخْرُجُو مِنْهَآ أُعِيدُو فِيهَا وَقِيلَ لَهُمْ ذُوقُو عَذَابَ ٱلنَّارِ ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ	As to those who are rebellious and wicked, their abode will be the Fire: every time they wish to get away therefrom, they will be forced thereinto, and it will be said to them: "Taste ye	And as for those who do evil, their retreat is the Fire. Whenever they desire to issue forth from thence, they are brought back thither. Unto them it is said:	And as for those who transgress, their refuge is the Fire. Whenever they desire to go forth from it, they are brought back into it, and it is said to them: Taste	As for those who have transgressed, their refuge is the Fire. Whenever they seek to leave it, they will be turned back into it, and they will be told: ‘Taste the punishment of the Fire which you used to deny.’	c. 624 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		the Penalty of the Fire, the which ye were wont to reject as false."	Taste the torment of the Fire which ye used to deny	the chastisement of the Fire, which you called a lie		
21	وَلَنُذِيقَنَّهُم مِّنَ ٱلْعَذَابِ ٱلْأَدْنَىٰ دُونَ ٱلْعَذَابِ ٱلْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ	And indeed We will make them taste of the Penalty of this (life) prior to the supreme Penalty, in order that they may (repent and) return	And verily We make them taste the lower punishment before the greater, that haply they may return	And certainly We will make them taste the nearer punishment before the greater chastisement, that haply they may turn	We shall surely make them taste the nearer punishment before the greater punishment, so that they may come back	c. 624 CE No direct report
22	وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِـَٔايَٰتِ رَبِّهِۦ ثُمَّ أَعْرَضَ عَنْهَآ إِنَّا مِنَ ٱلْمُجْرِمِينَ مُنتَقِمُونَ	And who does more wrong than one to whom are recited the Signs of his Lord, and who then turns away therefrom? Verily from those who transgress We shall exact (due) Retribution	And who doth greater wrong than he who is reminded of the revelations of his Lord, then turneth from them. Lo! We shall requite the guilty	And who is more iniquitous than he who is reminded of the messages of his Lord, then he turns away from them? Surely We exact retribution from the guilty	Who is a greater wrongdoer than him who is reminded of his Lord’s signs, whereat he disregards them? Indeed We shall take vengeance upon the guilty	c. 624 CE No direct report
23	وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ فَلَا تَكُن فِى مِرْيَةٍ مِّن لِّقَآئِهِۦ وَجَعَلْنَٰهُ هُدًى لِّبَنِىٓ إِسْرَٰٓءِيلَ	We did indeed aforetime give the Book to Moses: be not then in doubt of its reaching (thee): and We made it a guide to the Children of Israel	We verily gave Moses the Scripture; so be not ye in doubt of his receiving it; and We appointed it a guidance for the Children of Israel	And We indeed gave Moses the Book -- so doubt not the meeting with Him -- and We made it a guide for the Children of Israel	Certainly We gave Moses the Book, [declaring], ‘Do not be in doubt about the encounter with Him,’ and We made it a [source of] guidance for the Children of Israel	c. 624 CE No direct report
24	وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا۟ وَكَانُوا۟ بِـَٔايَٰتِنَا يُوقِنُونَ	And We appointed, from among them, leaders, giving guidance under Our command, so long as they persevered with patience and continued to have faith in Our Signs	And when they became steadfast and believed firmly in Our revelations, We appointed from among them leaders who guided by Our command	And We made from among them leaders to guide by Our command when they were patient. And they were certain of Our messages	And amongst them We appointed imams to guide [the people] by Our command, when they had been patient and had conviction in Our signs	c. 624 CE No direct report
25	إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ	Verily thy Lord will judge between them on the Day of Judgment, in the matters wherein they	Lo! thy Lord will judge between them on the Day of Resurrection concerning that	Surely thy Lord will judge between them on the day of Resurrection concerning that	Indeed your Lord will judge between them on the Day of Resurrection concerning that about which they used to differ	c. 624 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		differ (among themselves	wherein they used to differ	wherein they differed		
26	أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّنَ ٱلْقُرُونِ يَمْشُونَ فِى مَسَٰكِنِهِمْ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ أَفَلَا يَسْمَعُونَ	Does it not teach them a lesson, how many generations We destroyed before them, in whose dwellings they (now) go to and fro? Verily in that are Signs: Do they not then listen	Is it not a guidance for them (to observe) how many generations We destroyed before them, amid whose dwelling places they do walk? Lo! therein verily are portents! Will they not then heed	Is it not clear to them, how many of the generations, in whose abodes they go about, We destroyed before them? Surely there are signs in this. Will they not then hear	Does it not dawn upon them how many generations We have destroyed before them, amid [the ruins of] whose dwellings they walk? There are indeed signs in that. Will they not then listen	c. 624 CE No direct report
27	أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ ٱلْمَآءَ إِلَى ٱلْأَرْضِ ٱلْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَٰمُهُمْ وَأَنفُسُهُمْ أَفَلَا يُبْصِرُونَ	And do they not see that We do drive rain to parched soil (bare of herbage), and produce therewith crops, providing food for their cattle and themselves? Have they not the vision	Have they not seen how We lead the water to the barren land and therewith bring forth crops whereof their cattle eat, and they themselves? Will they not then see	See they not that We drive the water to a land having no herbage, then We bring forth thereby seed-produce, of which their cattle and they themselves eat. Will they not then see	Do they not see that We carry water to the parched earth and with it We bring forth crops of which they eat, themselves and their cattle? Will they not then see	c. 624 CE No direct report
28	وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْفَتْحُ إِن كُنتُمْ صَٰدِقِينَ	They say: "When will this decision be, if ye are telling the truth? "	And they say: When cometh this victory (of yours) if ye are truthful	And they say: When will this victory come, if you are truthful	And they say, ‘When will this judgement be, should you be truthful? ’	c. 624 CE No direct report
29	قُلْ يَوْمَ ٱلْفَتْحِ لَا يَنفَعُ ٱلَّذِينَ كَفَرُوٓا۟ إِيمَٰنُهُمْ وَلَا هُمْ يُنظَرُونَ	Say: "On the Day of Decision, no profit will it be to Unbelievers if they (then) believe! nor will they be granted a respite."	Say (unto them): On the day of the victory the faith of those who disbelieve (and who then will believe) will not avail them, neither will they be reprieved	Say: On the day of victory the faith of those who (now) disbelieve will not profit them, nor will they be respited	Say, ‘On the day of judgement their [newly found] faith shall not avail the faithless, nor will they be granted any respite.’	c. 624 CE No direct report
30	فَأَعْرِضْ عَنْهُمْ وَٱنتَظِرْ إِنَّهُم مُّنتَظِرُونَ	So turn away from them, and wait: they too are waiting	So withdraw from them (O Muhammad), and await (the event). Lo! they (also) are awaiting (it)	So turn away from them and wait, surely they too are waiting	So turn away from them, and wait. They too are waiting	c. 624 CE No direct report

52. At-Tur — The Mount الطور

Revelation order #76 · c. 625 CE · Makkah · 49 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ وَ ٱلطُّورِ	By the Mount (of Revelation)	By the Mount	By the Mountain	By the Mount [Sinai]	c. 625 CE No direct report
2	وَكِتَٰبٍ مَّسْطُورٍ	By a Decree inscribe	And a Scripture inscribe	And a Book writte	by the Book inscribe	c. 625 CE No direct report
3	فِى رَقٍّ مَّنشُورٍ	In a Scroll unfolded	On fine parchment unrolled	On unfolded vellum	on an unrolled parchment	c. 625 CE No direct report
4		By the much-frequented Fane	And the House frequented	And the frequented House	by the House greatly frequented	c. 625 CE No direct report
5		By the Canopy Raised High	And the roof exalted	And the elevated canopy	by the vault raised high	c. 625 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
6		And by the Ocean filled with Swell;	And the sea kept filled	And the swollen sea	by the surging sea	c. 625 CE No direct report
7	إِنَّ عَذَابَ رَبِّكَ لَوَٰقِ	Verily, the Doom of thy Lord will indeed come to pass;	Lo! the doom of thy Lord will surely come to pass	The chastisement of thy Lord will surely come to pass -	indeed your Lord’s punishment will surely befall	c. 625 CE No direct report
8	مَّا لَهُۥ مِن دَافِ	There is none can avert it;	There is none that can ward it off	There is none to avert it	There is none who can avert it	c. 625 CE No direct report
9	ا يَوْمَ تَمُورُ لسَّمَآءُ مَوْ	On the Day when the firmament will be in dreadful commotion	On the day when the heaven will heave with (awful) heaving	On the day when the heaven will be in a state of commotion	On the day when the sky whirls violently	c. 625 CE No direct report
10	ا وَتَسِيرُ لْجِبَالُ سَيْ	And the mountains will fly hither and thither	And the mountains move away with (awful) movement	And the mountains will pass away, fleeing	and the mountains move with an awful motion	c. 625 CE No direct report
11	لِّلْمُكَذِّبِينَ يَوْمَئِ فَوَيْ	Then woe that Day to those that treat (Truth) as Falsehood;	Then woe that day unto the denier	Woe on that day to the deniers	woe to the deniers on that da	c. 625 CE No direct report
12	يَلْعَبُونَ لَّذِينَ هُمْ فِى خَوْ	That play (and paddle) in shallow trifles	Who play in talk of grave matters	Who amuse themselves by vain talk	—those who play around in vain talk	c. 625 CE No direct report
13	يَوْمَ يُدَعُّونَ إِلَىٰ نَارِ جَهَنَّمَ دَعًّا	That Day shall they be thrust down to the Fire of Hell, irresistibly	The day when they are thrust with a (disdainful) thrust, into the fire of hel	The day when they are driven to hell-fire with violence	the day when they will be shoved toward the fire of hell forcibly	c. 625 CE No direct report
14	هَٰذِهِ لنَّارُ لَّتِى كُنتُم بِهَا تُكَذِّبُونَ	"This:, it will be said, "Is the Fire,- which ye were wont to deny	(And it is said unto them): This is the Fire which ye were wont to deny	This is the Fire, which you gave the lie to	[and told:] ‘This is the Fire which you used to deny!’	c. 625 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
15	أَفَسِحْرٌ هَٰذَآ أَمْ أَنتُمْ لَا تُبْصِرُونَ	"Is this then a fake, or is it ye that do not see	Is this magic, or do ye not see	Is it magic or do you not see	Is this then magic, or is it you who do not perceive	c. 625 CE No direct report
16	صْلَوْهَا فَ صْبِرُوٓ أَوْ لَا تَصْبِرُو سَوَآءٌ عَلَيْكُمْ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ	"Burn ye therein: the same is it to you whether ye bear it with patience, or not: Ye but receive the recompense of your (own) deeds."	Endure the heat thereof, and whether ye are patient of it or impatient of it is all one for you. Ye are only being paid for what ye used to do	Burn in it, then bear (it) patiently, or bear (it) not, it is the same to you. You are requited only for what you did	‘Enter it, and whether you are patient or impatient it will be the same for you. You are only being requited for what you used to do.’	c. 625 CE No direct report
17	إِنَّ لْمُتَّقِينَ فِى جَنَّ وَنَعِيمٍ	As to the Righteous, they will be in Gardens, and in Happiness,	Lo! those who kept their duty dwell in gardens and delight	The dutiful will be surely in Gardens and bliss	Indeed the Godwary will be amid gardens and bliss	c. 625 CE No direct report
18		Enjoying the (Bliss) which their Lord hath bestowed on them, and their Lord shall deliver them from the Penalty of the Fire	Happy because of what their Lord hath given them, and (because) their Lord hath warded off from them the torment of hell-fire	Rejoicing because of what their Lord has given them; and their Lord saved them from the chastisement of the burning Fire	rejoicing because of what their Lord has given them, and that their Lord has saved them from the punishment of hell	c. 625 CE No direct report
19	كُلُو وَ شْرَبُو هَنِيٓـَٔا بِمَا كُنتُمْ تَعْمَلُونَ	(To them will be said:) "Eat and drink ye, with profit and health, because of your (good) deeds."	(And it is said unto them): Eat and drink in health (as a reward) for what ye used to do	Eat and drink with pleasure for what you did	[They will be told:] ‘Enjoy your food and drink, [as a reward] for what you used to do.’	c. 625 CE No direct report
20	مُتَّكِـِٔينَ عَلَىٰ سُرُرٍ مَّصْفُوفَةٍ وَزَوَّجْنَٰهُم بِحُورٍ عِينٍ	They will recline (with ease) on Thrones (of dignity) arranged in ranks; and We shall join them to Companions, with beautiful big and lustrous eyes	Reclining on ranged couches. And we wed them unto fair ones with wide, lovely eyes	Reclining on thrones set in lines, and We shall join them to pure; beautiful ones	They will be reclining on arrayed couches, and We will wed them to big-eyed houris	c. 625 CE No direct report
21	وَ لَّذِينَ ءَامَنُو وَ تَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَٰنٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَآ أَلَتْنَٰهُم مِّنْ عَمَلِهِم مِّن شَىْ كُلُّ مْرِ بِمَا كَسَبَ رَهِينٌ	And those who believe and whose families follow them in Faith,- to them shall We join their families: Nor shall We deprive them (of the fruit) of aught of	And they who believe and whose seed follow them in faith, We cause their seed to join them (there), and We deprive them	And those who believe and whose offspring follow them in faith -- We unite with them their off-spring and We shall deprive	The faithful and their descendants who followed them in faith —We will make their descendants join them, and We will not stint anything from [the reward	c. 625 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		their works: (Yet) is each individual in pledge for his deeds	of nought of their (life's) work. Every man is a pledge for that which he hath earned	them of naught of their work. Every man is pledged for what he does	of] their deeds. Every man is a hostage to what he has earned	
22	وَأَمْدَدْنٰهُم بِفٰكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ	And We shall bestow on them, of fruit and meat, anything they shall desire	And We provide them with fruit and meat such as they desire	And We shall aid them with fruit and flesh, as they desire	We will provide them with fruits and meat, such as they desire	c. 625 CE No direct report
23	يَتَنَٰزَعُونَ فِيهَا كَأْسًا لَّا لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ	They shall there exchange, one with another, a (loving) cup free of frivolity, free of all taint of ill	There they pass from hand to hand a cup wherein is neither vanity nor cause of sin	They pass therein from one to another a cup, wherein is neither vanity, nor sin	There they will pass from hand to hand a cup wherein there will be neither any vain talk nor sinful speech	c. 625 CE No direct report
24	وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ	Round about them will serve, (devoted) to them. Youths (handsome) as Pearls well-guarded	And there go round, waiting on them menservants of their own, as they were hidden pearls	And round them go boys of theirs as if they were hidden pearls	They will be waited upon by youths, their own, as if they were guarded pearls	c. 625 CE No direct report
25	وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَآءَلُونَ	They will advance to each other, engaging in mutual enquiry	And some of them draw near unto others, questioning	And they will advance to each other, questioning -	They will turn to one another, questioning each other	c. 625 CE No direct report
26	قَالُوٓا إِنَّا كُنَّا قَبْلُ فِىٓ أَهْلِنَا مُشْفِقِينَ	They will say: "Aforetime, we were not without fear for the sake of our people	Saying: Lo! of old, when we were with our families, we were ever anxious	Saying: Surely we feared before on account of our families	They will say, ‘Indeed, aforetime, we used to be apprehensive about our families	c. 625 CE No direct report
27		"But God has been good to us, and has delivered us from the Penalty of the Scorching Wind	But Allah hath been gracious unto us and hath preserved us from the torment of the breath of Fire	But Allah has been gracious to us and He has saved us from the chastisement of the hot wind	But Allah showed us favour and He saved us from the punishment of the [infernal] miasma	c. 625 CE No direct report
28		"Truly, we did call unto Him from of old: truly it is He, the Beneficent, the Merciful!"	Lo! we used to pray unto Him of old. Lo! He is the Benign, the Merciful	Surely We called upon Him before. Surely, He is the Benign, the Merciful	indeed we used to supplicate Him aforetime. Indeed He is the All-benign, the All-merciful.’	c. 625 CE No direct report
29	فَذَكِّرْ فَمَآ أَنتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ	Therefore proclaim thou the praises (of thy Lord): for by the Grace	Therefor warn (men, O Muhammad). By	So remind for, by the grace of thy Lord thou art no	So admonish. By your Lord’s blessing,	c. 625 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		of thy Lord, thou art no (vulgar) soothsayer, nor art thou one possessed	the grace of Allah thou art neither soothsayer nor madman	soothsayer, nor madman	you are not a soothsayer, nor mad	direct report
30		Or do they say:- "A Poet! we await for him some calamity (hatched) by Time!"	Or say they: (he is) a poet, (one) for whom we may expect the accident of time	Or they say: A poet -- we wait for him the evil accidents of time	Do they say, ‘[He is] a poet, for whom we await a fatal accident’	c. 625 CE No direct report
31		Say thou: "Await ye!- I too will wait along with you!"	Say (unto them): Except (your fill)! Lo! I am with you among the expectant	Say: Wait, I too wait along with you	Say, ‘Wait! I too am waiting along with you.’	c. 625 CE No direct report
32	أَمْ تَأْمُرُهُمْ أَحْلَٰمُهُم بِهَٰذَآ أَمْ هُمْ قَوْمٌ طَاغُونَ	Is it that their faculties of understanding urge them to this, or are they but a people transgressing beyond bounds	Do their minds command them to do this, or are they an outrageous folk	Or do their understandings bid them this? Or are they an inordinate people	Is it their intellect which prompts them to [say] this, or are they a rebellious lot	c. 625 CE No direct report
33	أَمْ يَقُولُونَ تَقَوَّلَهُ بَل لَّا يُؤْمِنُونَ	Or do they say, "He fabricated the (Message)"? Nay, they have no faith	Or say they: He hath invented it? Nay, but they will not believe	Or say they: He has forged it. Nay, they have no faith	Do they say, ‘He has improvised it [himself]? ’ Rather they have no faith	c. 625 CE No direct report
34	فَلْيَأْتُوا۟ بِحَدِيثٍ مِّثْلِهِ إِن كَانُوا۟ صَٰدِقِينَ	Let them then produce a recital like unto it,- If (it be) they speak the truth	Then let them produce speech the like thereof, if they are truthful	Then let them bring a saying like it, if they are truthful	Let them bring a discourse like it, if they are truthful	c. 625 CE No direct report
35		Were they created of nothing, or were they themselves the creators	Or were they created out of naught? Or are they the creators	Or were they created without a (creative) agency? Or are they the creators	Were they created from nothing? Or are they [their own] creators	c. 625 CE No direct report
36	أَمْ خَلَقُوا۟ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بَل لَّا يُوقِنُونَ	Or did they create the heavens and the earth? Nay, they have no firm belief	Or did they create the heavens and the earth? Nay, but they are sure of nothing	Or did they create the heavens and the earth? Nay, they are sure of nothing	Did they create the heavens and the earth? Rather they have no certainty	c. 625 CE No direct report
37		Or are the Treasures of thy Lord with them, or are they the managers (of affairs)	Or do they own the treasures of thy Lord? Or have they been given charge (thereof)	Or have they the treasures of thy Lord with them? Or have they absolute authority	Do they possess the treasuries of your Lord? Or are they the controllers [of their dispensation]	c. 625 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
38	أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ فَلْيَأْتِ مُسْتَمِعُهُم بِسُلْطَٰنٍ مُّبِينٍ	Or have they a ladder, by which they can (climb up to heaven and) listen (to its secrets)? Then let (such a) listener of theirs produce a manifest proof	Or have they any stairway (unto heaven) by means of which they overhear (decrees). Then let their listener produce some warrant manifest	Or have they the means by which they listen? Then let their listener bring a clear authority	Do they have a ladder [leading up to heaven] whereby they eavesdrop? If so let their eavesdropper produce a manifest authority	c. 625 CE No direct report
39		Or has He only daughters and ye have sons	Or hath He daughters whereas ye have sons	Or has He daughters and you have sons	Does He have daughters while you have sons	c. 625 CE No direct report
40	أَمْ تَسْـَٔلُهُمْ أَجْرًا فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ	Or is it that thou dost ask for a reward, so that they are burdened with a load of debt?	Or askest thou (Muhammad) a fee from them so that they are plunged in debt	Or askest thou a reward from them so that they are over-burdened by a debt	Do you ask them for a reward, so that they are weighed down with debt	c. 625 CE No direct report
41	أَمْ عِندَهُمُ ٱلْغَيْبُ فَهُمْ يَكْتُبُونَ	Or that the Unseen in it their hands, and they write it down	Or possess they the Unseen so that they can write (it) down	Or possess they the unseen, so they write (it) down	Do they have [access to] the Unseen, which they write down	c. 625 CE No direct report
42		Or do they intend a plot (against thee)? But those who defy God are themselves involved in a Plot	Or seek they to ensnare (the messenger)? But those who disbelieve, they are the ensnared	Or do they intend a plot? But those who disbelieve will be the ensnared ones in the plot	Do they seek to outmaneuver [Allah]? But it is the faithless who are the outmaneuvered ones	c. 625 CE No direct report
43	أَمْ لَهُمْ إِلَٰهٌ غَيْرُ ٱللَّهِ سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ	Or have they a god other than God? Exalted is God far above the things they associate with Him	Or have they any god beside Allah? Glorified be Allah from all that they ascribe as partner (unto Him)	Or have they a god other than Allah? Glory be to Allah from what they set up (with Him)	Do they have any god other than Allah? Clear is Allah of any partners that they may ascribe [to Him]	c. 625 CE No direct report
44	وَإِن يَرَوْا كِسْفًا مِّنَ ٱلسَّمَآءِ سَاقِطًا يَقُولُوا سَحَابٌ مَّرْكُومٌ	Were they to see a piece of the sky falling (on them), they would (only) say: "Clouds gathered in heaps!"	And if they were to see a fragment of the heaven falling, they would say: A heap of clouds	And if they were to see a portion of the heaven coming down, they would say: Piled-up clouds	Were they to see a fragment falling from the sky, they would say, ‘A cumulous cloud.’	c. 625 CE No direct report
45	فَذَرْهُمْ حَتَّىٰ يُلَٰقُوا۟ يَوْمَهُمُ ٱلَّذِى فِيهِ يُصْعَقُونَ	So leave them alone until they encounter that Day of theirs, wherein they shall	Then let them be (O Muhammad), till they meet their day, in which they	Leave them then till they meet that day of theirs wherein	So leave them until they encounter their day on which they will be thunderstruck	c. 625 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		(perforce) swoon (with terror),	will be thunder-stricken	they are smitten with punishment		direct report
46	يَوْمَ لَا يُغْنِى عَنْهُمْ كَيْدُهُمْ شَيْـًٔا وَلَا هُمْ يُنصَرُونَ	The Day when their plotting will avail them nothing and no help shall be given them	A day in which their guile will naught avail them, nor will they be helped	The day when their struggle will avail them naught, nor will they be helped	the day when their guile will not avail them in any way, nor will they be helped	c. 625 CE No direct report
47	وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَٰلِكَ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ	And verily, for those who do wrong, there is another punishment besides this: But most of them understand not	And verily, for those who do wrong, there is a punishment beyond that. But most of them know not	And surely for those who do wrong there is a chastisement besides that; but most of them know not	Indeed for those who do wrong, there is a punishment besides that, but most of them do not know	c. 625 CE No direct report
48	وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ	Now await in patience the command of thy Lord: for verily thou art in Our eyes: and celebrate the praises of thy Lord the while thou standest forth	So wait patiently (O Muhammad) for thy Lord's decree, for surely thou art in Our sight; and hymn the praise of thy Lord when thou uprisest	And wait patiently for the judgment of thy Lord, for surely thou art before Our eyes, and celebrate the praise of thy Lord, when thou risest	So submit patiently to the judgement of your Lord, for indeed you fare before Our eyes. And celebrate the praise of your Lord when you rise [at dawn]	c. 625 CE No direct report
49		And for part of the night also praise thou Him,- and at the retreat of the stars	And in the night-time also hymn His praise, and at the setting of the stars	And in the night, give Him glory, too, and at the setting of the stars	and also glorify Him during the night and at the receding of the stars	c. 625 CE No direct report

67. Al-Mulk — The Sovereignty الملك

Revelation order #77 · c. 625 CE · Makkah · 30 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ تَبٰرَكَ الَّذِى بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ	Blessed be He in Whose hands is Dominion; and He over all things hath Power;	Blessed is He in Whose hand is the Sovereignty, and, He is Able to do all things	Blessed is He in Whose hand is the Kingdom, and He is Possessor of power over all things	Blessed is He in whose hands is all sovereignty, and He has power over all things	c. 625 CE No direct report
2		He Who created Death and Life, that He may try which of you is best in deed: and He is the Exalted in Might, Oft-Forgiving;	Who hath created life and death that He may try you which of you is best in conduct; and He is the Mighty, the Forgiving	Who created death and life that He might try you -- which of you is best in deeds. And He is the Mighty, the Forgiving	He, who created death and life that He may test you [to see] which of you is best in conduct. And He is the All-mighty, the All-forgiving	c. 625 CE No direct report
3	الَّذِى خَلَقَ سَبْعَ سَمٰوٰتٍ طِبَاقًا مَّا تَرَىٰ فِى خَلْقِ الرَّحْمٰنِ مِن تَفٰوُتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ	He Who created the seven heavens one above another: No want of proportion wilt thou see in the Creation of (God) Most Gracious. So turn thy vision again: seest thou any flaw	Who hath created seven heavens in harmony. Thou (Muhammad) canst see no fault in the Beneficent One's creation; then look again: Canst thou see any rifts	Who created the seven heavens alike. Thou seest no incongruity in the creation of the Beneficent. Then look again: Canst thou see any disorder	He created seven heavens in layers. You do not see any discordance in the creation of the All-beneficent. Look again! Do you see any flaw	c. 625 CE No direct report
4	ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ	Again turn thy vision a second time: (thy) vision will come back to thee dull and discomfited, in a state worn out	Then look again and yet again, thy sight will return unto thee weakened and made dim	Then turn the eye again and again -- thy look will return to thee confused, while it is fatigued	Look again, once more. Your look will return to you humbled and weary	c. 625 CE No direct report
5		And we have, (from of old), adorned the lowest heaven with Lamps, and We have made such (Lamps) (as) missiles to drive away the Evil Ones, and have prepared for them the Penalty of the Blazing Fire	And verily We have beautified the world's heaven with lamps, and We have made them missiles for the devils, and for them We have prepared the doom of flame	And certainly We have adorned this lower heaven with lamps and We make them means of conjectures for the devils, and We have prepared for them the chastisement of burning	We have certainly adorned the lowest heaven with lamps, and made them missiles against the devils, and We have prepared for them punishment of the Blaze	c. 625 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
6		For those who reject their Lord (and Cherisher) is the Penalty of Hell: and evil is (such), Destination	And for those who disbelieve in their Lord there is the doom of hell, a hapless journey's end	And for those who disbelieve in their Lord is the chastisement of hell, and evil is the resort	For those who defy their Lord is the punishment of hell, and it is an evil destination	c. 625 CE No direct report
7	إِذَآ أُلْقُو فِيهَا سَمِعُو لَهَا شَهِيقًا وَهِىَ تَفُورُ	When they are cast therein, they will hear the (terrible) drawing in of its breath even as it blazes forth	When they are flung therein they hear its roaring as it boileth up	When they are cast therein, they will hear a loud moaning of it as it heaves	When they are thrown in it, they hear it blaring, as it seethes	c. 625 CE No direct report
8	تَكَادُ تَمَيَّزُ مِنَ لْغَيْظِ كُلَّمَآ أُلْقِىَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيرٌ	Almost bursting with fury: Every time a Group is cast therein, its Keepers will ask, "Did no Warner come to you?"	As it would burst with rage. Whenever a (fresh) host is flung therein the wardens thereof ask them: Came there unto you no warner	Almost bursting for fury. Whenever a group is cast into it, its keepers ask them: Did not a warner come to you	almost exploding with rage. Whenever a group is thrown in it, its keepers will ask them, ‘Did there not come to you any warner?’	c. 625 CE No direct report
9	قَالُو بَلَىٰ قَدْ جَآءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ للَّهُ مِن شَىْءٍ إِنْ أَنتُمْ إِلَّا فِى ضَلَٰلٍ كَبِيرٍ	They will say: "Yes indeed; a Warner did come to us, but we rejected him and said, 'God never sent down any (Message): ye are nothing but an egregious delusion!'"	They say: Yea, verily, a warner came unto us; but we denied and said: Allah hath naught revealed; ye are in naught but a great error	They say: Yea, indeed a warner came to us, but we denied and said: Allah has revealed nothing; you are only in great error	They will say, ‘Yes, a warner did come to us, but we impugned [him] and said, ‘Allah did not send down anything; you are only in great error.’	c. 625 CE No direct report
10		They will further say: "Had we but listened or used our intelligence, we should not (now) be among the Companions of the Blazing Fire!"	And they say: Had we been wont to listen or have sense, we had not been among the dwellers in the flames	And they say: Had we but listened or pondered, we should not have been among the inmates of the burning Fire	And they will say, ‘Had we listened or applied reason, we would not have been among inmates of the Blaze.’	c. 625 CE No direct report
11		They will then confess their sins: but far will be (Forgiveness) from the Companions of the Blazing Fire	So they acknowledge their sins; but far removed (from mercy) are the dwellers in the flames	Thus they will confess their sins; so far (from good) are the inmates of the burning Fire	Thus they will admit their sin. So away with the inmates of the Blaze	c. 625 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
12	إِنَّ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُم بِٱلْغَيْبِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ	As for those who fear their Lord unseen, for them is Forgiveness and a great Reward	Lo! those who fear their Lord in secret, theirs will be forgiveness and a great reward	Those who fear their Lord in secret, for them is surely forgiveness and a great reward	Indeed for those who fear their Lord in secret there will be forgiveness and a great reward	c. 625 CE No direct report
13		And whether ye hide your word or publish it, He certainly has (full) knowledge, of the secrets of (all) hearts	And keep your opinion secret or proclaim it, lo! He is Knower of all that is in the breasts (of men)	And conceal your word or manifest it, truly He is Knower of that which is in the hearts	Speak secretly, or do so loudly, indeed He knows well what is in the breasts	c. 625 CE No direct report
14		Should He not know,- He that created? and He is the One that understands the finest mysteries (and) is well-acquainted (with them)	Should He not know what He created? And He is the Subtile, the Aware	Does He not know Who created? And He is the Knower of subtilties, the Aware	Would He who has created not know? And He is the All-attentive, the All-aware	c. 625 CE No direct report
15		It is He Who has made the earth manageable for you, so traverse ye through its tracts and enjoy of the Sustenance which He furnishes: but unto Him is the Resurrection	He it is Who hath made the earth subservient unto you, so Walk in the paths thereof and eat of His providence. And unto Him will be the resurrection (of the dead)	He it is Who made the earth subservient to you, so go about in the spacious sides thereof, and eat of His sustenance. And to Him is the rising (after death)	It is He who made the earth tractable for you; so walk on its flanks and eat of His provision, and towards Him is the resurrection	c. 625 CE No direct report
16	ءَأَمِنتُم مَّن فِى ٱلسَّمَآءِ أَن يَخْسِفَ بِكُمُ ٱلْأَرْضَ فَإِذَا هِىَ تَمُورُ	Do ye feel secure that He Who is in heaven will not cause you to be swallowed up by the earth when it shakes (as in an earthquake)	Have ye taken security from Him Who is in the heaven that He will not cause the earth to swallow you when lo! it is convulsed	Do you feel secure that He Who is in the heaven will not make the earth to swallow you up? Then lo! it will shake	Are you secure that He who is in the sky will not make the earth swallow you while it quakes	c. 625 CE No direct report
17	أَمْ أَمِنتُم مَّن فِى ٱلسَّمَآءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ	Or do ye feel secure that He Who is in Heaven will not send against you a violent tornado (with showers of stones), so that ye shall know how (terrible) was My warning	Or have ye taken security from Him Who is in the heaven that He will not let loose on you a hurricane? But ye shall know the manner of My warning	Or do you feel secure that He Who is in the Heaven will not send on you a violent wind? Then shall you know how (truthful) was My warning	Are you secure that He who is in the sky will not unleash upon you a rain of stones? Soon you will know how My warning has been	c. 625 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
18	وَلَقَدْ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ	But indeed men before them rejected (My warning): then how (terrible) was My rejection (of them)	And verily those before them denied, then (see) the manner of My wrath (with them)	And certainly those before them denied, then how (terrible) was My disapproval	Certainly those who were before them had denied; but then how was My rebuttal	c. 625 CE No direct report
19	أَوَلَمْ يَرَوْا إِلَى ٱلطَّيْرِ فَوْقَهُمْ صَٰٓفَّٰتٍ وَيَقْبِضْنَ مَا يُمْسِكُهُنَّ إِلَّا ٱلرَّحْمَٰنُ إِنَّهُۥ بِكُلِّ شَىْءٍۭ بَصِيرٌ	Do they not observe the birds above them, spreading their wings and folding them in? None can uphold them except (God) Most Gracious: Truly (God) Most Gracious: Truly it is He that watches over all things	Have they not seen the birds above them spreading out their wings and closing them? Naught upholdeth them save the Beneficent. Lo! He is Seer of all things	Do they not see the birds above them spreading and contracting (their wings)? Naught upholds them save the Beneficent. Surely He is Seer of all things	Have they not regarded the birds above them spreading and closing their wings? No one sustains them except the All-beneficent. Indeed He sees best all things	c. 625 CE No direct report
20	أَمَّنْ هَٰذَا ٱلَّذِى هُوَ جُندٌ لَّكُمْ يَنصُرُكُم مِّن دُونِ ٱلرَّحْمَٰنِ إِنِ ٱلْكَٰفِرُونَ إِلَّا فِى غُرُورٍ	Nay, who is there that can help you, (even as) an army, besides (God) Most Merciful? In nothing but delusion are the Unbelievers	Or who is he that will be an army unto you to help you instead of the Beneficent? The disbelievers are in naught but illusion	Or who is it that will be a host for you to help you against the Beneficent? The disbelievers are in naught but delusion	Who is it that is your host who may help you, besides the All-beneficent? The faithless only dwell in delusion	c. 625 CE No direct report
21	أَمَّنْ هَٰذَا ٱلَّذِى يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُۥ بَل لَّجُّوا۟ فِى عُتُوٍّ وَنُفُورٍ	Or who is there that can provide you with Sustenance if He were to withhold His provision? Nay, they obstinately persist in insolent impiety and flight (from the Truth)	Or who is he that will provide for you if He should withhold His providence? Nay, but they are set in pride and frowardness	Or who is it that will give you sustenance, if He should withhold His sustenance? Nay, they persist in disdain and aversion	Who is it that may provide for you if He withholds His provision? Rather they persist in defiance and aversion	c. 625 CE No direct report
22	أَفَمَن يَمْشِى مُكِبًّا عَلَىٰ وَجْهِهِۦٓ أَهْدَىٰٓ أَمَّن يَمْشِى سَوِيًّا عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ	Is then one who walks headlong, with his face grovelling, better guided,- or one who walks evenly on a Straight Way	Is he who goeth groping on his face more rightly guided, or he who walketh upright on a straight road	Is, then, he who goes prone upon his face better guided or he who walks upright on a straight path	Is he who walks prone on his face better guided, or he who walks upright on a straight path	c. 625 CE No direct report
23	قُلْ هُوَ ٱلَّذِىٓ أَنشَأَكُمْ وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ قَلِيلًا مَّا تَشْكُرُونَ	Say: "It is He Who has created you (and made you grow), and made for you the faculties of hearing, seeing, feeling and understanding: little thanks it is ye give	Say (unto them, O Muhammad): He it is who gave you being, and hath assigned unto you ears and eyes and hearts. Small thanks give ye	Say: He it is Who brought you into being and made for you ears and eyes and hearts. Little thanks it is you give	Say, ‘It is He who created you, and made for you hearing, eyesight, and hearts. Little do you thank.’	c. 625 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
24	قُلْ هُوَ ٱلَّذِى ذَرَأَكُمْ فِى ٱلْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ	Say: "It is He Who has multiplied you through the earth, and to Him shall ye be gathered together."	Say: He it is Who multiplieth you in the earth, and unto Whom ye will be gathered	Say: He it is Who multiplies you in the earth and to Him you will be gathered	Say, ‘It is He who created you on the earth, and toward Him you will be mustered.’	c. 625 CE No direct report
25	وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ	They ask: When will this promise be (fulfilled)? - If ye are telling the truth	And they say: When (will) this promise (be fulfilled), if ye are truthful	And they say: When will this threat be (executed), if you are truthful	They say, ‘When will this promise be fulfilled, should you be truthful? ’	c. 625 CE No direct report
26	قُلْ إِنَّمَا ٱلْعِلْمُ عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ	Say: "As to the knowledge of the time, it is with God alone: I am (sent) only to warn plainly in public."	Say: The knowledge is with Allah only, and I am but a plain warner	Say: The knowledge is with Allah only, and I am only a plain warner	Say, ‘Its knowledge is only with Allah; I am only a manifest warner.’	c. 625 CE No direct report
27	فَلَمَّا رَأَوْهُ زُلْفَةً سِيٓـَٔتْ وُجُوهُ ٱلَّذِينَ كَفَرُوا۟ وَقِيلَ هَٰذَا ٱلَّذِى كُنتُم بِهِۦ تَدَّعُونَ	At length, when they see it close at hand, grieved will be the faces of the Unbelievers, and it will be said (to them): "This is (the promise fulfilled), which ye were calling for!"	But when they see it nigh, the faces of those who disbelieve will be awry, and it will be said (unto them): This is that for which ye used to call	But when they see it nigh, the faces of those who disbelieve will be grieved, and it will be said: This is that which you used to call for	When they see it brought near, the countenances of the faithless will be distorted, and [they will be] told, ‘This is what you asked for!’	c. 625 CE No direct report
28	قُلْ أَرَءَيْتُمْ إِنْ أَهْلَكَنِىَ ٱللَّهُ وَمَن مَّعِىَ أَوْ رَحِمَنَا فَمَن يُجِيرُ ٱلْكَٰفِرِينَ مِنْ عَذَابٍ أَلِيمٍ	Say: "See ye?- If God were to destroy me, and those with me, or if He bestows His Mercy on us,- yet who can deliver the Unbelievers from a grievous Penalty? "	Say (O Muhammad): Have ye thought: Whether Allah causeth me (Muhammad) and those with me to perish or hath mercy on us, still, who will protect the disbelievers from a painful doom	Say: Have you considered if Allah should destroy me and those with me -- rather He will have mercy on us -- yet who will protect the disbelievers from a painful chastisement	Say, ‘Tell me, whether Allah destroys me and those with me, or He has mercy on us, who will shelter the faithless from a painful punishment?’	c. 625 CE No direct report
29	قُلْ هُوَ ٱلرَّحْمَٰنُ ءَامَنَّا بِهِۦ وَعَلَيْهِ تَوَكَّلْنَا ۖ فَسَتَعْلَمُونَ مَنْ هُوَ فِى ضَلَٰلٍ مُّبِينٍ	Say: "He is (God) Most Gracious: We have believed in Him, and on Him have we put our trust: So, soon will ye know which (of us) it is that is in manifest error."	Say: He is the Beneficent. In Him we believe and in Him we put our trust. And ye will soon know who it is that is in error manifest	Say: He is the Beneficent -- we believe in Him and on Him do we rely. So you will come to know who it is that is in clear error	Say, ‘He is the All-beneficent; we have faith in Him, and in Him do we trust. Soon you will know who is in manifest error.’	c. 625 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
30	قُلْ أَرَءَيْتُمْ إِنْ أَصْبَحَ مَآؤُكُمْ غَوْرًا فَمَن يَأْتِيكُم بِمَآءٍ مَّعِينٍۭ	Say: "See ye?- If your stream be some morning lost (in the underground earth), who then can supply you with clear-flowing water?"	Say: Have ye thought: If (all) your water were to disappear into the earth, who then could bring you gushing water	Say: Have you considered if your water should subside, who is it then that will bring you flowing water	Say, ‘Tell me, should your water sink down [into the ground], who will bring you running water?’	c. 625 CE No direct report

69. Al-Haqqah — The Reality الحاقة

Revelation order #78 · c. 625 CE · Makkah · 52 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1		The Sure Reality	The Reality	The sure Truth	The Besieger	c. 625 CE No direct report
2		What is the Sure Reality	What is the Reality	What is the sure Truth	What is the Besieger?	c. 625 CE No direct report
3		And what will make thee realise what the Sure Reality is	Ah, what will convey unto thee what the reality is	And what would make thee realize what the sure Truth is	What will show you what is the Besieger?	c. 625 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
4	كَذَّبَتْ ثَمُودُ وَعَا بِ لْقَارِعَةِ	The Thamud and the 'Ad People (branded) as false the Stunning Calamity	(The tribes of) Thamud and A'ad disbelieved in the judgment to come	Thamud and ‘Ad called the calamity a lie	Thamud and ‘a€d denied the Catastrophe	c. 625 CE No direct report
5	فَأَمَّا ثَمُودُ فَأُهْلِكُو بِ لطَّاغِيَةِ	But the Thamud,- they were destroyed by a terrible Storm of thunder and lightning	As for Thamud, they were destroyed by the lightning	Then as for Thamud, they were destroyed by the severe punishment	As for Thamud, they were destroyed by the Cry	c. 625 CE No direct report
6	وَأَمَّا عَا فَأُهْلِكُو بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ	And the 'Ad, they were destroyed by a furious Wind, exceedingly violent	And as for A'ad, they were destroyed by a fierce roaring wind	And as for ‘Ad, they were destroyed by a roaring, violent wind	And as for ‘a€d, they were destroyed by a fierce icy gale	c. 625 CE No direct report
7	سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَا لٍ وَثَمَٰنِيَةَ أَيَّامٍ حُسُو مًا فَتَرَى لْقَوْمَ فِيهَا صَرْعَىٰ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ	He made it rage against them seven nights and eight days in succession: so that thou couldst see the (whole) people lying prostrate in its (path), as they had been roots of hollow palm-trees tumbled down	Which He imposed on them for seven long nights and eight long days so that thou mightest have seen men lying overthrown, as they were hollow trunks of palm-trees	Which He made to prevail against them for seven nights and eight days continuously, so that thou mightest have seen the people therein prostrate as if they were trunks of hollow palm-trees	which He disposed against them for seven grueling nights and eight days, so that you could have seen the people lying about therein prostrate as if they were hollow trunks of palm trees	c. 625 CE No direct report
8	فَهَلْ تَرَىٰ لَهُم مِّ بَاقِيَةٍ	Then seest thou any of them left surviving	Canst thou (O Muhammad) see any remnant of them	So canst thou see a remnant of them	So do you see any trace of them	c. 625 CE No direct report
9	وَجَآءَ فِرْعَوْنُ وَمَن قَبْلَهُ وَ لْمُؤْتَفِكٰتُ بِ لْخَاطِئَةِ	And Pharaoh, and those before him, and the Cities Overthrown, committed habitual Sin	And Pharaoh and those before him, and the communities that were destroyed, brought error	And Pharaoh and those before him and the overthrown cities wrought evil	Then brought Pharaoh and those who were before him, and the towns that were overturned, iniquity	c. 625 CE No direct report
10	فَعَصَوْ رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَ رَّابِيَةً	And disobeyed (each) the apostle of their Lord; so He punished them with an abundant Penalty	And they disobeyed the messenger of their Lord, therefor did He grip them with a tightening grip	And they disobeyed the messenger of their Lord, so he punished them with a vehement punishment	Then they disobeyed the apostle of their Lord, so He seized them with a terrible seizing	c. 625 CE No direct report
11		We, when the water (of Noah's Flood) overflowed beyond its limits, carried you	Lo! when the waters rose, We carried you upon the shi	Surely We carried you in the ship, when the water rose high	Indeed when the Flood rose high, We carried you in a floating ark	c. 625 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		(mankind), in the floating (Ark)				direct report
12	لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَآ أُذُنٌ وَٰعِيَةٌ	That We might make it a Message unto you, and that ears (that should hear the tale and) retain its memory should bear its (lessons) in remembrance	That We might make it a memorial for you, and that remembering ears (that heard the story) might remember	That We might make it a reminder for you, and that the retaining ear might retain it	that We might make it a reminder for you, and that receptive ears might remember it	c. 625 CE No direct report
13	فَإِذَا نُفِخَ فِى ٱلصُّورِ نَفْخَةٌ وَٰحِدَةٌ	Then, when one blast is sounded on the Trumpet	And when the trumpet shall sound one blas	So when the trumpet is blown with a single blast	When the Trumpet is blown with a single blas	c. 625 CE No direct report
14	وَحُمِلَتِ ٱلْأَرْضُ وَٱلْجِبَالُ فَدُكَّتَا دَكَّةً وَٰحِدَةً	And the earth is moved, and its mountains, and they are crushed to powder at one stroke,	And the earth with the mountains shall be lifted up and crushed with one crash	And the earth and the mountains are borne away and crushed with one crash -	and the earth and the mountains are lifted and levelled with a single leveling	c. 625 CE No direct report
15		On that Day shall the (Great) Event come to pass	Then, on that day will the Event befall	On that day will the Event come to pass	then, on that day, will the Imminent [Hour] befal	c. 625 CE No direct report
16	وَٱنشَقَّتِ ٱلسَّمَآءُ فَهِىَ يَوْمَئِذٍ وَاهِيَةٌ	And the sky will be rent asunder, for it will that Day be flimsy	And the heaven will split asunder, for that day it will be frail	And the heaven will be cleft asunder; so that day it will be frail	and the sky will be split open —for it will be frail that day—	c. 625 CE No direct report
17	وَٱلْمَلَكُ عَلَىٰٓ أَرْجَآئِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَٰنِيَةٌ	And the angels will be on its sides, and eight will, that Day, bear the Throne of thy Lord above them	And the angels will be on the sides thereof, and eight will uphold the Throne of thy Lord that day, above them	And the angels will be on its sides. And above them eight will bear that day thy Lord’s Throne of Power	and the angels will be all over it, and the Throne of your Lord will be borne that day by eight [angels]	c. 625 CE No direct report
18	يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنكُمْ خَافِيَةٌ	That Day shall ye be brought to Judgment: not an act of yours that ye hide will be hidden	On that day ye will be exposed; not a secret of you will be hidden	On that day you will be exposed to view -- no secret of yours will remain hidden	That day you will be exposed: none of your secrets will remain hidden	c. 625 CE No direct report
19	فَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ بِيَمِينِهِۦ فَيَقُولُ هَآؤُمُ ٱقْرَءُوا۟ كِتَٰبِيَهْ	Then he that will be given his Record in his right hand will say: "Ah here! Read ye my Record	Then, as for him who is given his record in his right hand, he will say: Take, read my book	Then as for him who is given his book in his right hand, he will say: Lo! Read my book	As for him who is given his book in his right hand, he will say, ‘Here, take and read my book	c. 625 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
20	إِنِّى ظَنَنتُ أَنِّى مُلٰقٍ حِسَابِيَهْ	"I did really understand that my Account would (One Day) reach me!"	Surely I knew that I should have to meet my reckoning	Surely I knew that I should meet my account	Indeed I knew that I shall encounter my account.’	c. 625 CE No direct report
21	فَهُوَ فِى عِيشَةٍ رَّاضِيَةٍ	And he will be in a life of Bliss	Then he will be in blissful stat	So he will be in a life of bliss	So he will have a pleasant life	c. 625 CE No direct report
22	فِى جَنَّةٍ عَالِيَةٍ	In a Garden on high	In a high garde	In a lofty Garden	in an elevated garden	c. 625 CE No direct report
23	قُطُوفُهَا دَانِيَةٌ	The Fruits whereof (will hang in bunches) low and near	Whereof the clusters are in easy reach	Its fruits are near	whose clusters [of fruits] will be within easy reach	c. 625 CE No direct report
24		"Eat ye and drink ye, with full satisfaction; because of the (good) that ye sent before you, in the days that are gone!"	(And it will be said unto those therein): Eat and drink at ease for that which ye sent on before you in past days	Eat and drink pleasantly for that which you sent on before in bygone days	[He will be told]: ‘Enjoy your food and drink, for what you had sent in advance in past days.’	c. 625 CE No direct report
25	وَأَمَّا مَنْ أُوتِىَ كِتٰبَهُ بِشِمَالِهِ فَيَقُولُ يٰلَيْتَنِى لَمْ أُوتَ كِتٰبِيَهْ	And he that will be given his Record in his left hand, will say: "Ah! Would that my Record had not been given to me	But as for him who is given his record in his left hand, he will say: Oh, would that I had not been given my boo	And as for him who is given his book in his left hand -- he will say: O would that my book had not been given to me	But as for him who is given his book in his left hand, he will say, ‘I wish I had not been given my book	c. 625 CE No direct report
26	وَلَمْ أَدْرِ مَا حِسَابِيَهْ	"And that I had never realised how my account (stood)	And knew not what my reckoning	And I had not known what my account was	nor had I ever known what my account is	c. 625 CE No direct report
27		"Ah! Would that (Death) had made an end of me	Oh, would that it had been death	O would that (death) had made an end (of me)	I wish death had been the end of it all	c. 625 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
28	مَآ أَغْنَىٰ عَنِّى مَالِيَهْ	"Of no profit to me has been my wealth	My wealth hath not availed me	My wealth has not availed me	My wealth did not avail me	c. 625 CE No direct report
29	هَلَكَ عَنِّى سُلْطَٰنِيَهْ	"My power has perished from me!"..	My power hath gone from me	My authority has gone from me	My authority has departed from me.’	c. 625 CE No direct report
30	خُذُوهُ فَغُلُّوهُ	(The stern command will say): "Seize ye him, and bind ye him	(It will be said): Take him and fetter hi	Seize him, then fetter him	[The angels will be told:] ‘Seize him, and fetter him	c. 625 CE No direct report
31	ثُمَّ ٱلْجَحِيمَ صَلُّوهُ	"And burn ye him in the Blazing Fire	And then expose him to hell-fir	Then cast him into the burning Fire	Then put him into hell	c. 625 CE No direct report
32	ثُمَّ فِى سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَٱسْلُكُوهُ	"Further, make him march in a chain, whereof the length is seventy cubits	And then insert him in a chain whereof the length is seventy cubits	Then insert him in a chain the length of which is seventy cubits	Then, in a chain whose length is seventy cubits, bind him	c. 625 CE No direct report
33		"This was he that would not believe in God Most High	Lo! He used not to believe in Allah the Tremendous	Surely he believed not in Allah, the Great	Indeed he had no faith in Allah, the All-supreme	c. 625 CE No direct report
34		"And would not encourage the feeding of the indigent	And urged not on the feeding of the wretched	Nor did he urge the feeding of the poor	and he did not urge the feeding of the needy	c. 625 CE No direct report
35	فَلَيْسَ لَهُ ٱلْيَوْمَ هَٰهُنَا حَمِيمٌ	"So no friend hath he here this Day	Therefor hath he no lover here this day	Therefore he has not here this day a true friend	so he has no friend here today	c. 625 CE No direct report
36	وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ	"Nor hath he any food except the corruption from the washing of wounds	Nor any food save filt	Nor any food except refuse	nor any food except pus	c. 625 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
37		"Which none do eat but those in sin."	Which none but sinners eat	Which none but the wrongdoers eat	which no one shall eat except the iniquitous.’	c. 625 CE No direct report
38	فَلَآ أُقْسِمُ بِمَا تُبْصِرُونَ	So I do call to witness what ye see	But nay! I swear by all that ye se	But nay! I swear by that which you see	I swear by what you se	c. 625 CE No direct report
39	وَمَا لَا تُبْصِرُونَ	And what ye see not	And all that ye see no	And that which you see not	and what you do not see	c. 625 CE No direct report
40	إِنَّهُۥ لَقَوْلُ رَسُو كَرِيمٍ	That this is verily the word of an honoured apostle	That it is indeed the speech of an illustrious messenger	Surely, it is the word of an honoured Messenger	it is indeed the speech of a noble apostle	c. 625 CE No direct report
41	وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ	It is not the word of a poet: little it is ye believe	It is not poet's speech - little is it that ye believe	And it is not the word of a poet. Little is it that you believe	and it is not the speech of a poet. Little is the faith that you have	c. 625 CE No direct report
42	وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَذَكَّرُونَ	Nor is it the word of a soothsayer: little admonition it is ye receive	Nor diviner's speech - little is it that ye remember	Nor the word of a soothsayer. Little is it that you mind	Nor is it the speech of a soothsayer. Little is the admonition that you take	c. 625 CE No direct report
43		(This is) a Message sent down from the Lord of the Worlds	It is a revelation from the Lord of the Worlds	It is a revelation from the Lord of the worlds	Gradually sent down from the Lord of all the worlds	c. 625 CE No direct report
44		And if the apostle were to invent any sayings in Our name	And if he had invented false sayings concerning Us	And if he had fabricated against Us certain sayings	Had he faked any sayings in Our name	c. 625 CE No direct report
45	لَأَخَذْنَا مِنْهُ بِ لْيَمِينِ	We should certainly seize him by his right hand	We assuredly had taken him by the right han	We would certainly have seized him by the right hand	We would have surely seized him by the right han	c. 625 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
46		And We should certainly then cut off the artery of his heart	And then severed his life-artery	Then cut off his heart’s vein	and then cut off his aorta	c. 625 CE No direct report
47	فَمَا مِنكُم مِّنْ أَحَدٍ عَنْهُ حَٰجِزِينَ	Nor could any of you withhold him (from Our wrath)	And not one of you could have held Us off from him	And not one of you could have withheld Us from him	and none of you could have held Us off from him	c. 625 CE No direct report
48	وَإِنَّهُ لَتَذْكِرَةٌ لِّلْمُتَّقِينَ	But verily this is a Message for the God-fearing	And lo! it is a warrant unto those who ward off (evil)	And surely it is a Reminder for the dutiful	Indeed it is a reminder for the Godwary	c. 625 CE No direct report
49	وَإِنَّا لَنَعْلَمُ أَنَّ مِنكُم مُّكَذِّبِينَ	And We certainly know that there are amongst you those that reject (it)	And lo! We know that some among you will deny (it)	And We certainly know that some of you are rejectors	Indeed We know that there are some among you who deny [it]	c. 625 CE No direct report
50		But truly (Revelation) is a cause of sorrow for the Unbelievers	And lo! it is indeed an anguish for the disbelievers	And it is indeed a (source of) grief to the disbelievers	And indeed it will be a [matter of] regret for the faithless	c. 625 CE No direct report
51		But verily it is Truth of assured certainty	And lo! it is absolute truth	And surely it is the certain Truth	It is indeed certain truth	c. 625 CE No direct report
52		So glorify the name of thy Lord Most High	So glorify the name of thy Tremendous Lord	So glorify the name of thy Lord, the Incomparably Great	So celebrate the Name of your Lord, the All-supreme	c. 625 CE No direct report

70. Al-Ma'arij — The Ascending Stairways المعارج

Revelation order #79 · c. 625 CE · Makkah · 44 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

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Ali Quli Qara'i

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#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ سَأَلَ سَآئِلٌۢ بِعَذَابٍ وَاقِعٍ	A questioner asked about a Penalty to befall	A questioner questioned concerning the doom about to fal	A questioner asks about the chastisement to befal	An asker asked for a punishment bound to befal	c. 625 CE No direct report
2	لِّلْكَٰفِرِينَ لَيْسَ لَهُۥ دَافِعٌ	The Unbelievers, the which there is none to ward off,	Upon the disbelievers, which none can repel	The disbelievers -- there is none to avert it -	—which none can avert from the faithless—	c. 625 CE No direct report
3		(A Penalty) from God, Lord of the Ways of Ascent	From Allah, Lord of the Ascending Stairway	From Allah, Lord of the ways of Ascent	from Allah, Lord of the lofty stations	c. 625 CE No direct report
4	تَعْرُجُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ إِلَيْهِ فِى يَوْمٍ كَانَ مِقْدَارُهُۥ خَمْسِينَ أَلْفَ سَنَةٍ	The angels and the spirit ascend unto him in a Day the measure whereof is (as) fifty thousand years	(Whereby) the angels and the Spirit ascend unto Him in a Day whereof the span is fifty thousand years	To Him ascend the angels and the Spirit in a day the measure of which is fifty thousand years	The angels and the Spirit ascend to Him in a day whose span is fifty thousand years	c. 625 CE No direct report
5	فَٱصْبِرْ صَبْرًا جَمِيلًا	Therefore do thou hold Patience,- a Patience of beautiful (contentment)	But be patient (O Muhammad) with a patience fair to see	So be patient with a goodly patience	So be patient, with a patience that is graceful	c. 625 CE No direct report
6	إِنَّهُمْ يَرَوْنَهُۥ بَعِيدًا	They see the (Day) indeed as a far-off (event)	Lo! they behold it afar of	Surely they see it far off	Indeed they see it to be far off	c. 625 CE No direct report
7	وَنَرَىٰهُ قَرِيبًا	But We see it (quite) near	While we behold it nigh	And We see it nigh	and We see it to be near	c. 625 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
8	يَوْمَ تَكُونُ لسَّمَآءُ كَ لْمُهْلِ	The Day that the sky will be like molten brass	The day when the sky will become as molten copper	The day when the heaven is as molten brass	The day when the sky will be like molten copper	c. 625 CE No direct report
9	وَتَكُونُ لْجِبَالُ كَ لْعِهْنِ	And the mountains will be like wool	And the hills become as flakes of wool	And the mountains are as wool	and the mountains like [tufts of] dyed wool	c. 625 CE No direct report
10	وَلَا يَسْـَٔلُ حَمِيمٌ حَمِيـ ا	And no friend will ask after a friend	And no familiar friend will ask a question of his frien	And no friend will ask of friend	and no friend will inquire about [the welfare of his] friend	c. 625 CE No direct report
11	يُبَصَّرُونَهُمْ يَوَدُّ لْمُجْرِمُ لَوْ يَفْتَدِى مِنْ عَذَابِ يَوْمِئِ بِبَنِيهِ	Though they will be put in sight of each other,- the sinner's desire will be: Would that he could redeem himself from the Penalty of that Day by (sacrificing) his children	Though they will be given sight of them. The guilty man will long to be able to ransom himself from the punishment of that day at the price of his childre	(Though) they are made to see them. The guilty one would fain redeem himself from the chastisement of that day by his children	[though] they will be placed within each other’s sight. The guilty one will wish he could ransom himself from the punishment of that day at the price of his children	c. 625 CE No direct report
12	وَصَٰحِبَتِهِ وَأَخِيهِ	His wife and his brother	And his spouse and his brothe	And his wife and his brother	his spouse and his brother	c. 625 CE No direct report
13	وَفَصِيلَتِهِ لَّتِى تُـْٔوِيهِ	His kindred who sheltered him	And his kin that harboured hi	And his kin that gave him shelter	his kin which had sheltered hi	c. 625 CE No direct report
14	وَمَن فِى لْأَرْضِ جَمِيـ ا ثُمَّ يُنجِيهِ	And all, all that is on earth,- so it could deliver him	And all that are in the earth, if then it might deliver him	And all that are in the earth -- then deliver him -	and all those who are upon the earth, if that might deliver him	c. 625 CE No direct report
15	كَلَّآ إِنَّهَا لَظَىٰ	By no means! for it would be the Fire of Hell!	But nay! for lo! it is the fire of hel	By no means! Surely it is a flaming Fire	Never! Indeed it is a blazing fire	c. 625 CE No direct report
16	نَزَّاعَ لِّلشَّوَىٰ	Plucking out (his being) right to the	Eager to roast	Plucking out the extremities -	which strips away the scalp	c. 625 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		skull!				No direct report
17	تَدْعُو مَنْ أَدْبَرَ وَتَوَلَّىٰ	Inviting (all) such as turn their backs and turn away their faces (from the Right)	It calleth him who turned and fled (from truth)	It shall claim him who retreats and turns his back	It invites him who has turned back [from the truth] and forsaken [it]	c. 625 CE No direct report
18	وَجَمَعَ فَأَوْعَىٰٓ	And collect (wealth) and hide it (from use)	And hoarded (wealth) and withheld it	And hoards then withholds	amassing [wealth] and hoarding [it]	c. 625 CE No direct report
19	إِنَّ ٱلْإِنسَٰنَ خُلِقَ هَلُوعًا	Truly man was created very impatient;	Lo! man was created anxious	Surely man is created impatient -	Indeed man has been created covetous	c. 625 CE No direct report
20	إِذَا مَسَّهُ ٱلشَّرُّ جَزُوعًا	Fretful when evil touches him	Fretful when evil befalleth hi	Fretful when evil afflicts him	anxious when an ill befalls hi	c. 625 CE No direct report
21	وَإِذَا مَسَّهُ ٱلْخَيْرُ مَنُوعًا	And niggardly when good reaches him;	And, when good befalleth him, grudging	And niggardly when good befalls him -	and grudging when good comes his wa	c. 625 CE No direct report
22		Not so those devoted to Prayer;	Save worshippers	Except those who pray	—[all are such] except the prayerful	c. 625 CE No direct report
23	ٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَآئِمُونَ	Those who remain steadfast to their prayer	Who are constant at their worshi	Who are constant at their prayer	those who are persevering in their prayer	c. 625 CE No direct report
24	وَٱلَّذِينَ فِىٓ أَمْوَٰلِهِمْ حَقٌّ مَّعْلُومٌ	And those in whose wealth is a recognised right	And in whose wealth there is a right acknowledge	And in whose wealth there is a known righ	and in whose wealth there is a known righ	c. 625 CE No direct report
25	لِّلسَّآئِلِ وَٱلْمَحْرُومِ	For the (needy) who asks and him who is	For the beggar and the destitute	For the beggar and the destitute	for the beggar and the deprived	c. 625 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		prevented (for some reason from asking)				direct report
26		And those who hold to the truth of the Day of Judgment	And those who believe in the Day of Judgment	And those who accept the truth of the day of Judgment	and who affirm the Day of Retribution	c. 625 CE No direct report
27	وَ لَّذِينَ هُم مِّنْ عَذَابِ رَبِّهِم مُّشْفِقُونَ	And those who fear the displeasure of their Lord,	And those who are fearful of their Lord's doom	And those who are fearful of the chastisement of their Lord -	and those who are apprehensive of the punishment of their Lor	c. 625 CE No direct report
28	إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُو	For their Lord's displeasure is the opposite of Peace and Tranquillity;	Lo! the doom of their Lord is that before which none can feel secure	Surely the chastisement of their Lord is (a thing) not to be felt secure from -	(there is indeed no security from the punishment of their Lord	c. 625 CE No direct report
29	وَ لَّذِينَ هُمْ لِفُرُوجِهِمْ حَٰفِظُونَ	And those who guard their chastity	And those who preserve their chastit	And those who restrain their sexual passions	and those who guard their private part	c. 625 CE No direct report
30	إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ	Except with their wives and the (captives) whom their right hands possess,- for (then) they are not to be blamed	Save with their wives and those whom their right hands possess, for thus they are not blameworthy	Except in the presence of their mates or those whom their right hands possess -- for such surely are not to be blamed	(except from their spouses and their slave women, for then they are not blameworthy	c. 625 CE No direct report
31		But those who trespass beyond this are transgressors;	But whoso seeketh more than that, those are they who are transgressors	But he who seeks to go beyond this, these are the transgressors	but whoever seeks beyond that —it is they who are the transgressors	c. 625 CE No direct report
32	وَ لَّذِينَ هُمْ لِأَمَٰنَٰتِهِمْ وَعَهْدِهِمْ رَٰعُونَ	And those who respect their trusts and covenants	And those who keep their pledges and their covenant	And those who are faithful to their trusts and their covenant	and those who keep their trusts and covenants	c. 625 CE No direct report
33	وَ لَّذِينَ هُم بِشَهَٰدَٰتِهِمْ قَآئِمُونَ	And those who stand firm in their testimonies	And those who stand by their testimon	And those who are upright in their testimonies	and those who are observant of their testimonies	c. 625 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
34	وَ لَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ	And those who guard (the sacredness) of their worship;	And those who are attentive at their worship	And those who keep a guard on their prayer	and those who are watchful of their prayers	c. 625 CE No direct report
35	أُ لَٰئِكَ فِى جَنَّ مُّكْرَمُونَ	Such will be the honoured ones in the Gardens (of Bliss)	These will dwell in Gardens, honoured	These are in Gardens, honoured	They will be in gardens, held in honour	c. 625 CE No direct report
36	فَمَالِ لَّذِينَ كَفَرُو قِبَلَكَ مُهْطِعِينَ	Now what is the matter with the Unbelievers that they rush madly before thee	What aileth those who disbelieve, that they keep staring toward thee (O Muhammad), open-eyed	But what is the matter with those who disbelieve, that they hasten on to thee	What is the matter with the faithless that they scramble toward yo	c. 625 CE No direct report
37	عَنِ لْيَمِينِ وَعَنِ لشِّمَالِ عِزِينَ	From the right and from the left, in crowds	On the right and on the left, in groups	On the right hand and on the left, in sundry parties	from the left and the right in batches	c. 625 CE No direct report
38	أَيَطْمَعُ كُلُّ مْرِ مِّنْهُمْ أَن يُدْخَلَ جَنَّةَ نَعِيمٍ	Does every man of them long to enter the Garden of Bliss	Doth every man among them hope to enter the Garden of Delight	Does every man of them desire to be admitted to the Garden of bliss	Does each man among them hope to enter the garden of bliss	c. 625 CE No direct report
39	كَلَّآ إِنَّا خَلَقْنَٰهُم مِّمَّا يَعْلَمُونَ	By no means! For We have created them out of the (base matter) they know	Nay, verily. Lo! We created them from what they know	By no means! Surely We have created them for what they know	Never! Indeed We created them from what they know	c. 625 CE No direct report
40	فَلَآ أُقْسِمُ بِرَبِّ لْمَشَٰرِقِ وَ لْمَغَٰرِبِ إِنَّا لَقَٰدِرُونَ	Now I do call to witness the Lord of all points in the East and the West that We can certainly	But nay! I swear by the Lord of the rising-places and the setting-places of the planets that We verily are Abl	But nay! I swear by the Lord of the Eastern lands and the Western lands! that We are certainly Powerfu	So I swear by the Lord of the easts and the wests that We are abl	c. 625 CE No direct report
41	عَلَىٰٓ أَن نُّبَدِّلَ خَيْ ا مِّنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ	Substitute for them better (men) than they; And We are not to be defeated (in Our Plan)	To replace them by (others) better than them. And we are not to be outrun	To bring in their place (others) better than them, and We shall not be overcome	to replace them by [others] better than them and We are not to be outmaneuvered	c. 625 CE No direct report
42	فَذَرْهُمْ يَخُوضُو وَيَلْعَبُو حَتَّىٰ يُلَٰقُو يَوْمَهُمُ لَّذِى يُوعَدُونَ	So leave them to plunge in vain talk and play about, until they encounter that Day of	So let them chat and play until they meet their Day which they are promised	So leave them alone to plunge in vain talk and to sport, until they come	So leave them to gossip and play until they encounter their day, which they are promised	c. 625 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		theirs which they have been promised!		face to face with that day of theirs which they are promised -		direct report
43	يَوْمَ يَخْرُجُونَ مِنَ ٱلْأَجْدَاثِ سِرَا ا كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ	The Day whereon they will issue from their sepulchres in sudden haste as if they were rushing to a goal-post (fixed for them),	The day when they come forth from the graves in haste, as racing to a goal	The day when they come forth from the graves in haste, as hastening on to a goal	the day when they emerge from the graves, hastening, as if racing toward a target	c. 625 CE No direct report
44	خَٰشِعَةً أَبْصَٰرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ذَٰلِكَ ٱلْيَوْمُ ٱلَّذِى كَانُوا يُوعَدُونَ	Their eyes lowered in dejection,- ignominy covering them (all over)! such is the Day the which they are promised	With eyes aghast, abasement stupefying them: Such is the Day which they are promised	Their eyes cast down, disgrace covering them. Such is the day which they are promised	with a humbled look [in their eyes], overcast by abasement. That is the day they had been promised	c. 625 CE No direct report

78. An-Naba — The Tidings النبإ

Revelation order #80 · c. 625 CE · Makkah · 40 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ عَمَّ يَتَسَآءَلُونَ	Concerning what are they disputing	Whereof do they question one another	Of what do they ask one another	What is it about which they question each other?	c. 625 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
2		Concerning the Great News	(It is) of the awful tidings	Of the tremendous announcemen	[Is it] about the great tiding	c. 625 CE No direct report
3	لَّذِى هُمْ فِيهِ مُخْتَلِفُونَ	About which they cannot agree	Concerning which they are in disagreement	About which they differ	the one about which they differ	c. 625 CE No direct report
4	كَلَّا سَيَعْلَمُونَ	Verily, they shall soon (come to) know	Nay, but they will come to know	Nay, they will soon know	No indeed! They will soon know	c. 625 CE No direct report
5	ثُمَّ كَلَّا سَيَعْلَمُونَ	Verily, verily they shall soon (come to) know	Nay, again, but they will come to know	Nay, again, they will soon know	Again, no indeed! They will soon know	c. 625 CE No direct report
6	أَلَمْ نَجْعَلِ لْأَرْضَ مِهٰ ا	Have We not made the earth as a wide expanse	Have We not made the earth an expanse	Have We not made the earth an expans	Did We not make the earth a resting place	c. 625 CE No direct report
7	ا وَ لْجِبَالَ أَوْتَا	And the mountains as pegs	And the high hills bulwarks	And the mountains as pegs	and the mountains stakes	c. 625 CE No direct report
8	ا وَخَلَقْنٰكُمْ أَزْوٰ	And (have We not) created you in pairs	And We have created you in pairs	And we have created you in pairs	and create you in pairs	c. 625 CE No direct report
9	وَجَعَلْنَا نَوْمَكُمْ سُبَا ا	And made your sleep for rest	And have appointed your sleep for repose	And made your sleep for rest	and make your sleep for rest	c. 625 CE No direct report
10	ا وَجَعَلْنَا لَّيْلَ لِبَا	And made the night as a covering	And have appointed the night as a cloak	And made the night a covering	and make the night a covering	c. 625 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
11	وَجَعَلْنَا لنَّهَارَ مَعَا ا	And made the day as a means of subsistence	And have appointed the day for livelihood	And made the day for seeking livelihood	and make the day for livelihood	c. 625 CE No direct report
12	وَبَنَيْنَا فَوْقَكُمْ سَبْ ا شِدَا ا	And (have We not) built over you the seven firmaments	And We have built above you seven strong (heavens)	And We have made above you seven strong (bodies)	and build above you the seven mighty heavens	c. 625 CE No direct report
13	وَجَعَلْنَا سِرَا ا وَهَّا ا	And placed (therein) a Light of Splendour	And have appointed a dazzling lamp	And made a shining lamp	and make [the sun for] a radiant lamp	c. 625 CE No direct report
14	وَأَنزَلْنَا مِنَ لْمُعْصِرٰتِ مَآ ثَجَّا ا	And do We not send down from the clouds water in abundance	And have sent down from the rainy clouds abundant water	And We send down from the clouds water pouring forth in abundance	and send down water pouring from the rain-clouds	c. 625 CE No direct report
15	لِّنُخْرِجَ بِهِ حَ ا وَنَبَا ا	That We may produce therewith corn and vegetables	Thereby to produce grain and plant	That We may bring forth thereby grain and herbs	that with it We may bring forth grains and plants	c. 625 CE No direct report
16	وَجَنَّٰتٍ أَلْفَافًا	And gardens of luxurious growth	And gardens of thick foliage	And luxuriant gardens	and luxuriant gardens	c. 625 CE No direct report
17	إِنَّ يَوْمَ لْفَصْلِ كَانَ مِيقٰ ا	Verily the Day of Sorting out is a thing appointed	Lo! the Day of Decision is a fixed time	Surely the day of Decision is appointed -	Indeed the Day of Judgement is the tryst	c. 625 CE No direct report
18	يَوْمَ يُنفَخُ فِى لصُّورِ فَتَأْتُونَ أَفْوَا ا	The Day that the Trumpet shall be sounded, and ye shall come forth in crowds	A day when the trumpet is blown and ye come in multitudes	The day when the trumpet is blown, so you come forth in hosts	the day the Trumpet will be blown, and you will come in groups	c. 625 CE No direct report
19	وَفُتِحَتِ لسَّمَآءُ فَكَانَتْ أَبْوٰ ا	And the heavens shall be opened as if there were doors	And the heaven is opened and becometh as gates	And the heaven is opened so it becomes as doors	and the sky will be opened and become gates	c. 625 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
20	وَسُيِّرَتِ ٱلْجِبَالُ فَكَانَتْ سَرَابًا	And the mountains shall vanish, as if they were a mirage	And the hills are set in motion and become as a mirage	And the mountains are moved off, so they remain a semblance	and the mountains will be set moving and become a mirage	c. 625 CE No direct report
21	إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا	Truly Hell is as a place of ambush	Lo! hell lurketh in ambush	Surely hell lies in wait	Indeed hell is an ambush	c. 625 CE No direct report
22	لِّلطَّٰغِينَ مَـَٔابًا	For the transgressors a place of destination	A home for the rebellious	A resort for the inordinate	a resort for the rebels	c. 625 CE No direct report
23	لَّٰبِثِينَ فِيهَآ أَحْقَابًا	They will dwell therein for ages	They will abide therein for ages	Living therein for long years	to reside therein for ages	c. 625 CE No direct report
24	لَّا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا	Nothing cool shall they taste therein, nor any drink	Therein taste they neither coolness nor (any) drin	They taste not therein coolness nor drink	tasting in it neither any coolness nor drink	c. 625 CE No direct report
25	إِلَّا حَمِيمًا وَغَسَّاقًا	Save a boiling fluid and a fluid, dark, murky, intensely cold	Save boiling water and a paralysing cold	But boiling and intensely cold water	except boiling water and pu	c. 625 CE No direct report
26	جَزَآءً وِفَاقًا	A fitting recompense (for them)	Reward proportioned (to their evil deeds)	Requital corresponding	—a fitting requital	c. 625 CE No direct report
27	إِنَّهُمْ كَانُوا۟ لَا يَرْجُونَ حِسَابًا	For that they used not to fear any account (for their deeds)	For lo! they looked not for a reckoning	Surely they feared not the reckoning	Indeed they did not expect any reckoning	c. 625 CE No direct report
28	وَكَذَّبُوا۟ بِـَٔايَٰتِنَا كِذَّابًا	But they (impudently) treated Our Signs as false	They called Our revelations false with strong denial	And rejected Our messages, giving the lie (thereto)	and they denied Our signs mendaciously	c. 625 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
29	وَكُلَّ شَىْءٍ أَحْصَيْنَٰهُ كِتَٰبًا	And all things have We preserved on record	Everything have We recorded in a Book	And We have recorded everything in a book	and We have figured everything in a Book	c. 625 CE No direct report
30	فَذُوقُوا۟ فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا	"So taste ye (the fruits of your deeds); for no increase shall We grant you, except in Punishment."	So taste (of that which ye have earned). No increase do We give you save of torment	So taste, for We shall add to you naught but chastisement	So [now] taste! We shall increase you in nothing but punishment	c. 625 CE No direct report
31	إِنَّ لِلْمُتَّقِينَ مَفَازًا	Verily for the Righteous there will be a fulfilment of (the heart's) desires	Lo! for the duteous is achievement	Surely for those who keep their duty is achievement	Indeed a triumph awaits the Godwary	c. 625 CE No direct report
32	حَدَآئِقَ وَأَعْنَٰبًا	Gardens enclosed, and grapevines	Gardens enclosed and vineyards	Gardens and vineyards	gardens and vineyards	c. 625 CE No direct report
33	وَكَوَاعِبَ أَتْرَابًا	Companions of equal age	And maidens for companion	And youthful (companions), equals in age	and buxom maidens of a like age	c. 625 CE No direct report
34	وَكَأْسًا دِهَاقًا	And a cup full (to the brim)	And a full cup	And a pure cup	and brimming cups	c. 625 CE No direct report
35	لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّٰبًا	No vanity shall they hear therein, nor Untruth:	There hear they never vain discourse, nor lying	They hear not therein vain words, nor lying -	Therein they shall hear neither vain talk nor lie	c. 625 CE No direct report
36	جَزَآءً مِّن رَّبِّكَ عَطَآءً حِسَابًا	Recompense from thy Lord, a gift, (amply) sufficient	Requital from thy Lord - a gift in payment	A reward from thy Lord, a gift sufficient	—a reward from your Lord, a bounty sufficing	c. 625 CE No direct report
37	رَّبِّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ٱلرَّحْمَٰنِ لَا يَمْلِكُونَ مِنْهُ خِطَابًا	(From) the Lord of the heavens and the earth, and all between, (God) Most Gracious: None shall have power to argue with Him	Lord of the heavens and the earth, and (all) that is between them, the Beneficent; with Whom none can converse	The Lord of the heavens and the earth and what is between them, the Beneficent, they are not able to address Him	the Lord of the heavens and the earth and whatever is between them, the All-beneficent, whom they will not be able to addres	c. 625 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
38	يَوْمَ يَقُومُ ٱلرُّوحُ وَٱلْمَلَٰٓئِكَةُ صَفًّا لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ وَقَالَ صَوَابًا	The Day that the Spirit and the angels will stand forth in ranks, none shall speak except any who is permitted by (God) Most Gracious, and He will say what is right	On the day when the angels and the Spirit stand arrayed, they speak not, saving him whom the Beneficent alloweth and who speaketh right	The day when the spirit and the angels stand in ranks; none shall speak except he whom the Beneficent permits and he speaks aright	on the day when the Spirit and the angels stand in an array. None shall speak except whom the All-beneficent permits and who says what is right	c. 625 CE No direct report
39	ذَٰلِكَ ٱلْيَوْمُ ٱلْحَقُّ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ مَـَٔابًا	That Day will be the sure Reality: Therefore, whoso will, let him take a (straight) return to his Lord	That is the True Day. So whoso will should seek recourse unto his Lord	That is the True Day, so whoever desires may take refuge with his Lord	That is the day of truth. So let anyone who wishes take resort with his Lord	c. 625 CE No direct report
40	إِنَّآ أَنذَرْنَٰكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنظُرُ ٱلْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ ٱلْكَافِرُ يَٰلَيْتَنِى كُنتُ تُرَٰبًا	Verily, We have warned you of a Penalty near, the Day when man will see (the deeds) which his hands have sent forth, and the Unbeliever will say, "Woe unto me! Would that I were (metre) dust!"	Lo! We warn you of a doom at hand, a day whereon a man will look on that which his own hands have sent before, and the disbeliever will cry: "Would that I were dust!"	Truly We warn you of a chastisement near at hand -- the day when man will see what his hands have sent before, and the disbeliever will say: O would that I were dust	Indeed We have warned you of a punishment near at hand —the day when a person will observe what his hands have sent ahead and the faithless one will say, ‘I wish I were dust!’	c. 625 CE No direct report

79. An-Nazi'at — Those who drag forth النازعات

Revelation order #81 · c. 626 CE · Makkah · 46 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ وَ ٱلنَّٰزِعَٰتِ غَرْ ا	By the (angels) who tear out (the souls of the wicked) with violence	By those who drag forth to destruction	By those yearning vehemently	By those [angels] who wrest [the soul] violently	c. 626 CE No direct report
2	وَ ٱلنَّٰشِطَٰتِ نَشْ ا	By those who gently draw out (the souls of the blessed)	By the meteors rushing	And those going forth cheerfully	by those who draw [it] out gently	c. 626 CE No direct report
3	وَ ٱلسَّٰبِحَٰتِ سَبْ ا	And by those who glide along (on errands of mercy)	By the lone stars floating	And those running swiftly	by those who swim smoothly	c. 626 CE No direct report
4	فَ ٱلسَّٰبِقَٰتِ سَبْ ا	Then press forward as in a race	By the angels hastening	And those that are foremost going ahead	by those who take the lead, racing	c. 626 CE No direct report
5	فَ ٱلْمُدَبِّرَٰتِ أَمْ ا	Then arrange to do (the Commands of their Lord)	And those who govern the event	And those regulating the Affair	by those who direct the affairs [of creatures]	c. 626 CE No direct report
6		One Day everything that can be in commotion will be in violent commotion	On the day when the first trump resoundeth	The day when the quaking one shall quake -	the day when the Quaker quake	c. 626 CE No direct report
7		Followed by oft-repeated (commotions)	And the second followeth it	The consequence will follow it	and is followed by the Successor	c. 626 CE No direct report
8	قُلُو يَوْمَئِذٍ وَاجِفَةٌ	Hearts that Day will be in agitation	On that day hearts beat painfull	Hearts that day will palpitate	hearts will be trembling on that day	c. 626 CE No direct report
9	أَبْصَٰرُهَا خَٰشِعَة	Cast down will be (their owners') eyes	While eyes are downcas	Their eyes downcast	bearing a humbled look	c. 626 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
10		They say (now): "What! shall we indeed be returned to (our) former state	(Now) they are saying: Shall we really be restored to our first stat	They say: Shall we indeed be restored to (our) first state	They will say, ‘Are we being returned to our earlier state	c. 626 CE No direct report
11	أَءِذَا كُنَّا عِظٰ ا نَّخِرَ	"What! - when we shall have become rotten bones?"	Even after we are crumbled bones	What! After we are rotten bones	What, when we have been decayed bones?!’	c. 626 CE No direct report
12	قَالُو تِلْكَ إِ ا كَرَّةٌ خَاسِرَ	They say: "It would, in that case, be a return with loss!"	They say: Then that would be a vain proceeding	They say: That would then be a return with loss	They will say, ‘This, then, is a ruinous return!	c. 626 CE No direct report
13	فَإِنَّمَا هِىَ زَجْرَ ةٌ وٰحِدَ	But verily, it will be but a single (Compelling) Cry	Surely it will need but one shout	It is only a single cry	Yet it will be only a single shout	c. 626 CE No direct report
14	فَإِذَا هُم بِ لسَّاهِرَةِ	When, behold, they will be in the (full) awakening (to Judgment)	And lo! they will be awakened	When lo! they will be awakened	and behold, they will be awake	c. 626 CE No direct report
15	هَلْ أَتٰىكَ حَدِيثُ مُوسَىٰ	Has the story of Moses reached thee	Hath there come unto thee the history of Moses	Has not there come to thee the story of Moses	Did you receive the story of Moses	c. 626 CE No direct report
16	إِذْ نَادٰىهُ رَبُّهُ بِ لْوَادِ لْمُقَدَّسِ طُوًى	Behold, thy Lord did call to him in the sacred valley of Tuwa:	How his Lord called him in the holy vale of Tuwa	When his Lord called him in the holy valley, Tuwa	when his Lord called out to him in the holy valley of Tuw	c. 626 CE No direct report
17	ذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ	"Go thou to Pharaoh for he has indeed transgressed all bounds	(Saying:) Go thou unto Pharaoh - Lo! he hath rebelled	Go to Pharaoh, surely he has rebelled	[And said,] ‘Go to Pharaoh, for indeed he has rebelled	c. 626 CE No direct report
18	فَقُلْ هَل لَّكَ إِلَىٰٓ أَن تَزَكَّىٰ	"And say to him, 'Wouldst thou that thou shouldst be purified (from sin)?	And say (unto him): Hast thou (will) to grow (in grace)	And say: Wilt thou purify thyself	and say, ‘‘Would you purify yourself	c. 626 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
19	وَأَهْدِيَكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ	"'And that I guide thee to thy Lord, so thou shouldst fear Him?'"	Then I will guide thee to thy Lord and thou shalt fear (Him)	And I will guide thee to thy Lord so that thou fear (Him)	I will guide you to your Lord, that you may fear [Him]? ’’ ’	c. 626 CE No direct report
20		Then did (Moses) show him the Great Sign	And he showed him the tremendous token	So he showed him the mighty sign	Then he showed him the greatest sign	c. 626 CE No direct report
21	فَكَذَّبَ وَعَصَىٰ	But (Pharaoh) rejected it and disobeyed (guidance)	But he denied and disobeyed	But he denied and disobeyed	But he denied, and disobeyed	c. 626 CE No direct report
22	ثُمَّ أَدْبَرَ يَسْعَىٰ	Further, he turned his back, striving hard (against God)	Then turned he away in haste	Then he went back hastily	Then he turned back, walking swiftly	c. 626 CE No direct report
23	فَحَشَرَ فَنَادَىٰ	Then he collected (his men) and made a proclamation	Then gathered he and summone	So he gathered and called out	and mustered [the people] and proclaimed	c. 626 CE No direct report
24		Saying, "I am your Lord, Most High"	And proclaimed: "I (Pharaoh) am your Lord the Highest."	Then he said: I am your Lord, the most High	saying, ‘I am your exalted lord!’	c. 626 CE No direct report
25	فَأَخَذَهُ ٱللَّهُ نَكَالَ ٱلْءَاخِرَةِ وَٱلْأُولَىٰ	But God did punish him, (and made an) example of him, - in the Hereafter, as in this life	So Allah seized him (and made him) an example for the after (life) and for the former	So Allah seized him with the punishment of the Hereafter and of this life	So Allah seized him with the punishment of this life and the Hereafter	c. 626 CE No direct report
26	إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰٓ	Verily in this is an instructive warning for whosoever feareth (God)	Lo! herein is indeed a lesson for him who feareth	Surely there is in this a lesson for him who fears	There is indeed a moral in that for someone who fears	c. 626 CE No direct report
27	ءَأَنتُمْ أَشَدُّ خَلْقًا أَمِ ٱلسَّمَآءُ بَنَىٰهَا	What! Are ye the more difficult to create or the heaven (above)? (God) hath constructed it	Are ye the harder to create, or is the heaven that He built	Are you the stronger in creation or the heaven? He made it	Is it you whose creation is more prodigious or the sky which He has built	c. 626 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
28	رَفَعَ سَمْكَهَا فَسَوَّىٰهَا	On high hath He raised its canopy, and He hath given it order and perfection	He raised the height thereof and ordered it	He raised high its height, and made it perfect	He raised its vault, and fashioned it	c. 626 CE No direct report
29	وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَىٰهَا	Its night doth He endow with darkness, and its splendour doth He bring out (with light)	And He made dark the night thereof, and He brought forth the morn thereof	And He made dark its night and brought out its light	and darkened its night, and brought forth its day	c. 626 CE No direct report
30	وَ لْأَرْضَ بَعْدَ ذَٰلِكَ دَحَىٰهَآ	And the earth, moreover, hath He extended (to a wide expanse)	And after that He spread the earth	And the earth, He cast it after that	and after that He spread out the earth	c. 626 CE No direct report
31	أَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعَىٰهَا	He draweth out therefrom its moisture and its pasture	And produced therefrom the water thereof and the pasture thereof	He brought forth from it its water and its pasture	and brought forth from it its water and pastures	c. 626 CE No direct report
32	وَ لْجِبَالَ أَرْسَىٰهَا	And the mountains hath He firmly fixed;	And He made fast the hills	And the mountains, He made them firm	and set firm the mountains	c. 626 CE No direct report
33	مَتٰعًا لَّكُمْ وَلِأَنْعٰمِكُمْ	For use and convenience to you and your cattle	A provision for you and for your cattle	A provision for you and for your cattle	as a [place of] sustenance for you and your livestock	c. 626 CE No direct report
34		Therefore, when there comes the great, overwhelming (Event),	But when the great disaster cometh	So when the great Calamity comes	When the Greatest Catastrophe befalls	c. 626 CE No direct report
35	يَوْمَ يَتَذَكَّرُ لْإِنسٰنُ مَا سَعَىٰ	The Day when man shall remember (all) that he strove for	The day when man will call to mind his (whole) endeavour	The day when man remembers all that he strove for	the day when man will remember his endeavours	c. 626 CE No direct report
36	وَبُرِّزَتِ لْجَحِيمُ لِمَن يَرَىٰ	And Hell-Fire shall be placed in full view for (all) to see,	And hell will stand forth visible to him who seeth	And hell is made manifest to him who sees	and hell is brought into view for one who sees	c. 626 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
37	فَأَمَّا مَن طَغَىٰ	Then, for such as had transgressed all bounds	Then, as for him who rebelle	Then as for him who is inordinate	as for him who was rebelliou	c. 626 CE No direct report
38		And had preferred the life of this world	And chose the life of the world	And prefers the life of this world	and preferred the life of this world	c. 626 CE No direct report
39		The Abode will be Hell-Fire	Lo! hell will be his home	Hell is surely the abode	his refuge will indeed be hell	c. 626 CE No direct report
40		And for such as had entertained the fear of standing before their Lord's (tribunal) and had restrained (their) soul from lower desires	But as for him who feared to stand before his Lord and restrained his soul from lust	And as for him who fears to stand before his Lord and restrains himself from low desires	But as for him who is awed to stand before his Lord and forbids the soul from [following] desire	c. 626 CE No direct report
41		Their abode will be the Garden	Lo! the Garden will be his home	The Garden is surely the abode	his refuge will indeed be paradise	c. 626 CE No direct report
42	يَسْـَٔلُونَكَ عَنِ لسَّاعَةِ أَيَّانَ مُرْسَىٰهَا	They ask thee about the Hour,-'When will be its appointed time	They ask thee of the Hour: when will it come to port	They ask thee about the Hour, When will that take place	They ask you concerning the Hour, “When will it set in	c. 626 CE No direct report
43	فِيمَ أَنتَ مِن ذِكْرَىٰهَآ	Wherein art thou (concerned) with the declaration thereof	Why (ask they)? What hast thou to tell thereof	About which thou remindest	considering your frequent mention of it?”	c. 626 CE No direct report
44	إِلَىٰ رَبِّكَ مُنتَهَىٰهَآ	With thy Lord in the Limit fixed therefor	Unto thy Lord belongeth (knowledge of) the term thereof	To thy Lord is the goal of it	Its outcome is with your Lord	c. 626 CE No direct report
45	إِنَّمَآ أَنتَ مُنذِرُ مَن يَخْشَىٰهَا	Thou art but a Warner for such as fear it	Thou art but a warner unto him who feareth it	Thou art only a warner to him who fears it	You are only a warner for those who fear it	c. 626 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
46	كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوٓا۟ إِلَّا عَشِيَّةً أَوْ ضُحَىٰهَا	The Day they see it, (It will be) as if they had tarried but a single evening, or (at most till) the following morn	On the day when they behold it, it will be as if they had but tarried for an evening or the morn thereof	On the day when they see it, it will be as if they had but tarried for an evening or a morning	The day they see it, it shall be as if they had not stayed [in the world] except for an evening or forenoon	c. 626 CE No direct report

82. Al-Infitar — The Cleaving الإنفطار

Revelation order #82 · c. 626 CE · Makkah · 19 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1		When the Sky is cleft asunder	When the heaven is cleft asunder	When the heaven is cleft asunder	When the sky is rent apart	c. 626 CE No direct report
2		When the Stars are scattered	When the planets are dispersed	And when the stars become dispersed	when the stars are scattered	c. 626 CE No direct report
3	وَإِذَا ٱلْبِحَارُ فُجِّرَتْ	When the Oceans are suffered to burst forth	When the seas are poured forth	And when the rivers are made to flow forth	when the seas are merged	c. 626 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						No direct report
4	وَإِذَا ٱلْقُبُورُ بُعْثِرَتْ	And when the Graves are turned upside down;	And the sepulchres are overturned	And when the graves are laid open -	when the graves are overturned	c. 626 CE No direct report
5	عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ	(Then) shall each soul know what it hath sent forward and (what it hath) kept back	A soul will know what it hath sent before (it) and what left behind	Every soul will know what it his sent before and what it has held back	then a soul shall know what it has sent ahead and left behind	c. 626 CE No direct report
6		O man! What has seduced thee from thy Lord Most Beneficent?	O man! What hath made thee careless concerning thy Lord, the Bountiful	O man, what beguiles thee from they Lord, the Gracious	O man! What has deceived you about your generous Lord	c. 626 CE No direct report
7	ٱلَّذِى خَلَقَكَ فَسَوَّىٰكَ فَعَدَلَكَ	Him Who created thee. Fashioned thee in due proportion, and gave thee a just bias	Who created thee, then fashioned, then proportioned thee	Who created thee, then made thee complete, then made thee in a right good state -	who created you and proportioned you, and gave you an upright nature	c. 626 CE No direct report
8	فِىٓ أَىِّ صُورَةٍ مَّا شَآءَ رَكَّبَكَ	In whatever Form He wills, does He put thee together	Into whatsoever form He will, He casteth thee	Into whatever form He pleases He casts thee	and composed you in any form that He wished	c. 626 CE No direct report
9	كَلَّا بَلْ تُكَذِّبُونَ بِٱلدِّينِ	Day! nit ye do reject Right and Judgment	Nay, but ye deny the Judgment	Nay, but you give the lie to the Judgment	No indeed! Rather you deny the Retribution	c. 626 CE No direct report
10	وَإِنَّ عَلَيْكُمْ لَحَٰفِظِينَ	But verily over you (are appointed angels) to protect you,	Lo! there are above you guardians	And surely there are keepers over you	Indeed, there are over you watchers	c. 626 CE No direct report
11	كِرَامًا كَٰتِبِينَ	Kind and honourable,- Writing down (your deeds)	Generous and recording	Honourable recorders	noble writer	c. 626 CE No direct report
12	يَعْلَمُونَ مَا تَفْعَلُونَ	They know (and understand) all that ye do	Who know (all) that ye do	They know what you do	who know whatever you do	c. 626 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
13	إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ	As for the Righteous, they will be in bliss	Lo! the righteous verily will be in delight	Surely the righteous are in bliss	Indeed the pious shall be amid bliss	c. 626 CE No direct report
14	وَإِنَّ ٱلْفُجَّارَ لَفِى جَحِيمٍ	And the Wicked - they will be in the Fire	And lo! the wicked verily will be in hell	And the wicked are truly in burning Fire -	and indeed the vicious shall be in hel	c. 626 CE No direct report
15		Which they will enter on the Day of Judgment	They will burn therein on the Day of Judgment	They will enter it on the day of Judgement	entering it on the Day of Retribution	c. 626 CE No direct report
16	وَمَا هُمْ عَنْهَا بِغَآئِبِينَ	And they will not be able to keep away therefrom	And will not be absent thence	And will not be absent from it	and they shall not be absent from it	c. 626 CE No direct report
17		And what will explain to thee what the Day of Judgment is	Ah, what will convey unto thee what the Day of Judgment is	And what will make thee realize what the day of Judgment is	And what will show you what is the Day of Retribution	c. 626 CE No direct report
18		Again, what will explain to thee what the Day of Judgment is	Again, what will convey unto thee what the Day of Judgment is	Again, what will make thee realize what the day of Judgment is	Again, what will show you what is the Day of Retribution	c. 626 CE No direct report
19	يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْـًٔا وَٱلْأَمْرُ يَوْمَئِذٍ لِّلَّهِ	(It will be) the Day when no soul shall have power (to do) aught for another: For the command, that Day, will be (wholly) with God	A day on which no soul hath power at all for any (other) soul. The (absolute) command on that day is Allah's	The day when no soul controls aught for another soul. And the command on that day is Allah’s	It is a day when no soul will be of any avail to another soul and all command that day will belong to Allah	c. 626 CE No direct report

84. Al-Inshiqaq — The Sundering الإنشقاق

Revelation order #83 · c. 626 CE · Makkah · 25 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1		When the sky is rent asunder	When the heaven is split asunde	When the heaven bursts asunder	When the sky is split ope	c. 626 CE No direct report
2	وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ	And hearkens to (the Command of) its Lord, and it must needs (do so);	And attentive to her Lord in fear	And listens to its Lord and is made fit	and gives ear to its Lord as it should	c. 626 CE No direct report
3	وَإِذَا لْأَرْضُ مُدَّتْ	And when the earth is flattened out	And when the earth is spread ou	And when the earth is stretched	When the earth is spread ou	c. 626 CE No direct report
4	وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ	And casts forth what is within it and becomes (clean) empty	And hath cast out all that was in her, and is empt	And casts forth what is in it and becomes empty	and throws out what is in it, emptying itself	c. 626 CE No direct report
5	وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ	And hearkens to (the Command of) its Lord,- and it must needs (do so);- (then will come Home the full reality)	And attentive to her Lord in fear	And listens to its Lord and is made fit	and gives ear to its Lord as it should	c. 626 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
6	يَٰٓأَيُّهَا ٱلْإِنسَٰنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْ ا فَمُلَٰقِيهِ	O thou man! Verily thou art ever toiling on towards thy Lord- painfully toiling,- but thou shalt meet Him	Thou, verily, O man, art working toward thy Lord a work which thou wilt meet (in His presence)	O man, thou must strive a hard striving (to attain) to thy Lord, until thou meet Him	O man! You are labouring toward your Lord laboriously, and you will encounter Him	c. 626 CE No direct report
7	فَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ بِيَمِينِهِ	Then he who is given his Record in his right hand	Then whoso is given his account in his right han	Then as to him who is given his book in his right hand	Then as for him who is given his record in his right hand	c. 626 CE No direct report
8	فَسَوْفَ يُحَاسَبُ حِسَا ا يَسِيرًا	Soon will his account be taken by an easy reckoning	He truly will receive an easy reckonin	His account will be taken by an easy reckoning	he shall soon receive an easy reckoning	c. 626 CE No direct report
9	وَيَنقَلِبُ إِلَىٰٓ أَهْلِهِۦ مَسْرُو ا	And he will turn to his people, rejoicing	And will return unto his folk in joy	And he will go back to his people rejoicing	and he will return to his folks joyfully	c. 626 CE No direct report
10	وَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ وَرَآءَ ظَهْرِهِۦ	But he who is given his Record behind his back,	But whoso is given his account behind his back	And as to him who is given his book behind his back	But as for him who is given his record from behind his back	c. 626 CE No direct report
11	فَسَوْفَ يَدْعُو ثُبُو ا	Soon will he cry for perdition	He surely will invoke destructio	He will call for perdition	he will pray for annihilation	c. 626 CE No direct report
12	وَيَصْلَىٰ سَعِيرًا	And he will enter a Blazing Fire	And be thrown to scorching fire	And enter into burning Fire	and he will enter the Blaze	c. 626 CE No direct report
13	إِنَّهُۥ كَانَ فِىٓ أَهْلِهِۦ مَسْرُورًا	Truly, did he go about among his people, rejoicing	He verily lived joyous with his folk	Surely he was (erstwhile) joyful among his people	Indeed he used to be joyful among his folk	c. 626 CE No direct report
14	إِنَّهُۥ ظَنَّ أَن لَّن يَحُورَ	Truly, did he think that he would not have to return (to Us)	He verily deemed that he would never return (unto Allah)	Surely he thought that he would never return (to Allah) -	and indeed he thought he would never return	c. 626 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
15	بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا	Nay, nay! for his Lord was (ever) watchful of him	Nay, but lo! his Lord is ever looking on him	Yea, surely his Lord is ever Seer of him	Yes indeed, his Lord sees him best	c. 626 CE No direct report
16	فَلَآ أُقْسِمُ بِ لشَّفَقِ	So I do call to witness the ruddy glow of Sunset	Oh, I swear by the afterglow of sunset	But nay, I call to witness the sunset redness	So I swear by the evening glow	c. 626 CE No direct report
17	وَ لَّيْلِ وَمَا وَسَقَ	The Night and its Homing	And by the night and all that it enshroudeth	And the night and that which it drives on	by the night and what it is fraught with	c. 626 CE No direct report
18		And the Moon in her fullness	And by the moon when she is at the full	And the moon when it grows full	by the moon when it blooms full	c. 626 CE No direct report
19	لَتَرْكَبُنَّ طَبَقًا عَن طَبَ	Ye shall surely travel from stage to stage	That ye shall journey on from plane to plane	That you shall certainly ascend to one state after another	you will surely fare from stage to stage	c. 626 CE No direct report
20	فَمَا لَهُمْ لَا يُؤْمِنُونَ	What then is the matter with them, that they believe not?	What aileth them, then, that they believe no	But what is the matter with them that they believe not	So what is the matter with them that they will not believe	c. 626 CE No direct report
21		And when the Qur'an is read to them, they fall not prostrate	And, when the Qur'an is recited unto them, worship not (Allah)	And, when the Qur’an is recited to thee, they adore (him) not	And when the Qur’a n is recited to them they will not prostrate	c. 626 CE No direct report
22	بَلِ لَّذِينَ كَفَرُو يُكَذِّبُونَ	But on the contrary the Unbelievers reject (it)	Nay, but those who disbelieve will deny	Nay, those who disbelieve give the lie -	Rather the faithless deny	c. 626 CE No direct report
23	وَ للَّهُ أَعْلَمُ بِمَا يُوعُونَ	But God has full knowledge of what they secrete (in their breasts	And Allah knoweth best what they are hiding	And Allah knows best what they hide	and Allah knows best what they keep to themselves	c. 626 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
24	فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ	So announce to them a Penalty Grievous	So give them tidings of a painful doom	So announce to them a painful chastisement	So warn them of a painful punishment	c. 626 CE No direct report
25	إِلَّا لَّذِينَ ءَامَنُو وَعَمِلُو لصَّلِحٰتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُو	Except to those who believe and work righteous deeds: For them is a Reward that will never fail	Save those who believe and do good works, for theirs is a reward unfailing	Except those who believe and do good -- for them is a reward that shall never be cut off	except such as are faithful and do righteous deeds: there will be an everlasting reward for them	c. 626 CE No direct report

30. Ar-Rum — The Romans الروم

Revelation order #84 · c. 626 CE · Makkah · 60 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ للَّهِ لرَّحْمٰنِ لرَّحِيمِ الٓمٓ	A. L. M	Alif. Lam. Mim	I, Allah, am the Best Knower	Alif, La m, Ma«m	c. 626 CE No direct report
2		The Roman Empire has been defeated	The Romans have been defeate	The Romans are vanquishe	Byzantium has been vanquishe	c. 626 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
3	فِىٓ أَدْنَى ٱلْأَرْضِ وَهُم مِّنۢ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ	In a land close by; but they, (even) after (this) defeat of theirs, will soon be victorious	In the nearer land, and they, after their defeat will be victoriou	In a near land, and they, after their defeat, will gain victor	in a nearby territory, but following their defeat they will be victor	c. 626 CE No direct report
4		Within a few years. With God is the Decision, in the past and in the Future: on that Day shall the Believers rejoice	Within ten years - Allah's is the command in the former case and in the latter - and in that day believers will rejoic	Within nine years. Allah’s is the command before an after. And on that day the believers will rejoic	in a few years. All command belongs to Allah, before and after, and on that day the faithful will rejoic	c. 626 CE No direct report
5		With the help of God. He helps whom He will, and He is exalted in might, most merciful	In Allah's help to victory. He helpeth to victory whom He will. He is the Mighty, the Merciful	In Allah’s help. He helps whom He pleases, and He is the Mighty, the Merciful -	at Allah’s help. He helps whomever He wishes, and He is the All-mighty, the All-merciful	c. 626 CE No direct report
6	وَعْدَ ٱللَّهِ لَا يُخْلِفُ ٱللَّهُ وَعْدَهُۥ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ	(It is) the promise of God. Never does God depart from His promise: but most men understand not	It is a promise of Allah. Allah faileth not His promise, but most of mankind know not	(It is) Allah’s promise! Allah will not fail in His promise, but most people know not	[This is] a promise of Allah: Allah does not break His promise, but most people do not know	c. 626 CE No direct report
7	يَعْلَمُونَ ظَٰهِرًا مِّنَ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَهُمْ عَنِ ٱلْءَاخِرَةِ هُمْ غَٰفِلُونَ	They know but the outer (things) in the life of this world: but of the End of things they are heedless	They know only some appearance of the life of the world, and are heedless of the Hereafter	They know the outward of this world’s life, but of the Hereafter they are heedless	They know just an outward aspect of the life of the world, but they are oblivious of the Hereafter	c. 626 CE No direct report
8	أَوَلَمْ يَتَفَكَّرُوا۟ فِىٓ أَنفُسِهِم مَّا خَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَآ إِلَّا بِٱلْحَقِّ وَأَجَلٍ مُّسَمًّى وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ بِلِقَآئِ رَبِّهِمْ لَكَٰفِرُونَ	Do they not reflect in their own minds? Not but for just ends and for a term appointed, did God create the heavens and the earth, and all between them: yet are there truly many among men who deny the meeting with their Lord (at the Resurrectio n)	Have they not pondered upon themselves? Allah created not the heavens and the earth, and that which is between them, save with truth and for a destined end. But truly many of mankind are disbelievers in the	Do they not reflect within themselves? Allah did not create the heavens and the earth and what is between them but with truth, and (for) an appointed term. And surely most of the people are deniers of the meeting with their Lord	Have they not reflected in their own souls? Allah did not create the heavens and the earth and whatever is between them except with reason and for a specified term. Indeed many of the people disbelieve in the encounter with their Lord	c. 626 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			meeting with their Lord			
9	أَوَلَمْ يَسِيرُو فِى لْأَرْضِ فَيَنظُرُو كَيْفَ كَانَ عَٰقِبَةُ لَّذِينَ مِن قَبْلِهِمْ كَانُوَ أَشَدَّ مِنْهُمْ قُوَّ وَأَثَارُو لْأَرْضَ وَعَمَرُوهَآ أَكْثَرَ مِمَّا عَمَرُوهَا وَجَآءَتْهُمْ رُسُلُهُم بِ لْبَيِّنَٰتِ فَمَا كَانَ للَّهُ لِيَظْلِمَهُمْ وَلَٰكِن كَانُوَ أَنفُسَهُمْ يَظْلِمُونَ	Do they not travel through the earth, and see what was the end of those before them? They were superior to them in strength: they tilled the soil and populated it in greater numbers than these have done: there came to them their apostles with Clear (Signs). (Which they rejected, to their own destruction): It was not God Who wronged them, but they wronged their own souls	Have they not travelled in the land and seen the nature of the consequence for those who were before them? They were stronger than these in power, and they dug the earth and built upon it more than these have built. Messengers of their own came unto them with clear proofs (of Allah's Sovereignty). Surely Allah wronged them not, but they did wrong themselves	Have they not travelled in the earth and seen what was the end of those before them? They were stronger than these in prowess, and dug up the earth, and built on it more than these have built. And their messengers came to them with clear arguments. So it was not Allah, Who wronged them, but they wronged themselves	Have they not traveled in the land so that they may observe how was the fate of those who were before them? They were more powerful than them, and they plowed the earth and developed it more than they have developed it. Their apostles brought them manifest proofs. So it was not Allah who wronged them, but it was they who used to wrong themselves	c. 626 CE No direct report
10	ثُمَّ كَانَ عَٰقِبَةَ لَّذِينَ أَسَٰٓـُو لسُّوَأَىٰٓ أَن كَذَّبُو بِـَٔايَٰتِ للَّهِ وَكَانُو بِهَا يَسْتَهْزِءُونَ	In the long run evil in the extreme will be the End of those who do evil; for that they rejected the Signs of God, and held them up to ridicule	Then evil was the consequence to those who dealt in evil, because they denied the revelations of Allah and made a mock of them	Then evil was the end of those who did evil, because they rejected the messages of Allah and mocked at them	Then the fate of those who committed misdeeds was that they denied the signs of Allah and they used to deride them	c. 626 CE No direct report
11	للَّهُ يَبْدَؤُ لْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ	It is God Who begins (the process of) creation; then repeats it; then shall ye be brought back to Him	Allah produceth creation, then He reproduceth it, then unto Him ye will be returned	Allah originates the creation, then reproduces it, then to Him you will be returned	Allah originates the creation, then He will bring it back, then you will be brought back to Him	c. 626 CE No direct report
12		On the Day that the Hour will be established, the guilty will be struck dumb with despair	And in the day when the Hour riseth the unrighteous will despair	And the day when the Hour comes, the guilty will despair	And when the Hour sets in, the guilty will despair	c. 626 CE No direct report
13	وَلَمْ يَكُن لَّهُم مِّن شُرَكَآئِهِمْ شُفَعَٰٓؤُ وَكَانُو بِشُرَكَآئِهِمْ كَٰفِرِينَ	No intercessor will they have among their "Partners" and they will (themselves)	There will be none to intercede for them of those whom they made	And they will have no intercessors from among their associate-gods, and	None of those whom they ascribed as partners [to Allah] will intercede for them, and	c. 626 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		reject their "Partners"	equal with Allah. And they will reject their partners (whom they ascribed unto Him)	they will deny their associate-gods	they will disavow their partners	direct report
14	وَيَوْمَ تَقُومُ لسَّاعَةُ يَوْمَئِذٍ يَتَفَرَّقُونَ	On the Day that the Hour will be established,- that Day shall (all men) be sorted out	In the day when the Hour cometh, in that day they will be sundered	And the day when the Hour comes, that day they will be separated one from the other	The day the Hour sets in, they will be divided on that day	c. 626 CE No direct report
15	فَأَمَّا لَّذِينَ ءَامَنُو وَعَمِلُو لصَّلِحَٰتِ فَهُمْ فِى رَوْضَ يُحْبَرُونَ	Then those who have believed and worked righteous deeds, shall be made happy in a Mead of Delight	As for those who believed and did good works, they will be made happy in a Garden	Then as to those who believed and did good, they will be made happy in a garden	As for those who have faith and do righteous deeds, they shall be in a garden, rejoicing	c. 626 CE No direct report
16	وَأَمَّا لَّذِينَ كَفَرُو وَكَذَّبُو بِـَٔايَٰتِنَا وَلِقَآئِ لْءَاخِرَةِ فَأُ لَٰٓئِكَ فِى لْعَذَابِ مُحْضَرُونَ	And those who have rejected Faith and falsely denied our Signs and the meeting of the Hereafter,- such shall be brought forth to Punishment	But as for those who disbelieved and denied Our revelations, and denied the meeting of the Hereafter, such will be brought to doom	And as for those who disbelieved and rejected Our messages and the meeting of the Hereafter, they will be brought to chastisement	But as for those who were faithless and denied Our signs and the encounter of the Hereafter, they will be brought to the punishment	c. 626 CE No direct report
17	فَسُبْحَٰنَ للَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ	So (give) glory to God, when ye reach eventide and when ye rise in the morning	So glory be to Allah when ye enter the night and when ye enter the morning	So glory be to Allah when you enter the evening and when you enter the morning	So glorify Allah when you enter evening and when you rise at dawn	c. 626 CE No direct report
18	وَلَهُ لْحَمْدُ فِى لسَّمَٰوَٰتِ وَ لْأَرْضِ وَعَشِ ا وَحِينَ تُظْهِرُونَ	Yea, to Him be praise, in the heavens and on earth; and in the late afternoon and when the day begins to decline	Unto Him be praise in the heavens and the earth! - and at the sun's decline and in the noonday	And to Him be praise in the heavens and the earth, and in the afternoon, and when the sun declines	To Him belongs all praise in the heavens and the earth, at nightfall and when you enter noontime	c. 626 CE No direct report
19	يُخْرِجُ لْحَىَّ مِنَ لْمَيِّتِ وَيُخْرِجُ لْمَيِّتَ مِنَ لْحَىِّ وَيُحْىِ لْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَٰلِكَ تُخْرَجُونَ	It is He Who brings out the living from the dead, and brings out the dead from the living, and Who gives life to the earth after it is dead: and thus shall ye be brought out (from the dead)	He bringeth forth the living from the dead, and He bringeth forth the dead from the living, and He reviveth the earth after her death. And even so will ye be brought forth	He brings forth the living from the dead and brings forth the dead from the living, and gives life to the earth after its death. And thus will you be brought forth	He brings forth the living from the dead, and brings forth the dead from the living, and revives the earth after its death. Likewise you [too] shall be raised [from the dead]	c. 626 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
20	وَمِنْ ءَايٰتِهِۦٓ أَنْ خَلَقَكُم مِّن تُرَابٍ ثُمَّ إِذَآ أَنتُم بَشَرٌ تَنتَشِرُونَ	Among His Signs in this, that He created you from dust; and then,- behold, ye are men scattered (far and wide)	And of His signs is this: He created you of dust, and behold you human beings, ranging widely	And of His signs is this, that He created you from dust, then lo! you are mortals (who) scatter	Of His signs is that He created you from dust, then, behold, you are humans scattering [all over]	c. 626 CE No direct report
21	وَمِنْ ءَايٰتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا لِّتَسْكُنُوٓا۟ إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ	And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquillity with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect	And of His signs is this: He created for you helpmeets from yourselves that ye might find rest in them, and He ordained between you love and mercy. Lo! herein indeed are portents for folk who reflect	And of His signs is this, that He created mates for you from yourselves that you might find quiet of mind in them, and He put between you love and compassion. Surely there are signs in this for a people who reflect	And of His signs is that He created for you mates from your own selves that you may take comfort in them, and He ordained affection and mercy between you. There are indeed signs in that for a people who reflect	c. 626 CE No direct report
22	وَمِنْ ءَايٰتِهِۦ خَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفُ أَلْسِنَتِكُمْ وَأَلْوَٰنِكُمْ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّلْعَٰلِمِينَ	And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colours: verily in that are Signs for those who know	And of His signs is the creation of the heavens and the earth, and the difference of your languages and colours. Lo! herein indeed are portents for men of knowledge	And of His signs is the creation of the heavens and the earth and the diversity of your tongues and colours. Surely there are signs in this for the learned	Among His signs is the creation of the heavens and the earth, and the difference of your languages and colours. There are indeed signs in that for those who know	c. 626 CE No direct report
23	وَمِنْ ءَايٰتِهِۦ مَنَامُكُم بِٱلَّيْلِ وَٱلنَّهَارِ وَٱبْتِغَآؤُكُم مِّن فَضْلِهِۦٓ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَسْمَعُونَ	And among His Signs is the sleep that ye take by night and by day, and the quest that ye (make for livelihood) out of His Bounty: verily in that are signs for those who hearken	And of His signs is your slumber by night and by day, and your seeking of His bounty. Lo! herein indeed are portents for folk who heed	And of His signs is your sleep by night and by day and your seeking of His bounty. Surely there are signs in this for a people who would hear	And of His signs is your sleep by night and day, and your pursuit of His grace. There are indeed signs in that for a people who listen	c. 626 CE No direct report
24	وَمِنْ ءَايٰتِهِۦ يُرِيكُمُ ٱلْبَرْقَ خَوْفًا وَطَمَعًا وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ مَآءً فَيُحْىِۦ بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ	And among His Signs, He shows you the lightning, by way both of fear and of hope, and He sends down rain from the sky and with it gives life to the earth after it is dead: verily in that are Signs for those who are wise	And of His signs is this: He showeth you the lightning for a fear and for a hope, and sendeth down water from the sky, and thereby quickeneth the earth after her death. Lo! herein indeed are portents	And of His signs is this, that He shows you the lightning for fear and for hope, and sends down water from the cloud, then gives life therewith to the earth after its death. Surely there are signs in this for	And of His signs is that He shows you the lightning, arousing fear and hope, and He sends down water from the sky, and with it revives the earth after its death. There are indeed signs in that for a people who apply reason	c. 626 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			for folk who understand	a people who understand		
25	وَمِنْ ءَايَٰتِهِۦٓ أَن تَقُومَ لسَّمَآءُ وَ لْأَرْضُ بِأَمْرِهِۦ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ لْأَرْضِ إِذَآ أَنتُمْ تَخْرُجُونَ	And among His Signs is this, that heaven and earth stand by His Command: then when He calls you, by a single call, from the earth, behold, ye (straightway) come forth	And of His signs is this: The heavens and the earth stand fast by His command, and afterward, when He calleth you, lo! from the earth ye will emerge	And of His signs is this, that the heaven and the earth subsist by His command. Then when He calls you -- from the earth -- lo! you come forth	And of His signs is that the sky and the earth stand by His command, and then, when He calls you forth from the earth, behold, you will come forth	c. 626 CE No direct report
26	وَلَهُۥ مَن فِى لسَّمَٰوَٰتِ وَ لْأَرْضِ كُلٌّ لَّهُۥ قَٰنِتُونَ	To Him belongs every being that is in the heavens and on earth: all are devoutly obedient to Him	Unto Him belongeth whosoever is in the heavens and the earth. All are obedient unto Him	And His is whosoever is in the heavens and the earth. All are obedient to Him	To Him belongs whoever is in the heavens and the earth. All are obedient to Him	c. 626 CE No direct report
27		It is He Who begins (the process of) creation; then repeats it; and for Him it is most easy. To Him belongs the loftiest similitude (we can think of) in the heavens and the earth: for He is Exalted in Might, full of wisdom	He it is Who produceth creation, then reproduceth it, and it is easier for Him. His is the Sublime Similitude in the heavens and the earth. He is the Mighty, the Wise	And He it is, Who originates the creation, then reproduces it, and it is very easy to Him. And His is the most exalted state in the heavens and the earth; and He is the Mighty, the Wise	It is He who originates the creation, and then He will bring it back —and that is more simple for Him. His is the loftiest description in the heavens and the earth. And He is the All-mighty, the All-wise	c. 626 CE No direct report
28	ضَرَبَ لَكُم مَّثَلًا مِّنْ أَنفُسِكُمْ هَل لَّكُم مِّن مَّا مَلَكَتْ أَيْمَٰنُكُم مِّن شُرَكَآءَ فِى مَا رَزَقْنَٰكُمْ فَأَنتُمْ فِيهِ سَوَآءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنفُسَكُمْ كَذَٰلِكَ نُفَصِّلُ لْءَايَٰتِ لِقَوْمٍ يَعْقِلُونَ	He does propound to you a similitude from your own (experience): do ye have partners among those whom your right hands possess, to share as equals in the wealth We have bestowed on you? Do ye fear them as ye fear each other? Thus do we explain the Signs in detail to a people that understand	He coineth for you a similitude of yourselves. Have ye, from among those whom your right hands possess, partners in the wealth We have bestowed upon you, equal with you in respect thereof, so that ye fear them as ye fear each other (that ye ascribe unto Us partners	He sets forth to you a parable related to yourselves. Have you among those whom your right hands possess partners in that which We have provided you with, so that with respect to it you are alike -- you fear them as you fear each other? Thus do We make the messages	He draws for you an example from yourselves: Do you have among your slaves any partners [who may share] in what We have provided you, so that you are equal in its respect, and you revere them as you revere one another? Thus do We elaborate the signs for a people who apply reason	c. 626 CE No direct report

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			out of that which We created)? Thus We display the revelations for people who have sense	clear for a people who understand		
29	بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُم بِغَيْرِ عِلْمٍ فَمَن يَهْدِي مَنْ أَضَلَّ اللَّهُ وَمَا لَهُم مِّن نَّاصِرِينَ	Nay, the wrong-doers (merely) follow their own lusts, being devoid of knowledge. But who will guide those whom God leaves astray? To them there will be no helpers	Nay, but those who do wrong follow their own lusts without knowledge. Who is able to guide him whom Allah hath sent astray? For such there are no helpers	Nay, those who are unjust follow their low desires without any knowledge; so who can guide him whom Allah leaves in error? And they shall have no helpers	Rather the wrongdoers follow their own desires without any knowledge. So who will guide those whom Allah has led astray? They will have no helpers	c. 626 CE No direct report
30	فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ	So set thou thy face steadily and truly to the Faith: (establish) God's handiwork according to the pattern on which He has made mankind: no change (let there be) in the work (wrought) by God: that is the standard Religion: but most among manki nd understand not	So set thy purpose (O Muhammad) for religion as a man by nature upright - the nature (framed) of Allah, in which He hath created man. There is no altering (the laws of) Allah's creation. That is the right religion, but most men know not	So set thy face for religion, being upright, the nature made by Allah in which He has created men. There is no altering Allah’s creation. That is the right religion -- but most people know not -	So set your heart on the religion as a people of pure faith, the origination of Allah according to which He originated mankind (There is no altering Allah’s creation; that is the upright religion, but most people do not know.	c. 626 CE No direct report
31		Turn ye back in repentance to Him, and fear Him: establish regular prayers, and be not ye among those who join gods with God,	Turning unto Him (only); and be careful of your duty unto Him and establish worship, and be not of those who ascribe partners (unto Him)	Turning to Him; and keep your duty to Him, and keep up prayer and be not of the polytheists	—turning to Him in penitence, and be wary of Him, and maintain the prayer, and do not be among the polytheist	c. 626 CE No direct report
32	مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ	Those who split up their Religion, and become (mere) Sects,- each party rejoicing in that which is with itself	Of those who split up their religion and became schismatics, each sect exulting in its tenets	Of those who split up their religion and become parties; every sect rejoicing in that which is with it	—of those who split up their religion and became sects: each faction exulting in what it possessed	c. 626 CE No direct report

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33	وَإِذَا مَسَّ ٱلنَّاسَ ضُرٌّ دَعَوْا۟ رَبَّهُم مُّنِيبِينَ إِلَيْهِ ثُمَّ إِذَآ أَذَاقَهُم مِّنْهُ رَحْمَةً إِذَا فَرِيقٌ مِّنْهُم بِرَبِّهِمْ يُشْرِكُونَ	When trouble touches men, they cry to their Lord, turning back to Him in repentance: but when He gives them a taste of Mercy as from Himself, behold, some of them pay part-worship to other god's besides their Lord,	And when harm toucheth men they cry unto their Lord, turning to Him in repentance; then, when they have tasted of His mercy, behold! some of them attribute partners to their Lor	And when harm afflicts men, they call upon their Lord, turning to Him, then when He makes them taste of mercy from Him, lo! some of them begin to associate (others) with their Lord	When distress befalls people, they supplicate their Lord, turning to Him in penitence. Then, when He lets them taste His mercy, behold, a part of them ascribe partners to their Lord	c. 626 CE No direct report
34	لِيَكْفُرُوا۟ بِمَآ ءَاتَيْنَٰهُمْ فَتَمَتَّعُوا۟ فَسَوْفَ تَعْلَمُونَ	(As if) to show their ingratitude for the (favours) We have bestowed on them! Then enjoy (your brief day); but soon will ye know (your folly)	So as to disbelieve in that which We have given them. (Unto such it is said): Enjoy yourselves awhile, but ye will come to know	So as to be ungrateful for that which We have given them. So enjoy yourselves a while -- you will soon come to know	being ungrateful toward what We have given them. So let them enjoy. Soon they will know	c. 626 CE No direct report
35	أَمْ أَنزَلْنَا عَلَيْهِمْ سُلْطَٰنًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا۟ بِهِۦ يُشْرِكُونَ	Or have We sent down authority to them, which points out to them the things to which they pay part-worship	Or have We revealed unto them any warrant which speaketh of that which they associate with Him	Or, have We sent to them an authority so that it speaks of that which they associate with Him	Have We sent down to them any authority which might speak of what they associate with Him	c. 626 CE No direct report
36	وَإِذَآ أَذَقْنَا ٱلنَّاسَ رَحْمَةً فَرِحُوا۟ بِهَا وَإِن تُصِبْهُمْ سَيِّئَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ	When We give men a taste of Mercy, they exult thereat: and when some evil afflicts them because of what their (own) hands have sent forth, behold, they are in despair	And when We cause mankind to taste of mercy they rejoice therein; but if an evil thing befall them as the consequence of their own deeds, lo! they are in despair	And when We make people taste of mercy they rejoice in it, and if an evil befall them for what their hands have already wrought, lo! they despair	And when We let people taste [Our] mercy, they exult in it; but should an ill visit them because of what their hands have sent ahead, behold, they become despondent	c. 626 CE No direct report
37	أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ	See they not that God enlarges the provision and restricts it, to whomsoever He pleases? Verily in that are Signs for those who believe	See they not that Allah enlargeth the provision for whom He will, and straiteneth (it for whom He will). Lo! herein indeed are portents for folk who believe	See they not that Allah enlarges provision and straitens (it) for whom He pleases? Certainly there are signs in this for a people who believe	Do they not see that Allah expands the provision for whomever He wishes, and tightens it? There are indeed signs in that for a people who have faith	c. 626 CE No direct report
38		So give what is due to kindred, the needy, and the wayfarer. That is best for	So give to the kinsman his due, and to the needy,	So give to the near of kin his due, and to the needy and	Give the relative his right, and the needy and the traveller [as	c. 626 CE No

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		those who seek the Countenance, of God, and it is they who will prosper	and to the wayfarer. That is best for those who seek Allah's Countenance. And such are they who are successful	the wayfarer. This is best for those who desire Allah’s pleasure, and these it is who are successful	well]. That is better for those who seek Allah’s pleasure, and it is they who are the felicitous	direct report
39		That which ye lay out for increase through the property of (other) people, will have no increase with God: but that which ye lay out for charity, seeking the Countenance of God, (will increase): it is these who will get a recompense multiplied	That which ye give in usury in order that it may increase on (other) people's property hath no increase with Allah; but that which ye give in charity, seeking Allah's Countenance, hath increase manifold	And whatever you lay out at usury, so that it may increase in the property of men, it increases not with Allah; and whatever you give in charity, desiring Allah’s pleasure -- these will get manifold	That which you give in usury in order that it may increase people’s wealth does not increase with Allah. But what you pay as zaka t seeking Allah’s pleasure —it is they who will be given a manifold increase	c. 626 CE No direct report
40	اللَّهُ الَّذِى خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِن شُرَكَآئِكُم مَّن يَفْعَلُ مِن ذَٰلِكُم مِّن شَىْءٍ سُبْحَٰنَهُ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ	It is God Who has created you: further, He has provided for your sustenance; then He will cause you to die; and again He will give you life. Are there any of your (false) "Partners" who can do any single one of these things? Glory to Him! and high is He above the partners they attribute (to him)	Allah is He Who created you and then sustained you, then causeth you to die, then giveth life to you again. Is there any of your (so-called) partners (of Allah) that doeth aught of that? Praised and Exalted be He above what they associate (with Him)	Allah is He who created you, then He sustains you, then He causes you to die, then brings you to life. Is there any of your associate-gods who does aught of it? Glory be to Him, and exalted be He above what they associate (with Him)	It is Allah who created you and then He provided for you, then He makes you die, then He will bring you to life. Is there anyone among your partners who does anything of that kind? Immaculate is He and exalted above [having] any partners that they ascribe [to Him]	c. 626 CE No direct report

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41	ظَهَرَ ٱلْفَسَادُ فِى ٱلْبَرِّ وَ ٱلْبَحْرِ بِمَا كَسَبَتْ أَيْدِى ٱلنَّاسِ لِيُذِيقَهُم بَعْضَ ٱلَّذِى عَمِلُو ا لَعَلَّهُمْ يَرْجِعُونَ	Mischief has appeared on land and sea because of (the meed) that the hands of men have earned, that (God) may give them a taste of some of their deeds: in order that they may turn back (from Evil)	Corruption doth appear on land and sea because of (the evil) which men's hands have done, that He may make them taste a part of that which they have done, in order that they may return	Corruption has appeared in the land and the sea on account of that which men’s hands have wrought, that He may make them taste a part of that which they have done, so that they may return	Corruption has appeared in land and sea because of the doings of the people’s hands, that He may make them taste something of what they have done, so that they may come back	c. 626 CE No direct report
42	قُلْ سِيرُو ا فِى ٱلْأَرْضِ فَ ٱنظُرُو ا كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلُ كَانَ أَكْثَرُهُم مُّشْرِكِينَ	Say: "Travel through the earth and see what was the end of those before (you): Most of them worshipped others besides God."	Say (O Muhammad, to the disbelievers): Travel in the land, and see the nature of the consequence for those who were before you! Most of them were idolaters	Say: Travel in the land, then see what was the end of those before! Most of them were polytheists	Say, ‘Travel over the land and then observe how was the fate of those who were before [you], most of whom were polytheists.’	c. 626 CE No direct report
43	فَأَقِمْ وَجْهَكَ لِلدِّينِ ٱلْقَيِّمِ مِن قَبْلِ أَن يَأْتِىَ يَوْ مٌ لَّا مَرَدَّ لَهُ مِنَ ٱللَّهِ يَوْمَئِذٍ يَصَّدَّعُونَ	But set thou thy face to the right Religion before there come from God the Day which there is no chance of averting: on that Day shall men be divided (in two)	So set thy purpose resolutely for the right religion, before the inevitable day cometh from Allah. On that day mankind will be sundered	Then set thyself, being upright, to the right religion before there come from Allah the day which cannot be averted: on that day they will be separated	So set your heart on the upright religion, before there comes a day irrevocable from Allah. On that day they shall be split [into various groups]	c. 626 CE No direct report
44	مَن كَفَرَ فَعَلَيْهِ كُفْرُهُ وَمَنْ عَمِلَ صَٰلِ حًا فَلِأَنفُسِهِمْ يَمْهَدُونَ	Those who reject Faith will suffer from that rejection: and those who work righteousness will spread their couch (of repose) for themselves (in heaven)	Whoso disbelieveth must (then) bear the consequences of his disbelief, while those who do right make provision for themselves	Whoever disbelieves will be responsible for his disbelief; and whoever does good such prepare (good) for their own souls	Whoever is faithless shall face the consequences of his faithlessness, and those who act righteously only prepare for their own souls	c. 626 CE No direct report
45		That He may reward those who believe and work righteous deeds, out of his Bounty. For He loves not those who reject Faith	That He may reward out of His bounty those who believe and do good works. Lo! He loveth not the disbelievers (in His guidance)	That He may reward out of His grace those who believe and do good. Surely He loves not the disbelievers	that He may reward those who have faith and do righteous deeds out of His grace. Indeed He does not like the faithless	c. 626 CE No direct report

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46	وَمِنْ ءَايَٰتِهِۦٓ أَن يُرْسِلَ ٱلرِّيَاحَ مُبَشِّرَٰتٍ وَلِيُذِيقَكُم مِّن رَّحْمَتِهِۦ وَلِتَجْرِىَ ٱلْفُلْكُ بِأَمْرِهِۦ وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ	Among His Signs is this, that He sends the Winds, as heralds of Glad Tidings, giving you a taste of His (Grace and) Mercy,- that the ships may sail (majestically) by His Command and that ye may seek of His Bounty: in order that ye may be grate ful	And of His signs is this: He sendeth herald winds to make you taste His mercy, and that the ships may sail at His command, and that ye may seek his favour, and that haply ye may be thankful	And of His signs is this, that He sends forth the winds bearing good news, and that He may make you taste of His mercy, and that the ships may glide by His command, and that you may seek His grace, and that you may be grateful	And of His signs is that He sends the winds as bearers of good news and to let you taste of His mercy, and that the ships may sail by His command, and that you may seek of His grace, and so that you may give [Him] thanks	c. 626 CE No direct report
47		We did indeed send, before thee, apostles to their (respective) peoples, and they came to them with Clear Signs: then, to those who transgressed, We meted out Retribution: and it was due from Us to aid those who believed	Verily We sent before thee (Muhammad) messengers to their own folk. Then we took vengeance upon those who were guilty (in regard to them). To help believers is ever incumbent upon Us	And certainly We sent before thee messengers to their people, so they came to them with clear arguments, then We punished those who were guilty. And to help believers is ever incumbent on Us	Certainly We sent apostles to their people before you, and they brought them manifest proofs. Then We took vengeance upon those who were guilty, and it was a must for Us to help the faithful	c. 626 CE No direct report
48	ٱللَّهُ ٱلَّذِى يُرْسِلُ ٱلرِّيَٰحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُۥ فِى ٱلسَّمَآءِ كَيْفَ يَشَآءُ وَيَجْعَلُهُۥ كِسَفًا فَتَرَى ٱلْوَدْقَ يَخْرُجُ مِنْ خِلَٰلِهِۦ فَإِذَآ أَصَابَ بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦٓ إِذَا هُمْ يَسْتَبْشِرُونَ	It is God Who sends the Winds, and they raise the Clouds: then does He spread them in the sky as He wills, and break them into fragments, until thou seest rain-drops issue from the midst thereof: then when He has made them reach such of his se rvants as He wills behold, they do rejoice!	Allah is He Who sendeth the winds so that they raise clouds, and spreadeth them along the sky as pleaseth Him, and causeth them to break and thou seest the rain downpouring from within them. And when He maketh it to fall on whom He	Allah is He Who sends forth the winds, so they raise a cloud, then He spreads it forth in the sky as He pleases, and He breaks it, so that you see the rain coming forth from inside it; then when He causes it to fall upon whom He pleases of His	It is Allah who sends the winds. Then they raise a cloud, then He spreads it as He wishes in the sky, and forms it into fragments, whereat you see the rain issuing from its midst. Then, when He strikes with it whomever of His servants that He wishes, behold, they rejoice	c. 626 CE No direct report

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			will of His bondmen, lo! they rejoice	servants, lo! they rejoice -		
49	وَإِن كَانُو مِن قَبْلِ أَن يُنَزَّلَ عَلَيْهِم مِّن قَبْلِهِ لَمُبْلِسِينَ	Even though, before they received (the rain) - just before this - they were dumb with despair	Though before that, even before it was sent down upon them, they were in despair	Though they were before this, before it was sent down upon them, in sure despair	and indeed they had, before it was sent down upon them, been despondent earlier	c. 626 CE No direct report
50	فَ نظُرْ إِلَىٰ ءَاثَٰرِ رَحْمَتِ للَّهِ كَيْفَ يُحْيِ لْأَرْضَ بَعْدَ مَوْتِهَآ إِنَّ ذَٰلِكَ لَمُحْيِ لْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَىْ قَدِيرٌ	Then contemplate (O man!) the memorials of God's Mercy!- how He gives life to the earth after its death: verily the same will give life to the men who are dead: for He has power over all things	Look, therefore, at the prints of Allah's mercy (in creation): how He quickeneth the earth after her death. Lo! He verily is the Quickener of the Dead, and He is Able to do all things	Look then at the signs of Allah’s mercy, how He gives life to the earth after its death. Surely He is the Quickener of the dead; and He is Possessor of power over all things	So observe the effects of Allah’s mercy: how He revives the earth after its death! Indeed He is the reviver of the dead, and He has power over all things	c. 626 CE No direct report
51	وَلَئِنْ أَرْسَلْنَا رِيـ ا فَرَأَوْهُ مُصْفَ ا لَّظَلُّو مِ بَعْدِهِ يَكْفُرُونَ	And if We (but) send a Wind from which they see (their tilth) turn yellow,- behold, they become, thereafter, Ungrateful (Unbelievers)	And if We sent a wind and they beheld it yellow, they verily would still continue in their disbelief	And if We send a wind and they see it yellow, they would after that certainly continue to disbelieve	And if We send a wind and they see it turn yellow, they will surely become ungrateful after that	c. 626 CE No direct report
52	فَإِنَّكَ لَا تُسْمِعُ لْمَوْتَىٰ وَلَا تُسْمِعُ لصُّمَّ لدُّعَآءَ إِذَا وَلَّوْ مُدْبِرِينَ	So verily thou canst not make the dead to hear, nor canst thou make the deaf to hear the call, when they show their backs and turn away	For verily thou (Muhammad) canst not make the dead to hear, nor canst thou make the deaf to hear the call when they have turned to flee	So surely thou canst not make the dead to hear, nor canst thou make the deaf to hear the call, when they turn back retreating	Indeed you cannot make the dead hear, nor can you make the deaf hear the call when they turn their backs [upon you]	c. 626 CE No direct report
53	وَمَآ أَنتَ بِهَٰدِ لْعُمْيِ عَن ضَلَٰلَتِهِمْ إِن تُسْمِعُ إِلَّا مَن يُؤْمِنُ بِـَٔايَٰتِنَا فَهُم مُّسْلِمُونَ	Nor canst thou lead back the blind from their straying: only those wilt thou make to hear, who believe in Our signs and submit (their wills in Islam)	Nor canst thou guide the blind out of their error. Thou canst make none to hear save those who believe in Our revelations so that they surrender (unto Him)	Nor canst thou guide the blind out of their error. Thou canst make none to hear but those who believe in Our messages, so they submit	nor can you lead the blind out of their error. You can make hear only those who have faith in Our signs, and thus have submitted	c. 626 CE No direct report
54		It is God Who created you in a state of (helpless) weakness, then gave (you) strength after weakness,	Allah is He Who shaped you out of weakness, then appointed after	Allah is He Who created you from a state of weakness, then He gave	It is Allah who created you from [a state of] weakness, then He gave you power after	c. 626 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		then, after strength, gave (you weakness and a hoary head: He creates as He wills, and it is He Who has all knowledge and power	weakness strength, then, after strength, appointed weakness and grey hair. He createth what He will. He is the Knower, the Mighty	strength after weakness, then ordained weakness and hoary hair after strength. He creates what He pleases, and He is the Knowing, the Powerful	weakness. Then, after power, He ordained weakness and old age: He creates whatever He wishes, and He is the All-knowing, the All-powerful	direct report
55	وَيَوْمَ تَقُومُ لسَّاعَةُ يُقْسِمُ لْمُجْرِمُونَ مَا لَبِثُو غَيْرَ سَاعَ كَذَٰلِكَ كَانُو يُؤْفَكُونَ	On the Day that the Hour (of Reckoning) will be established, the transgressors will swear that they tarried not but an hour: thus were they used to being deluded	And on the day when the Hour riseth the guilty will vow that they did tarry but an hour - thus were they ever deceived	And the day when the Hour comes, the guilty will swear: They did not tarry but an hour. Thus are they ever turned away	And on the day when the Hour sets in the guilty will swear that they had remained only for an hour. That is how they were used to lying [in the world]	c. 626 CE No direct report
56	وَقَالَ لَّذِينَ أُوتُو لْعِلْمَ وَ لْإِيمَٰنَ لَقَدْ لَبِثْتُمْ فِى كِتَٰبِ للَّهِ إِلَىٰ يَوْمِ لْبَعْثِ فَهَٰذَا يَوْمُ لْبَعْثِ وَلَٰكِنَّكُمْ كُنتُمْ لَا تَعْلَمُونَ	But those endued with knowledge and faith will say: "Indeed ye did tarry, within God's Decree, to the Day of Resurrection, and this is the Day of Resurrection: but ye - ye were not aware!"	But those to whom knowledge and faith are given will say: The truth is, ye have tarried, by Allah's decree, until the Day of Resurrection. This is the Day of Resurrection, but ye used not to know	And those who are given knowledge and faith will say: Certainly you tarried according to the ordinance of Allah till the day of Resurrection -- so this is the day of Resurrection -- but you did not know	But those who were given knowledge and faith will say, ‘Certainly you remained in Allah’s Book until the Day of Resurrection. This is the Day of Resurrection, but you did not know.’	c. 626 CE No direct report
57	فَيَوْمَئِذٍ لَّا يَنفَعُ لَّذِينَ ظَلَمُو مَعْذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ	So on that Day no excuse of theirs will avail the transgressors, nor will they be invited (then) to seek grace (by repentance)	In that day their excuses will not profit those who did injustice, nor will they be allowed to make amends	So that day their excuse will not profit those who were unjust, nor will they be granted goodwill	On that day the excuses of the wrongdoers will not benefit them, nor will they be asked to propitiate [Allah]	c. 626 CE No direct report
58	وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِى هَٰذَا لْقُرْءَانِ مِن كُلِّ مَثَلٍ وَلَئِن جِئْتَهُم بِـَٔايَةٍ لَّيَقُولَنَّ لَّذِينَ كَفَرُوٓ إِنْ أَنتُمْ إِلَّا مُبْطِلُونَ	verily We have propounded for men, in this Qur'an every kind of Parable: But if thou bring to them any Sign, the Unbelievers are sure to say, "Ye do nothing but talk vanities."	Verily We have coined for mankind in this Qur'an all kinds of similitudes; and indeed if thou camest unto them with a miracle,	And certainly We have set forth for men in this Qur’an every kind of parable. And if thou bring them a sign, those who	Certainly we have drawn for mankind in this Qur’a n every [kind of] parable. Indeed if you bring them a sign, the faithless will surely say,	c. 626 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			those who disbelieve would verily exclaim: Ye are but tricksters	disbelieve would certainly say: You re naught but deceivers	‘You are nothing but fabricators!’	
59	كَذَٰلِكَ يَطْبَعُ اللَّهُ عَلَىٰ قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ	Thus does God seal up the hearts of those who understand not	Thus doth Allah seal the hearts of those who know not	Thus does Allah seal the hearts of those who know not	Thus does Allah seal the hearts of those who do not know	c. 626 CE No direct report
60	فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفَّنَّكَ الَّذِينَ لَا يُوقِنُونَ	So patiently persevere: for verily the promise of God is true: nor let those shake thy firmness, who have (themselves) no certainty of faith	So have patience (O Muhammad)! Allah's promise is the very truth, and let not those who have no certainty make thee impatient	So be patient; surely the promise of Allah is true; and let not those disquiet thee who have no certainty	So be patient! Allah’s promise is indeed true. And do not let yourself be upset by those who have no conviction	c. 626 CE No direct report

29. Al-'Ankabut — The Spider العنكبوت

Revelation order #85 · c. 626 CE · Makkah · 69 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	الٓمٓ بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ	A.L.M	Alif. Lam. Mim	I, Allah, am the best Knower	Alif, La m, Ma«m	c. 626 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
2	أَحَسِبَ لنَّاسُ أَن يُتْرَكُوَ أَن يَقُولُوَ ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ	Do men think that they will be left alone on saying, "We believe", and that they will not be tested	Do men imagine that they will be left (at ease) because they say, We believe, and will not be tested with affliction	Do men think that they will be left alone on saying, We believe, and will not be tried	Do the people suppose that they will be let off because they say, ‘We have faith,’ and they will not be tested	c. 626 CE No direct report
3		We did test those before them, and God will certainly know those who are true from those who are false	Lo! We tested those who were before you. Thus Allah knoweth those who are sincere, and knoweth those who feign	And indeed We tried those before them, so Allah will certainly know those who are true and He will know the liars	Certainly We tested those who were before them. So Allah shall surely ascertain those who are truthful, and He shall surely ascertain the liars	c. 626 CE No direct report
4	أَمْ حَسِبَ لَّذِينَ يَعْمَلُونَ لسَّيِّـَٔاتِ أَن يَسْبِقُونَا سَآءَ مَا يَحْكُمُونَ	Do those who practise evil think that they will get the better of Us? Evil is their judgment	Or do those who do ill-deeds imagine that they can outstrip Us? Evil (for them) is that which they decide	Or do they who work evil think that they will escape Us? Evil is it that they judge	Do those who commit misdeeds suppose that they can outmaneuver Us? Evil is the judgement that they make	c. 626 CE No direct report
5		For those whose hopes are in the meeting with God (in the Hereafter, let them strive); for the term (appointed) by God is surely coming and He hears and knows (all things)	Whoso looketh forward to the meeting with Allah (let him know that) Allah's reckoning is surely nigh, and He is the Hearer, the Knower	Whoever hopes to meet with Allah, the term of Allah is then surely coming. And He is the Hearing, the Knowing	Whoever expects to encounter Allah [should know that] Allah’s [appointed] time will indeed come, and He is the All-hearing, the All-knowing	c. 626 CE No direct report
6		And if any strive (with might and main), they do so for their own souls: for God is free of all needs from all creation	And whosoever striveth, striveth only for himself, for lo! Allah is altogether Independent of (His) creatures	And whoever strives hard, strives for himself. Surely Allah is Self-sufficient, above (need of) (His) creatures	Whoever strives, strives only for his own sake. Indeed Allah has no need of the creatures	c. 626 CE No direct report
7	وَ لَّذِينَ ءَامَنُو وَعَمِلُو لصَّلِحَٰتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّـَٔاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ لَّذِى كَانُو يَعْمَلُونَ	Those who believe and work righteous deeds,- from them shall We blot out all evil (that may be) in them, and	And as for those who believe and do good works, We shall remit from them their	And those who believe and do good, We shall certainly do away with their	As for those who have faith and do righteous deeds, We will absolve them of their misdeeds and We will surely reward	c. 626 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		We shall reward them according to the best of their deeds	evil deeds and shall repay them the best that they did	afflictions and reward them for the best of what they did	them by the best of what they used to do	
8	وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حُسْنًا وَإِن جَٰهَدَاكَ لِتُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَآ إِلَىَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ	We have enjoined on man kindness to parents: but if they (either of them) strive (to force) thee to join with Me (in worship) anything of which thou hast no knowledge, obey them not. Ye have (all) to return to me, and I will tell you (the truth) of all that ye did	We have enjoined on man kindness to parents; but if they strive to make thee join with Me that of which thou hast no knowledge, then obey them not. Unto Me is your return and I shall tell you what ye used to do	And We have enjoined on man goodness to his parents. But if they contend with thee to associate (others) with Me, of which thou has no knowledge, obey them not. To Me is your return, so I will inform you of what you did	We have enjoined man to be good to his parents. But if they urge you to ascribe to Me as partner that of which you have no knowledge, then do not obey them. To Me will be your return, whereat I will inform you concerning that which you used to do	c. 626 CE 1 note
9		And those who believe and work righteous deeds,- them shall We admit to the company of the Righteous	And as for those who believe and do good works, We verily shall make them enter in among the righteous	And those who believe and do good, We shall surely make them enter among the righteous	Those who have faith and do righteous deeds, We will surely admit them among the righteous	c. 626 CE No direct report
10		Then there are among men such as say, "We believe in God"; but when they suffer affliction in (the cause of) God, they treat men's oppression as if it were the Wrath of God! And if help comes (to thee) from thy Lord, they are sure to say, "We have (always) been with you!" Does not God know best all that is in the hearts of all creation	Of mankind is he who saith: We believe in Allah, but, if he be made to suffer for the sake of Allah, he mistaketh the persecution of mankind for Allah's punishment; and then, if victory cometh from thy Lord, will say: Lo! we were with you (all the while). Is not Allah Best Aware of what is in the	And among men is he who says: We believe in Allah; but when he is persecuted for the sake of Allah, he thinks the persecution of men to be as the chastisement of Allah. And if there comes help from thy Lord, they will say: Surely we were with you. Is not Allah the Best Knower of what is in the hearts of mankind	Among the people there are those who say, ‘We have faith in Allah,’ but if such a one is tormented in Allah’s cause, he takes persecution by the people for Allah’s punishment. Yet if there comes any help from your Lord, they will say for sure, ‘We were indeed with you.’ Does not Allah know best what is in the breasts of the creatures	c. 626 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			bosoms of (His) creatures			
11		And God most certainly knows those who believe, and as certainly those who are Hypocrites	Verily Allah knoweth those who believe, and verily He knoweth the hypocrites	And certainly Allah will know those who believe, and He will know the hypocrites	Allah shall surely ascertain those who have faith, and He shall surely ascertain the hypocrites	c. 626 CE No direct report
12	وَقَالَ لَّذِينَ كَفَرُو لِلَّذِينَ ءَامَنُو تَّبِعُو سَبِيلَنَا وَلْنَحْمِلْ خَطَٰيَٰكُمْ وَمَا هُم بِحَٰمِلِينَ مِنْ خَطَٰيَٰهُم مِّن شَىْءٍ إِنَّهُمْ لَكَٰذِبُونَ	And the Unbelievers say to those who believe: "Follow our path, and we will bear (the consequences) of your faults." Never in the least will they bear their faults: in fact they are liars	Those who disbelieve say unto those who believe: Follow our way (of religion) and we verily will bear your sins (for you). They cannot bear aught of their sins. Lo! they verily are liars	And those who disbelieve say to those who believe: Follow our path and we will bear your wrongs. And they can never bear aught of their wrongs. Surely they are liars	The faithless say to the faithful, ‘Follow our way and we will bear [responsibility for] your iniquities.’ They will not bear anything of their iniquities. They are indeed liars	c. 626 CE No direct report
13	وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَا ا مَّعَ أَثْقَالِهِمْ وَلَيُسْـَٔلُنَّ يَوْمَ لْقِيَٰمَةِ عَمَّا كَانُو يَفْتَرُونَ	They will bear their own burdens, and (other) burdens along with their own, and on the Day of Judgments they will be called to account for their falsehoods	But they verily will bear their own loads and other loads beside their own, and they verily will be questioned on the Day of Resurrection concerning that which they invented	And they will certainly bear their own burdens, and other burdens besides their own burdens; and they will certainly be questioned on the day of Resurrection as to what they forged	But surely they will carry their own burdens and other burdens along with their own burdens, and they will surely be questioned on the Day of Resurrection concerning that which they used to fabricate	c. 626 CE No direct report
14	وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَا ا فَأَخَذَهُمُ لطُّوفَانُ وَهُمْ ظَٰلِمُونَ	We (once) sent Noah to his people, and he tarried among them a thousand years less fifty: but the Deluge overwhelmed them while they (persisted in) sin	And verily we sent Noah (as Our messenger) unto his folk, and he continued with them for a thousand years save fifty years; and the flood engulfed them, for they were wrong-doers	And We indeed sent Noah to his people, so he remained among them a thousand years save fifty years. And the deluge overtook them, and they were wrongdoers	Certainly We sent Noah to his people, and he remained with them for a thousand-less-fifty years. Then the flood overtook them while they were wrongdoers	c. 626 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
15	فَأَنجَيْنَٰهُ وَأَصْحَٰبَ لسَّفِينَةِ وَجَعَلْنَٰهَآ ءَايَةً لِّلْعَٰلَمِينَ	But We saved him and the companions of the Ark, and We made the (Ark) a Sign for all peoples	And We rescued him and those with him in the ship, and made of it a portent for the peoples	So We delivered him and the inmates of the ark, and made it a sign to the nations	Then We delivered him and the occupants of the Ark, and made it a sign for all the nations	c. 626 CE No direct report
16	وَإِبْرَٰهِيمَ إِذْ قَالَ لِقَوْمِهِ ٱعْبُدُوا۟ ٱللَّهَ وَٱتَّقُوهُ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ	And (We also saved) Abraham: behold, he said to his people, "Serve God and fear Him: that will be best for you- If ye understand	And Abraham! (Remember) when he said unto his folk: Serve Allah, and keep your duty unto Him; that is better for you if ye did but know	And (We sent) Abraham, when he said to his people: Serve Allah and keep your duty to Him. That is better for you, if you did but know	And Abraham, when he said to his people, ‘Worship Allah and be wary of Him. That is better for you, should you know	c. 626 CE No direct report
17	إِنَّمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ أَوْثَٰنًا وَتَخْلُقُونَ إِفْكًا إِنَّ ٱلَّذِينَ تَعْبُدُونَ مِن دُونِ ٱللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَٱبْتَغُوا۟ عِندَ ٱللَّهِ ٱلرِّزْقَ وَٱعْبُدُوهُ وَٱشْكُرُوا۟ لَهُۥٓ إِلَيْهِ تُرْجَعُونَ	"For ye do worship idols besides God, and ye invent falsehood. The things that ye worship besides God have no power to give you sustenance: then seek ye sustenance from God, serve Him, and be grateful to Him: to Him will be your return	Ye serve instead of Allah only idols, and ye only invent a lie. Lo! those whom ye serve instead of Allah own no provision for you. So seek your provision from Allah, and serve Him, and give thanks unto Him, (for) unto Him ye will be brought back	You only worship idols besides Allah and you invent a lie. Surely they whom you serve besides Allah control no sustenance for you; so seek sustenance from Allah and serve Him and be grateful to Him. To Him you will be brought back	In fact, instead of Allah you worship idols, and you invent a lie. Indeed those whom you worship besides Allah have no control over your provision. So seek all [your] provision from Allah, and worship Him and thank Him, and to Him you shall be brought back.’	c. 626 CE No direct report
18		"And if ye reject (the Message), so did generations before you: and the duty of the apostle is only to preach publicly (and clearly)."	But if ye deny, then nations have denied before you. The messenger is only to convey (the message) plainly	And if you reject, nations before you indeed reject (the Truth). And the duty of the Messenger is only to deliver (the message) plainly	And if you impugn [the Apostle’s teaching], then [other] nations have impugned [likewise] before you, and the Apostle’s duty is only to communicate in clear terms	c. 626 CE No direct report
19	أَوَلَمْ يَرَوْا۟ كَيْفَ يُبْدِئُ ٱللَّهُ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥٓ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ	See they not how God originates creation, then repeats it: truly that is easy for God	See they not how Allah produceth creation, then reproduceth it? Lo! for Allah that is easy	See they not how Allah originates the creation, the reproduces it? Surely that is easy to Allah	Have they not regarded how Allah originates the creation? Then He will bring it back. That is indeed easy for Allah	c. 626 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
20	قُلْ سِيرُو فِى لْأَرْضِ فَ نظُرُو كَيْفَ بَدَأَ لْخَلْقَ ثُمَّ للَّهُ يُنشِئُ لنَّشْأَةَ لْءَاخِرَةَ إِنَّ للَّهَ عَلَىٰ كُلِّ شَىْ قَدِيرٌ	Say: "Travel through the earth and see how God did originate creation; so will God produce a later creation: for God has power over all things	Say (O Muhammad): Travel in the land and see how He originated creation, then Allah bringeth forth the later growth. Lo! Allah is Able to do all things	Say: Travel in the earth then see how He makes the first creation, then Allah creates the latter creation. Surely Allah is Possessor of power over all things	Say, ‘Travel over the land and then observe how He has originated the creation.’ Then Allah shall bring about the genesis of the Hereafter. Indeed Allah has power over all things	c. 626 CE No direct report
21	يُعَذِّبُ مَن يَشَآءُ وَيَرْحَمُ مَن يَشَآءُ وَإِلَيْهِ تُقْلَبُونَ	"He punishes whom He pleases, and He grants Mercy to whom He pleases, and towards Him are ye turned	He punisheth whom He will and showeth mercy unto whom He will, and unto Him ye will be turned	He chastises whom He pleases and has mercy on whom He pleases, and to Him you will be turned back	He will punish whomever He wishes and have mercy on whomever He wishes, and to Him you will be returned	c. 626 CE No direct report
22	وَمَآ أَنتُم بِمُعْجِزِينَ فِى لْأَرْضِ وَلَا فِى لسَّمَآءِ وَمَا لَكُم مِّن دُونِ للَّهِ مِن وَلِ وَلَا نَصِيرٍ	"Not on earth nor in heaven will ye be able (fleeing) to frustrate (his Plan), nor have ye, besides God, any protector or helper."	Ye cannot escape (from Him) in the earth or in the sky, and beside Allah there is for you no friend or helper	And you cannot escape in the earth nor in the heaven, and you have no protector or helper besides Allah	You cannot thwart Him on the earth or in the sky, nor do you have besides Allah any guardian or any helper	c. 626 CE No direct report
23	وَ لَّذِينَ كَفَرُو بِـَٔايَٰتِ للَّهِ وَلِقَآئِهِ أُ لَٰئِكَ يَئِسُو مِن رَّحْمَتِى وَأُ لَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ	Those who reject the Signs of God and the Meeting with Him (in the Hereafter),- it is they who shall despair of My Mercy: it is they who will (suffer) a most grievous Penalty	Those who disbelieve in the revelations of Allah and in (their) Meeting with Him, such have no hope of My mercy. For such there is a painful doom	And those who disbelieve in the messages of Allah and the meeting with Him, they despair of My mercy and for them is a painful chastisement	Those who deny the signs of Allah and the encounter with Him, they have despaired of My mercy, and for such there is a painful punishment	c. 626 CE No direct report
24	فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّآ أَن قَالُو قْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنجَىٰهُ للَّهُ مِنَ لنَّارِ إِنَّ فِى ذَٰلِكَ لَـَٔايَٰتٍ لِّقَوْ يُؤْمِنُونَ	So naught was the answer of (Abraham's) people except that they said: "Slay him or burn him." But God did save him from the Fire. Verily in this are Signs for people who believe	But the answer of his folk was only that they said: "Kill him" or "Burn him." Then Allah saved him from the Fire. Lo! herein verily are portents for folk who believe	So naught was the answer of his people except that they say: Slay him or burn him! But Allah delivered him from the fire. Surely therein are signs for a people who believe	But the only answer of his people was that they said, ‘Kill him, or burn him.’ Then Allah delivered him from the fire. There are indeed signs in that for a people who have faith	c. 626 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
25	وَقَالَ إِنَّمَا ٱتَّخَذْتُم مِّن دُونِ ٱللَّهِ أَوْثَٰنًا مَّوَدَّةَ بَيْنِكُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ثُمَّ يَوْمَ ٱلْقِيَٰمَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَىٰكُمُ ٱلنَّارُ وَمَا لَكُم مِّن نَّٰصِرِينَ	And he said: "For you, ye have taken (for worship) idols besides God, out of mutual love and regard between yourselves in this life; but on the Day of Judgment ye shall disown each other and curse each other: and your abode will be the Fire, an d ye shall have none to help."	He said: Ye have chosen only idols instead of Allah. The love between you is only in the life of the world. Then on the Day of Resurrection ye will deny each other and curse each other, and your abode will be the Fire, and ye will have no helpers	And he said: you have only taken idols besides Allah by way of friendship between you in this world’s life, then on the day of Resurrection some of you will deny others, and some of you will curse others; and your abode is the Fire, and you will have no helpers	He said, ‘You have taken idols [for worship] besides Allah for the sake of [mutual] affection amongst yourselves in the life of the world. Then on the Day of Resurrection you will disown one another and curse one another, and the Fire will be your abode, and you will not have any helpers.’	c. 626 CE No direct report
26		But Lut had faith in Him: He said: "I will leave home for the sake of my Lord: for He is Exalted in Might, and Wise."	And Lot believed him, and said: Lo! I am a fugitive unto my Lord. Lo! He, only He, is the Mighty, the Wise	So Lot believed in him. And he said: I am fleeing to my Lord. Surely He is the Mighty, the Wise	Thereupon Lot believed in him, and he said, ‘Indeed I am migrating toward my Lord. Indeed He is the All-mighty, the All-wise.’	c. 626 CE No direct report
27		And We gave (Abraham) Isaac and Jacob, and ordained among his progeny Prophethood and Revelation, and We granted him his reward in this life; and he was in the Hereafter (of the company) of the Righteous	And We bestowed on him Isaac and Jacob, and We established the prophethood and the Scripture among his seed, and We gave him his reward in the world, and lo! in the Hereafter he verily is among the righteous	And We granted him Isaac and Jacob, and ordained prophethood and the Book among his seed. And We gave him his reward in this world, and in the Hereafter he will surely be among the righteous	And We gave him Isaac and Jacob, and We ordained among his descendants prophethood and the Book, and We gave him his reward in the world, and in the Hereafter he will indeed be among the Righteous	c. 626 CE No direct report
28		And (remember) Lut: behold, he said to his people: "Ye do commit lewdness, such as no people in	And Lot! (Remember) when he said unto his folk: Lo! ye commit	And (We sent) Lot when he said to his people: Surely you are guilty of an abomination which	And Lot, when he said to his people, ‘You indeed commit an indecency none in the	c. 626 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		Creation (ever) committed before you	lewdness such as no creature did before you	none of the nations has done before you	world has ever committed before you	
29		"Do ye indeed approach men, and cut off the highway?- and practise wickedness (even) in your councils?" But his people gave no answer but this: they said: "Bring us the Wrath of God if thou tellest the truth."	For come ye not in unto males, and cut ye not the road (for travellers), and commit ye not abomination in your meetings? But the answer of his folk was only that they said: Bring Allah's doom upon us if thou art a truthteller	Do you come to males and commit robbery on the highway, and commit evil deeds in your assemblies? But the answer of his people was only that they said: Bring on us Allah’s chastisement, if thou art truthful	What! Do you come to men, and cut off the way, and commit outrages in your gatherings?’ But the only answer of his people was that they said, ‘Bring us Allah’s punishment should you be truthful.’	c. 626 CE No direct report
30		He said: "O my Lord! help Thou me against people who do mischief!"	He said: My Lord! Give me victory over folk who work corruption	He said: My Lord, help me against the mischievous people	He said, ‘My Lord! Help me against this corruptive lot.’	c. 626 CE No direct report
31	وَلَمَّا جَآءَتْ رُسُلُنَآ إِبْرٰهِيمَ بِ ٱلْبُشْرَىٰ قَالُوٓ إِنَّا مُهْلِكُوٓ أَهْلِ هٰذِهِ ٱلْقَرْيَةِ إِنَّ أَهْلَهَا كَانُو ظٰلِمِينَ	When Our Messengers came to Abraham with the good news, they said: "We are indeed going to destroy the people of this township: for truly they are (addicted to) crime."	And when Our messengers brought Abraham the good news, they said: Lo! we are about to destroy the people of that township, for its people are wrong-doers	And when Our messengers came to Abraham with good news, they said: We are going to destroy the people of this town, for its people are iniquitous	And when Our messengers came to Abraham with the good news, they said, ‘We are indeed going to destroy the people of this town. Its people are indeed wrongdoers.’	c. 626 CE No direct report
32		He said: "But there is Lut there." They said: "Well do we know who is there : we will certainly save him and his following,-	He said: Lo! Lot is there. They said: We are best aware of who is there. We are to deliver him and his household, all	He said: Surely in it is Lot. They said: We know well who is in it; we shall certainly deliver him and his followers, except	He said, ‘Lot is indeed in it.’ They said, ‘We know better those who are in it. We will surely deliver him and his family, except his wife: she shall be one of	c. 626 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		except his wife: she is of those who lag behind!"	save his wife, who is of those who stay behind	his wife; she is of those who remain behind	those who remain behind.’	
33		And when Our Messengers came to Lut, he was grieved on their account, and felt himself powerless (to protect) them: but they said: "Fear thou not, nor grieve: we are (here) to save thee and thy following, except thy wife: she is of those who la g behind	And when Our messengers came unto Lot, he was troubled upon their account, for he could not protect them; but they said: Fear not, nor grieve! Lo! we are to deliver thee and thy household, (all) save thy wife, who is of those who stay behind	And when our messengers came to Lot, he was grieved on account of them, and he lacked strength to protect them. And they said: Fear not, nor grieve; surely we will deliver thee and thy followers, except thy wife -- she is of those who remain behind	And when Our messengers came to Lot, he was distressed on their account and in a predicament for their sake. But they said, ‘Do not be afraid, nor grieve! We shall deliver you and your family, except your wife: she will be one of those who remain behind	c. 626 CE No direct report
34	إِنَّا مُنزِلُونَ عَلَىٰٓ أَهْلِ هَٰذِهِ ٱلْقَرْيَةِ رِجْزًا مِّنَ ٱلسَّمَآءِ بِمَا كَانُوا۟ يَفْسُقُونَ	"For we are going to bring down on the people of this township a Punishment from heaven, because they have been wickedly rebellious."	Lo! We are about to bring down upon the folk of this township a fury from the sky because they are evil-livers	Surely We are going to bring down upon the people of this town a punishment from heaven, because they transgressed	We are indeed going to bring down upon the people of this town a punishment from the sky because of the transgressions they used to commit.’	c. 626 CE No direct report
35	وَلَقَد تَّرَكْنَا مِنْهَآ ءَايَةًۢ بَيِّنَةً لِّقَوْمٍ يَعْقِلُونَ	And We have left thereof an evident Sign, for any people who (care to) understand	And verily of that We have left a clear sign for people who have sense	And certainly We have left of it a clear sign for a people who understand	Certainly We have left of it a manifest sign for a people who apply reason	c. 626 CE No direct report
36	وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ وَٱرْجُوا۟ ٱلْيَوْمَ ٱلْءَاخِرَ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ	To the Madyan (people) (We sent) their brother Shu'aib. Then he said: "O my people! serve God, and fear the Last Day: nor commit evil on the earth, with intent to do mischief."	And unto Midian We sent Shu'eyb, their brother. He said: O my people! Serve Allah, and look forward to the Last Day, and do not evil, making mischief, in the earth	And to Midian (We sent) their brother Shu’aib, so he said: O my people, serve Allah and fear the Latter day, and act not corruptly, making mischief, in the land	And to Midian We sent Shu‘ayb, their brother. He said, ‘O my people! Worship Allah, and expect [to encounter] the Last Day, and do not act wickedly on the earth causing corruption.’	c. 626 CE No direct report
37	فَكَذَّبُوهُ فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُوا۟ فِى دَارِهِمْ جَٰثِمِينَ	But they rejected him: Then the mighty Blast seized them, and they	But they denied him, and the dreadful	But they rejected him, so a severe earthquake	But they impugned him, whereupon the earthquake seized them, and they lay	c. 626 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		lay prostrate in their homes by the morning	earthquake took them, and morning found them prostrate in their dwelling place	overtook them and they lay prostrate in their abodes	lifeless prostrate in their homes	direct report
38	وَعَادًا وَثَمُودَ وَقَد تَّبَيَّنَ لَكُم مِّن مَّسَٰكِنِهِمْ وَزَيَّنَ لَهُمُ الشَّيْطَٰنُ أَعْمَٰلَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا۟ مُسْتَبْصِرِينَ	(Remember also) the 'Ad and the Thamud (people): clearly will appear to you from (the traces) of their buildings (their fate): the Evil One made their deeds alluring to them, and kept them back from the Path, though they were gifted with intel ligence and skill	And (the tribes of) A'ad and Thamud! (Their fate) is manifest unto you from their (ruined and deserted) dwellings. Satan made their deeds seem fair unto them and so debarred them from the Way, though they were keen observers	And ‘Ad and Thamud! And some of their dwellings are indeed apparent to you. And the devil made their deeds fairseeming to them, so he kept them back from the path, and they could see clearly	And ‘a€d and Thamud, [whose fate] is evident to you from their habitations. Satan made their deeds seem decorous to them, thus he barred them from the way [of Allah], though they used to be perceptive	c. 626 CE No direct report
39	وَقَٰرُونَ وَفِرْعَوْنَ وَهَٰمَٰنَ وَلَقَدْ جَآءَهُم مُّوسَىٰ بِٱلْبَيِّنَٰتِ فَٱسْتَكْبَرُوا۟ فِى ٱلْأَرْضِ وَمَا كَانُوا۟ سَٰبِقِينَ	(Remember also) Qarun, Pharaoh, and Haman: there came to them Moses with Clear Signs, but they behaved with insolence on the earth; yet they could not overreach (Us)	And Korah, Pharaoh and Haman! Moses came unto them with clear proofs (of Allah's Sovereignty), but they were boastful in the land. And they were not winners (in the race)	And Korah and Pharaoh and Haman! And certainly Moses came to them with clear arguments, but they behaved haughtily in the land; and they could not outstrip (us)	And Korah, Pharaoh, and Ha ma n. Certainly Moses brought them manifest proofs, but they acted arrogantly in the land; though they could not outmaneuver [Allah]	c. 626 CE No direct report
40	فَكُلًّا أَخَذْنَا بِذَنۢبِهِۦ فَمِنْهُم مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُم مَّنْ أَخَذَتْهُ ٱلصَّيْحَةُ وَمِنْهُم مَّنْ خَسَفْنَا بِهِ ٱلْأَرْضَ وَمِنْهُم مَّنْ أَغْرَقْنَا وَمَا كَانَ ٱللَّهُ لِيَظْلِمَهُمْ وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ	Each one of them We seized for his crime: of them, against some We sent a violent tornado (with showers of stones); some were caught by a (mighty) Blast; some We caused the earth to swallow up; and some We drowned (in the waters): It was not G od Who injured (or oppressed)	So We took each one in his sin; of them was he on whom We sent a hurricane, and of them was he who was overtaken by the (Awful) Cry, and of them was he whom We caused the earth to swallow, and of them was he whom We	So each one We punished for his sin. Of them was he on whom We sent a violent storm, and of them was he whom the rumbling overtook, and of them was he whom We caused the earth to swallow, and of them was he whom We drowned. And	So We seized each [of them] for his sin: among them were those upon whom We unleashed a rain of stones, and among them were those who were seized by the Cry, and among them were those whom We caused the earth to swallow, and among them were those whom We drowned. It was not Allah who wronged them, but it	c. 626 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		them:" They injured (and oppressed) their own souls	drowned. It was not for Allah to wrong them, but they wronged themselves	it was not Allah, Who wronged them, but they wronged themselves	was they who used to wrong themselves	
41	مَثَلُ ٱلَّذِينَ ٱتَّخَذُو مِن دُونِ ٱللَّهِ أَوْلِيَآءَ كَمَثَلِ ٱلْعَنكَبُوتِ ٱتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ ٱلْبُيُوتِ لَبَيْتُ ٱلْعَنكَبُوتِ لَوْ كَانُو يَعْلَمُونَ	The parable of those who take protectors other than God is that of the spider, who builds (to itself) a house; but truly the flimsiest of houses is the spider's house;- if they but knew	The likeness of those who choose other patrons than Allah is as the likeness of the spider when she taketh unto herself a house, and lo! the frailest of all houses is the spider's house, if they but knew	The parable of those who take guardians besides Allah is as the parable of the spider that makes for itself a house; and surely the frailest of the houses is the spider’s house -- if they but knew	The parable of those who take guardians instead of Allah is that of the spider that takes a home, and indeed the frailest of homes is the home of a spider, had they known	c. 626 CE No direct report
42		Verily God doth know of (every thing) whatever that they call upon besides Him: and He is Exalted (in power), Wise	Lo! Allah knoweth what thing they invoke instead of Him. He is the Mighty, the Wise	Surely Allah knows whatever they call upon besides Him. And He is the Mighty, the Wise	Allah indeed knows whatever thing they invoke besides Him, and He is the All-mighty, the All-wise	c. 626 CE No direct report
43		And such are the Parables We set forth for mankind, but only those understand them who have knowledge	As for these similitudes, We coin them for mankind, but none will grasp their meaning save the wise	And these parables, We set them forth for men, and none understand them but the learned	And We draw these parables for mankind; but no one grasps them except those who have knowledge	c. 626 CE No direct report
44	خَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّلْمُؤْمِنِينَ	God created the heavens and the earth in true (proportions): verily in that is a Sign for those who believe	Allah created the heavens and the earth with truth. Lo! therein is indeed a portent for believers	Allah created the heavens and the earth with truth. Surely there is a sign in this for the believers	Allah created the heavens and the earth with reason. There is indeed a sign in that for the faithful	c. 626 CE No direct report
45	ٱتْلُ مَآ أُوحِىَ إِلَيْكَ مِنَ ٱلْكِتَٰبِ وَأَقِمِ ٱلصَّلَوٰةَ إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ وَلَذِكْرُ ٱللَّهِ أَكْبَرُ وَٱللَّهُ يَعْلَمُ مَا تَصْنَعُونَ	Recite what is sent of the Book by inspiration to thee, and establish regular Prayer: for Prayer restrains from shameful and unjust	Recite that which hath been inspired in thee of the Scripture, and establish worship. Lo!	Recite that which has been revealed to thee of the Book and keep up prayer. Surely prayer keeps (one) away	Recite what has been revealed to you of the Book, and maintain the prayer. Indeed the prayer prevents indecencies and wrongs, and the	c. 626 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		deeds; and remembrance of God is the greatest (thing in life) without doubt. And God knows the (deeds) that ye d o	worship preserveth from lewdness and iniquity, but verily remembrance of Allah is more important. And Allah knoweth what ye do	from indecency and evil; and certainly the remembrance of Allah is the greatest (force). And Allah knows what you do	remembrance of Allah is surely greater. And Allah knows whatever [deeds] you do	
46	وَلَا تُجَٰدِلُوٓاْ أَهۡلَ ٱلۡكِتَٰبِ إِلَّا بِٱلَّتِي هِيَ أَحۡسَنُ إِلَّا ٱلَّذِينَ ظَلَمُواْ مِنۡهُمۡ وَقُولُوٓاْ ءَامَنَّا بِٱلَّذِيٓ أُنزِلَ إِلَيۡنَا وَأُنزِلَ إِلَيۡكُمۡ وَإِلَٰهُنَا وَإِلَٰهُكُمۡ وَٰحِدٞ وَنَحۡنُ لَهُۥ مُسۡلِمُونَ	And dispute ye not with the People of the Book, except with means better (than mere disputation), unless it be with those of them who inflict wrong (and injury): but say, "We believe in the revelation which has come down to us and in that whic h came down to you; Our God and your God is one; and it is to Him we bow (in Islam)."	And argue not with the People of the Scripture unless it be in (a way) that is better, save with such of them as do wrong; and say: We believe in that which hath been revealed unto us and revealed unto you; our Allah and your Allah is One, and unto Him we surrender	And argue not with the People of the Book except by what is best, save such of them as act unjustly. But say: We believe in that which has been revealed to us and revealed to you, and our God and your God is One, and to Him we submit	Do not dispute with the People of the Book except in a manner which is best, barring such of them as are wrongdoers, and say, ‘We believe in that which has been sent down to us and has been sent down to you; our God and your God is one [and the same], and to Him do we submit.’	c. 626 CE No direct report
47		And thus (it is) that We have sent down the Book to thee. So the People of the Book believe therein, as also do some of these (pagan Arabs): and none but Unbelievers reject our signs	In like manner We have revealed unto thee the Scripture, and those unto whom We gave the Scripture aforetime will believe therein; and of these (also) there are some who believe therein. And none deny Our revelations save the disbelievers	And thus have We revealed the Book to thee. So those whom We have given the Book believe in it, and of these there are those who believe in it; and none deny Our messages except the disbelievers	Thus have We sent down the Book to you; and those to whom We have given the Book believe in it, and of these there are some who believe in it, and none contests Our signs except the faithless	c. 626 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
48		And thou wast not (able) to recite a Book before this (Book came), nor art thou (able) to transcribe it with thy right hand: In that case, indeed, would the talkers of vanities have doubted	And thou (O Muhammad) wast not a reader of any scripture before it, nor didst thou write it with thy right hand, for then might those have doubted, who follow falsehood	And thou didst not recite before it any book, nor didst thou transcribe one with thy right hand, for then could the liars have doubted	You did not use to recite any scripture before it, nor did you write it with your right hand, for then the impugners would have been skeptical	c. 626 CE No direct report
49		Nay, here are Signs self-evident in the hearts of those endowed with knowledge: and none but the unjust reject Our Signs	But it is clear revelations in the hearts of those who have been given knowledge, and none deny Our revelations save wrong-doers	Nay, it is clear messages in the hearts of those who are granted knowledge. And none deny Our messages except the iniquitous	Rather it is [present as] manifest signs in the breasts of those who have been given knowledge, and none contests Our signs except wrongdoers	c. 626 CE No direct report
50	وَقَالُو لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَٰتٌ مِّن رَّبِّهِۦ قُلْ إِنَّمَا ٱلْءَايَٰتُ عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ	Ye they say: "Why are not Signs sent down to him from his Lord?" Say: "The signs are indeed with God: and I am indeed a clear Warner."	And they say: Why are not portents sent down upon him from his Lord? Say: Portents are with Allah only, and I am but a plain warner	And they say: Why are not signs sent down upon him from his Lord? Say: Signs are with Allah only, and I am only a plain warner	They say, ‘Why has not some sign been sent down to him from his Lord?’ Say, ‘The signs are only with Allah, and I am only a manifest warner.’	c. 626 CE No direct report
51	أَوَلَمْ يَكْفِهِمْ أَنَّآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ يُتْلَىٰ عَلَيْهِمْ إِنَّ فِى ذَٰلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ	And is it not enough for them that we have sent down to thee the Book which is rehearsed to them? Verily, in it is Mercy and a Reminder to those who believe	Is it not enough for them that We have sent down unto thee the Scripture which is read unto them? Lo! herein verily is mercy, and a reminder for folk who believe	Is it not enough for them that We have revealed to thee the Book which is recited to them? Surely there is mercy in this and a reminder for a people who believe	Does it not suffice them that We have sent down to you the Book which is recited to them? There is indeed a mercy and admonition in that for a people who have faith	c. 626 CE No direct report
52		Say: "Enough is God for a witness between me and you: He knows what is in the heavens and on earth. And it is those who believe in vanities	Say (unto them, O Muhammad): Allah sufficeth for witness between me and you. He knoweth whatsoever is in	Say: Allah is sufficient as a witness between me and you -- He knows what is in the heavens and the earth. And those	Say, ‘Allah suffices as a witness between me and you: He knows whatever there is in the heavens and the earth. Those who put faith in falsehood and defy Allah,	c. 626 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		and reject God, that will perish (in the end)	the heavens and the earth. And those who believe in vanity and disbelieve in Allah, they it is who are the losers	who believe in falsehood and disbelieve in Allah, these it is that are the losers	—it is they who are the losers.’	
53	وَيَسْتَعْجِلُونَكَ بِ لْعَذَابِ وَلَوْلَآ أَجَ مُّسَ ى لَّجَآءَهُمُ لْعَذَابُ وَلَيَأْتِيَنَّهُم بَغْتَ وَهُمْ لَا يَشْعُرُونَ	They ask thee to hasten on the Punishment (for them): had it not been for a term (of respite) appointed, the Punishment would certainly have come to them: and it will certainly reach them,- of a sudden, while they perceive not	They bid thee hasten on the doom (of Allah). And if a term had not been appointed, the doom would assuredly have come unto them (ere now). And verily it will come upon them suddenly when they perceive not	And they ask thee to hasten on the chastisement. And had not a term been appointed, the chastisement would certainly have come to them. And certainly it will come to them all of a sudden, while they perceive not	They ask you to hasten the punishment. Yet were it not for a specified time, the punishment would have surely overtaken them. Surely it will overtake them suddenly while they are unaware	c. 626 CE No direct report
54	يَسْتَعْجِلُونَكَ بِ لْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَ بِ لْكَٰفِرِينَ	They ask thee to hasten on the Punishment: but, of a surety, Hell will encompass the Rejecters of Faith!	They bid thee hasten on the doom, when lo! hell verily will encompass the disbeliever	They ask thee to hasten on the chastisement, and surely hell encompasses the disbelievers -	They ask you to hasten the punishment, and indeed hell will besiege the faithles	c. 626 CE No direct report
55	يَوْمَ يَغْشَىٰهُمُ لْعَذَابُ مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُو مَا كُنتُمْ تَعْمَلُونَ	On the Day that the Punishment shall cover them from above them and from below them, and (a Voice) shall say: "Taste ye (the fruits) of your deeds!"	On the day when the doom will overwhelm them from above them and from underneath their feet, and He will say: Taste what ye used to do	The day when the chastisement will cover them for above them, and from beneath their feet! And he will say: Taste what you did	on the day when the punishment envelopes them, from above them and from under their feet, and He will say, ‘Taste what you used to do!’	c. 626 CE No direct report
56	يَٰعِبَادِىَ لَّذِينَ ءَامَنُوٓ إِنَّ أَرْضِى وَٰسِعَةٌ فَ عْبُدُونِ	O My servants who believe! truly, spacious is My Earth: therefore serve ye Me - (and Me alone)	O my bondmen who believe! Lo! My earth is spacious. Therefor serve Me only	O My servants who believe, surely My earth is vast, so serve Me only	O My servants who have faith! My earth is indeed vast. So worship [only] Me	c. 626 CE No direct report
57	كُلُّ نَفْ ذَآئِقَةُ لْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ	Every soul shall have a taste of death in the	Every soul will taste of death.	Every soul must taste of death; then	Every soul shall taste death. Then you shall be brought back to Us	c. 626 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		end to Us shall ye be brought back	Then unto Us ye will be returned	to Us you will be returned		direct report
58		But those who believe and work deeds of righteousness - to them shall We give a Home in Heaven,- lofty mansions beneath which flow rivers,- to dwell therein for aye;- an excellent reward for those who do (good)!	Those who believe and do good works, them verily We shall house in lofty dwellings of the Garden underneath which rivers flow. There they will dwell secure. How sweet the guerdon of the toilers	And those who believe and do good, We shall certainly give them an abode in high places in the Garden wherein flow rivers, abiding therein. Excellent the reward of the workers	Those who have faith and do righteous deeds, We will surely settle them in lofty abodes of paradise with streams running in them, to remain in them [forever]. How excellent is the reward of the workers	c. 626 CE No direct report
59	لَّذِينَ صَبَرُو وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ	Those who persevere in patience, and put their trust, in their Lord and Cherisher	Who persevere, and put their trust in their Lord	Who are patient, and on their Lord they rely	—Those who are patient and who put their trust in their Lord	c. 626 CE No direct report
60		How many are the creatures that carry not their own sustenance? It is God who feeds (both) them and you: for He hears and knows (all things)	And how many an animal there is that beareth not its own provision! Allah provideth for it and for you. He is the Hearer, the Knower	And how many a living creature carries not its sustenance! Allah sustains it and yourselves. And He is the Hearing, the Knowing	How many an animal there is that does not carry its own provision. Allah provides for it, and for you, and He is the All-hearing, the All-knowing	c. 626 CE No direct report
61	وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ لسَّمَٰوَٰتِ وَ لْأَرْضَ وَسَخَّرَ لشَّمْسَ وَ لْقَمَرَ لَيَقُولُنَّ للَّهُ فَأَنَّىٰ يُؤْفَكُونَ	If indeed thou ask them who has created the heavens and the earth and subjected the sun and the moon (to his Law), they will certainly reply, "God". How are they then deluded away (from the truth)	And if thou wert to ask them: Who created the heavens and the earth, and constrained the sun and the moon (to their appointed work)? they would say: Allah. How then are they turned away	And if thou ask them, Who created the heavens and the earth and made the sun and the moon subservient? they would say, Allah. Whence are they then turned away	If you ask them, ‘Who created the heavens and the earth, and disposed the sun and the moon?’ They will surely say, ‘Allah.’ Then where do they stray	c. 626 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
62	اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَآءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ إِنَّ اللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ	God enlarges the sustenance (which He gives) to whichever of His servants He pleases; and He (similarly) grants by (strict) measure, (as He pleases): for God has full knowledge of all things	Allah maketh the provision wide for whom He will of His bondmen, and straiteneth it for whom (He will). Lo! Allah is Aware of all things	Allah makes abundant the means of subsistence for whom He pleases of His servants, or straitens (them) for him. Surely Allah is Knower of all things	Allah expands the provision for whomever He wishes of His servants, and tightens it for him. Indeed Allah has knowledge of all things	c. 626 CE No direct report
63	وَلَئِن سَأَلْتَهُم مَّن نَّزَّلَ مِنَ السَّمَآءِ مَآ فَأَحْيَا بِهِ الْأَرْضَ مِ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ	And if indeed thou ask them who it is that sends down rain from the sky, and gives life therewith to the earth after its death, they will certainly reply, "God!" Say, "Praise be to God!" But most of them understand not	And if thou wert to ask them: Who causeth water to come down from the sky, and therewith reviveth the earth after its death? they verily would say: Allah. Say: Praise be to Allah! But most of them have no sense	And if thou ask them, Who is it that sends down water from the clouds, then gives life to the earth with it after its death? they will say, Allah. Say: Praise be to all! Nay most of them understand not	And if you ask them, ‘Who sends down water from the sky, with which He revives the earth after its death?’ They will surely say, ‘Allah.’ Say, ‘All praise belongs to Allah!’ But most of them do not apply reason	c. 626 CE No direct report
64	وَمَا هَٰذِهِ الْحَيَوٰةُ الدُّنْيَآ إِلَّا لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الْءَاخِرَةَ لَهِىَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ	What is the life of this world but amusement and play? but verily the Home in the Hereafter,- that is life indeed, if they but knew	This life of the world is but a pastime and a game. Lo! the home of the Hereafter - that is Life, if they but knew	And the life of this world is but a sport and a play. And the home of the Hereafter, that surely is the Life, did they but know	The life of this world is nothing but diversion and play, but the abode of the Hereafter is indeed Life, had they known	c. 626 CE No direct report
65	فَإِذَا رَكِبُوا فِى الْفُلْكِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّىٰهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ	Now, if they embark on a boat, they call on God, making their devotion sincerely (and exclusively) to Him; but when He has delivered them safely to (dry) land, behold, they give a share (of their worship to others)!	And when they mount upon the ships they pray to Allah, making their faith pure for Him only, but when He bringeth them safe to land, behold! they ascribe partners (unto Him)	So when they ride in the ships, they call upon Allah, being sincerely obedient to Him; but when He brings them safe to the land, lo! they associate others (with Him)	When they board the ship, they invoke Allah putting exclusive faith in Him, but when He delivers them to land, behold, they ascribe partners [to Him]	c. 626 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
66	لِيَكْفُرُو بِمَآ ءَاتَيْنٰهُمْ وَلِيَتَمَتَّعُو فَسَوْفَ يَعْلَمُونَ	Disdaining ungratefully Our gifts, and giving themselves up to (worldly) enjoyment! But soon will they know	That they may disbelieve in that which We have given them, and that they may take their ease. But they will come to know	That they may be ungrateful for what We have given them, and that they may enjoy. But they shall soon know	being ungrateful for what We have given them! So let them enjoy. Soon they will know	c. 626 CE No direct report
67	أَوَلَمْ يَرَوْ أَنَّا جَعَلْنَا حَرَمًا ءَامِ ا وَيُتَخَطَّفُ لنَّاسُ مِنْ حَوْلِهِمْ أَفَبِ لْبٰطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ للَّهِ يَكْفُرُونَ	Do they not then see that We have made a sanctuary secure, and that men are being snatched away from all around them? Then, do they believe in that which is vain, and reject the Grace of God	Have they not seen that We have appointed a sanctuary immune (from violence), while mankind are ravaged all around them? Do they then believe in falsehood and disbelieve in the bounty of Allah	See they not that We have made a sacred territory secure, while men are carried off by force from around them? Will they still believe in the falsehood and disbelieve in the favour of Allah	Have they not seen that We have appointed a safe sanctuary, while the people are despoiled all around them? Would they then believe in falsehood and be ungrateful toward the blessing of Allah	c. 626 CE No direct report
68	وَمَنْ أَظْلَمُ مِمَّنِ فْتَرٰى عَلَى للَّهِ كَذِبًا أَوْ كَذَّبَ بِ لْحَقِّ لَمَّا جَآءَهُ أَلَيْسَ فِى جَهَنَّمَ مَثْ ى لِّلْكٰفِرِينَ	And who does more wrong than he who invents a lie against God or rejects the Truth when it reaches him? Is there not a home in Hell for those who reject Faith	Who doeth greater wrong than he who inventeth a lie concerning Allah, or denieth the truth when it cometh unto him? Is not there a home in hell for disbelievers	And who is more iniquitous than one who forges a lie against Allah, or gives the lie to the Truth, when it has come to him? Is there not an abode in hell for the disbelievers	Who is a greater wrongdoer than him who fabricates a lie against Allah, or denies the truth when it comes to him? Is not the [final] abode of the faithless in hell	c. 626 CE No direct report
69		And those who strive in Our (cause),- We will certainly guide them to our Paths: For verily God is with those who do right	As for those who strive in Us, We surely guide them to Our paths, and lo! Allah is with the good	And those who strive hard for Us, We shall certainly guide them in Our ways. And Allah is surely with the doers of good	As for those who strive in Us, We shall surely guide them in Our ways, and Allah is indeed with the virtuous	c. 626 CE No direct report

Direct context · Ayah 8 · c. 626 CE

Asbab al-Nuzul dataset · ungraded

عَنْ مُصْعَبِ بْنِ سَعْدٍ عَنْ أَبِيهِ رضي الله عنه: أَنَّهُ نَزَلَتْ فِيهِ آيَاتٌ مِنْ الْقُرْآنِ، قَالَ: حَلَفَتْ أُمُّ سَعْدٍ أَنْ لَا تُكَلِّمَهُ أَبَداً، حَتَّى يَكْفُرَ بِدِينِهِ، وَلَا تَأْكُلَ وَلَا تَشْرَبَ، قَالَتْ: زَعَمْتَ أَنَّ اللهَ وَصَّاكَ بِوَالِدَيْكَ، وَأَنَا أُمُّكَ وَأَنَا آمُرُكَ بِهَذَا. قَالَ: مَكَثَتْ ثَلاثاً حَتَّى غُشِيَ عَلَيْهَا مِنْ الْجَهْدِ، فَقَامَ ابْنٌ لَهَا يُقَالُ لَهُ عَمَارَةُ، فَسَقَاهَا،

فَجَعَلَتْ تَدْعُو عَلَى سَعْدٍ، فَأَنْزَلَ اللهُ عز و جل فِي الْقُرْآنِ هَذِهِ الْآيَةَ: { وَوَصَّيْنَا ٱلْإِنسَـٰنَ بِوَٰلِدَيْهِ حُسْنًا }، { وَإِن جَـٰهَدَاكَ عَلَىٰٓ أَن تُشْرِكَ بِى }، وفيها، { وَصَاحِبْهُمَا فِى ٱلدُّنْيَا مَعْرُوفًا }.

Islamic: Asbāb al-nuzūl on Qurʾān 29:8

APA: Asbāb al-nuzūl tradition (n.d.). (29:8).

83. Al-Mutaffifin — The Defrauding المطففين

Revelation order #86 · c. 627 CE · Makkah · 36 verses · late Makkah

Comparative reading note

Proclamation, warning, and consolation shape the chapter. The English renderings differ most in cadence: Yusuf Ali explanatory, Pickthall restrained, Maulana Muhammad Ali exacting, and Qara'i closely keyed to the Arabic phrasing.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ وَيْلٌ لِّلْمُطَفِّفِينَ	Woe to those that deal in fraud,	Woe unto the defrauders	Woe to the cheaters	Woe to the defrauders who use short measures	c. 627 CE No direct report
2	الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ	Those who, when they have to receive by measure from men, exact full measure	Those who when they take the measure from mankind demand it full	Who, when they take the measure (of their dues) from men, take it fully	who, when they measure [a commodity bought] from the people, take the full measure	c. 627 CE No direct report
3	وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ	But when they have to give by measure or weight to men, give less than due	But if they measure unto them or weight for them, they cause them loss	And when they measure out to others or weigh out for them, they give less than is due	but diminish when they measure or weigh for them	c. 627 CE No direct report
4	أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُم مَّبْعُوثُونَ	Do they not think that they will be called to	Do such (men) not consider that	Do they not think that they will be	Do they not know that they will be resurrecte	c. 627 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		account?	they will be raised agai	raised again		No direct report
5	لِيَوْمٍ عَظِيمٍ	On a Mighty Day	Unto an Awful Day	To a mighty day? -	on a tremendous day	c. 627 CE No direct report
6		A Day when (all) mankind will stand before the Lord of the Worlds	The day when (all) mankind stand before the Lord of the Worlds	The day when men will stand before the Lord of the worlds	a day when mankind will stand before the Lord of all the worlds	c. 627 CE No direct report
7	كَلَّآ إِنَّ كِتَٰبَ لْفُجَّارِ لَفِى سِجِّينٍ	Day! Surely the record of the wicked is (preserved) in Sijjin	Nay, but the record of the vile is in Sijjin	Nay, surely the record of the wicked is in the prison	No indeed! The record of the vicious is indeed in Sijja«n	c. 627 CE No direct report
8	وَمَآ أَدْرَىٰكَ مَا سِجِّينٌ	And what will explain to thee what Sijjin is	Ah! what will convey unto thee what Sijjin is!	And what will make thee know what the prison is	And what will show you what is Sijja«n	c. 627 CE No direct report
9	كِتَٰبٌ مَّرْقُومٌ	(There is) a Register (fully) inscribed	A written record	It is a written book	It is a written record	c. 627 CE No direct report
10	وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ	Woe, that Day, to those that deny	Woe unto the repudiators on that day	Woe on that day to the rejectors	Woe to the deniers on that day	c. 627 CE No direct report
11		Those that deny the Day of Judgment	Those who deny the Day of Judgment	Who give the lie to the day of Judgment	who deny the Day of Retribution	c. 627 CE No direct report
12	وَمَا يُكَذِّبُ بِهِۦٓ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ	And none can deny it but the Transgressor beyond bounds the Sinner	Which none denieth save each criminal transgressor	And none gives the lie to it but every exceeder of limits, every sinful one	and none denies it except every sinful transgressor	c. 627 CE No direct report
13		When Our Signs are rehearsed to him, he	Who, when thou readest unto him Our revelations,	When Our messages are recited to him, he	When Our signs are recited to him, he says,	c. 627 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		says, "Tales of the ancients!"	saith: (Mere) fables of the men of old	says: Stories of those of yore	‘Myths of the ancients!’	direct report
14	كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُو يَكْسِبُونَ	By no means! but on their hearts is the stain of the (ill) which they do	Nay, but that which they have earned is rust upon their hearts	Nay, rather, what they earned is rust upon their hearts	No indeed! Rather their hearts have been sullied by what they have been earning	c. 627 CE No direct report
15	كَلَّآ إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ	Verily, from (the Light of) their Lord, that Day, will they be veiled	Nay, but surely on that day they will be covered from (the mercy of) their Lord	Nay, surely they are that day debarred form their Lord	No indeed! They will be alienated from their Lord on that day	c. 627 CE No direct report
16		Further, they will enter the Fire of Hell	Then lo! they verily will burn in hell	Then they will surely enter the burning Fire	Then they will indeed enter hell	c. 627 CE No direct report
17	ثُمَّ يُقَالُ هَٰذَا لَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ	Further, it will be said to them: "This is the (reality) which ye rejected as false	And it will be said (unto them): This is that which ye used to deny	Then it will be said: This is what you gave the lie to	then told, ‘This is what you used to deny!’	c. 627 CE No direct report
18	كَلَّآ إِنَّ كِتَٰبَ لْأَبْرَارِ لَفِى عِلِّيِّينَ	Day, verily the record of the Righteous is (preserved) in 'Illiyin	Nay, but the record of the righteous is in 'Illiyin	Nay, surely the record of the righteous is in the highest places	No indeed! The record of the pious is indeed in 'Illiyun	c. 627 CE No direct report
19	وَمَآ أَدْرَىٰكَ مَا عِلِّيُّونَ	And what will explain to thee what 'Illiyun is	Ah, what will convey unto thee what 'Illiyin is!	And what will make thee know what the highest places are	And what will show you what is 'Illiyun	c. 627 CE No direct report
20	كِتَٰبٌ مَّرْقُو	(There is) a Register (fully) inscribed	A written record	It is a written book	It is a written record	c. 627 CE No direct report
21		To which bear witness those Nearest (to God)	Attested by those who are brought near (unto their Lord)	Those drawn near (to Allah) witness it	witnessed by those brought near [to Allah]	c. 627 CE No direct report
22	إِنَّ لْأَبْرَارَ لَفِى نَعِيمٍ	Truly the Righteous will be in Bliss	Lo! the righteous verily are in delight	Surely the righteous are in bliss	Indeed the pious shall be amid bliss	c. 627 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
23	عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ	On Thrones (of Dignity) will they command a sight (of all things)	On couches, gazing	On raised couches, gazing -	observing, [as they recline] on couches	c. 627 CE No direct report
24		Thou wilt recognise in their faces the beaming brightness of Bliss	Thou wilt know in their faces the radiance of delight	Thou recognizest in their faces the brightness of bliss	You will perceive in their faces the freshness of blis	c. 627 CE No direct report
25	يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ	Their thirst will be slaked with Pure Wine sealed	They are given to drink of a pure wine, sealed	They are given to drink of a pure drink, sealed	as they are served with a sealed wine	c. 627 CE No direct report
26		The seal thereof will be Musk: And for this let those aspire, who have aspirations	Whose seal is musk - for this let (all) those strive who strive for bliss	The sealing of it is (with) musk. And for that let the aspirers aspire	whose seal is musk —for such let the viers vie—	c. 627 CE No direct report
27	وَمِزَاجُهُۥ مِن تَسْنِيمٍ	With it will be (given) a mixture of Tasnim	And mixed with water of Tasnim	And it is tempered with water coming from above -	and whose seasoning is from Tasna«m	c. 627 CE No direct report
28		A spring, from (the waters) whereof drink those Nearest to God	A spring whence those brought near (to Allah) drink	A fountain from which drink those drawn near (to Allah)	a spring where those brought near [to Allah] drink	c. 627 CE No direct report
29	إِنَّ ٱلَّذِينَ أَجْرَمُوا۟ كَانُوا۟ مِنَ ٱلَّذِينَ ءَامَنُوا۟ يَضْحَكُونَ	Those in sin used to laugh at those who believed	Lo! the guilty used to laugh at those who believed	Surely they who are guilty used to laugh at those who believe	Indeed the guilty used to laugh at the faithful	c. 627 CE No direct report
30	وَإِذَا مَرُّوا۟ بِهِمْ يَتَغَامَزُونَ	And whenever they passed by them, used to wink at each other (in mockery)	And wink one to another when they passed them	And when they passed by them, they winked at one another	and when they passed them by they would wink at each other	c. 627 CE No direct report
31	وَإِذَا ٱنقَلَبُوٓا۟ إِلَىٰٓ أَهْلِهِمُ ٱنقَلَبُوا۟ فَكِهِينَ	And when they returned to their own people, they would return jesting	And when they returned to their own folk, they returned jesting	And when they returned to their people, they returned exulting	and when they returned to their folks they would return rejoicing	c. 627 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
32	وَإِذَا رَأَوْهُمْ قَالُوٓ إِنَّ هَٰٓؤُلَآءِ لَضَآلُّونَ	And whenever they saw them, they would say, "Behold! These are the people truly astray!"	And when they saw them they said: Lo! these have gone astray	And when they saw them, they said: Surely these are in error -	and when they saw them they would say, ‘Indeed those are the astray!’	c. 627 CE No direct report
33	وَمَآ أُرْسِلُو عَلَيْهِمْ حَٰفِظِينَ	But they had not been sent as keepers over them	Yet they were not sent as guardians over them	And they were not sent as keepers over them	Though they were not sent to watch over them	c. 627 CE No direct report
34	فَ لْيَوْمَ لَّذِينَ ءَامَنُو مِنَ لْكُفَّارِ يَضْحَكُونَ	But on this Day the Believers will laugh at the Unbelievers	This day it is those who believe who have the laugh of disbelievers	So this day those who believe laugh at the disbelievers -	So today the faithful will laugh at the faithless	c. 627 CE No direct report
35	عَلَى لْأَرَآئِكِ يَنظُرُونَ	On Thrones (of Dignity) they will command (a sight) (of all things)	On high couches, gazing	On raised couches, gazing	observing from couches	c. 627 CE No direct report
36	هَلْ ثُوِّبَ لْكُفَّارُ مَا كَانُو يَفْعَلُونَ	Will not the Unbelievers have been paid back for what they did	Are not the disbelievers paid for what they used to do	Surely the disbelievers are rewarded as they did	Have the faithless been requited for what they used to do	c. 627 CE No direct report

2. Al-Baqarah — The Cow البقرة

Revelation order #87 · c. 627 CE · Madinah · 286 verses · Medina

Comparative reading note

Medinan discourse often turns toward community order, law, and collective ethics. Yusuf Ali widens the interpretive frame, Pickthall keeps the line tight, Maulana Muhammad Ali favors doctrinal clarity, and Qara'i preserves Shia-leaning lexical choices where the Arabic admits them.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ الٓمٓ	A.L.M	Alif. Lam. Mim	I, Allah, am the best Knower	Alif, La m, Mim	c. 627 CE No direct report
2	ذَٰلِكَ الْكِتَٰبُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ	This is the Book; in it is guidance sure, without doubt, to those who fear God	This is the Scripture whereof there is no doubt, a guidance unto those who ward off (evil)	This Book, there is no doubt in it, is a guide to those who keep their duty	This is the Book, there is no doubt in it, a guidance to the Godwary	c. 627 CE No direct report
3	الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ	Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them	Who believe in the Unseen, and establish worship, and spend of that We have bestowed upon them	Who believe in the Unseen and keep up prayer and spend out of what We have given them	who believe in the Unseen, and maintain the prayer, and spend out of what We have provided for them	c. 627 CE No direct report
4	وَالَّذِينَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ وَبِالْءَاخِرَةِ هُمْ يُوقِنُونَ	And who believe in the Revelation sent to thee, and sent before thy time, and (in their hearts) have the assurance of the Hereafter	And who believe in that which is revealed unto thee (Muhammad) and that which was revealed before thee, and are certain of the Hereafter	And who believe in that which has been revealed to thee and that which was revealed before thee, and of the Hereafter they are sure	and who believe in what has been sent down to you and what was sent down before you, and are certain of the Hereafter	c. 627 CE No direct report
5		They are on (true) guidance, from their Lord, and it is these who will prosper	These depend on guidance from their Lord. These are the successful	These are on a right course from their Lord and these it is that are successful	Those follow their Lord’s guidance, and it is they who are the felicitous	c. 627 CE No direct report
6	إِنَّ الَّذِينَ كَفَرُوا سَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ	As to those who reject Faith, it is the same to them whether thou warn them or do not warn them; they will not believe	As for the Disbelievers, Whether thou warn them or thou warn them not it is all one for them; they believe not	Those who disbelieve -- it being alike to them whether thou warn them or warn them not -- they will not believe	As for the faithless, it is the same to them whether you warn them or do not warn them, they will not have faith	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
7	خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ	God hath set a seal on their hearts and on their hearing, and on their eyes is a veil; great is the penalty they (incur)	Allah hath sealed their hearing and their hearts, and on their eyes there is a covering. Theirs will be an awful doom	Allah has sealed their hearts and their hearing; and there is a covering on their eyes, and for them is a grievous chastisement	Allah has set a seal on their hearts and their hearing, and there is a blindfold on their sight, and there is a great punishment for them	c. 627 CE No direct report
8	وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَبِالْيَوْمِ الْءَاخِرِ وَمَا هُم بِمُؤْمِنِينَ	Of the people there are some who say: "We believe in God and the Last Day;" but they do not (really) believe	And of mankind are some who say: We believe in Allah and the Last Day, when they believe not	And there are some people who say: We believe in Allah and the Last Day; and they are not believers	And among the people are those who say, ‘We have faith in Allah and the Last Day,’ but they have no faith	c. 627 CE No direct report
9	يُخَٰدِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يَخْدَعُونَ إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ	Fain would they deceive Allah and those who believe, but they only deceive themselves, and realise (it) not	They think to beguile Allah and those who believe, and they beguile none save themselves; but they perceive not	They seek to deceive Allah and those who believe and they deceive only themselves and they perceive not	They seek to deceive Allah and those who have faith, yet they deceive no one but themselves, but they are not aware	c. 627 CE No direct report
10	فِى قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ	In their hearts is a disease; and Allah has increased their disease: And grievous is the penalty they (incur), because they are false (to themselves)	In their hearts is a disease, and Allah increaseth their disease. A painful doom is theirs because they lie	In their hearts is a disease, so Allah increased their disease, and for them is a painful chastisement because they lie	There is a sickness in their hearts; then Allah increased their sickness, and there is a painful punishment for them because of the lies they used to tell	c. 627 CE No direct report
11	وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِى الْأَرْضِ قَالُوٓا إِنَّمَا نَحْنُ مُصْلِحُونَ	When it is said to them: "Make not mischief on the earth," they say: "Why, we only Want to make peace!"	And when it is said unto them: Make not mischief in the earth, they say: We are peacemakers only	And when it is said to them, Make not mischief in the land, they say: We are but peacemakers	When they are told, ‘Do not cause corruption on the earth,’ they say, ‘We are only reformers!’	c. 627 CE No direct report
12	أَلَآ إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَٰكِن لَّا يَشْعُرُونَ	Of a surety, they are the ones who make mischief, but they realise (it) not	Are not they indeed the mischief-makers? But they perceive not	Now surely they are the mischief-makers, but	Look! They are themselves the agents of corruption, but they are not aware	c. 627 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
				they perceive not		direct report
13	وَإِذَا قِيلَ لَهُمْ ءَامِنُو كَمَآ ءَامَنَ لنَّاسُ قَالُوَ أَنُؤْمِنُ كَمَآ ءَامَنَ لسُّفَهَآءُ أَلَآ إِنَّهُمْ هُمُ لسُّفَهَآءُ وَلَٰكِن لَّا يَعْلَمُونَ	When it is said to them: "Believe as the others believe:" They say: "Shall we believe as the fools believe?" Nay, of a surety they are the fools, but they do not know	And when it is said unto them: believe as the people believe, they say: shall we believe as the foolish believe? are not they indeed the foolish? But they know not	And when it is said to them, Believe as the people believe, they say: Shall we believe as the fools believe? Now surely they are the fools, but they know not	And when they are told, ‘Believe like the people who have believed,’ they say, ‘Shall we believe like the fools who have believed?’ Look! They are themselves the fools, but they do not know	c. 627 CE No direct report
14	وَإِذَا لَقُو لَّذِينَ ءَامَنُو قَالُوَ ءَامَنَّا وَإِذَا خَلَوْ إِلَىٰ شَيَٰطِينِهِمْ قَالُوَ إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ	When they meet those who believe, they say: "We believe;" but when they are alone with their evil ones, they say: "We are really with you: We (were) only jesting."	And when they fall in with those who believe, they say: We believe; but when they go apart to their devils they declare: Lo! we are with you; verily we did but mock	And when they meet those who believe, they say, We believe; and when they are alone with their devils, they say: Surely we are with you, we were only mocking	When they meet the faithful, they say, ‘We believe,’ but when they are alone with their devils, they say, ‘We are with you; we were only deriding [them].&rsquo	c. 627 CE No direct report
15	للَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِى طُغْيَٰنِهِمْ يَعْمَهُونَ	God will throw back their mockery on them, and give them rope in their trespasses; so they will wander like blind ones (To and fro)	Allah (Himself) doth mock them, leaving them to wander blindly on in their contumacy	Allah will pay them back their mockery, and He leaves them alone in their inordinacy, blindly wandering on	It is Allah who derides them, and leaves them bewildered in their rebellion	c. 627 CE No direct report
16	أُ لَٰٓئِكَ لَّذِينَ شْتَرَوُ لضَّلَٰلَةَ بِ لْهُدَىٰ فَمَا رَبِحَت تِّجَٰرَتُهُمْ وَمَا كَانُو مُهْتَدِينَ	These are they who have bartered Guidance for error: But their traffic is profitless, and they have lost true direction	These are they who purchase error at the price of guidance, so their commerce doth not prosper, neither are they guided	These are they who buy error for guidance, so their bargain brings no gain, nor are they guided	They are the ones who bought error for guidance, so their trade did not profit them, nor were they guided	c. 627 CE No direct report
17	مَثَلُهُمْ كَمَثَلِ لَّذِى سْتَوْقَدَ نَا ا فَلَمَّآ أَضَآءَتْ مَا حَوْلَهُ ذَهَبَ للَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِى ظُلُمَٰ لَّا يُبْصِرُونَ	Their similitude is that of a man who kindled a fire; when it lighted all around him, God took away their light and left	Their likeness is as the likeness of one who kindleth fire, and when it sheddeth its light around him Allah taketh away their light and leaveth	Their parable is as the parable of one who kindles a fire, but when it illumines all	Their parable is that of one who lighted a torch, and when it had lit up all around him, Allah took away their light, and left	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		them in utter darkness. So they could not see	them in darkness, where they cannot see	around him, Allah takes away their light, and leaves them in darkness -- they cannot see	them sightless in a manifold darkness	
18	صُمٌۢ بُكْمٌ عُمْىٌ فَهُمْ لَا يَرْجِعُونَ	Deaf, dumb, and blind, they will not return (to the path)	Deaf, dumb and blind; and they return not	Deaf, dumb, (and) blind, so they return not	Deaf, dumb, and blind, they will not come back	c. 627 CE No direct report
19	أَوْ كَصَيِّبٍ مِّنَ ٱلسَّمَآءِ فِيهِ ظُلُمَٰتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَٰبِعَهُمْ فِىٓ ءَاذَانِهِم مِّنَ ٱلصَّوَٰعِقِ حَذَرَ ٱلْمَوْتِ وَٱللَّهُ مُحِيطٌۢ بِٱلْكَٰفِرِينَ	Or (another similitude) is that of a rain-laden cloud from the sky: In it are zones of darkness, and thunder and lightning: They press their fingers in their ears to keep out the stunning thunder-clap, the while they are in terror of death. But God is ever round the rejecters of Faith	Or like a rainstorm from the sky, wherein is darkness, thunder and the flash of lightning. They thrust their fingers in their ears by reason of the thunder-claps, for fear of death, Allah encompasseth the disbelievers (in His guidance, His omniscience and His omnipotence)	Or like abundant rain from the cloud in which is darkness, and thunder and lightning; they put their fingers into their ears because of the thunder-peal, for fear of death. And Allah encompasses the disbelievers	Or that of a rainstorm from the sky, wherein is darkness, thunder, and lightning: they put their fingers in their ears due to the thunderclaps, apprehensive of death; and Allah besieges the faithless	c. 627 CE No direct report
20	يَكَادُ ٱلْبَرْقُ يَخْطَفُ أَبْصَٰرَهُمْ كُلَّمَآ أَضَآءَ لَهُم مَّشَوْا فِيهِ وَإِذَآ أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَآءَ ٱللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَٰرِهِمْ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ	The lightning all but snatches away their sight; every time the light (Helps) them, they walk therein, and when the darkness grows on them, they stand still. And if God willed, He could take away their faculty of hearing and seeing; for God hat h power over all things	The lightning almost snatcheth away their sight from them. As often as it flasheth forth for them they walk therein, and when it darkeneth against them they stand still. If Allah willed, He could destroy their hearing and their sight. Lo! Allah is able to do all things	The lightening almost takes away their sight. Whenever it shines on them they walk in it, and when it becomes dark to them they stand still. And if Allah has pleased, He would have taken away their hearing and their sight. Surely Allah is	The lightning almost snatches away their sight: whenever it shines for them, they walk in it, and when the darkness falls upon them, they stand. Had Allah willed, He would have taken away their hearing and their sight. Indeed Allah has power over all things	c. 627 CE No direct report

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				Possessor of power over all things		
21	يَٰٓأَيُّهَا لنَّاسُ عْبُدُو رَبَّكُمُ لَّذِى خَلَقَكُمْ وَ لَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ	O ye people! Adore your Guardian-Lord, who created you and those who came before you, that ye may have the chance to learn righteousness	O mankind! worship your Lord, Who hath created you and those before you, so that ye may ward off (evil)	O men, serve your Lord Who created you and those before you, so that you may guard against evil	O mankind! Worship your Lord, who created you and those who were before you, so that you may be Godwary	c. 627 CE No direct report
22	لَّذِى جَعَلَ لَكُمُ لْأَرْضَ فِرٰ ا وَ لسَّمَآءَ بِنَآ وَأَنزَلَ مِنَ لسَّمَآءِ مَآ فَأَخْرَجَ بِهِ مِنَ لثَّمَرٰتِ رِزْ ا لَّكُمْ فَلَا تَجْعَلُو لِلَّهِ أَندَا ا وَأَنتُمْ تَعْلَمُونَ	Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and brought forth therewith Fruits for your sustenance; then set not up rivals unto God when ye know (the truth)	Who hath appointed the earth a resting-place for you, and the sky a canopy; and causeth water to pour down from the sky, thereby producing fruits as food for you. And do not set up rivals to Allah when ye know (better)	Who made the earth a resting-place for you and the heaven a structure, and sends down rain from the clouds then brings forth with it fruits for your sustenance; so do not set up rivals to Allah while you know	He who made the earth a place of repose for you, and the sky a canopy, and He sends down water from the sky, and with it He brings forth crops for your sustenance. So do not set up equals to Allah, while you know	c. 627 CE No direct report
23	وَإِن كُنتُمْ فِى رَيْ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُو بِسُورَ مِّن مِّثْلِهِ وَ دْعُو شُهَدَآءَكُم مِّن دُونِ للَّهِ إِن كُنتُمْ صَٰدِقِينَ	And if ye are in doubt as to what We have revealed from time to time to Our servant, then produce a Sura like thereunto; and call your witnesses or helpers (If there are any) besides God, if your (doubts) are true	And if ye are in doubt concerning that which We reveal unto Our slave (Muhammad), then produce a surah of the like thereof, and call your witness beside Allah if ye are truthful	And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it and call on your helpers besides Allah if you are truthful	And if you are in doubt concerning what We have sent down to Our servant, then bring a surah like it, and invoke your helpers besides Allah, should you be truthful	c. 627 CE No direct report
24	فَإِن لَّمْ تَفْعَلُو وَلَن تَفْعَلُو فَ تَّقُو لنَّارَ لَّتِى وَقُودُهَا لنَّاسُ وَ لْحِجَارَةُ أُعِدَّتْ لِلْكَٰفِرِينَ	But if ye cannot- and of a surety ye cannot- then fear the Fire whose fuel is men and stones,- which is prepared for those who reject Faith	And if ye do it not - and ye can never do it - then guard yourselves against the Fire prepared for disbelievers, whose fuel is of men and stones	But if you do (it) not -- and you can never do (it) -- then be on your guard against the fire whose fuel is men and	And if you do not—and you will not— then beware the Fire whose fuel will be humans and stones, prepared for the faithless	c. 627 CE No direct report

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				stones; it is prepared for the disbelievers		
25	وَبَشِّرِ ٱلَّذِينَ ءَامَنُو وَعَمِلُو ٱلصَّٰلِحَٰتِ أَنَّ لَهُمْ جَنَّٰ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ كُلَّمَا رُزِقُو ا مِنْهَا مِن ثَمَرَ ٍ رِّزْ قَالُو هَٰذَا ٱلَّذِى رُزِقْنَا مِن قَبْلُ وَأُتُو بِهِۦ مُتَشَٰبِ ا وَلَهُمْ فِيهَآ أَزْوَٰ مُّطَهَّرَ وَهُمْ فِيهَا خَٰلِدُونَ	But give glad tidings to those who believe and work righteousness, that their portion is Gardens, beneath which rivers flow. Every time they are fed with fruits therefrom, they say: "Why, this is what we were fed with before," for they are give n things in similitude; and they have therein companions pure (and holy); and they abide therein (for ever)	And give glad tidings (O Muhammad) unto those who believe and do good works; that theirs are Gardens underneath which rivers flow; as often as they are regaled with food of the fruit thereof, they say: this is what was given us aforetime; and it is given to them in resemblance. There for them are pure companions; there for ever they abide	And give good news to those who believe and do good deeds, that for them are Gardens in which rivers flow. Whenever they are given a portion of the fruit thereof, they will say: This is what was given to us before; and they are given the like of it. And for them therein are pure companions and therein they will abide	And give good news to those who have faith and do righteous deeds, that for them shall be gardens with streams running in them: whenever they are provided with their fruit for nourishment, they will say, ‘This is what we were provided before,’ and they were given something resembling it. In it there will be chaste mates for them, and they will remain in it [forever]	c. 627 CE No direct report
26		God disdains not to use the similitude of things, lowest as well as highest. Those who believe know that it is truth from their Lord; but those who reject Faith say: "What means God by this similitude?" By it He causes many to stray, and many He leads into the right path; but He causes not to stray, except those who forsake (the path),	Lo! Allah disdaineth not to coin the similitude even of a gnat. Those who believe know that it is the truth from their Lord; but those who disbelieve say: What doth Allah wish (to teach) by such a similitude? He misleadeth many thereby, and He guideth many thereby; and He misleadeth thereby only miscreants	Surely Allah disdains not to set forth any parable -- a gnat or anything above that. Then as for those who believe, they know that it is the truth from their Lord; and as for those who disbelieve, they say: What is it that Allah means by this parable? Many he leaves in error by it and	Indeed Allah is not ashamed to draw a parable whether it is that of a gnat or something above it. As for those who have faith, they know it is the truth from their Lord; and as for the faithless, they say, ‘What did Allah mean by this parable?’ Thereby He leads many astray, and thereby He guides many; and He leads no one astray thereby except the transgressor	c. 627 CE No direct report

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				many He leads aright by it. And He leaves in error by it only the transgressors		
27		Those who break God's Covenant after it is ratified, and who sunder what God Has ordered to be joined, and do mischief on earth: These cause loss (only) to themselves	Those who break the covenant of Allah after ratifying it, and sever that which Allah ordered to be joined, and (who) make mischief in the earth: Those are they who are the losers	Who break the covenant of Allah after its confirmation and cut asunder what Allah has ordered to be joined, and make mischief in the land. These it is that are the losers	—those who break the covenant made with Allah after having pledged it solemnly, and sever what Allah has commanded to be joined, and cause corruption on the earth— it is they who are the losers	c. 627 CE No direct report
28	كَيْفَ تَكْفُرُونَ بِ للَّهِ وَكُنتُمْ أَمْوٰ ا فَأَحْيٰكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ	How can ye reject the faith in God?- seeing that ye were without life, and He gave you life; then will He cause you to die, and will again bring you to life; and again to Him will ye return	How disbelieve ye in Allah when ye were dead and He gave life to you! Then He will give you death, then life again, and then unto Him ye will return	How can you deny Allah and you were without life and He gave you life? Again, He will cause you to die and again bring you to life, then you shall be brought back to Him	How can you be unfaithful to Allah, [seeing that] you were lifeless and He gave you life, then He will make you die, and then He shall bring you to life, and then you will be brought back to Him	c. 627 CE No direct report
29	هُوَ لَّذِى خَلَقَ لَكُم مَّا فِى لْأَرْضِ جَمِيعِ ا ثُمَّ سْتَوَىٰٓ إِلَى لسَّمَآءِ فَسَوَّىٰهُنَّ سَبْعَ سَمٰوٰ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ	It is He Who hath created for you all things that are on earth; Moreover His design comprehended the heavens, for He gave order and perfection to the seven firmaments; and of all things He	He it is Who created for you all that is in the earth. Then turned He to the heaven, and fashioned it as seven heavens. And He is knower of all things	He it is Who created for you all that is in the earth. And He directed Himself to the heaven, so He made them complete seven heavens; and	It is He who created for you all that is in the earth, then He turned to the heaven, and fashioned it into seven heavens, and He has knowledge of all things	c. 627 CE No direct report

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		hath perfect knowledge		He is Knower of all things		
30	وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى جَاعِلٌ فِى ٱلْأَرْضِ خَلِيفَةً قَالُوٓا۟ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّىٓ أَعْلَمُ مَا لَا تَعْلَمُونَ	Behold, thy Lord said to the angels: "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood?- whilst we do celebrate Thy praises and glorify Thy holy (name)? " He said: "I kn ow what ye know not."	And when thy Lord said unto the angels: Lo! I am about to place a viceroy in the earth, they said: Wilt thou place therein one who will do harm therein and will shed blood, while we, we hymn Thy praise and sanctify Thee? He said: Surely I know that which ye know not	And when they Lord said to the angels, I am going to place a ruler in the earth, they said: Wilt Thou place in it such as make mischief in it and shed blood? And we celebrate Thy praise and extol Thy holiness. He said: Surely I know what you know not	When your Lord said to the angels, ‘Indeed I am going to set a viceroy on the earth,’ they said, ‘Will You set in it someone who will cause corruption in it, and shed blood, while we celebrate Your praise and proclaim Your sanctity?’ He said, ‘Indeed I know what you do not know.’	c. 627 CE No direct report
31	وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى ٱلْمَلَٰٓئِكَةِ فَقَالَ أَنۢبِـُٔونِى بِأَسْمَآءِ هَٰٓؤُلَآءِ إِن كُنتُمْ صَٰدِقِينَ	And He taught Adam the nature of all things; then He placed them before the angels, and said: "Tell me the nature of these if ye are right."	And He taught Adam all the names, then showed them to the angels, saying: Inform Me of the names of these, if ye are truthful	And He taught Adam all the names, then presented them to the angels; He said: Tell Me the names of those if you are right	And He taught Adam the Names, all of them; then presented them to the angels and said, ‘Tell me the names of these, if you are truthful.’	c. 627 CE No direct report
32		They said: "Glory to Thee, of knowledge We have none, save what Thou Hast taught us: In truth it is Thou Who art perfect in knowledge and wisdom."	They said: Be glorified! We have no knowledge saving that which Thou hast taught us. Lo! Thou, only Thou, art the Knower, the Wise	They said: Glory be to Thee! We have no knowledge but that which Thou has taught us. Surely Thou art the Knowing, the Wise	They said, ‘Immaculate are You! We have no knowledge except what You have taught us. Indeed You are the All-knowing, the All-wise.’	c. 627 CE No direct report
33	قَالَ يَٰٓـَٔادَمُ أَنۢبِئْهُم بِأَسْمَآئِهِمْ ۖ فَلَمَّآ أَنۢبَأَهُم بِأَسْمَآئِهِمْ قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّىٓ أَعْلَمُ غَيْبَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ	He said: "O Adam! Tell them their natures." When he had told them, God said: "Did I not tell you that I know the	He said: O Adam! Inform them of their names, and when he had informed them of their names, He said: Did I not tell you that I know the secret of the heavens and the earth?	He said: O Adam, inform them of their names. So when he informed them of their names,	He said, ‘O Adam, inform them of their names,’ and when he had informed them of their names, He said, ‘Did I not tell you that I indeed know the	c. 627 CE No direct report

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		secrets of heaven and earth, and I know what ye reveal and what ye conceal?"	And I know that which ye disclose and which ye hide	He said: Did I not say to you that I know what is unseen in the heavens and the earth? And I know what you manifest and what you hide	Unseen in the heavens and the earth, and that I know whatever you disclose and whatever you were concealing?’	
34		And behold, We said to the angels: "Bow down to Adam" and they bowed down. Not so Iblis: he refused and was haughty: He was of those who reject Faith	And when We said unto the angels: Prostrate yourselves before Adam, they fell prostrate, all save Iblis. He demurred through pride, and so became a disbeliever	And when We said to the angels, Be submissive to Adam, they submitted, but Iblis (did not). He refused and was proud, and he was one of the disbelievers	And when We said to the angels, ‘Prostrate before Adam,’ they prostrated, but not Iblis: he refused and acted arrogantly, and he was one of the faithless	c. 627 CE No direct report
35		We said: "O Adam! dwell thou and thy wife in the Garden; and eat of the bountiful things therein as (where and when) ye will; but approach not this tree, or ye run into harm and transgression."	And We said: O Adam! Dwell thou and thy wife in the Garden, and eat ye freely (of the fruits) thereof where ye will; but come not nigh this tree lest ye become wrong-doers	And We said: O Adam, dwell thou and thy wife in the garden, and eat from it a plenteous (food) wherever you wish, and approach not this tree, lest you be of the unjust	We said, ‘O Adam, dwell with your mate in paradise, and eat thereof freely whencesoever you wish; but do not approach this tree, lest you should be among the wrongdoers.’	c. 627 CE No direct report
36	فَأَزَلَّهُمَا لشَّيْطٰنُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا هْبِطُو بَعْضُكُمْ لِبَعْضٍ عَدُ وَلَكُمْ فِى لْأَرْضِ مُسْتَقَ وَمَتٰعٌ إِلَىٰ حِي	Then did Satan make them slip from the (garden), and get them out of the state (of felicity) in which they had been. We said: "Get ye	But Satan caused them to deflect therefrom and expelled them from the (happy) state in which they were; and We said: Fall down, one of you a foe unto the other! There	But the Devil made them slip from it, and caused them to depart from the state in which they were. And	Then Satan caused them to stumble from it, and he dislodged them from what they were in; and We said, ‘Get down, being enemies of one another! On the earth shall be your	c. 627 CE No direct report

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		down, all (ye people), with enmity between yourselves. On earth will be your dwelling-place and your means of livelihood - for a time."	shall be for you on earth a habitation and provision for a time	We said: Go forth, some of you are the enemies of others and there is for you in the earth an abode and a provision for a time	abode and sustenance for a time.’	
37		Then learnt Adam from his Lord words of inspiration, and his Lord Turned towards him; for He is Oft-Returning, Most Merciful	Then Adam received from his Lord words (of revelation), and He relented toward him. Lo! He is the relenting, the Merciful	Then Adam received (revealed) words from his Lord, and He turned to him (mercifully). Surely He is Oft-returning (to mercy), the Merciful	Then Adam received certain words from his Lord, and He turned to him clemently. Indeed He is the All-clement, the All-merciful	c. 627 CE No direct report
38	قُلْنَا ٱهْبِطُو مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى فَمَن تَبِعَ هُدَاىَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ	We said: "Get ye down all from here; and if, as is sure, there comes to you Guidance from me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve	We said: Go down, all of you, from hence; but verily there cometh unto you from Me a guidance; and whoso followeth My guidance, there shall no fear come upon them neither shall they grieve	We said: Go forth from this state all. Surely there will come to you a guidance from Me, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve	We said, ‘Get down from it, all together! Yet, should any guidance come to you from Me, those who follow My guidance shall have no fear, nor shall they grieve	c. 627 CE No direct report
39	وَٱلَّذِينَ كَفَرُو وَكَذَّبُو بِـَٔايَٰتِنَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ هُمْ فِيهَا خَٰلِدُونَ	"But those who reject Faith and belie Our Signs, they shall be companions of the Fire; they shall abide therein."	But they who disbelieve, and deny Our revelations, such are rightful Peoples of the Fire. They will abide therein	And (as to) those who disbelieve in and reject Our messages, they are the companions of the Fire; in it they will abide	But those who are faithless and deny Our signs, they shall be the inmates of the Fire and they shall remain in it [forever]	c. 627 CE No direct report
40	يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱذْكُرُو نِعْمَتِىَ ٱلَّتِىٓ أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُو	O Children of Israel! call to mind the (special) favour	O Children of Israel! Remember My favour wherewith I favoured	O Children of Israel, call to mind My	O Children of Israel, remember My blessing which I bestowed upon	c. 627 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	بِعَهْدِىٓ أُوفِ بِعَهْدِكُمْ وَإِيَّىَ فَ ْرْهَبُونِ	which I bestowed upon you, and fulfil your covenant with Me as I fulfil My Covenant with you, and fear none but Me	you, and fulfil your (part of the) covenant, I shall fulfil My (part of the) covenant, and fear Me	favour which I bestowed on you and be faithful to (your) covenant with Me, I shall fulfil (My) covenant with you; and Me, Me alone, should you fear	you, and fulfill My covenant that I may fulfill your covenant, and be in awe of Me [alone]	direct report
41	وَءَامِنُو ا بِمَآ أَنزَلْتُ مُصَدِّ ا لِّمَا مَعَكُمْ وَلَا تَكُونُوٓ أَوَّلَ كَافِ بِهِ وَلَا تَشْتَرُو بِـَٔايَٰتِى ثَمَ ا قَلِي ا وَإِيَّىَ فَ تَّقُونِ	And believe in what I reveal, confirming the revelation which is with you, and be not the first to reject Faith therein, nor sell My Signs for a small price; and fear Me, and Me alone	And believe in that which I reveal, confirming that which ye possess already (of the Scripture), and be not first to disbelieve therein, and part not with My revelations for a trifling price, and keep your duty unto Me	And believe in that which I have revealed, verifying that which is with you, and be not the first to deny it; neither take a mean price for My messages; and keep your duty to Me, Me alone	And believe in that which I have sent down confirming that which is with you, and do not be the first ones to defy it, and do not sell My signs for a paltry gain, and be wary of Me [alone]	c. 627 CE No direct report
42	وَلَا تَلْبِسُو لْحَقَّ بِ لْبَٰطِلِ وَتَكْتُمُو لْحَقَّ وَأَنتُمْ تَعْلَمُونَ	And cover not Truth with falsehood, nor conceal the Truth when ye know (what it is)	Confound not truth with falsehood, nor knowingly conceal the truth	And mix not up truth with falsehood, nor hide the truth while you know	And do not mix the truth with falsehood, nor conceal the truth while you know	c. 627 CE No direct report
43		And be steadfast in prayer; practise regular charity; and bow down your heads with those who bow down (in worship)	Establish worship, pay the poor-due, and bow your heads with those who bow (in worship)	And keep up prayer and pay the poor-rate and bow down with those who bow down	And maintain the prayer, and give the zakat, and bow along with those who bow [in prayer]	c. 627 CE No direct report
44	أَتَأْمُرُونَ لنَّاسَ بِ لْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ لْكِتَٰبَ أَفَلَا تَعْقِلُونَ	Do ye enjoin right conduct on the people, and forget (To practise it) yourselves, and yet ye study the Scripture? Will ye not understand	Enjoin ye righteousness upon mankind while ye yourselves forget (to practise it)? And ye are readers of the Scripture! Have ye then no sense	Do you enjoin men to be good and neglect your own souls while you read the Book? Have you then no sense	Will you bid others to piety and forget yourselves, while you recite the Book? Do you not apply reason	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
45		Nay, seek (God's) help with patient perseverance and prayer: It is indeed hard, except to those who bring a lowly spirit,	Seek help in patience and prayer; and truly it is hard save for the humble-minded	And seek assistance through patience and prayer, and this is hard except for the humble ones	And take recourse in patience and prayer, and it is indeed hard except for the humbl	c. 627 CE No direct report
46	لَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَٰقُو رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَٰجِعُونَ	Who bear in mind the certainty that they are to meet their Lord, and that they are to return to Him	Who know that they will have to meet their Lord, and that unto Him they are returning	Who know that they will meet their Lord and that to Him they will return	—those who are certain that they will encounter their Lord, and that they will return to Him	c. 627 CE No direct report
47		Children of Israel! call to mind the (special) favour which I bestowed upon you, and that I preferred you to all other (for My Message)	O Children of Israel! Remember My favour wherewith I favoured you and how I preferred you to (all) creatures	O Children of Israel, call to mind My favour which I bestowed on you and that I made you excel the nations	O Children of Israel, remember My blessing which I bestowed upon you, and that I gave you an advantage over all the nations	c. 627 CE No direct report
48	وَ تَّقُو يَوْ ا لَّا تَجْزِى نَفْسٌ عَن نَّفْ شَيْ ا وَلَا يُقْبَلُ مِنْهَا شَفَٰعَ وَلَا يُؤْخَذُ مِنْهَا عَدْ وَلَا هُمْ يُنصَرُونَ	Then guard yourselves against a day when one soul shall not avail another nor shall intercession be accepted for her, nor shall compensation be taken from her, nor shall anyone be helped (from outside)	And guard yourselves against a day when no soul will in aught avail another, nor will intercession be accepted from it, nor will compensation be received from it, nor will they be helped	And guard yourselves against a day when no soul will avail another in the least, neither will intercession be accepted on its behalf, nor will compensation be taken from it, nor will they be helped	Beware of the day when no soul shall compensate for another, neither any intercession shall be accepted from it, nor any ransom shall be received from it, nor will they be helped	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
49	وَإِذْ نَجَّيْنَٰكُم مِّنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ يُذَبِّحُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ وَفِى ذَٰلِكُم بَلَآءٌ مِّن رَّبِّكُمْ عَظِيمٌ	And remember, We delivered you from the people of Pharaoh: They set you hard tasks and punishments, slaughtered your sons and let your women-folk live; therein was a tremendous trial from your Lord	And (remember) when We did deliver you from Pharaoh's folk, who were afflicting you with dreadful torment, slaying your sons and sparing your women: that was a tremendous trial from your Lord	And when We delivered you from Pharaoh's people, who subjected you to severe torment, killing your sons and sparing your women, and in this there was a great trial from your Lord	And when We delivered you from Pharaoh’s clan who inflicted a terrible torment on you, and slaughtered your sons and spared your women, and in that there was a great test from your Lord	c. 627 CE No direct report
50	وَإِذْ فَرَقْنَا بِكُمُ ٱلْبَحْرَ فَأَنجَيْنَٰكُمْ وَأَغْرَقْنَآ ءَالَ فِرْعَوْنَ وَأَنتُمْ تَنظُرُونَ	And remember We divided the sea for you and saved you and drowned Pharaoh's people within your very sight	And when We brought you through the sea and rescued you, and drowned the folk of Pharaoh in your sight	And when We parted the sea for you, so We saved you and drowned the people of Pharaoh while you saw	And when We parted the sea with you, and We delivered you and drowned Pharaoh’s clan as you looked on	c. 627 CE No direct report
51	وَإِذْ وَٰعَدْنَا مُوسَىٰٓ أَرْبَعِينَ لَيْلَةً ثُمَّ ٱتَّخَذْتُمُ ٱلْعِجْلَ مِنۢ بَعْدِهِۦ وَأَنتُمْ ظَٰلِمُونَ	And remember We appointed forty nights for Moses, and in his absence ye took the calf (for worship), and ye did grievous wrong	And when We did appoint for Moses forty nights (of solitude), and then ye chose the calf, when he had gone from you, and were wrong-doers	And when We appointed a time of forty nights with Moses, then you took the calf (for a god) after him, and you were unjust	And when We made an appointment with Moses for forty nights, you took up the Calf [for worship] in his absence, and you were wrongdoers	c. 627 CE No direct report
52	ثُمَّ عَفَوْنَا عَنكُم مِّنۢ بَعْدِ ذَٰلِكَ لَعَلَّكُمْ تَشْكُرُونَ	Even then We did forgive you; there was a chance for you to be grateful	Then, even after that, We pardoned you in order that ye might give thanks	Then We pardoned you after that so that you might give thanks	Then We excused you after that so that you might give thanks	c. 627 CE No direct report
53	وَإِذْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ وَٱلْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ	And remember We gave Moses the Scripture and the Criterion (Between right and wrong): There was a chance for you to be guided aright	And when We gave unto Moses the Scripture and the criterion (of right and wrong), that ye might be led aright	And when We gave Moses the Book and the Discrimination that you might walk aright	And when We gave Moses the Book and the Criterion so that you might be guided	c. 627 CE No direct report
54		And remember Moses said to his people: "O my	And when Moses said unto his people: O my people! Ye have wronged	And when Moses said to his people: O	And [recall] when Moses said to his people, ‘O my	c. 627 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		people! Ye have indeed wronged yourselves by your worship of the calf: So turn (in repentance) to your Maker, and slay yourselves (the wrong-doers); that will be better for you in the sight of your Maker." Then He turned towards you (in forgiveness): For He is Oft- Returning, Most Merciful	yourselves by your choosing of the calf (for worship) so turn in penitence to your Creator, and kill (the guilty) yourselves. That will be best for you with your Creator and He will relent toward you. Lo! He is the Relenting, the Merciful	my people, you have surely wronged yourselves by taking the calf (for a god), so turn to your Creator (penitently), and kill your passions. That is best for you with your Creator. So He turned to you (mercifully). Surely He is the Oft-returning (to mercy), the Merciful	people! You have indeed wronged yourselves by taking up the Calf [for worship]. Now turn penitently to your Maker, and slay [the guilty among] your folks. That will be better for you with your Maker.’ Then He turned to you clemently. Indeed He is the All-clement, the All-merciful	direct report
55	وَإِذْ قُلْتُمْ يٰمُوسَىٰ لَن نُّؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّٰعِقَةُ وَأَنتُمْ تَنظُرُونَ	And remember ye said: "O Moses! We shall never believe in thee until we see God manifestly," but ye were dazed with thunder and lighting even as ye looked on	And when ye said: O Moses! We will not believe in thee till we see Allah plainly; and even while ye gazed the lightning seized you	And when you said: O Moses, we will not believe in thee till we see Allah manifestly, so the punishment overtook you while you looked on	And when you said, ‘O Moses, we will not believe you until we see Allah visibly.’ Thereupon a thunderbolt seized you as you looked on	c. 627 CE No direct report
56	ثُمَّ بَعَثْنَٰكُم مِّنۢ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ	Then We raised you up after your death: Ye had the chance to be grateful	Then We revived you after your extinction, that ye might give thanks	Then We raised you up after your stupor that you might give thanks	Then We raised you up after your death so that you might give thanks	c. 627 CE No direct report
57	وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوَىٰ كُلُوا مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ وَمَا ظَلَمُونَا وَلَٰكِن كَانُوٓا أَنفُسَهُمْ يَظْلِمُونَ	And We gave you the shade of clouds and sent down to you Manna and quails, saying: "Eat of the good things We have provided for	And We caused the white cloud to overshadow you and sent down on you the manna and the quails, (saying): Eat of the good things wherewith We have provided you - they	And We made the clouds to give shade over you and We sent to you manna and quails. Eat of the good things	And We shaded you with clouds, and We sent down to you manna and quails: ‘Eat of the good things We have provided for you.’ And they did not wrong Us, but they used to wrong	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		you:" (But they rebelled); to us they did no harm, but they harmed their own souls	wronged Us not, but they did wrong themselves	that We have given you. And they did not do Us any harm, but they wronged their own souls	[only] themselves	
58		And remember We said: "Enter this town, and eat of the plenty therein as ye wish; but enter the gate with humility, in posture and in words, and We shall forgive you your faults and increase (the portion of) those who do good."	And when We said: Go into this township and eat freely of that which is therein, and enter the gate prostrate, and say: "Repentance." We will forgive you your sins and will increase (reward) for the right-doers	And when We said: Enter this city, then eat from it a plenteous (food) whence you wish, and enter the gate submissively, and make petition for forgiveness. We will forgive you your wrongs and increase the reward of those who do good (to others)	And when We said, ‘Enter this town, and eat thereof freely whencesoever you wish, and enter prostrating at the gate, and say, ‘‘Relieve [us of the burden of our sins],’’ that We may forgive your iniquities, and soon We will enhance the virtuous.’	c. 627 CE No direct report
59	فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ	But the transgressors changed the word from that which had been given them; so We sent on the transgressors a plague from heaven, for that they infringed (Our command) repeatedly	But those who did wrong changed the word which had been told them for another saying, and We sent down upon the evil-doers wrath from heaven for their evil-doing	But those who were unjust changed the word which had been spoken to them, for another saying, so We sent upon the wrongdoers a pestilence from heaven, because they transgressed	But the wrongdoers changed the saying with other than what they were told. So We sent down on those who were wrongdoers a plague from the sky because of the transgressions they used to commit	c. 627 CE No direct report
60	وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِب بِّعَصَاكَ الْحَجَرَ فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ كُلُوا وَاشْرَبُوا	And remember Moses prayed for water for his people; We said: "Strike the rock with thy staff." Then	And when Moses asked for water for his people, We said: Smite with thy staff the rock. And there gushed out therefrom twelve springs (so that) each tribe knew their	And when Moses prayed for water for his people, We said: March on to the rock with they staff. So	And when Moses prayed for water for his people, We said, ‘Strike the rock with your staff.’ Thereat twelve fountains gushed forth from it; every tribe	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	مِن رِّزْقِ اللَّهِ وَلَا تَعْثَوْ فِى لْأَرْضِ مُفْسِدِينَ	gushed forth therefrom twelve springs. Each group knew its own place for water. So eat and drink of the sustenance provided by God, and do no e vil nor mischief on the (face of the) earth	drinking-place. Eat and drink of that which Allah hath provided, and do not act corruptly, making mischief in the earth	there flowed from it twelve springs. Each tribe knew their drinking-place. Eat and drink of the provisions of Allah, and act not corruptly, making mischief in the land	came to know its drinking-place. ‘Eat and drink of Allah’s provision, and do not act wickedly on the earth, causing corruption.’	
61	وَإِذْ قُلْتُمْ يٰمُوسَىٰ لَن نَّصْبِرَ عَلَىٰ طَعَا ؤحِدٍ فَ دْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُ بِتُ لْأَرْضُ مِ بَقْلِهَا وَقِثَّآئِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا قَالَ أَتَسْتَبْدِلُونَ لَّذِى هُوَ أَدْنَىٰ بِ لَّذِى هُوَ خَيْرٌ هْبِطُو مِصْ ا فَإِنَّ لَكُم مَّا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ لذِّلَّةُ وَ لْمَسْكَنَةُ وَبَآءُو بِغَضَ مِّنَ اللَّهِ ذٰلِكَ بِأَنَّهُمْ كَانُو يَكْفُرُونَ بِـَايٰتِ اللَّهِ وَيَقْتُلُونَ لنَّبِيِّ نَ بِغَيْرِ لْحَقِّ ذٰلِكَ بِمَا عَصَو وَّكَانُو يَعْتَدُونَ	And remember ye said: "O Moses! we cannot endure one kind of food (always); so beseech thy Lord for us to produce for us of what the earth groweth, -its pot-herbs, and cucumbers, Its garlic, lentils, and onions." He said: "Will ye exchange the better for the worse? Go ye down to any town, and ye shall find what ye want!" They were covered with humiliation and misery; they drew on themselves the wrath of God. This because they went on rejecting the Signs of God and slaying His Messengers wit hout just cause. This because they	And when ye said: O Moses! We are weary of one kind of food; so call upon thy Lord for us that He bring forth for us of that which the earth groweth - of its herbs and its cucumbers and its corn and its lentils and its onions. He said: Would ye exchange that which is higher for that which is lower? Go down to settled country, thus ye shall get that which ye demand. And humiliation and wretchedness were stamped upon them and they were visited with wrath from Allah. That was because they disbelieved in Allah's revelations and slew the prophets wrongfully. That was for their disobedience and transgression	And when you said: O Moses, we cannot endure one food, so pray they Lord on our behalf to bring forth for us out of what the earth grows, of its herbs and its cucumbers and its garlic and its lentils and its onions. He said: Would you exchange that which is better for that which is worse? Enter a city, so you will have what you ask for. And abasement and humiliation were stamped upon them, and they incurred Allah's wrath. That was so believe they disbelieved in	And when you said, ‘O Moses, ‘We will not put up with one kind of food. So invoke your Lord for us, that He may bring forth for us of that which the earth grows —its greens and its cucumbers, its garlic, its lentils, and its onions.’ He said, ‘Do you seek to replace what is superior with that which is inferior? Go down to any town and you will indeed get what you ask for!’ So they were struck with abasement and poverty, and they earned Allah’s wrath. That, because they would defy the signs of Allah and kill the prophets unjustly. That, because they would disobey and used to commit transgression	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		rebelled and went on transgressing		the messages of Allah and would kill the prophets unjustly. That was so because they disobeyed and exceeded the limits		
62	إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالنَّصَٰرَىٰ وَالصَّٰبِـِٔينَ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْءَاخِرِ وَعَمِلَ صَٰلِحًا فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ	Those who believe (in the Qur'an), and those who follow the Jewish (scriptures), and the Christians and the Sabians,- any who believe in God and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve	Lo! Those who believe (in that which is revealed unto thee, Muhammad), and those who are Jews, and Christians, and Sabaeans - whoever believeth in Allah and the Last Day and doeth right - surely their reward is with their Lord, and there shall no fear come upon them neither shall they grieve	Surely those who believe, and those who are Jews, and the Christians, and the Sabians, whoever believes in Allah and the Last Day and does good, they have their reward with their Lord, and there is no fear for them, nor shall they grieve	Indeed the faithful, the Jews, the Christians, and the Sabaeans —those of them who have faith in Allah and the Last Day and act righteously— they shall have their reward near their Lord, and they will have no fear, nor will they grieve	c. 627 CE No direct report
63	وَإِذْ أَخَذْنَا مِيثَٰقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَآ ءَاتَيْنَٰكُم بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ	And remember We took your covenant and We raised above you (The towering height) of Mount (Sinai) : (Saying): "Hold firmly to what We have given you and bring (ever) to remembrance what is therein: Perchance ye may fear God."	And (remember, O Children of Israel) when We made a covenant with you and caused the mount to tower above you, (saying): Hold fast that which We have given you, and remember that which is therein, that ye may ward off (evil)	And when We made a covenant with you and raised the mountain above you: Hold fast that which We have given you, and bear in mind what is in it, so that you guard against evil	And when We took a pledge from you, and raised the Mount above you [declaring], ‘Hold on with power to what We have given you, and remember that which is in it, so that you may be Godwary.’	c. 627 CE No direct report
64		But ye turned back thereafter: Had it not been for the Grace and Mercy of God	Then, even after that, ye turned away, and if it had not been for the grace of Allah and His mercy ye	Then after that you turned back; and had it not been for the	Then after that you turned away; and were it not for Allah’s grace on you and His mercy, you	c. 627 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		to you, ye had surely been among the lost	had been among the losers	grace of Allah and His mercy on you, you had certainly been among the losers	would surely have been among the losers	direct report
65	وَلَقَدْ عَلِمْتُمُ ٱلَّذِينَ ٱعْتَدَوْا مِنكُمْ فِى ٱلسَّبْتِ فَقُلْنَا لَهُمْ كُونُوا۟ قِرَدَةً خَٰسِـِٔينَ	And well ye knew those amongst you who transgressed in the matter of the Sabbath: We said to them: "Be ye apes, despised and rejected."	And ye know of those of you who broke the Sabbath, how We said unto them: Be ye apes, despised and hated	And indeed you know those among you who violated the Sabbath, so We said to them: Be (as) apes, despised and hated	And certainly you know those of you who violated the Sabbath, whereupon We said to them, ‘Be you spurned apes.’	c. 627 CE No direct report
66	فَجَعَلْنَٰهَا نَكَٰلًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ	So We made it an example to their own time and to their posterity, and a lesson to those who fear God	And We made it an example to their own and to succeeding generations, and an admonition to the Allah-fearing	So We made them an example to those who witnessed it and those who came after it and an admonition to those who guard against evil	So We made it an exemplary punishment for the present and the succeeding [generations], and an advice to the Godwary	c. 627 CE No direct report
67		And remember Moses said to his people: "God commands that ye sacrifice a heifer." They said: "Makest thou a laughing-stock of us?" He said: "God save me from being an ignorant (fool)!"	And when Moses said unto his people: Lo! Allah commandeth you that ye sacrifice a cow, they said: Dost thou make game of us? He answered: Allah forbid that I should be among the foolish	And when Moses said to his people: Surely Allah commands you to sacrifice a cow. They said: Dost thou ridicule us? He said: I seek refuge with Allah from being one of the ignorant	And when Moses said to his people, ‘Indeed Allah commands you to slaughter a cow,’ they said, ‘Do you take us in derision?’ He said, ‘I seek Allah’s protection lest I should be one of the senseless!’	c. 627 CE No direct report
68	قَالُوا۟ ٱدْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِىَ قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا	They said: "Beseech on	They said: Pray for us unto thy Lord that He	They said: Call on thy Lord for	They said, ‘Invoke your Lord for us, that He	c. 627 CE

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	قَارِ وَلَا بِكْرٌ عَوَا بَيْنَ ذَٰلِكَ فَ فْعَلُو مَا تُؤْمَرُونَ	our behalf Thy Lord to make plain to us what (heifer) it is!" He said; "He says: The heifer should be neither too old nor too young, but of middling age. Now do what ye are commanded!"	make clear to us what (cow) she is. (Moses) answered: Lo! He saith, Verily she is a cow neither with calf nor immature; (she is) between the two conditions; so do that which ye are commanded	our sake to make it plain to us what she is. (Moses) said: He says, Surely she is a cow neither advanced in age nor too young, of middle age between these (two); so do what you are commanded	may clarify for us what she may be.’ He said, ‘He says, She is a cow, neither old nor young, of a middle age. Now do what you are commanded.’	No direct report
69		They said: "Beseech on our behalf Thy Lord to make plain to us Her colour." He said: "He says: A fawn-coloured heifer, pure and rich in tone, the admiration of beholders!"	They said: Pray for us unto thy Lord that He make clear to us of what colour she is. (Moses) answered: Lo! He saith: Verily she is a yellow cow. Bright is her colour, gladdening beholders	They said: Call on thy Lord for our sake to make it clear to us what her colour is. (Moses) said: He says, She is a yellow cow; her colour is intensely yellow delighting the beholders	They said, ‘Invoke your Lord for us, that He may clarify for us what her colour may be.’ He said, ‘He says, She is a cow that is yellow, of a bright hue, pleasing to the onlookers.’	c. 627 CE No direct report
70	قَالُو دْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِىَ إِنَّ لْبَقَرَ تَشَٰبَهَ عَلَيْنَا وَإِنَّآ إِن شَآءَ للَّهُ لَمُهْتَدُونَ	They said: "Beseech on our behalf Thy Lord to make plain to us what she is: To us are all heifers alike: We wish indeed for guidance, if God wills."	They said: Pray for us unto thy Lord that He make clear to us what (cow) she is. Lo! cows are much alike to us; and Lo! if Allah wills, we may be led aright	They said: Call on thy Lord for our sake to make it clear to us what she is, for surely to us the cows are all alike, and if Allah please we shall surely be guided aright	They said, ‘Invoke your Lord for us, that He may clarify for us what she may be. Indeed all cows are much alike to us, and, if Allah wishes, we will surely be guided.’	c. 627 CE No direct report
71	قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَ لَّا ذَلُو ثُثِيرُ لْأَرْضَ وَلَا تَسْقِى لْحَرْثَ مُسَلَّمَ لَّا شِيَةَ فِيهَا قَالُو لْـَٰٔنَ جِئْتَ بِ لْحَقِّ فَذَبَحُوهَا وَمَا كَادُو يَفْعَلُونَ	He said: "He says: A heifer not trained to till the soil or water the fields; sound and without blemish." They said:	(Moses) answered: Lo! He saith: Verily she is a cow unyoked; she plougheth not the soil nor watereth the tilth; whole and without mark. They said: Now thou bringest	(Moses) said: He says: She is a cow not made submissive to plough the land, nor does she water the	He said, ‘He says, She is a cow not broken to till the earth or to water the tillage, sound and without blemish.’ They said, ‘Now have you come up with the	c. 627 CE No direct report

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		"Now hast thou brought the truth." Then they offered her in sacrifice, but not with good-will	the truth. So they sacrificed her, though almost they did not	tilth, sound, without a blemish in her. They said: Now thou has brought the truth. So they slaughtered her, though they had not the mind to do (it)	truth!’ And they slaughtered it, though they were about not to do it	
72	وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَّا كُنتُمْ تَكْتُمُونَ	Remember ye slew a man and fell into a dispute among yourselves as to the crime: But God was to bring forth what ye did hide	And (remember) when ye slew a man and disagreed concerning it and Allah brought forth that which ye were hiding	And when you (almost) killed a man, then you disagreed about it. And Allah was to bring forth that which you were going to hide	And when you killed a soul, and accused one another about it —and Allah was to expose whatever you were concealing—	c. 627 CE No direct report
73	فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَٰلِكَ يُحْيِي اللَّهُ الْمَوْتَىٰ وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ	So We said: "Strike the (body) with a piece of the (heifer)." Thus God bringeth the dead to life and showeth you His Signs: Perchance ye may understand	And We said: Smite him with some of it. Thus Allah bringeth the dead to life and showeth you His portents so that ye may understand	So We said: Smite him with it partially. Thus Allah brings the dead to life, and He shows you His signs that you may understand	We said, ‘Strike him with a piece of it:’ thus does Allah revive the dead, and He shows you His signs so that you may apply reason	c. 627 CE No direct report
74	ثُمَّ قَسَتْ قُلُوبُكُم مِّن بَعْدِ ذَٰلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ	Thenceforth were your hearts hardened: They became like a rock and even worse in hardness. For among rocks there are some from which rivers gush forth; others there are which when split asunder send forth water; and others which sink for fear of God. And God is not	Then, even after that, your hearts were hardened and became as rocks, or worse than rocks, for hardness. For indeed there are rocks from out which rivers gush, and indeed there are rocks which split asunder so that water floweth from them. And indeed there are rocks which fall down for the fear of Allah. Allah is not unaware of what ye do	Then your hearts hardened after that, so that they were like rocks, rather worse in hardness. And surely there are some rocks from which streams burst forth; and there are some of them which split asunder so water flows	Then your hearts hardened after that; so they are like stones, or even harder. For indeed there are some stones from which streams gush forth, and indeed there are some of them that split, and water issues from them, and indeed there are some of them that fall for the fear of Allah. And Allah is not oblivious of what you do	c. 627 CE No direct report

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		unmindful of what ye do		from them; and there are some of them which fall down for the fear of Allah. And Allah is not heedless of what you do		
75	أَفَتَطْمَعُونَ أَن يُؤْمِنُو لَكُمْ وَقَدْ كَانَ فَرِيـ مِّنْهُمْ يَسْمَعُونَ كَلَٰمَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ	Can ye (o ye men of Faith) entertain the hope that they will believe in you?- Seeing that a party of them heard the Word of God, and perverted it knowingly after they understood it	Have ye any hope that they will be true to you when a party of them used to listen to the word of Allah, then used to change it, after they had understood it, knowingly	Do you then hope that they would believe in you, and a party from among them indeed used to hear the word of Allah, then altered it after they had understood it, and they know (this)	Are you then eager that they should believe you, though a part of them would hear the word of Allah and then they would distort it after they had understood it, and they knew [what they were doing]	c. 627 CE No direct report
76	وَإِذَا لَقُو لَّذِينَ ءَامَنُو قَالُوَ ءَامَنَّا وَإِذَا خَلَا بَعْضُهُمْ إِلَىٰ بَعْ قَالُوَ أَتُحَدِّثُونَهُم بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَآجُّوكُم بِهِ عِندَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ	Behold! when they meet the men of Faith, they say: "We believe": But when they meet each other in private, they say: "Shall you tell them what God hath revealed to you, that they may engage you in argument about it before your Lord?"- Do ye not understand (their aim)	And when they fall in with those who believe, they say: We believe. But when they go apart one with another they say: Prate ye to them of that which Allah hath disclosed to you that they may contend with you before your Lord concerning it? Have ye then no sense	And when they meet those who believe they say, We believe, and when they- are apart one with another they say: Do you talk to them of what Allah has disclosed to you that they may contend with you by this before your Lord? Do you not understand	When they meet the faithful, they say, ‘We believe,’ and when they are alone with one another, they say, ‘Do you recount to them what Allah has revealed to you, so that they may argue with you therewith before your Lord? Do you not apply reason?’	c. 627 CE No direct report
77	أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ	Know they not that God knoweth what they conceal and what they reveal	Are they then unaware that Allah knoweth that which they keep hidden and that which they proclaim	Do they not know that Allah knows what they keep secret	Do they not know that Allah knows whatever they hide and whatever they disclose	c. 627 CE No direct report

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				and what they make known		
78	وَمِنْهُمْ أُمِّيُّونَ لَا يَعْلَمُونَ ٱلْكِتَٰبَ إِلَّآ أَمَانِىَّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ	And there are among them illiterates, who know not the Book, but (see therein their own) desires, and they do nothing but conjecture	Among them are unlettered folk who know the Scripture not except from hearsay. They but guess	And some of them are illiterate; they know not the Book but only (from) hearsay, and they do but conjecture	And among them are the illiterate who know nothing of the Book except hearsay, and they only make conjectures	c. 627 CE No direct report
79	فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ ٱلْكِتَٰبَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَٰذَا مِنْ عِندِ ٱللَّهِ لِيَشْتَرُوا بِهِۦ ثَمَنًا قَلِيلًا فَوَيْلٌ لَّهُم مِّمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَّهُم مِّمَّا يَكْسِبُونَ	Then woe to those who write the Book with their own hands, and then say:"This is from God," to traffic with it for miserable price!- Woe to them for what their hands do write, and for the gain they make thereby	Therefore woe be unto those who write the Scripture with their hands and then say, "This is from Allah," that they may purchase a small gain therewith. Woe unto them for that their hands have written, and woe unto them for that they earn thereby	Woe! then to those who write the Book with their hands then say, This is from Allah; so that they may take for it a small price. So woe! to them for what their hands write and woe! to them for what they earn	So woe to those who write the Book with their hands and then say, ‘This is from Allah,’ that they may sell it for a paltry gain. So woe to them for what their hands have written, and woe to them for what they earn	c. 627 CE No direct report
80	وَقَالُوا۟ لَن تَمَسَّنَا ٱلنَّارُ إِلَّآ أَيَّامًا مَّعْدُودَةً قُلْ أَتَّخَذْتُمْ عِندَ ٱللَّهِ عَهْدًا فَلَن يُخْلِفَ ٱللَّهُ عَهْدَهُۥٓ أَمْ تَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ	And they say: "The Fire shall not touch us but for a few numbered days:" Say: "Have ye taken a promise from God, for He never breaks His promise? or is it that ye say of God what ye do not know? "	And they say: The Fire (of punishment) will not touch us save for a certain number of days. Say: Have ye received a covenant from Allah - truly Allah will not break His covenant - or tell ye concerning Allah that which ye know not	And they say: Fire will not touch us but for a few days. Say: Have you received a promise from Allah? Then Allah will not fail to perform ffis promise. Or do you speak against Allah what you know not	And they say, ‘The Fire shall not touch us except for a number of days.’ Say, ‘Have you taken a promise from Allah? If so, Allah shall never break His promise. Or do you ascribe to Allah what you do not know?’	c. 627 CE No direct report
81	بَلَىٰ مَن كَسَبَ سَيِّئَةً وَأَحَٰطَتْ بِهِۦ خَطِيٓـَٔتُهُۥ فَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ هُمْ فِيهَا خَٰلِدُونَ	Nay, those who seek gain in evil, and are girt round by their sins,- they are companions of the Fire: Therein shall	Nay, but whosoever hath done evil and his sin surroundeth him; such are rightful owners of the Fire; they will abide therein	Yea, whoever earns evil and his sins beset him on every side, those are the companions	Certainly whoever commits misdeeds and is besieged by his iniquity —such shall be the inmates of the Fire, and	c. 627 CE No direct report

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		they abide (For ever)		of the Fire; therein they abide	they shall remain in it [forever]	
82	وَ لَّذِينَ ءَامَنُو وَعَمِلُو لصَّلِحَٰتِ أُ ٰلَٰئِكَ أَصْحَٰبُ لْجَنَّةِ هُمْ فِيهَا خَٰلِدُونَ	But those who have faith and work righteousness, they are companions of the Garden: Therein shall they abide (For ever)	And those who believe and do good works: such are rightful owners of the Garden. They will abide therein	And those who believe and do good deeds, these are the owners of the Garden; therein they abide	And those who have faith and do righteous deeds, —they shall be the inhabitants of paradise; they shall remain in it [forever]	c. 627 CE No direct report
83	وَإِذْ أَخَذْنَا مِيثَٰقَ بَنِىٓ إِسْرَٰٓءِيلَ لَا تَعْبُدُونَ إِلَّا للَّهَ وَبِ لْوَٰلِدَيْنِ إِحْسَا ا وَذِى لْقُرْبَىٰ وَ لْيَتَٰمَىٰ وَ لْمَسَٰكِينِ وَقُولُو لِلنَّاسِ حُسْ ا وَأَقِيمُو لصَّلَوٰةَ وَءَاتُو لزَّكَوٰةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِي ا مِّنكُمْ وَأَنتُم مُّعْرِضُونَ	And remember We took a covenant from the Children of Israel (to this effect): Worship none but God; treat with kindness your parents and kindred, and orphans and those in need; speak fair to the people; be steadfast in prayer; and practise reg ular charity. Then did ye turn back, except a few among you, and ye backslide (even now)	And (remember) when We made a covenant with the Children of Israel, (saying): Worship none save Allah (only), and be good to parents and to kindred and to orphans and the needy, and speak kindly to mankind; and establish worship and pay the poor-due. Then, after that, ye slid back, save a few of you, being averse	And when We made a covenant with the Children of Israel. You shall serve none but Allah. And do good to (your) parents, and to the near of kin and to orphans and the needy, and speak good (words) to (all) men, and keep up prayer and pay the poor-rate. Then you turned back except a few of you, and you are averse	And when We took a pledge from the Children of Israel: ‘Worship no one but Allah, do good to parents, relatives, orphans, and the needy, and speak kindly to people, and maintain the prayer, and give the zaka t,’ you turned away, except a few of you, and you were disregardful	c. 627 CE No direct report
84	وَإِذْ أَخَذْنَا مِيثَٰقَكُمْ لَا تَسْفِكُونَ دِمَآءَكُمْ وَلَا تُخْرِجُونَ أَنفُسَكُم مِّن دِيَٰرِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنتُمْ تَشْهَدُونَ	And remember We took your covenant (to this effect): Shed no blood amongst you, nor turn out your own people from your homes: and this ye solemnly ratified, and to this ye can bear witness	And when We made with you a covenant (saying): Shed not the blood of your people nor turn (a party of) your people out of your dwellings. Then ye ratified (Our covenant) and ye were witnesses (thereto)	And when We made a covenant with you: You shall not shed your blood, nor turn your people out of your cities; then you promised and you bear witness	And when We took a pledge from you: ‘You shall not shed your [own people’s] blood, and you shall not expel your folks from your homes,’ you pledged, and you testify [to this pledge of your ancestors]	c. 627 CE No direct report

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85	ثُمَّ أَنتُمْ هَٰؤُلَآءِ تَقْتُلُونَ أَنفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنكُم مِّن دِيَٰرِهِمْ تَظَٰهَرُونَ عَلَيْهِم بِ لْإِثْمِ وَ لْعُدْوَٰنِ وَإِن يَأْتُوكُمْ أُسَٰرَىٰ تُفَٰدُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ لْكِتَٰبِ وَتَكْفُرُونَ بِبَعْ فَمَا جَزَآءُ مَن يَفْعَلُ ذَٰلِكَ مِنكُمْ إِلَّا خِزْ فِى لْحَيَوٰةِ لدُّنْيَا وَيَوْمَ لْقِيَٰمَةِ يُرَدُّونَ إِلَىٰٓ أَشَدِّ لْعَذَابِ وَمَا للَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ	After this it is ye, the same people, who slay among yourselves, and banish a party of you from their homes; assist (Their enemies) against them, in guilt and rancour; and if they come to you as captives, ye ransom them, though it was not lawf ul for you to banish them. Then is it only a part of the Book that ye believe in, and do ye reject the rest? but what is the reward for those among you who behave like this but disgrace in this life?- and on the Day of Judgment they shall be consigned t o the most grievous penalty. For God is not unmindful of what ye do	Yet ye it is who slay each other and drive out a party of your people from their homes, supporting one another against them by sin and transgression? - and if they came to you as captives ye would ransom them, whereas their expulsion was itself unlawful for you - Believe ye in part of the Scripture and disbelieve ye in part thereof? And what is the reward of those who do so save ignominy in the life of the world, and on the Day of Resurrection they will be consigned to the most grievous doom. For Allah is not unaware of what ye do	Yet you it is who would slay your people and turn a party from among you out of their homes, backing each other up against them unlawfully and exceeding the limits. And if they should come to you as captives you would ransom them, whereas their turning out itself was unlawful for you. Do you then believe in a part of the Book and disbelieve in the other? What then is the reward of such among you as do this but disgrace in the life of this world, and on the day of Resurrection they shall be sent back to the most grievous chastisement. And Allah is not heedless of what you do	Then there you were, killing your folks and expelling a part of your folks from their homes, backing one another against them in sin and aggression! And if they came to you as captives, you would ransom them, though their expulsion itself was forbidden you. What! Do you believe in part of the Book and defy another part? So what is the requital of those of you who do that except disgrace in the life of this world? And on the Day of Resurrection, they shall be consigned to the severest punishment. And Allah is not oblivious of what you do	c. 627 CE No direct report
86	أُ لَٰٓئِكَ لَّذِينَ شْتَرَوُ لْحَيَوٰةَ لدُّنْيَا بِ لْءَاخِرَةِ فَلَا	These are the people who buy the life of this world at the price of the	Such are those who buy the life of the world at the price of the Hereafter. Their punishment will not	These are they who buy the life of this world for the	They are the ones who bought the life of this world for the Hereafter; so their punishment shall not	c. 627 CE No

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	يُخَفَّفُ عَنْهُمُ لْعَذَابُ وَلَا هُمْ يُنصَرُونَ	Hereafter: their penalty shall not be lightened nor shall they be helped	be lightened, neither will they have support	Hereafter, so their chastisement shall not be lightened, nor shall they be helped	be lightened, nor will they be helped	direct report
87	وَلَقَدْ ءَاتَيْنَا مُوسَى لْكِتَٰبَ وَقَفَّيْنَا مِ بَعْدِهِ بِ لرُّسُلِ وَءَاتَيْنَا عِيسَى بْنَ مَرْيَمَ لْبَيِّنَٰتِ وَأَيَّدْنَٰهُ بِرُوحِ لْقُدُسِ أَفَكُلَّمَا جَآءَكُمْ رَسُو بِمَا لَا تَهْوَىٰٓ أَنفُسُكُمُ سْتَكْبَرْتُمْ فَفَرِيـ ا كَذَّبْتُمْ وَفَرِيـ ا تَقْتُلُونَ	We gave Moses the Book and followed him up with a succession of apostles; We gave Jesus the son of Mary Clear (Signs) and strengthened him with the holy spirit. Is it that whenever there comes to you an apostle with what ye yourselves desire n ot, ye are puffed up with pride?- Some ye called impostors, and others ye slay	And verily We gave unto Moses the Scripture and We caused a train of messengers to follow after him, and We gave unto Jesus, son of Mary, clear proofs (of Allah's sovereignty), and We supported him with the Holy spirit. Is it ever so, that, when there cometh unto you a messenger (from Allah) with that which ye yourselves desire not, ye grow arrogant, and some ye disbelieve and some ye slay	And We indeed gave Moses the Book and We sent messengers after him one after another; and We gave Jesus, son of Mary, clear arguments and strengthened him with the Holy Spirit. Is it then that whenever there came to you a messenger with what your souls desired not, you were arrogant? And some of you gave the lie to and others you would slay	Certainly We gave Moses the Book, and followed him with the apostles, and We gave Jesus, the son of Mary, manifest proofs, and confirmed him with the Holy Spirit. Is it not that whenever an apostle brought you that which was not to your liking, you would act arrogantly; so you would impugn a part [of them], and slay a[nother] part	c. 627 CE No direct report
88	وَقَالُو قُلُوبُنَا غُلْ بَل لَّعَنَهُمُ للَّهُ بِكُفْرِهِمْ فَقَلِيـ ا مَّا يُؤْمِنُونَ	They say, "Our hearts are the wrappings (which preserve God's Word: we need no more)." Nay, God's curse is on them for their blasphemy: Little is it they believe	And they say: Our hearts are hardened. Nay, but Allah hath cursed them for their unbelief. Little is that which they believe	And when they say: Our hearts are repositories. Nay, Allah has cursed them on account of their unbelief, so little it is that they believe	And they say, ‘Our hearts are uncircumcised.’ Rather Allah has cursed them for their unfaith, so few of them have faith	c. 627 CE No direct report
89		And when there comes to them a Book from God, confirming what is	And when there cometh unto them a scripture from Allah, confirming that in their possession -	And when there came to them a Book from Allah verifying	And when there came to them a Book from Allah, confirming that which is with them —and	c. 627 CE 1 note

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		with them,- although from of old they had prayed for victory against those without Faith,- when there comes to them that which they (should) have recognised, they refuse to belie ve in it but the curse of God is on those without Faith	though before that they were asking for a signal triumph over those who disbelieved - and when there cometh unto them that which they know (to be the truth) they disbelieve therein. The curse of Allah is on disbelievers	that which they have, and aforetime they used to pray for victory against those who disbelieved -- but when there came to them that which they recognized, they disbelieved in it; so Allah's curse is on the disbelievers	earlier they would pray for victory over the pagans— so when there came to them what they recognized, they defied it. So may the curse of Allah be on the faithless	
90	بِئْسَمَا ٱشْتَرَوْا بِهِۦٓ أَنفُسَهُمْ أَن يَكْفُرُوا۟ بِمَآ أَنزَلَ ٱللَّهُ بَغْيًا أَن يُنَزِّلَ ٱللَّهُ مِن فَضْلِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ فَبَآءُو بِغَضَبٍ عَلَىٰ غَضَبٍ ۚ وَلِلْكَٰفِرِينَ عَذَابٌ مُّهِينٌ	Miserable is the price for which they have sold their souls, in that they deny (the revelation) which God has sent down, in insolent envy that God of His Grace should send it to any of His servants He pleases: Thus have they drawn on themselves Wrath upon Wrath. And humiliating is the punishment of those who reject Faith	Evil is that for which they sell their souls: that they should disbelieve in that which Allah hath revealed, grudging that Allah should reveal of His bounty unto whom He will of His slaves. They have incurred anger upon anger. For disbelievers is a shameful doom	Evil is that for which they sell their souls -- that they should deny that which Allah has revealed, out of envy that Allah should send down of His grace on whomsoever of His servants He pleases; so they incur wrath upon wrath. And there is an abasing chastisement for the disbelievers	Evil is that for which they have sold their souls, by defying what Allah has sent down, out of envy, that Allah should bestow His grace on any of His servants that He wishes. Thus they earned wrath upon wrath, and there is a humiliating punishment for the faithless	c. 627 CE No direct report
91	وَإِذَا قِيلَ لَهُمْ ءَامِنُوا۟ بِمَآ أَنزَلَ ٱللَّهُ قَالُوا۟ نُؤْمِنُ بِمَآ أُنزِلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَآءَهُۥ وَهُوَ ٱلْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ ۗ قُلْ فَلِمَ	When it is said to them, "Believe in what God Hath sent down, "they say, "We believe in what was	And when it is said unto them: Believe in that which Allah hath revealed, they say: We believe in that which was revealed unto us. And they disbelieve in that	And when it is said to them, Believe in that which Allah has revealed, they say: We believe in that which	And when they are told, ‘Believe in what Allah has sent down,’ they say, ‘We believe in what was sent down to us,’ and they	c. 627 CE No direct report

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	تَقْتُلُونَ أَ بِيَآءَ للَّهِ مِن قَبْلُ إِن كُنتُم مُّؤْمِنِينَ	sent down to us:" yet they reject all besides, even if it be Truth confirming what is with them. Say: "Why then have ye slain the prophets of God in times gone by, if ye did indeed believe? "	which cometh after it, though it is the truth confirming that which they possess. Say (unto them, O Muhammad): Why then slew ye the prophets of Allah aforetime, if ye are (indeed) believers	was revealed to us. And they deny what is besides that, while it is the Truth verifying that which they have. Say: Why then did you kill Allah's prophets before (this) if you were believers	disbelieve what is besides it, though it is the truth confirming what is with them. Say, ‘Then why would you kill the prophets of Allah formerly, should you be faithful? ’	
92	وَلَقَدْ جَآءَكُم مُّوسَىٰ بِ لْبَيِّنَٰتِ ثُمَّ تَّخَذْتُمُ لْعِجْلَ مِ بَعْدِهِ وَأَنتُمْ ظَٰلِمُونَ	There came to you Moses with clear (Signs); yet ye worshipped the calf (Even) after that, and ye did behave wrongfully	And Moses came unto you with clear proofs (of Allah's Sovereignty), yet, while he was away, ye chose the calf (for worship) and ye were wrong-doers	And Moses indeed came to you with clear arguments, then you took the calf (for a god) in his absence and you were wrongdoers	Certainly Moses brought you manifest proofs, but then you took up the Calf in his absence, and you were wrongdoers	c. 627 CE No direct report
93	وَإِذْ أَخَذْنَا مِيثَٰقَكُمْ وَرَفَعْنَا فَوْقَكُمُ لطُّورَ خُذُو مَآ ءَاتَيْنَٰكُم بِقُوَّ وَ سْمَعُو قَالُو سَمِعْنَا وَعَصَيْنَا وَأُشْرِبُو فِى قُلُوبِهِمُ لْعِجْلَ بِكُفْرِهِمْ قُلْ بِئْسَمَا يَأْمُرُكُم بِهِ إِيمَٰنُكُمْ إِن كُنتُم مُّؤْمِنِينَ	And remember We took your covenant and We raised above you (the towering height) of Mount (Sinai): (Saying): "Hold firmly to what We have given you, and hearken (to the Law)": They said:" We hear, and we disobey:" And they had to drink into th eir hearts (of the taint) of the calf because of their Faithlessness. Say: "Vile indeed are the behests of your Faith if ye have any faith!"	And when We made with you a covenant and caused the Mount to tower above you, (saying): Hold fast by that which We have given you, and hear (Our Word), they said: We hear and we rebel. And (worship of) the calf was made to sink into their hearts because of their rejection (of the covenant). Say (unto them): Evil is that which your belief enjoineth on you, if ye are believers	And when We made a covenant with you and raised the mountain above you: Take hold of that which We have given you with firmness and obey. They said: We hear and disobey. And they were made to imbibe (the love of) the calf into their hearts on account of their disbelief. Say: Evil is that which your faith bids you if	And when We took covenant with you and raised the Mount above you [declaring], ‘Hold on with power to what We have given you, and listen!’ They said, ‘We hear, and disobey,’ and their hearts had been imbued with [the love of] the Calf, due to their faithlessness. Say, ‘Evil is that to which your faith prompts you, should you be faithful!’	c. 627 CE No direct report

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				you are believers		
94	قُلْ إِن كَانَتْ لَكُمُ لدَّارُ لْءَاخِرَةُ عِندَ للَّهِ خَالِصَ ةً مِّن دُونِ لنَّاسِ فَتَمَنَّوُ لْمَوْتَ إِن كُنتُمْ صَٰدِقِينَ	Say: "If the last Home, with God, be for you specially, and not for anyone else, then seek ye for death, if ye are sincere."	Say (unto them): If the abode of the Hereafter in the providence of Allah is indeed for you alone and not for others of mankind (as ye pretend), then long for death (for ye must long for death) if ye are truthful	Say: If the abode of the Hereafter with Allah is specially for you to the exclusion of the people, then invoke death if you are truthful	Say, ‘If the abode of the Hereafter with Allah were exclusively for you, and not for other people, then long for death, should you be truthful.’	c. 627 CE No direct report
95	وَلَن يَتَمَنَّوْهُ أَبَ ا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَ للَّهُ عَلِي بِ لظَّٰلِمِينَ	But they will never seek for death, on account of the (sins) which their hands have sent on before them. and God is well-acquainted with the wrong-doers	But they will never long for it, because of that which their own hands have sent before them. Allah is aware of evil-doers	And they will never invoke it on account of what their hands have sent on before, and Allah knows the wrongdoers	But they will not long for it ever because of what their hands have sent ahead, and Allah knows best the wrongdoers	c. 627 CE No direct report
96	وَلَتَجِدَنَّهُمْ أَحْرَصَ لنَّاسِ عَلَىٰ حَيَوٰ وَمِنَ لَّذِينَ أَشْرَكُو يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَ وَمَا هُوَ بِمُزَحْزِحِهِ مِنَ لْعَذَابِ أَن يُعَمَّرَ وَ للَّهُ بَصِي بِمَا يَعْمَلُونَ	Thou wilt indeed find them, of all people, most greedy of life,-even more than the idolaters: Each one of them wishes He could be given a life of a thousand years: But the grant of such life will not save him from (due) punishment. For God see s well all that they do	And thou wilt find them greediest of mankind for life and (greedier) than the idolaters. (Each) one of them would like to be allowed to live a thousand years. And to live (a thousand years) would be no means remove him from the doom. Allah is Seer of what they do	And thou wilt certainly find them the greediest of men for life, (greedier) even than those who set up gods (with God). One of them loves to be granted a life of a thousand years, and his being granted a long life will in no way remove him further off from the chastisement. And Allah is Seer of what they do	Surely, you will find them the greediest for life, of all people ⎯even the idolaters. Each of them is eager to live a thousand years, though it would not deliver him from the punishment, were he to live [that long]. And Allah sees best what they do	c. 627 CE No direct report

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97	قُلْ مَن كَانَ عَدُ ا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَىٰ قَلْبِكَ بِإِذْنِ للَّهِ مُصَدِّ ا لِّمَا بَيْنَ يَدَيْهِ وَهُ ى وَبُشْرَىٰ لِلْمُؤْمِنِينَ	Say: Whoever is an enemy to Gabriel- for he brings down the (revelation) to thy heart by God's will, a confirmation of what went before, and guidance and glad tidings for those who believe,	Say (O Muhammad, to mankind): Who is an enemy to Gabriel! For he it is who hath revealed (this Scripture) to thy heart by Allah's leave, confirming that which was (revealed) before it, and a guidance and glad tidings to believers	Say: Whoever is an enemy to Gabriel -- for surely he revealed it to thy heart by Allah's command, verifying that which is before it and a guidance and glad tidings for the believers	Say, ‘Whoever is an enemy of Gabriel [should know that] it is he who has brought it down on your heart with the will of Allah, confirming what has been [revealed] before it, and as a guidance and good news to the faithful.’	c. 627 CE 1 note
98	مَن كَانَ عَدُ ا لِّلَّهِ وَمَلَٰٓئِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَٰلَ فَإِنَّ للَّهَ عَدُ لِّلْكَٰفِرِينَ	Whoever is an enemy to God and His angels and apostles, to Gabriel and Michael,- Lo! God is an enemy to those who reject Faith	Who is an enemy to Allah, and His angels and His messengers, and Gabriel and Michael! Then, lo! Allah (Himself) is an enemy to the disbelievers	Whoever is an enemy to Allah and His angels and His messengers and Gabriel and Michael, then surely Allah is an enemy to disbelievers	[Say,] ‘Whoever is an enemy of Allah, His angels and His apostles, and Gabriel and Michael, [let him know that] Allah is indeed the enemy of the faithless.’	c. 627 CE No direct report
99		We have sent down to thee Manifest Signs (ayat); and none reject them but those who are perverse	Verily We have revealed unto thee clear tokens, and only miscreants will disbelieve in them	And we indeed have revealed to thee clear messages, and none disbelieve in them except the transgressors	We have certainly sent down manifest signs to you, and no one defies them except transgressors	c. 627 CE No direct report
100	أَوَكُلَّمَا عَٰهَدُو عَهْ ا نَّبَذَهُ فَرِي ٌ مِّنْهُم بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ	Is it not (the case) that every time they make a covenant, some party among them throw it aside? - Nay, Most of them are faithless	Is it ever so that when they make a covenant a party of them set it aside? The truth is, most of them believe not	Is it that whenever they make a covenant, a party of them cast it aside? Nay, most of them have no faith	Is it not that whenever they made a covenant, a part of them would cast it away? Rather the majority of them do not have faith	c. 627 CE No direct report
101	وَلَمَّا جَآءَهُمْ رَسُو مِّنْ عِندِ للَّهِ مُصَدِّ لِّمَا مَعَهُمْ نَبَذَ فَرِي ٌ مِّنَ لَّذِينَ أُوتُو	And when there came to them an apostle from God, confirming what	And when there cometh unto them a messenger from Allah, confirming that which they possess, a	And when there came to them a messenger from Allah verifying	And when there came to them an apostle from Allah, confirming that which is with them, a part	c. 627 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	لْكِتَٰبَ كِتَٰبَ للَّهِ وَرَآءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ	was with them, a party of the people of the Book threw away the Book of God behind their backs, as if (it had been something) they did not know	party of those who have received the Scripture fling the Scripture of Allah behind their backs as if they knew not	that which they have, party of those who were given the Book threw the Book of Allah behind their backs as if they knew nothing	of those who were given the Book cast the Book of Allah behind their back, as if they did not know [that it is Allah’s Book]	direct report
102	وَ تَّبَعُو مَا تَتْلُو لشَّيَٰطِينُ عَلَىٰ مُلْكِ سُلَيْمَٰنَ وَمَا كَفَرَ سُلَيْمَٰنُ وَلَٰكِنَّ لشَّيَٰطِينَ كَفَرُو يُعَلِّمُونَ لنَّاسَ لسِّحْرَ وَمَآ أُنزِلَ عَلَى لْمَلَكَيْنِ بِبَابِلَ هَٰرُوتَ وَمَٰرُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَآ إِنَّمَا نَحْنُ فِتْنَ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ لْمَرْءِ وَزَوْجِهِ وَمَا هُم بِضَآرِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ للَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَلَقَدْ عَلِمُو لَمَنِ شْتَرَىٰهُ مَا لَهُ فِى لْءَاخِرَةِ مِنْ خَلَٰ وَلَبِئْسَ مَا شَرَوْ بِهِ أَنفُسَهُمْ لَوْ كَانُو يَعْلَمُونَ	They followed what the evil ones gave out (falsely) against the power of Solomon: the blasphemers Were, not Solomon, but the evil ones, teaching men Magic, and such things as came down at babylon to the angels Harut and Marut. But neither of t hese taught anyone (Such things) without saying: "We are only for trial; so do not blaspheme." They learned from them the means to sow discord between man and wife. But they could not thus harm anyone except by God's permission. And they learned what h armed them, not what profited them. And they knew that the buyers of (magic) would have no share in the happiness of the	And follow that which the devils falsely related against the kingdom of Solomon. Solomon disbelieved not; but the devils disbelieved, teaching mankind magic and that which was revealed to the two angels in Babel, Harut and Marut. Nor did they (the two angels) teach it to anyone till they had said: We are only a temptation, therefore disbelieve not (in the guidance of Allah). And from these two (angles) people learn that by which they cause division between man and wife; but they injure thereby no-one save by Allah's leave. And they learn that which harmeth them and profiteth them not. And surely they do know that he who trafficketh therein will have no (happy) portion in the Hereafter; and surely evil is the price for which they sell their souls, if they but knew	And they follow what the devils fabricated against the kingdom of Solomon. And Solomon disbelieved not, but the devils disbelieved, teaching men enchantment. And it was not revealed to the two angels in Babel, Harut and Marut. Nor did they teach (it to) anyone, so that they should have said, We are only a trial, so disbelieve not. But they learn from these two (sources) that by which they make a distinction between a man and his wife. And they cannot hurt with it anyone except with	And they followed what the devils pursued during Solomon’s reign —and Solomon did not turn faithless, but it was the devils who were faithless— teaching the people magic, and what was sent down to the two angels at Babylon, Ha rut and Ma rut, and they would not teach anyone without telling [him], ‘We are only a test, so do not be faithless.’ But they would learn from those two that with which they would cause a split between man and his wife —though they could not harm anyone with it except with Allah’s leave. And they would learn that which would harm them and bring them no benefit; though they certainly knew that anyone who buys it has no share in the Hereafter. Surely, evil is that for which they sold their souls; had they known	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		Hereafter. And vile was the price for which they did sell their souls, if they but knew		Allah's permission. And they learn that which harms them and profits them not. And certainly they know that he who buys it has no share of good in the Hereafter. And surely evil is the price for which they have sold their souls, did they but know		
103	وَلَوْ أَنَّهُمْ ءَامَنُو وَ ٱتَّقَوْ لَمَثُوبَةٌ مِّنْ عِندِ ٱللَّهِ خَيْرٌ لَّوْ كَانُو يَعْلَمُونَ	If they had kept their Faith and guarded themselves from evil, far better had been the reward from their Lord, if they but knew	And if they had believed and kept from evil, a recompense from Allah would be better, if they only knew	And if they had believed and kept their duty, reward from Allah would certainly have been better; did they but know	Had they been faithful and Godwary, the reward from Allah would have been better; had they known	c. 627 CE No direct report
104	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُو لَا تَقُولُو رَٰعِنَا وَقُولُو نظُرْنَا وَ سْمَعُو وَلِلْكَٰفِرِينَ عَذَابٌ أَلِيمٌ	O ye of Faith! Say not (to the Apostle) words of ambiguous import, but words of respect; and hearken (to him): To those without Faith is a grievous punishment	O ye who believe, say not (unto the Prophet): "Listen to us" but say "Look upon us," and be ye listeners. For disbelievers is a painful doom	0 you who believe, say not Raina and say Unzur-na, and listen. And for the disbelievers there is a painful chastisement	O you who have faith! Do not say Ra‘ina , but say Unurna , and listen! And there is a painful punishment for the faithless	c. 627 CE 1 note
105		It is never the wish of those without Faith among the People of the Book, nor of the Pagans, that anything good should come down to you from your Lord. But God will choose for His	Neither those who disbelieve among the people of the Scripture nor the idolaters love that there should be sent down unto you any good thing from your Lord. But Allah chooseth for His mercy whom He will, and Allah is of Infinite Bounty	Neither those who disbelieve from among the people of the Book, nor the polytheists, like that any good should be sent down to you from your Lord.	Neither the faithless from among the People of the Book, nor the idolaters, like that any good be showered on you from your Lord; but Allah singles out for His mercy whomever He wishes, and Allah is dispenser of a mighty grace	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		special Mercy whom He will - for God is Lord of grace abounding		And Allah chooses whom He pleases for His Mercy; and Allah is the Lord of mighty grace		
106	مَا نَنسَخْ مِنْ ءَايَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَآ أَوْ مِثْلِهَآ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ	None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar: Knowest thou not that God Hath power over all things	Nothing of our revelation (even a single verse) do we abrogate or cause be forgotten, but we bring (in place) one better or the like thereof. Knowest thou not that Allah is Able to do all things	Whatever message We abrogate or cause to be forgotten, We bring one better than it or one like it. Knowest thou not that Allah is Possessor of power over all things	For any verse that We abrogate or remove from memories, We bring another which is better than it, or similar to it. Do you not know that Allah has power over all things	c. 627 CE No direct report
107	أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ لسَّمَٰوَٰتِ وَ لْأَرْضِ وَمَا لَكُم مِّن دُونِ اللَّهِ مِن وَلِ وَلَا نَصِيرٍ	Knowest thou not that to God belongeth the dominion of the heavens and the earth? And besides Him ye have neither patron nor helper	Knowest thou not that it is Allah unto Whom belongeth the Sovereignty of the heavens and the earth; and ye have not, beside Allah, any guardian or helper	Knowest thou not that Allah's is the kingdom of the heavens and the earth, and that besides Allah you have not any friend or helper	Do you not know that to Allah belongs the kingdom of the heavens and the earth? And besides Allah you do not have any guardian or any helper	c. 627 CE No direct report
108		Would ye question your Apostle as Moses was questioned of old? but whoever changeth from Faith to Unbelief, Hath strayed without doubt from the even way	Or would ye question your messenger as Moses was questioned aforetime? He who chooseth disbelief instead of faith, verily he hath gone astray from a plain road	Rather you wish to put questions to your Messenger, as Moses was questioned before. And whoever adopts disbelief instead of faith he indeed has	Would you question your Apostle as Moses was questioned formerly? Whoever changes faith for unfaith certainly strays from the right way	c. 627 CE No direct report

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				lost the right direction of the way		
109	وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَٰبِ لَوْ يَرُدُّونَكُم مِّنۢ بَعْدِ إِيمَٰنِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنفُسِهِم مِّنۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ	Quite a number of the People of the Book wish they could Turn you (people) back to infidelity after ye have believed, from selfish envy, after the Truth hath become Manifest unto them: But forgive and overlook, Till God accomplish His purpose; for God Hath power over all things	Many of the people of the Scripture long to make you disbelievers after your belief, through envy on their own account, after the truth hath become manifest unto them. Forgive and be indulgent (toward them) until Allah give command. Lo! Allah is Able to do all things	Many of the people of the Book wish that they could turn you back into disbelievers after you have believed, out of envy from themselves, after truth has become manifest to them. But pardon and forgive, till Allah bring about His command. Surely Allah is Possessor of power over all things	Many of the People of the Book are eager to turn you into unbelievers after your faith, out of their inner envy, [and] after the truth had become manifest to them. Yet excuse [them] and forbear until Allah issues His edict. Indeed Allah has power over all things	c. 627 CE No direct report
110	وَأَقِيمُوا الصَّلَوٰةَ وَءَاتُوا الزَّكَوٰةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ	And be steadfast in prayer and regular in charity: And whatever good ye send forth for your souls before you, ye shall find it with God: for God sees Well all that ye do	Establish worship, and pay the poor-due; and whatever of good ye send before (you) for your souls, ye will find it with Allah. Lo! Allah is Seer of what ye do	And keep up prayer and pay the poor-rate. And whatever good you send before for yourselves, you will find it with Allah. Surely Allah is Seer of what you do	And maintain the prayer and give the zaka t. Any good that you send ahead for your souls, you shall find it with Allah. Indeed Allah sees best what you do	c. 627 CE No direct report
111	وَقَالُوا لَن يَدْخُلَ الْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصَٰرَىٰ تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَٰنَكُمْ إِن كُنتُمْ صَٰدِقِينَ	And they say: "None shall enter Paradise unless he be a Jew or a Christian." Those are their (vain) desires. Say: "Produce your	And they say: None entereth paradise unless he be a Jew or a Christian. These are their own desires. Say: Bring your proof (if ye state) if ye are truthful	And they say: None shall enter the Garden except he who is a Jew, or the Christians. These are their vain desires.	And they say, ‘No one shall enter paradise except one who is a Jew or a Christian.’ Those are their [false] hopes! Say, ‘Produce your evidence, should you be truthful.’	c. 627 CE No direct report

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		proof if ye are truthful."		Say: Bring your proof if you are truthful		
112	بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِندَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ	Nay,-whoever submits His whole self to God and is a doer of good,- He will get his reward with his Lord; on such shall be no fear, nor shall they grieve	Nay, but whosoever surrendereth his purpose to Allah while doing good, his reward is with his Lord; and there shall no fear come upon them neither shall they grieve	Nay, whoever submits himself entirely to Allah and he is the doer of good (to others), he has his reward from his Lord, and there is no fear for such nor shall they grieve	Certainly whoever submits his will to Allah and is virtuous, he shall have his reward near his Lord, and they shall have no fear, nor shall they grieve	c. 627 CE No direct report
113	وَقَالَتِ ٱلْيَهُودُ لَيْسَتِ ٱلنَّصَٰرَىٰ عَلَىٰ شَىْءٍ وَقَالَتِ ٱلنَّصَٰرَىٰ لَيْسَتِ ٱلْيَهُودُ عَلَىٰ شَىْءٍ وَهُمْ يَتْلُونَ ٱلْكِتَٰبَ كَذَٰلِكَ قَالَ ٱلَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ۚ فَٱللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ	The Jews say: "The Christians have naught (to stand) upon; and the Christians say: "The Jews have naught (To stand) upon." Yet they (Profess to) study the (same) Book. Like unto their word is what those say who know not; but God will judge bet ween them in their quarrel on the Day of Judgment	And the Jews say the Christians follow nothing (true), and the Christians say the Jews follow nothing (true); yet both are readers of the Scripture. Even thus speak those who know not. Allah will judge between them on the Day of Resurrection concerning that wherein they differ	And the Jews say, The Christians follow nothing (good), and the Christians say, The Jews following nothing (good), while they recite the (same) Book. Even thus say those who have no knowledge, like what they say. So Allah will judge between them on the day of Resurrection in that wherein they differ	The Jews say, ‘The Christians stand on nothing,’ and the Christians say, ‘The Jews stand on nothing,’ though they follow the [same] Book. So said those who had no knowledge, [words] similar to what they say. Allah will judge between them on the Day of Resurrection concerning that about which they used to differ	c. 627 CE 1 note
114	وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَٰجِدَ ٱللَّهِ أَن يُذْكَرَ فِيهَا ٱسْمُهُۥ وَسَعَىٰ فِى خَرَابِهَآ ۚ أُو۟لَٰٓئِكَ مَا كَانَ لَهُمْ أَن يَدْخُلُوهَآ إِلَّا خَآئِفِينَ ۚ لَهُمْ فِى	And who is more unjust than he who forbids that in places for the worship of God, God's name should be celebrated?-whose	And who doth greater wrong than he who forbiddeth the approach to the sanctuaries of Allah lest His name should be mentioned therein, and striveth for their ruin. As	And who is more unjust than he who prevents (men) from the mosques of Allah, from His	Who is a greater wrongdoer than him who denies access to the mosques of Allah lest His Name be celebrated therein, and tries to ruin them? Such ones may not	c. 627 CE No direct report

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	لدُّنْيَا خِزْ وَلَهُمْ فِى لْءَاخِرَةِ عَذَابٌ عَظِيمٌ	zeal is (in fact) to ruin them? It was not fitting that such should themselves enter them except in fear. For them there is nothing but disgrace in this world, and in the world to come, an exceeding torment	for such, it was never meant that they should enter them except in fear. Theirs in the world is ignominy and theirs in the Hereafter is an awful doom	name being remembered therein, and strives to ruin them? (As for) these, it was not proper for them to enter them except in fear. For them is disgrace in this world, and theirs is a grievous chastisement in the Hereafter	enter them, except in fear. There is disgrace for them in this world, and there is for them a great punishment in the Hereafter	
115	وَلِلَّهِ لْمَشْرِقُ وَ لْمَغْرِبُ فَأَيْنَمَا تُوَلُّو فَثَمَّ وَجْهُ للَّهِ إِنَّ للَّهَ وَٰسِعٌ عَلِيمٌ	To God belong the east and the West: Whithersoever ye turn, there is the presence of God. For God is all-Pervading, all-Knowing	Unto Allah belong the East and the West, and whithersoever ye turn, there is Allah's Countenance. Lo! Allah is All-Embracing, All-Knowing	And Allah's is the East and the West, so whither you turn thither is Allah's purpose. Surely Allah is Ample-giving, Knowing	To Allah belong the east and the west: so whichever way you turn, there is the face of Allah! Allah is indeed all-bounteous, all-knowing	c. 627 CE 1 note
116	وَقَالُو تَّخَذَ للَّهُ وَلَدً ا سُبْحَٰنَهُۥ بَل لَّهُۥ مَا فِى لسَّمَٰوَٰتِ وَ لْأَرْضِ كُلٌّ لَّهُۥ قَٰنِتُونَ	They say: "God hath begotten a son" :Glory be to Him.-Nay, to Him belongs all that is in the heavens and on earth: everything renders worship to Him	And they say: Allah hath taken unto Himself a son. Be He glorified! Nay, but whatsoever is in the heavens and the earth is His. All are subservient unto Him	And they say: Allah has taken to Himself a son -- glory be to Him! Rather, whatever is in the heavens and the earth is His. All are obedient to Him	And they say, ‘Allah has taken a son.’ Immaculate is He! Rather to Him belongs whatever is in the heavens and the earth. All are obedient to Him	c. 627 CE No direct report
117	بَدِيعُ لسَّمَٰوَٰتِ وَ لْأَرْضِ وَإِذَا قَضَىٰٓ أَمْرً ا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ	To Him is due the primal origin of the heavens and the earth: When He decreeth a matter, He saith to it: "Be," and it is	The Originator of the heavens and the earth! When He decreeth a thing, He saith unto it only: Be! and it is	Wonderful Originator of the heavens and the earth! And when He decrees an affair, He says to it only, Be, and it is	the Originator of the heavens and the earth; and when He decides on a matter, He just says to it, ‘Be!’ and it is	c. 627 CE No direct report

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118	وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَٰلِكَ قَالَ الَّذِينَ مِن قَبْلِهِم مِّثْلَ قَوْلِهِمْ تَشَابَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ	Say those without knowledge: "Why speaketh not God unto us? or why cometh not unto us a Sign?" So said the people before them words of similar import. Their hearts are alike. We have indeed made clear the Signs unto any people who hold firmly to Faith (in their hearts)	And those who have no knowledge say: Why doth not Allah speak unto us, or some sign come unto us? Even thus, as they now speak, spake those (who were) before them. Their hearts are all alike. We have made clear the revelations for people who are sure	And those who have no knowledge say: Why does not Allah speak to us or a sign come to us? Even thus said those before them, the like of what they say. Their hearts are all alike. Indeed We have made the messages clear for a people who are sure	Those who have no knowledge say, ‘Why does not Allah speak to us, or come to us a sign?’ So said those who were before them, [words] similar to what they say. Alike are their hearts. We have certainly made the signs clear for a people who have certainty	c. 627 CE No direct report
119		Verily We have sent thee in truth as a bearer of glad tidings and a warner: But of thee no question shall be asked of the Companions of the Blazing Fire	Lo! We have sent thee (O Muhammad) with the truth, a bringer of glad tidings and a warner. And thou wilt not be asked about the owners of hell-fire	Surely We have sent thee with the Truth as a bearer of good news and as a warner, and thou wilt not be called upon to answer for the companions of the flaming Fire	Indeed We have sent you with the truth, as a bearer of good news and as a warner, and you will not be questioned concerning the inmates of hell	c. 627 CE No direct report
120	وَلَن تَرْضَىٰ عَنكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُم بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ	Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion. Say: "The Guidance of God,- that is the (only) Guidance." Wert thou to follow their desires after the knowledge which hath reached thee, the n wouldst thou find neither	And the Jews will not be pleased with thee, nor will the Christians, till thou follow their creed. Say: Lo! the guidance of Allah (Himself) is Guidance. And if thou shouldst follow their desires after the knowledge which hath come unto thee, then wouldst thou have from Allah no protecting guardian nor helper	And the Jews will not be pleased with thee, nor the Christians, unless thou follow their religion. Say: Surely Allah's guidance, that is the (perfect) guidance. And if thou follow their desires after the knowledge that	Never will the Jews be pleased with you, nor the Christians, unless you followed their creed. Say, ‘Indeed it is the guidance of Allah which is the [true] guidance.’ And should you follow their desires after the knowledge that has come to you, you will not have against Allah any guardian nor any helper	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		Protector nor helper against God		has come to thee thou shalt have from Allah no friend, nor helper		
121		Those to whom We have sent the Book study it as it should be studied: They are the ones that believe therein: Those who reject faith therein,- the loss is their own	Those unto whom We have given the Scripture, who read it with the right reading, those believe in it. And whoso disbelieveth in it, those are they who are the losers	Those to whom We have given the Book follow it as it ought to be followed. These believe in it. And whoever disbelieves in it, these it is that are the losers	Those to whom We have given the Book follow it as it ought to be followed: they have faith in it. As for those who defy it —it is they who are the losers	c. 627 CE No direct report
122		O Children of Israel! call to mind the special favour which I bestowed upon you, and that I preferred you to all others (for My Message)	O Children of Israel! Remember My favour wherewith I favoured you and how I preferred you to (all) creatures	O Children of Israel, call to mind My favour which I bestowed on you and that I made you excel the nations	O Children of Israel, remember My blessing which I bestowed upon you, and that I gave you an advantage over all the nations	c. 627 CE No direct report
123	وَ اتَّقُوا يَوْمًا لَّا تَجْزِى نَفْسٌ عَن نَّفْسٍ شَيْـًٔا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنفَعُهَا شَفَٰعَةٌ وَلَا هُمْ يُنصَرُونَ	Then guard yourselves against a-Day when one soul shall not avail another, nor shall compensation be accepted from her nor shall intercession profit her nor shall anyone be helped (from outside)	And guard (yourselves) against a day when no soul will in aught avail another, nor will compensation be accepted from it, nor will intercession be of use to it; nor will they be helped	And be on your guard against a day when no soul will avail another in the least, neither will any compensation be accepted from it, nor will intercession profit it, nor	And beware of the Day when no soul shall compensate for another, neither shall any ransom be accepted from it, nor shall any intercession benefit it, nor will they be helped	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
				will they be helped		
124		And remember that Abraham was tried by his Lord with certain commands, which he fulfilled: He said: "I will make thee an Imam to the Nations." He pleaded: "And also (Imams) from my offspring!" He answered: "But My Promise is not within the rea ch of evil-doers."	And (remember) when his Lord tried Abraham with (His) commands, and he fulfilled them, He said: Lo! I have appointed thee a leader for mankind. (Abraham) said: And of my offspring (will there be leaders)? He said: My covenant includeth not wrong-doers	And when his Lord tried Abraham with certain commands he fulfilled them. He said: Surely I will make thee a leader of men. (Abraham) said: And of my offspring? My covenant does not include the wrongdoers, said He	And when his Lord tested Abraham with certain words, and he fulfilled them, He said, ‘I am making you the Imam of mankind.’ Said he, ‘And from among my descendants?’ He said, ‘My pledge does not extend to the unjust.’	c. 627 CE No direct report
125		Remember We made the House a place of assembly for men and a place of safety; and take ye the station of Abraham as a place of prayer; and We covenanted with Abraham and Isma'il, that they should sanctify My House for those who compass it roun d, or use it as a retreat, or bow, or prostrate themselves (therein in prayer)	And when We made the House (at Makka) a resort for mankind and sanctuary, (saying): Take as your place of worship the place where Abraham stood (to pray). And We imposed a duty upon Abraham and Ishmael, (saying): Purify My house for those who go around and those who meditate therein and those who bow down and prostrate themselves (in worship)	And when We made The House a resort for men and a (place of) security. And: Take ye the place of Abraham for a place of prayer. And We enjoined Abraham and Ishmael, saying: Purify My House for those who visit (it) and those who abide (in it) for devotion and those who bow down (and) those who prostrate themselves	And [remember] when We made the House a place of reward for mankind and a sanctuary, [declaring], ‘Take the venue of prayer from Abraham’s Station.’ We charged Abraham and Ishmael [with its upkeep, saying], ‘Purify My House for those who go around it, [for] those who make it a retreat and [for] those who bow and prostrate.’	c. 627 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
126		And remember Abraham said: "My Lord, make this a City of Peace, and feed its people with fruits,- such of them as believe in God and the Last Day." He said: " (Yea), and such as reject Faith,-for a while will I grant them their pleasure, but will soon drive them to the torment of Fire,- an evil destination (indeed)!"	And when Abraham prayed: My Lord! Make this a region of security and bestow upon its people fruits, such of them as believe in Allah and the Last Day, He answered: As for him who disbelieveth, I shall leave him in contentment for a while, then I shall compel him to the doom of Fire - a hapless journey's end	And when Abraham said: My Lord, make this a secure town and provide its people with fruits, such of them as believe in Allah and the Last Day. He said: And whoever disbelieves, I shall grant him enjoyment for a short while, then I shall drive him to the chastisement of the Fire. And it is an evil destination	And when Abraham said, ‘My Lord, make this a secure town, and provide its people with fruits —such of them as have faith in Allah and the Last Day,’ He said, ‘As for him who is faithless, I will provide for him [too] for a short time, then I will shove him toward the punishment of the Fire, and it is an evil destination.’	c. 627 CE No direct report
127		And remember Abraham and Isma'il raised the foundations of the House (With this prayer): "Our Lord! Accept (this service) from us: For Thou art the All-Hearing, the All-knowing	And when Abraham and Ishmael were raising the foundations of the House, (Abraham prayed): Our Lord! Accept from us (this duty). Lo! Thou, only Thou, art the Hearer, the Knower	And when Abraham and Ishmael raised the foundations of the House: Our Lord, accept from us; surely Thou art the Hearing, the Knowing	As Abraham raised the foundations of the House with Ishmael, [they prayed]: ‘Our Lord, accept it from us! Indeed You are the All-hearing, the All-knowing	c. 627 CE No direct report
128		"Our Lord! make of us Muslims, bowing to Thy (Will), and of our progeny a people Muslim, bowing to Thy (will); and show us our place for the celebration of (due) rites; and turn unto	Our Lord! And make us submissive unto Thee and of our seed a nation submissive unto Thee, and show us our ways of worship, and relent toward us. Lo! Thou, only Thou, art the Relenting, the Merciful	Our Lord, and make us both submissive to Thee, and show us our ways of devotion and turn to us (mercifully); surely Thou art the Oft-returning (to	‘Our Lord, make us submissive to You, and [raise] from our progeny a nation submissive to You, and show us our rites [of worship], and turn to us clemently. Indeed You are the All-clement, the All-merciful	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		us (in Mercy); for Thou art the Oft-Returning, Most Merciful		mercy), the Merciful		
129		"Our Lord! send amongst them an Apostle of their own, who shall rehearse Thy Signs to them and instruct them in scripture and wisdom, and sanctify them: For Thou art the Exalted in Might, the Wise."	Our Lord! And raise up in their midst a messenger from among them who shall recite unto them Thy revelations, and shall instruct them in the Scripture and in wisdom and shall make them grow. Lo! Thou, only Thou, art the Mighty, Wise	Our Lord, and raise up in them a Messenger from among them who shall recite to them Thy messages and teach them the Book and the Wisdom, and purify them. Surely Thou art the Might, the Wise	‘Our Lord, raise amongst them an apostle from among them, who should recite to them Your signs, and teach them the Book and wisdom, and purify them. Indeed You are the All-mighty, the All-wise.’	c. 627 CE No direct report
130		And who turns away from the religion of Abraham but such as debase their souls with folly? Him We chose and rendered pure in this world: And he will be in the Hereafter in the ranks of the Righteous	And who forsaketh the religion of Abraham save him who befooleth himself? Verily We chose him in the world, and lo! in the Hereafter he is among the righteous	And who forsakes the religion of Abraham but he who makes a fool of himself. And certainly We made him pure in this world and in the Hereafter he is surely among the righteous	And who will [ever] renounce Abraham’s creed except one who fools himself? We certainly chose him in the [present] world, and in the Hereafter he will indeed be among the Righteous	c. 627 CE No direct report
131		Behold! his Lord said to him: "Bow (thy will to Me):" He said: "I bow (my will) to the Lord and Cherisher	When his Lord said unto him: Surrender! he said: I have surrendered to the Lord of the Worlds	When his Lord said to him, Submit, he said: I submit myself to the Lord of the worlds	When his Lord said to him, ‘Submit,’ he said, ‘I submit to the Lord of all the worlds.’	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		of the Universe."				
132	وَوَصَّىٰ بِهَآ إِبْرَٰهِـۧمُ بَنِيهِ وَيَعْقُوبُ يَٰبَنِىَّ إِنَّ ٱللَّهَ ٱصْطَفَىٰ لَكُمُ ٱلدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ	And this was the legacy that Abraham left to his sons, and so did Jacob; "Oh my sons! God hath chosen the Faith for you; then die not except in the Faith of Islam."	The same did Abraham enjoin upon his sons, and also Jacob, (saying): O my sons! Lo! Allah hath chosen for you the (true) religion; therefore die not save as men who have surrendered (unto Him)	And the same did Abraham enjoin on his sons, and (so did) Jacob: O my sons, surely Allah has chosen for you (this) religion, so die not unless you are submitting ones	Abraham enjoined this [creed] upon his children, and [so did] Jacob, [saying], ‘My children! Allah has indeed chosen this religion for you; so never die except as muslims.’	c. 627 CE No direct report
133	أَمْ كُنتُمْ شُهَدَآءَ إِذْ حَضَرَ يَعْقُوبَ ٱلْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنۢ بَعْدِى قَالُوا۟ نَعْبُدُ إِلَٰهَكَ وَإِلَٰهَ ءَابَآئِكَ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ إِلَٰهًا وَٰحِدًا وَنَحْنُ لَهُۥ مُسْلِمُونَ	Were ye witnesses when death appeared before Jacob? Behold, he said to his sons: "What will ye worship after me? " They said: "We shall worship Thy God and the God of thy fathers, of Abraham, Isma'il and Isaac,- the one (True) God: To Him we bo w (in Islam)."	Or were ye present when death came to Jacob, when he said unto his sons: What will ye worship after me? They said: We shall worship thy god, the god of thy fathers, Abraham and Ishmael and Isaac, One Allah, and unto Him we have surrendered	Or were you witnesses when death visited Jacob, when he said to his sons: What will you serve after me? They said: We shall serve thy God and the God of thy fathers, Abraham and Ishmael and Isaac, one God only, and to Him do we submit	Were you witnesses when death approached Jacob, when he said to his children, ‘What will you worship after me? ’ They said, ‘We will worship your God, and the God of your fathers, Abraham, Ishmael, and Isaac, the One God, and to Him do we submit.’	c. 627 CE No direct report
134	تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ وَلَا تُسْـَٔلُونَ عَمَّا كَانُوا۟ يَعْمَلُونَ	That was a people that hath passed away. They shall reap the fruit of what they did, and ye of what ye do! Of their merits there is no question in your case	Those are a people who have passed away. Theirs is that which they earned, and yours is that which ye earn. And ye will not be asked of what they used to do	Those are a people that have passed away; for them is what they earned and for you what you earn; and you will not be asked of what they did	That was a nation that has passed: for it there will be what it has earned, and for you there will be what you have earned, and you will not be questioned about what they used to do	c. 627 CE No direct report
135		They say: "Become Jews or Christians if ye	And they say: Be Jews or Christians, then ye will be rightly guided. Say (unto	And they say: Be Jews or Christians, you	And they say, ‘Be either Jews or Christians, that you may be	c. 627 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		would be guided (To salvation)."	them, O Muhammad): Nay, but (we follow) the religion of Abraham, the upright, and he was not of the idolaters	will be on the right course. Say: Nay, (we follow) the religion of Abraham, the upright one, and he was not one of the polytheists	[rightly] guided.’ Say, ‘Rather [we will follow] the creed of Abraham, a á¸¥ana«f, and he was not one of the polytheists.’	
136	قُولُوٓاْ ءَامَنَّا بِ ٱللَّهِ وَمَآ أُنزِلَ إِلَيۡنَا وَمَآ أُنزِلَ إِلَىٰٓ إِبۡرَٰهِـۧمَ وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ وَيَعۡقُوبَ وَ ٱلۡأَسۡبَاطِ وَمَآ أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَآ أُوتِيَ ٱلنَّبِيُّونَ مِن رَّبِّهِمۡ لَا نُفَرِّقُ بَيۡنَ أَحَدٖ مِّنۡهُمۡ وَنَحۡنُ لَهُۥ مُسۡلِمُونَ	Say ye: "We believe in God, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) prophets from their Lord: We make no difference between one and another of them: And we bow to God (in Islam)."	Say (O Muslims): We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which Moses and Jesus received, and that which the prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered	Say: We believe in Allah and (in) that which has been revealed to us, and (in) that which was revealed to Abraham, and Ishmael and Isaac and Jacob and the tribes, and (in) that which was given to Moses and Jesus, and (in) that which was given to the prophets from their Lord, we do not make any distinction between any of them and to Him do we submit	Say, ‘We have faith in Allah, and that which has been sent down to us, and that which was sent down to Abraham, Ishmael, Isaac, Jacob and the Tribes, and that which Moses and Jesus were given, and that which the prophets were given from their Lord; we make no distinction between any of them, and to Him do we submit.’	c. 627 CE No direct report
137		So if they believe as ye believe, they are indeed on the right path; but if they turn back, it is they who are in schism; but God will suffice thee as against them, and He is the All-	And if they believe in the like of that which ye believe, then are they rightly guided. But if they turn away, then are they in schism, and Allah will suffice thee (for defence) against them. He is the Hearer, the Knower	So if they believe as you believe, they are indeed on the right course; and if they turn back, then they are only in opposition. But	So if they believe in the like of what you believe in, then they are certainly guided; and if they turn away, then they are only [steeped] in defiance. Allah shall suffice you against them, and He is the All-hearing, the All-knowing	c. 627 CE No direct report

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		Hearing, the All-Knowing		Allah will suffice thee against them; and He is the Hearing, the Knowing		
138	صِبْغَةَ ٱللَّهِ وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَٰبِدُونَ	(Our religion is) the Baptism of God: And who can baptize better than God? And it is He Whom we worship	(We take our) colour from Allah, and who is better than Allah at colouring. We are His worshippers	(We take) Allah's colour, and who is better than Allah at colouring, and we are His worshippers	The baptism of Allah, and who baptizes better than Allah? And Him do we worship.’	c. 627 CE No direct report
139	قُلْ أَتُحَآجُّونَنَا فِى ٱللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَآ أَعْمَٰلُنَا وَلَكُمْ أَعْمَٰلُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ	Say: Will ye dispute with us about God, seeing that He is our Lord and your Lord; that we are responsible for our doings and ye for yours; and that We are sincere (in our faith) in Him	Say (unto the People of the Scripture): Dispute ye with us concerning Allah when He is our Lord and your Lord? Ours are our works and yours your works. We look to Him alone	Say: Do you dispute with us about Allah, and He is our Lord and your Lord, and for us are our deeds and for you your deeds; and we are sincere to Him	Say, ‘Will you argue with us concerning Allah, while He is our Lord and your Lord, and our deeds belong to us, and your deeds belong to you, and we worship Him dedicatedly?’	c. 627 CE No direct report
140	أَمْ تَقُولُونَ إِنَّ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ وَيَعْقُوبَ وَ ٱلْأَسْبَاطَ كَانُو هُودًا أَوْ نَصَٰرَىٰ قُلْ ءَأَنتُمْ أَعْلَمُ أَمِ ٱللَّهُ وَمَنْ أَظْلَمُ مِمَّن كَتَمَ شَهَٰدَةً عِندَهُۥ مِنَ ٱللَّهِ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ	Or do ye say that Abraham, Isma'il Isaac, Jacob and the Tribes were Jews or Christians? Say: Do ye know better than God? Ah! who is more unjust than those who conceal the testimony they have from God? but God is not unmindful of what ye do	Or say ye that Abraham, and Ishmael, and Isaac, and Jacob, and the tribes were Jews or Christians? Say: Do ye know best, or doth Allah? And who is more unjust than he who hideth a testimony which he hath received from Allah? Allah is not unaware of what ye do	Or do you say that Abraham and Ishmael and Isaac and Jacob and the tribes were Jews or Christians? Say: Do you know better or Allah? And who is more unjust than he who conceals a testimony that he has from Allah? And Allah is not heedless of what you do	Do you say that Abraham, Ishmael, Isaac, Jacob, and the Tribes were Jews or Christians? Say, ‘Is it you who know better, or Allah?’ And who is a greater wrongdoer than him who conceals a testimony that is with him from Allah? And Allah is not oblivious of what you do	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
141	تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ وَلَا تُسْـَٔلُونَ عَمَّا كَانُو يَعْمَلُونَ	That was a people that hath passed away. They shall reap the fruit of what they did, and ye of what ye do! Of their merits there is no question in your case	Those are a people who have passed away; theirs is that which they earned and yours that which ye earn. And ye will not be asked of what they used to do	Those are a people that have passed away; and for them is what they earned and for you what you earn; and you will not be asked of what they did	That was a nation that has passed: for it there will be what it has earned, and for you there will be what you have earned, and you will not be questioned about what they used to do	c. 627 CE No direct report
142	سَيَقُولُ لسُّفَهَآءُ مِنَ لنَّاسِ مَا وَلَّىٰهُمْ عَن قِبْلَتِهِمُ لَّتِى كَانُو عَلَيْهَا قُل لِّلَّهِ لْمَشْرِقُ وَ لْمَغْرِبُ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرٰ مُّسْتَقِيمٍ	The fools among the people will say: "What hath turned them from the Qibla to which they were used? " Say: To God belong both east and West: He guideth whom He will to a Way that is straight	The foolish of the people will say: What hath turned them from the qiblah which they formerly observed? Say: Unto Allah belong the East and the West. He guideth whom He will unto a straight path	The fools among the people will say: "What has turned them from their qiblah which they had? " Say: The East and the West belong only to Allah; He guides whom He pleases to the right path	The foolish among the people will say, ‘What has turned them away from the qiblah they were following? ’ Say, ‘To Allah belong the east and the west. He guides whomever He wishes to a straight path.’	c. 627 CE 1 note
143	وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُو شُهَدَآءَ عَلَى لنَّاسِ وَيَكُونَ لرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا لْقِبْلَةَ لَّتِى كُنتَ عَلَيْهَآ إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ لرَّسُولَ مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِ وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى لَّذِينَ هَدَى للَّهُ وَمَا كَانَ للَّهُ لِيُضِيعَ إِيمَٰنَكُمْ إِنَّ للَّهَ بِ لنَّاسِ لَرَءُو رَّحِيمٌ	Thus, have We made of you an Ummat justly balanced, that ye might be witnesses over the nations, and the Apostle a witness over yourselves; and We appointed the Qibla to which thou wast used, only to test those who followed the Apostle from th ose who would turn on their heels (From the Faith). Indeed it was (A change) momentous, except	Thus We have appointed you a middle nation, that ye may be witnesses against mankind, and that the messenger may be a witness against you. And We appointed the qiblah which ye formerly observed only that We might know him who followeth the messenger, from him who turneth on his heels. In truth it was a hard (test) save for those whom Allah guided. But it was not Allah's purpose that your faith should be in vain, for Allah is Full	And thus We have made you an exalted nation that you may be the bearers of witness to the people and (that) the Messenger may be a bearer of witness to you. And We did not make that which thou wouldst have to be the qiblah but that We might	Thus We have made you a middle nation that you may be witnesses to the people, and that the Apostle may be a witness to you. And We did not appoint the qiblah you were following but that We may ascertain those who follow the Apostle from those who turn back on their heels. It was indeed a hard thing except for those whom Allah has guided. And Allah would not let your prayers go to waste. Indeed Allah is most kind and merciful to mankind	c. 627 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		to those guided by God. And never would God Make your faith of no effect. For God is to all people Most surely full of kindness, Most Merciful	of Pity, Merciful toward mankind	distinguish him who follows the Messenger from him who turns back upon his heels. And it was indeed a hard test except for those whom Allah has guided. Nor was Allah going to make your faith to be fruitless. Surely Allah is Compassionate, Merciful, to the people		
144	قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِى لسَّمَآءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَىٰهَا فَوَلِّ وَجْهَكَ شَطْرَ لْمَسْجِدِ لْحَرَامِ وَحَيْثُ مَا كُنتُمْ فَوَلُّو وُجُوهَكُمْ شَطْرَهُ وَإِنَّ لَّذِينَ أُوتُو لْكِتَٰبَ لَيَعْلَمُونَ أَنَّهُ لْحَقُّ مِن رَّبِّهِمْ وَمَا للَّهُ بِغَٰفِلٍ عَمَّا يَعْمَلُونَ	We see the turning of thy face (for guidance to the heavens: now Shall We turn thee to a Qibla that shall please thee. Turn then Thy face in the direction of the sacred Mosque: Wherever ye are, turn your faces in that direction. The people of the Book know well that that is the truth from their Lord. Nor is God unmindful of what they do	We have seen the turning of thy face to heaven (for guidance, O Muhammad). And now verily We shall make thee turn (in prayer) toward a qiblah which is dear to thee. So turn thy face toward the Inviolable Place of Worship, and ye (O Muslims), wheresoever ye may be, turn your faces (when ye pray) toward it. Lo! Those who have received the Scripture know that (this revelation) is the Truth from their Lord. And Allah is not unaware of what they do	Indeed We see the turning of thy face to heaven, so We shall surely make thee master of the qiblah which thou likest; turn then thy face towards the Sacred Mosque. And wherever you are turn your faces towards it. And those who have been given the Book certainly know that it is the truth from their Lord. And Allah is not heedless of what they do	We certainly see you turning your face about in the sky. We will surely turn you to a qiblah of your liking: so turn your face towards the Holy Mosque, and wherever you may be, turn your faces towards it! Indeed those who were given the Book surely know that it is the truth from their Lord. And Allah is not oblivious of what they do	c. 627 CE 1 note
145		Even if thou wert to bring to the people	And even if thou broughtest unto those	And even if thou shouldst	Even if you bring those who were given the Book	c. 627 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		of the Book all the Signs (together), they would not follow Thy Qibla; nor art thou going to follow their Qibla; nor indeed will they follow each other's Qibla. If thou after the knowledge hath reached t hee, Wert to follow their (vain) desires,-then wert thou Indeed (clearly) in the wrong	who have received the Scripture all kinds of portents, they would not follow thy qiblah, nor canst thou be a follower of their qiblah; nor are some of them followers of the qiblah of others. And if thou shouldst follow their desires after the knowledge which hath come unto thee, then surely wert thou of the evil-doers	bring to those who have been given the Book every sign they would not follow thy qiblah, nor canst thou be a follower of their qiblah, neither are they the followers of each other's qiblah. And if thou shouldst follow their desires after the knowledge that has come to thee, then thou wouldst indeed be of the wrongdoers	every [kind of] sign, they will not follow your qiblah. Nor shall you follow their qiblah, nor will any of them follow the qiblah of the other. And if you follow their desires, after the knowledge that has come to you, you will indeed be one of the wrongdoers	No direct report
146	ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ أَبْنَآءَهُمْ ۖ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ ٱلْحَقَّ وَهُمْ يَعْلَمُونَ	The people of the Book know this as they know their own sons; but some of them conceal the truth which they themselves know	Those unto whom We gave the Scripture recognise (this revelation) as they recognise their sons. But lo! a party of them knowingly conceal the truth	Those whom We have given the Book recognize him as they recognize their sons. And a party of them surely conceal the truth while they know	Those whom We have given the Book recognize him just as they recognize their sons, but a part of them indeed conceal the truth while they know	c. 627 CE No direct report
147		The Truth is from thy Lord; so be not at all in doubt	It is the Truth from thy Lord (O Muhammad), so be not thou of those who waver	The truth is from thy Lord, so be thou not of the doubters	This is the truth from your Lord; so do not be among the skeptics	c. 627 CE No direct report
148	وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ ۚ أَيْنَ مَا تَكُونُوا۟ يَأْتِ بِكُمُ ٱللَّهُ جَمِيعًا ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ	To each is a goal to which God turns him; then strive together (as in a race) Towards all that is good. Wheresoever ye are,	And each one hath a goal toward which he turneth; so vie with one another in good works. Wheresoever ye may be, Allah will bring you all together. Lo!	And every one has a goal to which he turns (himself), so vie with one another in good works.	Everyone has a cynosure to which he turns; so take the lead in all good works. Wherever you may be, Allah will bring you all together. Indeed Allah has power over all things	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		God will bring you Together. For God Hath power over all things	Allah is Able to do all things	Wherever you are, Allah will bring you all together. Surely Allah is Possessor of power over all things		
149	وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِن رَّبِّكَ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ	From whencesoever Thou startest forth, turn Thy face in the direction of the sacred Mosque; that is indeed the truth from the Lord. And God is not unmindful of what ye do	And whencesoever thou comest forth (for prayer, O Muhammad) turn thy face toward the Inviolable Place of Worship. Lo! it is the Truth from thy Lord. Allah is not unaware of what ye do	And from whatsoever place thou comest forth, turn thy face towards the Sacred Mosque. And surely it is the truth from thy Lord. And Allah is not heedless of what you do	Whencesoever you may go out, turn your face towards the Holy Mosque. Indeed it is the truth from your Lord, and Allah is not oblivious of what you do	c. 627 CE No direct report
150	وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلِأُتِمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ	So from whencesoever Thou startest forth, turn Thy face in the direction of the sacred Mosque; and wheresoever ye are, Turn your face thither: that there be no ground of dispute against you among the people, except those of them that are bent on wickedness; so fear them not, but fear Me; and that I may complete My favours on you, and ye May (consent to) be guided	Whencesoever thou comest forth turn thy face toward the Inviolable Place of Worship; and wheresoever ye may be (O Muslims) turn your faces toward it (when ye pray) so that men may have no argument against you, save such of them as do injustice - Fear them not, but fear Me! - and so that I may complete My grace upon you, and that ye may be guided	And from whatsoever place thou comest forth turn thy face towards the Sacred Mosque. And wherever you are turn your faces towards it, so that people may have no plea against you except such of them as are unjust -- so fear them not and fear Me -- and that I may complete My favour to you and that you may go aright	And whencesoever you may go out, turn your face towards the Holy Mosque, and wherever you may be, turn your faces towards it, so that the people may have no argument against you, neither those of them who are wrongdoers. So do not fear them, but fear Me, that I may complete My blessing on you and so that you may be guided	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
151	كَمَآ أَرْسَلْنَا فِيكُمْ رَسُو ا مِّنكُمْ يَتْلُو عَلَيْكُمْ ءَايٰتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ لْكِتٰبَ وَ لْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُو تَعْلَمُونَ	A similar (favour have ye already received) in that We have sent among you an Apostle of your own, rehearsing to you Our Signs, and sanctifying you, and instructing you in Scripture and Wisdom, and in new knowledge	Even as We have sent unto you a messenger from among you, who reciteth unto you Our revelations and causeth you to grow, and teacheth you the Scripture and wisdom, and teacheth you that which ye knew not	Even as We have sent among you a Messenger from among you, who recites to you our messages and purifies you and teaches you the Book and the Wisdom and teaches you that which you did not know	As We sent to you an Apostle from among yourselves, who recites to you Our signs, and purifies you, and teaches you the Book and wisdom, and teaches you what you did not know	c. 627 CE No direct report
152	فَ ذْكُرُونِىٓ أَذْكُرْكُمْ وَ شْكُرُو لِى وَلَا تَكْفُرُونِ	Then do ye remember Me; I will remember you. Be grateful to Me, and reject not Faith	Therefore remember Me, I will remember you. Give thanks to Me, and reject not Me	Therefore glorify Me, I will make you eminent, and give thanks to Me and be not ungrateful to me	Remember Me, and I will remember you, and thank Me, and do not be ungrateful to Me	c. 627 CE No direct report
153		O ye who believe! seek help with patient perseverance and prayer; for God is with those who patiently persevere	O ye who believe! Seek help in steadfastness and prayer. Lo! Allah is with the steadfast	O you who believe, seek assistance through patience and prayer; surely Allah is with the patient	O you who have faith! Take recourse in patience and prayer; indeed Allah is with the patient	c. 627 CE No direct report
154	وَلَا تَقُولُو لِمَن يُقْتَلُ فِى سَبِيلِ للَّهِ أَمْوٰتٌ بَلْ أَحْيَآ وَلٰكِن لَّا تَشْعُرُونَ	And say not of those who are slain in the way of God: "They are dead." Nay, they are living, though ye perceive (it) not	And call not those who are slain in the way of Allah "dead." Nay, they are living, only ye perceive not	And speak not of those who are slain in Allah's way as dead. Nay, (they are) alive, but you perceive not	And do not call those who were slain in Allah’s way ‘dead.’ Rather they are living, but you are not aware	c. 627 CE No direct report
155		Be sure we shall test you with something of fear and hunger,	And surely We shall try you with something of fear and hunger, and loss	And We shall certainly try you with	We will surely test you with a measure of fear and hunger and a loss of	c. 627 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere	of wealth and lives and crops; but give glad tidings to the steadfast	something of fear and hunger and loss of property and lives and fruits. And give good news to the patient	wealth, lives, and fruits; and give good news to the patien	direct report
156	لَّذِينَ إِذَآ أَصَٰبَتْهُم مُّصِيبَةٌ قَالُوٓ إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رَٰجِعُونَ	Who say, when afflicted with calamity: "To God We belong, and to Him is our return":	Who say, when a misfortune striketh them: Lo! we are Allah's and lo! unto Him we are returning	Who, when a misfortune befalls them say: "Surely we are Allah's and to Him we shall return."	—those who, when an affliction visits them, say, ‘Indeed we belong to Allah, and to Him do we indeed return.’	c. 627 CE No direct report
157		They are those on whom (Descend) blessings from God, and Mercy, and they are the ones that receive guidance	Such are they on whom are blessings from their Lord, and mercy. Such are the rightly guided	Those are they on whom are blessings and mercy from their Lord; and those are the followers of the right course	It is they who receive the blessings of their Lord and [His] mercy, and it is they who are the [rightly] guided	c. 627 CE No direct report
158	إِنَّ لصَّفَا وَ لْمَرْوَةَ مِن شَعَآئِرِ لَّلَّهِ فَمَنْ حَجَّ لْبَيْتَ أَوِ عْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا وَمَن تَطَوَّعَ خَيْ ا فَإِنَّ للَّهَ شَاكِرٌ عَلِيمٌ	Behold! Safa and Marwa are among the Symbols of God. So if those who visit the House in the Season or at other times, should compass them round, it is no sin in them. And if any one obeyeth his own impulse to good,- be sure that God is He Who recogniseth and knoweth	Lo! (the mountains) As-Safa and Al-Marwah are among the indications of Allah. It is therefore no sin for him who is on pilgrimage to the House (of Allah) or visiteth it, to go around them (as the pagan custom is). And he who doeth good of his own accord, (for him) lo! Allah is Responsive, Aware	The Safa and the Marwah are truly among the signs of Allah; so whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them. And whoever does good spontaneously -	Indeed Safa and Marwah are among Allah’s sacraments. So whoever makes á¸¥ajj to the House, or performs the ‘umrah, there is no sin upon him to circuit between them. Should anyone do good of his own accord, then Allah is indeed appreciative, all-knowing	c. 627 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
				- surely Allah is Bountiful in rewarding, Knowing		
159		Those who conceal the clear (Signs) We have sent down, and the Guidance, after We have made it clear for the people in the Book,-on them shall be God's curse, and the curse of those entitled to curse,	Lo! Those who hide the proofs and the guidance which We revealed, after We had made it clear to mankind in the Scripture: such are accursed of Allah and accursed of those who have the power to curse	Those who conceal the clear proofs and the guidance that We revealed after We have made it clear in the Book for men, these it is whom Allah curses, and those who curse, curse them (too)	Indeed those who conceal what We have sent down of manifest proofs and guidance, after We have clarified it in the Book for mankind, —they shall be cursed by Allah and cursed by the cursers	c. 627 CE No direct report
160		Except those who repent and make amends and openly declare (the Truth): To them I turn; for I am Oft-returning, Most Merciful	Except those who repent and amend and make manifest (the truth). These it is toward whom I relent. I am the Relenting, the Merciful	Except those who repent and amend and make manifest (the truth), these it is to whom I turn (mercifully); and I am the Oft-returning (to mercy), the Merciful	except such as repent, make amends, and clarify, —those I shall pardon, and I am the All-clement, the All-merciful	c. 627 CE No direct report
161	إِنَّ ٱلَّذِينَ كَفَرُواْ وَمَاتُواْ وَهُمْ كُفَّارٌ أُوْلَٰٓئِكَ عَلَيْهِمْ لَعْنَةُ ٱللَّهِ وَٱلْمَلَٰٓئِكَةِ وَٱلنَّاسِ أَجْمَعِينَ	Those who reject Faith, and die rejecting,- on them is God's curse, and the curse of angels, and of all mankind	Lo! Those who disbelieve, and die while they are disbelievers; on them is the curse of Allah and of angels and of men combined	Those who disbelieve and die while they are disbelievers, these it is on whom is the curse of Allah and the angels and men, of all (of them)	Indeed those who turn faithless and die while they are faithless, —it is they on whom shall be the curse of Allah, the angels and all mankind	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
162	خَٰلِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمُ لْعَذَابُ وَلَا هُمْ يُنظَرُونَ	They will abide therein: Their penalty will not be lightened, nor will respite be their (lot)	They ever dwell therein. The doom will not be lightened for them, neither will they be reprieved	Abiding therein; their chastisement shall not be lightened nor shall they be given respite	They will remain in it [forever], and their punishment shall not be lightened, nor will they be granted any respite	c. 627 CE No direct report
163		And your God is One God: There is no god but He, Most Gracious, Most Merciful	Your Allah is One Allah; there is no Allah save Him, the Beneficent, the Merciful	And your God is one God; there is no God but He! He is the Beneficent, the Merciful	Your god is the One God, there is no god except Him, the All-beneficent, the All-merciful	c. 627 CE No direct report
164	إِنَّ فِى خَلْقِ لسَّمَٰوَٰتِ وَ لْأَرْضِ وَ خْتِلَٰفِ لَّيْلِ وَ لنَّهَارِ وَ لْفُلْكِ لَّتِى تَجْرِى فِى لْبَحْرِ بِمَا يَنفَعُ لنَّاسَ وَمَآ أَنزَلَ للَّهُ مِنَ لسَّمَآءِ مِن مَّآ فَأَحْيَا بِهِ لْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ وَتَصْرِيفِ لرِّيَٰحِ وَ لسَّحَابِ لْمُسَخَّرِ بَيْنَ لسَّمَآءِ وَ لْأَرْضِ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ	Behold! in the creation of the heavens and the earth; in the alternation of the night and the day; in the sailing of the ships through the ocean for the profit of mankind; in the rain which God Sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds, and the clouds which they Trail like their slaves between the sky and the earth;- (Here) indeed are Signs for a people t hat are wise	Lo! In the creation of the heavens and the earth, and the difference of night and day, and the ships which run upon the sea with that which is of use to men, and the water which Allah sendeth down from the sky, thereby reviving the earth after its death, and dispersing all kinds of beasts therein, and (in) the ordinance of the winds, and the clouds obedient between heaven and earth: are signs (of Allah's Sovereignty) for people who have sense	In the creation of the heavens and the earth, and the alternation of night and day, and the ships that run in the sea with that which profits men, and the water that Allah sends down from the sky, then gives life therewith to the earth after its death and spreads in it all (kinds of) animals, and the changing of the winds and the clouds made subservient between heaven and earth, there are surely signs for a people who understand	Indeed in the creation of the heavens and the earth, and the alternation of night and day, and the ships that sail at sea with profit to men, and the water that Allah sends down from the sky —with which He revives the earth after its death, and scatters therein every kind of animal— and the changing of the winds, and the clouds disposed between the sky and the earth, are surely signs for a people who apply reason	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
165		Yet there are men who take (for worship) others besides God, as equal (with God): They love them as they should love God. But those of Faith are overflowing in their love for God. If only the unrighteous could see, behold, they would see the p enalty: that to God belongs all power, and God will strongly enforce the penalty	Yet of mankind are some who take unto themselves (objects of worship which they set as) rivals to Allah, loving them with a love like (that which is the due) of Allah (only) - those who believe are stauncher in their love for Allah - Oh, that those who do evil had but known, (on the day) when they behold the doom, that power belongeth wholly to Allah, and that Allah is severe in punishment	Yet there are some men who take for themselves objects of worship besides Allah, whom they love as they should love Allah. And those who believe are stronger in (their) love for Allah. And O that the wrongdoers had seen, when they see the chastisement, that power is wholly Allah's, and that Allah is severe in chastising	Among the people are those who set up compeers besides Allah, loving them as if loving Allah —but the faithful have a more ardent love for Allah— though the wrongdoers will see, when they sight the punishment, that power, altogether, belongs to Allah, and that Allah is severe in punishment	c. 627 CE No direct report
166		Then would those who are followed clear themselves of those who follow (them) : They would see the penalty, and all relations between them would be cut off	(On the day) when those who were followed disown those who followed (them), and they behold the doom, and all their aims collapse with them	When those who were followed renounce those who followed (them), and they see the chastisement and their ties are cut asunder	When those who were followed will disown the followers, and they will sight the punishment while all their means of recourse will be cut off	c. 627 CE No direct report
167		And those who followed would say: "If only We had one more chance, We would clear ourselves of them, as they have cleared themselves	And those who were but followers will say: If a return were possible for us, we would disown them even as they have disowned us. Thus will Allah show them their own deeds as anguish for	And those who followed will say: If we could but return, we would renounce them as they have renounced us. Thus will	and when the followers will say, ‘Had there been another turn for us, we would disown them as they disown us [now]!’ Thus shall Allah show them their deeds as regrets	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		of us." Thus will God show them (The fruits of) their deeds as (nothing but) regrets. Nor will there be a way for them out of the Fire	them, and they will not emerge from the Fire	Allah show them their deeds to be intense regret to them, and they will not escape from the Fire	for themselves, and they shall not leave the Fire	
168	يَٰٓأَيُّهَا لنَّاسُ كُلُو مِمَّا فِى لْأَرْضِ حَلَٰ ا طَيِّبًا وَلَا تَتَّبِعُو خُطُوَٰتِ لشَّيْطَٰنِ إِنَّهُۥ لَكُمْ عَدُ مُّبِينٌ	O ye people! Eat of what is on earth, Lawful and good; and do not follow the footsteps of the evil one, for he is to you an avowed enemy	O mankind! Eat of that which is lawful and wholesome in the earth, and follow not the footsteps of the devil. Lo! he is an open enemy for you	O men, eat the lawful and good things from that is in the earth, and follow not the footsteps of the devil. Surely he is an open enemy to you	O mankind! Eat of what is lawful and pure in the earth, and do not follow in Satan’s steps. Indeed he is your manifest enemy	c. 627 CE No direct report
169	إِنَّمَا يَأْمُرُكُم بِ لسُّوَءِ وَ لْفَحْشَآءِ وَأَن تَقُولُو عَلَى للَّهِ مَا لَا تَعْلَمُونَ	For he commands you what is evil and shameful, and that ye should say of God that of which ye have no knowledge	He enjoineth upon you only the evil and the foul, and that ye should tell concerning Allah that which ye know not	He enjoins on you only evil and indecency, and that you speak against Allah what you know not	He only prompts you to [commit] evil and indecent acts, and that you attribute to Allah what you do not know	c. 627 CE No direct report
170	وَإِذَا قِيلَ لَهُمُ تَّبِعُو مَآ أَنزَلَ للَّهُ قَالُو بَلْ نَتَّبِعُ مَآ أَلْفَيْنَا عَلَيْهِ ءَابَآءَنَآ أَوَلَوْ كَانَ ءَابَآؤُهُمْ لَا يَعْقِلُونَ شَيْـًٔا وَلَا يَهْتَدُونَ	When it is said to them: "Follow what God hath revealed:" They say: "Nay! we shall follow the ways of our fathers." What! even though their fathers Were void of wisdom and guidance	And when it is said unto them: Follow that which Allah hath revealed, they say: We follow that wherein we found our fathers. What! Even though their fathers were wholly unintelligent and had no guidance	And when it is said to them, "Follow what Allah has revealed," they say: "Nay, we follow that wherein we found our fathers. What! Even though their fathers had no sense at all, nor did they follow the right way."	When they are told, ‘Follow what Allah has sent down,’ they say, ‘We will rather follow what we have found our fathers following.’ What, even if their fathers neither applied any reason nor were guided?	c. 627 CE No direct report

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171	وَمَثَلُ ٱلَّذِينَ كَفَرُو كَمَثَلِ ٱلَّذِى يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَآ ءً وَنِدَآ ءً صُ بُكْمٌ عُمْ فَهُمْ لَا يَعْقِلُونَ	The parable of those who reject Faith is as if one were to shout Like a goat-herd, to things that listen to nothing but calls and cries: Deaf, dumb, and blind, they are void of wisdom	The likeness of those who disbelieve (in relation to the messenger) is as the likeness of one who calleth unto that which heareth naught except a shout and cry. Deaf, dumb, blind, therefore they have no sense	And the parable of those who disbelieve is as the parable of one who calls out to that which hears no more than a call and a cry. Deaf, dumb, blind, so they have no sense	The parable of the faithless is that of someone who shouts after that which does not hear [anything] except a call and cry: deaf, dumb, and blind, they do not apply reason	c. 627 CE No direct report
172	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُو كُلُو مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ وَ شْكُرُو لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ	O ye who believe! Eat of the good things that We have provided for you, and be grateful to God, if it is Him ye worship	O ye who believe! Eat of the good things wherewith We have provided you, and render thanks to Allah if it is (indeed) He Whom ye worship	O you who believe, eat of the good things that We have provided you with, and give thanks to Allah if He it is Whom you serve	O you who have faith! Eat of the good things We have provided you, and thank Allah, if it is Him that you worship	c. 627 CE No direct report
173	إِنَّمَا حَرَّمَ عَلَيْكُمُ لْمَيْتَةَ وَ لدَّمَ وَلَحْمَ لْخِنزِيرِ وَمَآ أُهِلَّ بِهِ لِغَيْرِ للَّهِ فَمَنِ ضْطُرَّ غَيْرَ بَا وَلَا عَا فَلَآ إِثْمَ عَلَيْهِ إِنَّ للَّهَ غَفُو رَّحِيمٌ	He hath only forbidden you dead meat, and blood, and the flesh of swine, and that on which any other name hath been invoked besides that of God. But if one is forced by necessity, without wilful disobedience, nor transgressing due limits,- then is he guiltless. For God is Oft-forgiving Most Merciful	He hath forbidden you only carrion, and blood, and swineflesh, and that which hath been immolated to (the name of) any other than Allah. But he who is driven by necessity, neither craving nor transgressing, it is no sin for him. Lo! Allah is Forgiving, Merciful	He has forbidden you only what dies of itself, and blood, and the flesh of swine, and that over which any other (name) than (that of) Allah has been invoked. Then whoever is driven by necessity, not desiring, nor exceeding the limit, no sin is upon him. Surely Allah is Forgiving, Merciful	He has forbidden you only carrion, blood, the flesh of the swine, and that which has been offered to other than Allah. But should someone be compelled, without being rebellious or aggressive, there shall be no sin upon him. Indeed Allah is all-forgiving, all-merciful	c. 627 CE No direct report

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174	إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلَ ٱللَّهُ مِنَ ٱلْكِتَٰبِ وَيَشْتَرُونَ بِهِۦ ثَمَنًا قَلِيلًا أُو۟لَٰٓئِكَ مَا يَأْكُلُونَ فِى بُطُونِهِمْ إِلَّا ٱلنَّارَ وَلَا يُكَلِّمُهُمُ ٱللَّهُ يَوْمَ ٱلْقِيَٰمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ	Those who conceal God's revelations in the Book, and purchase for them a miserable profit,- they swallow into themselves naught but Fire; God will not address them on the Day of Resurrection. Nor purify them: Grievous will be their penalty	Lo! those who hide aught of the Scripture which Allah hath revealed and purchase a small gain therewith, they eat into their bellies nothing else than fire. Allah will not speak to them on the Day of Resurrection, nor will He make them grow. Theirs will be a painful doom	Those who conceal aught of the Book that Allah has revealed and take for it a small price, they eat nothing but fire into their bellies, and Allah will not speak to them on the day of Resurrection, nor will He purify them; and for them is a painful chastisement	Indeed those who conceal what Allah has sent down of the Book and sell it for a paltry gain —they do not take in, into their bellies, [anything] except fire, and Allah shall not speak to them on the Day of Resurrection, nor shall He purify them, and there is a painful punishment for them	c. 627 CE No direct report
175		They are the ones who buy Error in place of Guidance and Torment in place of Forgiveness. Ah! what boldness (They show) for the Fire	Those are they who purchase error at the price of guidance, and torment at the price of pardon. How constant are they in their strife to reach the Fire	Those are they who buy error for guidance and chastisement for forgiveness; how bold they are to challenge the Fire	They are the ones who bought error for guidance, and punishment for pardon: how patient of them to face the Fire	c. 627 CE No direct report
176	ذَٰلِكَ بِأَنَّ ٱللَّهَ نَزَّلَ ٱلْكِتَٰبَ بِٱلْحَقِّ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟ فِى ٱلْكِتَٰبِ لَفِى شِقَاقٍۭ بَعِيدٍ	(Their doom is) because God sent down the Book in truth but those who seek causes of dispute in the Book are in a schism Far (from the purpose)	That is because Allah hath revealed the Scripture with the truth. Lo! those who find (a cause of) disagreement in the Scripture are in open schism	That is because Allah has revealed the Book with truth. And surely those who disagree about the Book go far in opposition	That is so because Allah has sent down the Book with the truth, and those who differ about the Book are surely in extreme defiance	c. 627 CE No direct report
177		It is not righteousness that ye turn your faces Towards east or	It is not righteousness that ye turn your faces to the East and the West; but righteous is he who	It is not righteousness that you turn your faces	Piety is not to turn your faces to the east or the west; rather, piety is [personified by]	c. 627 CE No

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		West; but it is righteousness- to believe in God and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfil the contracts which ye have made; and to be firm and patient, in pain (or suffering) and dversity, and throughout all periods of panic. Such are the people of truth, the God-fearing	believeth in Allah and the Last Day and the angels and the Scripture and the prophets; and giveth wealth, for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free; and observeth proper worship and payeth the poor-due. And those who keep their treaty when they make one, and the patient in tribulation and adversity and time of stress. Such are they who are sincere. Such are the Allah-fearing	towards the East and the West, but righteous is the one who believes in Allah, and the Last Day, and the angels and the Book and the prophets, and gives away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and to those who ask and to set slaves free and keeps up prayer and pays the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in the time of conflict. These are they who are truthful; and these are they who keep their duty	those who have faith in Allah and the Last Day, the angels, the Book, and the prophets, and who give their wealth, for the love of Him, to relatives, orphans, the needy, the traveller and the beggar, and for [the freeing of] the slaves, and maintain the prayer and give the zaka t, and those who fulfill their covenants, when they pledge themselves, and those who are patient in stress and distress, and in the heat of battle. They are the ones who are true [to their covenant], and it is they who are the Godwary	direct report

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178	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيْكُمُ ٱلْقِصَاصُ فِى ٱلْقَتْلَى ٱلْحُرُّ بِٱلْحُرِّ وَٱلْعَبْدُ بِٱلْعَبْدِ وَٱلْأُنثَىٰ بِٱلْأُنثَىٰ فَمَنْ عُفِىَ لَهُۥ مِنْ أَخِيهِ شَىْءٌ فَٱتِّبَاعٌۢ بِٱلْمَعْرُوفِ وَأَدَآءٌ إِلَيْهِ بِإِحْسَٰنٍ ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنِ ٱعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُۥ عَذَابٌ أَلِيمٌ	O ye who believe! the law of equality is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude, this is a concession and a Mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty	O ye who believe! Retaliation is prescribed for you in the matter of the murdered; the freeman for the freeman, and the slave for the slave, and the female for the female. And for him who is forgiven somewhat by his (injured) brother, prosecution according to usage and payment unto him in kindness. This is an alleviation and a mercy from your Lord. He who transgresseth after this will have a painful doom	O you who believe, retaliation is prescribed for you in the matter of the slain: the free for the free, and the slave for the slave, and the female for the female. But if remission is made to one by his (aggrieved) brother, prosecution (for blood-wit) should be according to usage, and payment to him in a good manner. This is an alleviation from your Lord and a mercy. Whoever exceeds the limit after this, will have a painful chastisement	O you who have faith! Retribution is prescribed for you regarding the slain: freeman for freeman, slave for slave, and female for female. But if one is granted any extenuation by his brother, let the follow up [for the blood-money] be honourable, and let the payment to him be with kindness. That is a remission from your Lord and a mercy; and should anyone transgress after that, there shall be a painful punishment for him	c. 627 CE No direct report
179	وَلَكُمْ فِى ٱلْقِصَاصِ حَيَوٰةٌ يَٰٓأُولِى ٱلْأَلْبَٰبِ لَعَلَّكُمْ تَتَّقُونَ	In the Law of Equality there is (saving of) Life to you, o ye men of understanding; that ye may restrain yourselves	And there is life for you in retaliation, O men of understanding, that ye may ward off (evil)	And there is life for you in retaliation, O men of understanding, that you may guard yourselves	There is life for you in retribution, O you who possess intellects! Maybe you will be Godwary	c. 627 CE No direct report
180		It is prescribed, when death approaches any of you, if he leave any goods that he make	It is prescribed for you, when death approacheth one of you, if he leave wealth, that he bequeath unto parents and near	It is prescribed for you, when death approaches one of you, if he	Prescribed for you, when death approaches any of you and he leaves behind any property, is that he make a bequest for his	c. 627 CE No direct report

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		a bequest to parents and next of kin, according to reasonable usage; this is due from the God-fearing	relatives in kindness. (This is) a duty for all those who ward off (evil)	leaves behind wealth for parents and near relatives, to make a bequest in a kindly manner; it is incumbent upon the dutiful	parents and relatives, in an honourable manner, —an obligation on the Godwary	
181	فَمَن بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَآ إِثْمُهُۥ عَلَى ٱلَّذِينَ يُبَدِّلُونَهُۥٓ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ	If anyone changes the bequest after hearing it, the guilt shall be on those who make the change. For God hears and knows (All things)	And whoso changeth (the will) after he hath heard it - the sin thereof is only upon those who change it. Lo! Allah is Hearer, Knower	Then whoever changes it after he has heard it, the sin of it is only upon those who change it. Surely Allah is Hearing, Knowing	And should anyone alter it after hearing it, its sin shall indeed lie on those who alter it. Indeed Allah is all-hearing, all-knowin	c. 627 CE No direct report
182	فَمَنْ خَافَ مِن مُّوصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَآ إِثْمَ عَلَيْهِ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ	But if anyone fears partiality or wrong-doing on the part of the testator, and makes peace between (The parties concerned), there is no wrong in him: For God is Oft-forgiving, Most Merciful	But he who feareth from a testator some unjust or sinful clause, and maketh peace between the parties, (it shall be) no sin for him. Lo! Allah is Forgiving, Merciful	But if one fears a wrong or a sinful course on the part of the testator, and effects an agreement between the parties, there is no blame on him. Surely Allah is Forgiving, Merciful	But should someone, fearing deviance or sin on the testator’s behalf, set things right between them, there is no sin upon him. Indeed Allah is all-forgiving, all-merciful	c. 627 CE No direct report
183	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيْكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ	O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint,	O ye who believe! Fasting is prescribed for you, even as it was prescribed for those before you, that ye may ward off (evil)	O you who believe, fasting is prescribed for you, as it was prescribed for those before you, so that you may guard against evil	O you who have faith! Prescribed for you is fasting as it was prescribed for those who were before you, so that you may be Godwary	c. 627 CE No direct report
184	أَيَّامًا مَّعْدُودَٰتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدْيَةٌ طَعَامُ	(Fasting) for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number	(Fast) a certain number of days; and (for) him who is sick among you, or on a journey, (the same) number of other days; and	For a certain number of days. But whoever among you is sick or on a	That for known days. But should any of you be sick or on a journey, let it be a [similar] number of other days.	c. 627 CE No direct report

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	فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهُ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ مِسْكِينٍ	(Should be made up) from days later. For those who can do it (With hardship), is a ransom, the feeding of one that is indigent. But he that w ill give more, of his own free will,- it is better for him. And it is better for you that ye fast, if ye only knew	for those who can afford it there is a ransom: the feeding of a man in need - but whoso doeth good of his own accord, it is better for him: and that ye fast is better for you if ye did but know	journey, (he shall fast) a (like) number of other days. And those who find it extremely hard may effect redemption by feeding a poor man. So whoever does good spontaneously, it is better for him; and that you fast is better for you if you know	Those who find it straining shall be liable to atonement by feeding a needy person. Should anyone do good of his own accord, that is better for him, and to fast is better for you, should you know	
185	شَهْرُ رَمَضَانَ ٱلَّذِىٓ أُنزِلَ فِيهِ ٱلْقُرْءَانُ هُدًى لِّلنَّاسِ وَبَيِّنَٰتٍ مِّنَ ٱلْهُدَىٰ وَ ٱلْفُرْقَانِ فَمَن شَهِدَ مِنكُمُ ٱلشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَ فَعِدَّ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ ٱلْعُسْرَ وَلِتُكْمِلُوا ٱلْعِدَّةَ وَلِتُكَبِّرُوا ٱللَّهَ عَلَىٰ مَا هَدَىٰكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ	Ramadhan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (Signs) for guidance and judgment (Between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting, but if any one is ill, or on a journey, the prescribed period (Should be made up) by days later. God intends every facility for you; He does not want to put to difficulties. (He wants you) to complete the prescribed period, and to glorify Him	The month of Ramadan in which was revealed the Qur'an, a guidance for mankind, and clear proofs of the guidance, and the Criterion (of right and wrong). And whosoever of you is present, let him fast the month, and whosoever of you is sick or on a journey, (let him fast the same) number of other days. Allah desireth for you ease; He desireth not hardship for you; and (He desireth) that ye should complete the period, and that ye should magnify Allah for having guided you, and that peradventure ye may be thankful	The month of Ramadan is that in which the Qur'an was revealed, a guidance to men and clear proofs of the guidance and the Criterion. So whoever of you is present in the month, he shall fast therein, and whoever is sick or on a journey, (he shall fast) a (like) number of other days. Allah desires ease for you, and He desires not hardship for you, and (He desires) that you should	The month of Ramaá¸a n is one in which the Qur’a n was sent down as guidance to mankind, with manifest proofs of guidance and the Criterion. So let those of you who witness it fast [in] it, and as for someone who is sick or on a journey, let it be a [similar] number of other days. Allah desires ease for you, and He does not desire hardship for you, and so that you may complete the number, and magnify Allah for guiding you, and that you may give thanks	c. 627 CE No direct report

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		in that He has guided you; and perchance ye shall be grateful		complete the number and that you should exalt the greatness of Allah for having guided you and that you may give thanks		
186	وَإِذَا سَأَلَكَ عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ أُجِيبُ دَعْوَةَ لدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُو لِى وَلْيُؤْمِنُو بِى لَعَلَّهُمْ يَرْشُدُونَ	When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me: Let them also, with a will, Listen to My call, and believe in Me: That they may walk in the right way	And when My servants question thee concerning Me, then surely I am nigh. I answer the prayer of the suppliant when he crieth unto Me. So let them hear My call and let them trust in Me, in order that they may be led aright	And when My servants ask thee concerning Me, surely I am nigh. I answer the prayer of the suppliant when he calls on Me, so they should hear My call and believe in Me that they may walk in the right way	When My servants ask you about Me, [tell them that] I am indeed nearmost. I answer the supplicant’s call when he calls Me. So let them respond to Me, and let them have faith in Me, so that they may fare rightly	c. 627 CE No direct report
187	أُحِلَّ لَكُمْ لَيْلَةَ لصِّيَامِ لرَّفَثُ إِلَىٰ نِسَآئِكُمْ هُنَّ لِبَا لَّكُمْ وَأَنتُمْ لِبَا لَّهُنَّ عَلِمَ للَّهُ أَنَّكُمْ كُنتُمْ تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنكُمْ فَ لْـَٔنَ بَٰشِرُوهُنَّ وَ بْتَغُو مَا كَتَبَ للَّهُ لَكُمْ وَكُلُو وَ شْرَبُو حَتَّىٰ يَتَبَيَّنَ لَكُمُ لْخَيْطُ لْأَبْيَضُ مِنَ لْخَيْطِ لْأَسْوَدِ مِنَ لْفَجْرِ ثُمَّ أَتِمُّو لصِّيَامَ إِلَى لَّيْلِ وَلَا تُبَٰشِرُوهُنَّ وَأَنتُمْ عَٰكِفُونَ فِى لْمَسَٰجِدِ تِلْكَ حُدُودُ للَّهِ فَلَا تَقْرَبُوهَا كَذَٰلِكَ يُبَيِّنُ للَّهُ ءَايَٰتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ	Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and ye are their garments. God knoweth what ye used to do secretly among yourselves; but He turned to you and forgave you; so now associate with them, and seek what God Hath ordained for you, and eat and drink, until the white thread of dawn appear to you distinct from its black thread; then	It is made lawful for you to go in unto your wives on the night of the fast. They are raiment for you and ye are raiment for them. Allah is Aware that ye were deceiving yourselves in this respect and He hath turned in mercy toward you and relieved you. So hold intercourse with them and seek that which Allah hath ordained for you, and eat and drink until the white thread becometh distinct to you from the black thread of the dawn. Then strictly observe the fast till nightfall and touch them not, but be at your devotions in the	It is made lawful for you to go in to your wives on the night of the fast. They are an apparel for you and you are an apparel for them. Allah knows that you acted unjustly to yourselves, so He turned to you in mercy and removed (the burden) from you. So now be in contact with them and seek what Allah has	You are permitted, on the night of the fast, to go into your wives: they are a garment for you, and you are a garment for them. Allah knew that you used to betray yourselves, so He pardoned you and excused you. So now consort with them, and seek what Allah has ordained for you, and eat and drink until the white streak becomes manifest to you from the dark streak at the crack of dawn. Then complete the fast until nightfall, and do not consort with them while you dwell in confinement in the mosques. These are Allah’s bounds, so	c. 627 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		complete your fast Till the night appears; but do not associate with your wives while ye are in retreat in the mosques. Those are Limits (set by) God: Approach not nigh thereto. Thus doth God make clear His Signs to men: that they may learn self-restraint	mosques. These are the limits imposed by Allah, so approach them not. Thus Allah expoundeth His revelation to mankind that they may ward off (evil)	ordained for you, and eat and drink until the whiteness of the day becomes distinct from the blackness of the night at dawn, then complete the fast till nightfall, and touch them not while you keep to the mosques. These are the limits of Allah, so go not near them. Thus does Allah make clear His messages for men that they may keep their duty	do not approach them. Thus does Allah clarify His signs for mankind so that they may be Godwary	
188	وَلَا تَأْكُلُوٓ أَمْوَٰلَكُم بَيْنَكُم بِ لْبَٰطِلِ وَتُدْلُو بِهَآ إِلَى لْحُكَّامِ لِتَأْكُلُو فَرِيـ ا مِّنْ أَمْوَٰلِ لنَّاسِ بِ لْإِثْمِ وَأَنتُمْ تَعْلَمُونَ	And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of (other) people's property	And eat not up your property among yourselves in vanity, nor seek by it to gain the hearing of the judges that ye may knowingly devour a portion of the property of others wrongfully	And swallow not up your property among yourselves by false means, nor seek to gain access thereby to the judges, so that you may swallow up a part of the property of men wrongfully while you know	Do not eat up your wealth among yourselves wrongfully, nor proffer it to the judges in order to eat up a part of the people’s wealth sinfully, while you know [that it is immoral to do so]	c. 627 CE No direct report
189	يَسْـَٔلُونَكَ عَنِ لْأَهِلَّةِ قُلْ هِىَ مَوَٰقِيتُ لِلنَّاسِ وَ لْحَجِّ وَلَيْسَ لْبِرُّ بِأَن تَأْتُو لْبُيُوتَ مِن ظُهُورِهَا وَلَٰكِنَّ لْبِرَّ مَنِ تَّقَىٰ	They ask thee concerning the New Moons. Say: They are but signs to mark fixed periods of time in (the	They ask thee, (O Muhammad), of new moons, say: They are fixed seasons for mankind and for the pilgrimage. It is not righteousness that	They ask thee of the new moons. Say: They are times appointed for men, and (for)	They question you concerning the new moons. Say, ‘They are timekeeping signs for the people and [for the sake of]	c. 627 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	وَأْتُو لْبُيُوتَ مِنْ أَبْوَٰبِهَا وَ تَّقُو للَّهَ لَعَلَّكُمْ تُفْلِحُونَ	affairs of) men, and for Pilgrimage. It is no virtue if ye enter your houses from the back: It is virtue if ye fear God. Enter houses through the proper doors: And fear God: That ye may prosper	ye go to houses by the backs thereof (as do the idolaters at certain seasons), but the righteous man is he who wardeth off (evil). So go to houses by the gates thereof, and observe your duty to Allah, that ye may be successful	the pilgrimage. And it is not righteousness that you enter the houses by their backs, but he is righteous who keeps his duty. And go into the houses by their doors; and keep your duty to Allah, that you may be successful	á¸¥ajj.’ It is not piety that you come into houses from their rear; rather piety is [personified by] one who is Godwary, and come into houses from their doors, and be wary of Allah, so that you may be felicitous	
190		Fight in the cause of God those who fight you, but do not transgress limits; for God loveth not transgressors	Fight in the way of Allah against those who fight against you, but begin not hostilities. Lo! Allah loveth not aggressors	And fight in the way of Allah against those who fight against you but be not aggressive. Surely Allah loves not the aggressors	Fight in the way of Allah those who fight you, but do not transgress. Indeed Allah does not like transgressors	c. 627 CE No direct report
191		And slay them wherever ye catch them, and turn them out from where they have Turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque, unless they (first) fight you there; but if they fight yo u, slay them. Such is the reward of those who suppress faith	And slay them wherever ye find them, and drive them out of the places whence they drove you out, for persecution is worse than slaughter. And fight not with them at the Inviolable Place of Worship until they first attack you there, but if they attack you (there) then slay them. Such is the reward of disbelievers	And kill them wherever you find them, and drive them out of where they drove you out, and persecution is worse than slaughter. And fight not with them at the Sacred Mosque until they fight with you in it; so if they fight you (in it), slay them. Such is the recompense of the disbelievers	And kill them wherever you confront them, and expel them from where they expelled you, for faithlessness is graver than killing. But do not fight them near the Holy Mosque unless they fight you therein; but if they fight you, kill them; such is the requital of the faithless	c. 627 CE No direct report

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192	فَإِنِ انتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ	But if they cease, God is Oft-forgiving, Most Merciful	But if they desist, then lo! Allah is Forgiving, Merciful	But if they desist, then surely Allah is Forgiving, Merciful	But if they relinquish, then Allah is indeed all-forgiving, all-merciful	c. 627 CE No direct report
193		And fight them on until there is no more Tumult or oppression, and there prevail justice and faith in God; but if they cease, Let there be no hostility except to those who practise oppression	And fight them until persecution is no more, and religion is for Allah. But if they desist, then let there be no hostility except against wrong-doers	And fight them until there is no persecution, and religion is only for Allah. But if they desist, then there should be no hostility except against the oppressors	Fight them until faithlessness is no more, and religion becomes [exclusively] for Allah. Then if they relinquish, there shall be no reprisal except against the wrongdoers	c. 627 CE No direct report
194		The prohibited month for the prohibited month,- and so for all things prohibited,- there is the law of equality. If then any one transgresses the prohibition against you, Transgress ye likewise against him. But fear God, and know that God is w ith those who restrain themselves	The forbidden month for the forbidden month, and forbidden things in retaliation. And one who attacketh you, attack him in like manner as he attacked you. Observe your duty to Allah, and know that Allah is with those who ward off (evil)	The sacred month for the sacred month, and retaliation (is allowed) in sacred things. Whoever then acts aggressively against you, inflict injury on him according to the injury he has inflicted on you and keep your duty to Allah, and know that Allah is with those who keep their duty	A sacred month for a sacred month, and all sanctities require retribution. So should anyone aggress against you, assail him in the manner he assailed you, and be wary of Allah, and know that Allah is with the Godwary	c. 627 CE No direct report
195		And spend of your substance in the cause of God, and make not your own	Spend your wealth for the cause of Allah, and be not cast by your own hands to ruin; and do good. Lo!	And spend in the way of Allah and cast not yourselves	Spend in the way of Allah, and do not cast yourselves with your own hands into destruction; and be	c. 627 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		hands contribute to (your) destruction; but do good; for God loveth those who do good	Allah loveth the beneficent	to perdition with your own hands and do good (to others). Surely Allah loves the doers of good	virtuous. Indeed Allah loves the virtuous	
196		And complete the Hajj or 'umra in the service of God. But if ye are prevented (From completing it), send an offering for sacrifice, such as ye may find, and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill, or has an ailment in his scalp, (Necessitating shaving), (He should) in compensation either fast, or feed the poor, or offer sacrifice; and when ye are in peaceful conditions (again), if any one wishes to continue the 'umra on to the hajj , He must make an offering, such as he can afford, but if he cannot afford it, He should fast three days during the hajj and seven days on his return, Making ten days in all. This is for those whose	Perform the pilgrimage and the visit (to Makka) for Allah. And if ye are prevented, then send such gifts as can be obtained with ease, and shave not your heads until the gifts have reached their destination. And whoever among you is sick or hath an ailment of the head must pay a ransom of fasting or almsgiving or offering. And if ye are in safety, then whosoever contenteth himself with the visit for the pilgrimage (shall give) such gifts as can be had with ease. And whosoever cannot find (such gifts), then a fast of three days while on the pilgrimage, and of seven when ye have returned; that is, ten in all. That is for him whoso folk are not present at the Inviolable Place of Worship. Observe your duty to Allah, and know that Allah is severe in punishment	And accomplish the pilgrimage and the visit for Allah. But if you are prevented, (send) whatever offering is easy to obtain; and shave not your heads until the offering reaches its destination. Then whoever among you is sick or has an ailment of the head, he (may effect) a compensation by fasting or alms or sacrificing. And when you are secure, whoever profits by combining the visit with the pilgrimage (should take) whatever offering is easy to obtain. But he who cannot find (an offering) should	Complete the á¸¥ajj and the ‘umrah for Allah’s sake, and if you are prevented, then [make] such [sacrificial] offering as is feasible. And do not shave your heads until the offering reaches its [assigned] place. But should any of you be sick, or have a hurt in his head, let the atonement be by fasting, or charity, or sacrifice. And when you have security —for those who enjoy [release from the restrictions] by virtue of the ‘umrah until the á¸¥ajj— let the offering be such as is feasible. As for someone who cannot afford [the offering], let him fast three days during the á¸¥ajj and seven when you return; that is [a period of] ten complete [days]. That is for someone whose family does not dwell by the Holy Mosque. And be wary of Allah, and know that Allah is severe in retribution	c. 627 CE 1 note

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		household is not in (the precincts of) the Sacred Mos que. And fear God, and know that God Is strict in punishment		fast for three days during the pilgrimage and for seven days when you return. These are ten (days) complete. This is for him whose family is not present in the Sacred Mosque. And keep your duty to Allah and know that Allah is severe in requiting (evil)		
197		For Hajj are the months well known. If any one undertakes that duty therein, Let there be no obscenity, nor wickedness, nor wrangling in the Hajj. And whatever good ye do, (be sure) God knoweth it. And take a provision (With you) for the journ ey, but the best of provisions is right conduct. So fear Me, o ye that are wise	The pilgrimage is (in) the well-known months, and whoever is minded to perform the pilgrimage therein (let him remember that) there is (to be) no lewdness nor abuse nor angry conversation on the pilgrimage. And whatsoever good ye do Allah knoweth it. So make provision for yourselves (Hereafter); for the best provision is to ward off evil. Therefore keep your duty unto Me, O men of understanding	The months of the pilgrimage are well known; so whoever determines to perform pilgrimage therein there shall be no immodest speech, nor abusing, nor altercation in the pilgrimage. And whatever good you do, Allah knows it. And make provision for yourselves, the best provision being to keep one's duty. And keep your duty	The á¸¥ajj [season] is in months well-known; so whoever decides on á¸¥ajj [pilgrimage] therein, [should know that] there is to be no sexual contact, vicious talk, or disputing during the á¸¥ajj. And whatever good you do, Allah knows it. And take provision, for indeed the best provision is Godwariness. So be wary of Me, O you who possess intellects	c. 627 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
				to me, O men of understanding		
198		It is no crime in you if ye seek of the bounty of your Lord (during pilgrimage). Then when ye pour down from (Mount) Arafat, celebrate the praises of God at the Sacred Monument, and celebrate His praises as He has directed you, even though, be fore this, ye went astray	It is no sin for you that ye seek the bounty of your Lord (by trading). But, when ye press on in the multitude from 'Arafat, remember Allah by the sacred monument. Remember Him as He hath guided you, although before ye were of those astray	It is no sin for you that you seek the bounty of your Lord. So when you press on from 'Arafat, remember Allah near the Holy Monument, and remember Him as He has guided you, though before that you were certainly of the erring ones	There is no sin upon you in seeking your Lord’s grace [during the á¸¥ajj season]. Then when you stream out of ‘Arafa t remember Allah at the Holy Mash‘ar, and remember Him as He has guided you, and earlier you were indeed among the astray	c. 627 CE 1 note
199	ثُمَّ أَفِيضُو مِنْ حَيْثُ أَفَاضَ النَّاسُ وَ سْتَغْفِرُو للَّهَ إِنَّ للَّهَ غَفُو رَّحِيِ	Then pass on at a quick pace from the place whence it is usual for the multitude so to do, and ask for God's forgiveness. For God is Oft-forgiving, Most Merciful	Then hasten onward from the place whence the multitude hasteneth onward, and ask forgiveness of Allah. Lo! Allah is Forgiving, Merciful	Then hasten on from where the people hasten on, and ask the forgiveness of Allah. Surely Allah is Forgiving, Merciful	Then stream out from where the people stream out, and plead to Allah for forgiveness; indeed Allah is all-forgiving, all-merciful	c. 627 CE 1 note
200	فَإِذَا قَضَيْتُم مَّنَٰسِكَكُمْ فَ ذْكُرُو للَّهَ كَذِكْرِكُمْ ءَابَآءَكُمْ أَوْ أَشَدَّ ذِكْ ا فَمِنَ لنَّاسِ مَن يَقُولُ رَبَّنَآ ءَاتِنَا فِى لدُّنْيَا وَمَا لَهُ فِى لْءَاخِرَةِ مِنْ خَلْ	So when ye have accomplished your holy rites, celebrate the praises of God, as ye used to celebrate the praises of your fathers,- yea, with far more Heart and soul. There are men who say: "Our Lord! Give us (Thy	And when ye have completed your devotions, then remember Allah as ye remember your fathers or with a more lively remembrance. But of mankind is he who saith: "Our Lord! Give unto us in the world," and he hath no portion in the Hereafter	And when you have performed your devotions, laud Allah as you lauded your fathers, rather a more hearty lauding. But there are some people who say, Our Lord, give us in	And when you finish your rites, then remember Allah as you would remember your fathers, or with a more ardent remembrance. Among the people there are those who say, ‘Our Lord, give us in this world,’ but for such there is no share in the Hereafter	c. 627 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		bounties) in this world!" but th ey will have no portion in the Hereafter		the world. And for such there is no portion in the Hereafter		
201		And there are men who say: "Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!"	And of them (also) is he who saith: "Our Lord! Give unto us in the world that which is good and in the Hereafter that which is good, and guard us from the doom of Fire."	And there are some among them who say: Our Lord, grant us good in this world and good in the Hereafter, and save us from he chastisement of the Fire	And among them there are those who say, ‘Our Lord, give us good in this world and good in the Hereafter, and save us from the punishment of the Fire.’	c. 627 CE 1 note
202		To these will be allotted what they have earned; and God is quick in account	For them there is in store a goodly portion out of that which they have earned. Allah is swift at reckoning	For those there is a portion on account of what they have earned. And Allah is Swift in reckoning	Such shall partake of what they have earned, and Allah is swift at reckoning	c. 627 CE 1 note
203	وَ ٱذْكُرُو ٱللَّهَ فِىٓ أَيَّا مَّعْدُودٰ ۚ فَمَن تَعَجَّلَ فِى يَوْمَيْنِ فَلَآ إِثْمَ عَلَيْهِ وَمَن تَأَخَّرَ فَلَآ إِثْمَ عَلَيْهِ ۚ لِمَنِ ٱتَّقَىٰ ۗ وَ ٱتَّقُو ٱللَّهَ وَ ٱعْلَمُوٓ أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ	Celebrate the praises of God during the Appointed Days. But if any one hastens to leave in two days, there is no blame on him, and if any one stays on, there is no blame on him, if his aim is to do right. Then fear God, and know that ye will s urely be gathered unto Him	Remember Allah through the appointed days. Then whoso hasteneth (his departure) by two days, it is no sin for him, and whoso delayeth, it is no sin for him; that is for him who wardeth off (evil). Be careful of your duty to Allah, and know that unto Him ye will be gathered	And remember Allah during the appointed days. Then whoever hastens off in two days, it is no sin for him; and whoever stays behind, it is no sin for him, for one who keeps his duty. And keep your duty to Allah, and know that you will be gathered together to Him	Remember Allah in the appointed days. Then whoever hastens off in a couple of days, there is no sin upon him, and whoever delays, there is no sin upon him —that for one who has been Godwary— and be wary of Allah, and know that toward Him you will be mustered	c. 627 CE No direct report
204		There is the type of man whose speech about this world's life May dazzle	And of mankind there is he whoso conversation on the life of this world pleaseth thee	And of men is he whose speech about the life of this	Among the people is he whose talk about worldly life impresses you, and he holds Allah witness to what	c. 627 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		thee, and he calls God to witness about what is in his heart; yet is he the most contentious of enemies	(Muhammad), and he calleth Allah to witness as to that which is in his heart; yet he is the most rigid of opponents	world pleases thee, and he calls Allah to witness as to that which is in his heart, yet he is the most violent of adversaries	is in his heart, though he is the staunchest of enemies	direct report
205		When he turns his back, His aim everywhere is to spread mischief through the earth and destroy crops and cattle. But God loveth not mischief	And when he turneth away (from thee) his effort in the land is to make mischief therein and to destroy the crops and the cattle; and Allah loveth not mischief	And when he holds authority, he makes effort in the land to cause mischief in it and destroy tilth and offspring; and Allah loves not mischief	And if he were to wield authority, he would try to cause corruption in the land, and to ruin the crop and the stock, and Allah does not like corruption	c. 627 CE No direct report
206		When it is said to him, "Fear God", He is led by arrogance to (more) crime. Enough for him is Hell;-An evil bed indeed (To lie on)	And when it is said unto him: Be careful of thy duty to Allah, pride taketh him to sin. Hell will settle his account, an evil resting-place	And when it is said to Him, Be careful of thy duty to Allah, pride carries him off to sin -- so hell is sufficient for him. And certainly evil is the resting-place	And when he is told, ‘Be wary of Allah,’ conceit seizes him sinfully; so let hell suffice him, and it is surely an evil resting place	c. 627 CE No direct report
207	وَمِنَ لنَّاسِ مَن يَشْرِى نَفْسَهُ بْتِغَآءَ مَرْضَاتِ للَّهِ وَ للَّهُ رَءُو بِ لْعِبَادِ	And there is the type of man who gives his life to earn the pleasure of God: And God is full of kindness to (His) devotees	And of mankind is he who would sell himself, seeking the pleasure of Allah; and Allah hath compassion on (His) bondmen	And of men is he who sells himself to seek the pleasure of Allah. And Allah is Compassionate to the servants	And among the people is he who sells his soul seeking the pleasure of Allah, and Allah is most kind to [His] servants	c. 627 CE 1 note
208	يَٰٓأَيُّهَا لَّذِينَ ءَامَنُو دْخُلُو فِى لسِّلْمِ كَآفَّةً وَلَا تَتَّبِعُو خُطُوَٰتِ لشَّيْطَٰنِ إِنَّهُۥ لَكُمْ عَدُ مُّبِينٌ	O ye who believe! Enter into Islam whole-heartedly; and follow not the footsteps of the evil	O ye who believe! Come, all of you, into submission (unto Him); and follow not the footsteps of the devil. Lo!	O you who believe, enter into complete peace and follow not the	O you who have faith! Enter into submission, all together, and do not follow in Satan’s steps; he	c. 627 CE No direct report

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		one; for he is to you an avowed enemy	he is an open enemy for you	footsteps of the devil. Surely he is your open enemy	is indeed your manifest enemy	
209	فَإِن زَلَلْتُم مِّن بَعْدِ مَا جَآءَتْكُمُ الْبَيِّنَٰتُ فَاعْلَمُوٓا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ	If ye backslide after the clear (Signs) have come to you, then know that God is Exalted in Power, Wise	And if ye slide back after the clear proofs have come unto you, then know that Allah is Mighty, Wise	But if you slip after clear arguments have come to you, then know that Allah is Mighty, Wise	And should you stumble after the manifest proofs that have come to you, know that Allah is all-mighty, all-wise	c. 627 CE No direct report
210		Will they wait until God comes to them in canopies of clouds, with angels (in His train) and the question is (thus) settled? but to God do all questions go back (for decision)	Wait they for naught else than that Allah should come unto them in the shadows of the clouds with the angels? Then the case would be already judged. All cases go back to Allah (for judgment)	They wait for naught but that Allah should come to them in the shadows of the clouds with angels, and the matter has (already) been decided. And to Allah are (all) matters returned	Do they await anything but that Allah[’s command] should come to them in the shades of the clouds, with the angels, and the matter be decided [once for all]? And to Allah all matters are returned	c. 627 CE No direct report
211		Ask the Children of Israel how many clear (Signs) We have sent them. But if any one, after God's favour has come to him, substitutes (something else), God is strict in punishment	Ask of the Children of Israel how many a clear revelation We gave them! He who altereth the grace of Allah after it hath come unto him (for him), lo! Allah is severe in punishment	Ask of the Children of Israel how many a clear sign We gave them! And whoever changes the favour of Allah after it has come to him, then surely Allah is Severe in requiting (evil)	Ask the Children of Israel how many a manifest sign We had given them. And whoever changes Allah’s blessing after it has come to him, indeed Allah is severe in retribution	c. 627 CE No direct report
212	زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَوٰةُ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ ءَامَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيٰمَةِ وَاللَّهُ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ	The life of this world is alluring to those who reject faith, and they scoff at those who believe. But the righteous will be	Beautified is the life of the world for those who disbelieve; they make a jest of the believers. But those who keep their duty to Allah will be above them on the Day of	The life of this world is made to seem fair to those who disbelieve, and they mock those who	Worldly life has been glamorized for the faithless, and they ridicule the faithful. But those who are Godwary shall be above them on the Day of Resurrection, and Allah	c. 627 CE No direct report

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		above them on the Day of Resurrection; for God bestows His abundance without measure on whom He will	Resurrection. Allah giveth without stint to whom He will	believe. And those who keep their duty will be above them on the day of Resurrection. And Allah gives to whom He pleases without measure	provides for whomever He wishes without any reckoning	
213	كَانَ لنَّاسُ أُمَّ ۇحِدَ فَبَعَثَ للَّهُ لنَّبِيِّ نَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ لْكِتَٰبَ بِ لْحَقِّ لِيَحْكُمَ بَيْنَ لنَّاسِ فِيمَا خْتَلَفُو فِيهِ وَمَا خْتَلَفَ فِيهِ إِلَّا لَّذِينَ أُوتُوهُ مِ بَعْدِ مَا جَآءَتْهُمُ لْبَيِّنَٰتُ بَغْ ا بَيْنَهُمْ فَهَدَى للَّهُ لَّذِينَ ءَامَنُو لِمَا خْتَلَفُو فِيهِ مِنَ لْحَقِّ بِإِذْنِهِ وَ للَّهُ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰ مُّسْتَقِيمٍ	Mankind was one single nation, and God sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to judge between people in matters wherein they differed; but the People of the Book, after the clear Signs came to them, did not differ among themselves, except through selfish contumacy. God by His Grace Guided the believers to the Truth, concerning that wherein they differed. For God guided whom He will to a path that is straight	Mankind were one community, and Allah sent (unto them) prophets as bearers of good tidings and as warners, and revealed therewith the Scripture with the truth that it might judge between mankind concerning that wherein they differed. And only those unto whom (the Scripture) was given differed concerning it, after clear proofs had come unto them, through hatred one of another. And Allah by His Will guided those who believe unto the truth of that concerning which they differed. Allah guideth whom He will unto a straight path	Mankind is a single nation. So Allah raised prophets as bearers of good news and as warners, and He revealed with them the Book with truth, that it might judge between people concerning that in which they differed. And none but the very people who were given it differed about it after clear arguments had come to them, envying one another. So Allah has guided by His will those who believe to the truth about which they differed. And Allah guides whom He	Mankind were a single community; then Allah sent the prophets as bearers of good news and as warners, and He sent down with them the Book with the truth, that it may judge between the people concerning that about which they differed, and none differed in it except those who had been given it, after the manifest proofs had come to them, out of envy among themselves. Then Allah guided those who had faith to the truth of what they differed in, by His will, and Allah guides whomever He wishes to a straight path	c. 627 CE No direct report

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				pleases to the right path		
214	أَمْ حَسِبْتُمْ أَن تَدْخُلُو لْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ لَّذِينَ خَلَوْ مِن قَبْلِكُم مَّسَّتْهُمُ لْبَأْسَآءُ وَ لضَّرَّآءُ وَزُلْزِلُو حَتَّىٰ يَقُولَ لرَّسُولُ وَ لَّذِينَ ءَامَنُو مَعَهُ مَتَىٰ نَصْرُ للَّهِ أَلَآ إِنَّ نَصْرَ للَّهِ قَرِيبٌ	Or do ye think that ye shall enter the Garden (of bliss) without such (trials) as came to those who passed away before you? they encountered suffering and adversity, and were so shaken in spirit that even the Apostle and those of faith who wer e with him cried: "When (will come) the help of God?" Ah! Verily, the help of God is (always) near	Or think ye that ye will enter paradise while yet there hath not come unto you the like of (that which came to) those who passed away before you? Affliction and adversity befell them, they were shaken as with earthquake, till the messenger (of Allah) and those who believed along with him said: When cometh Allah's help? Now surely Allah's help is nigh	Or do you think that you will enter the Garden, while there has not yet befallen you the like of what befell those who have passed before you. Distress and affliction befell them and they were shaken violently, so that the Messenger and those who believed with him said: When will the help of Allah come? Now surely the help of Allah is nigh	Do you suppose that you shall enter paradise though there has not yet come to you the like of [what befell]those who went before you? Stress and distress befell them and they were convulsed until the apostle and the faithful who were with him said, ‘When will Allah’s help [come]?’ Look! Allah’s help is indeed near	c. 627 CE No direct report
				They ask thee as to what they should spend.		
215	يَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ قُلْ مَآ أَنفَقْتُم مِّنْ خَيْ فَلِلْوَٰلِدَيْنِ وَ لْأَقْرَبِينَ وَ لْيَتَٰمَىٰ وَ لْمَسَٰكِينِ وَ بْنِ لسَّبِيلِ وَمَا تَفْعَلُو مِنْ خَيْ فَإِنَّ للَّهَ بِهِ عَلِيمٌ	They ask thee what they should spend (In charity). Say: Whatever ye spend that is good, is for parents and kindred and orphans and those in want and for wayfarers. And whatever ye do that is good, -God knoweth it well	They ask thee, (O Muhammad), what they shall spend. Say: that which ye spend for good (must go) to parents and near kindred and orphans and the needy and the wayfarer. And whatsoever good ye do, lo! Allah is Aware of it	Say: Whatever wealth you spend, it is for the parents and the near of kin and the orphans and the needy and the wayfarer. And whatever good you do, Allah surely is Knower of it	They ask you as to what they should spend. Say, ‘Whatever wealth you spend, let it be for parents, relatives, orphans, the needy, and the traveller.’ And whatever good that you may do, Allah indeed knows it	c. 627 CE No direct report
216	كُتِبَ عَلَيْكُمُ لْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ وَعَسَىٰٓ أَن تَكْرَهُو	Fighting is prescribed for you,	Warfare is ordained for you, though it is hateful	Fighting is enjoined on	Warfare has been prescribed for you, though	c. 627 CE

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	شَيْ ا وَهُوَ خَيْ لَّكُمْ وَعَسَىٰ أَن تُحِبُّو شَيْ ا وَهُوَ شَ لَّكُمْ وَ للَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ	and ye dislike it. But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But God knoweth, and ye know not	unto you; but it may happen that ye hate a thing which is good for you, and it may happen that ye love a thing which is bad for you. Allah knoweth, ye know not	you, though it is disliked by you; and it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you; and Allah knows while you know not	it is repulsive to you. Yet it may be that you dislike something while it is good for you, and it may be that you love something while it is bad for you, and Allah knows and you do not know	No direct report
217	يَسْـَٔلُونَكَ عَنِ لشَّهْرِ لْحَرَامِ قِتَا فِيهِ قُلْ قِتَا فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ للَّهِ وَكُفْ بِهِ وَ لْمَسْجِدِ لْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِندَ للَّهِ وَ لْفِتْنَةُ أَكْبَرُ مِنَ لْقَتْلِ وَلَا يَزَالُونَ يُقَٰتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ سْتَطَٰعُو وَمَن يَرْتَدِدْ مِنكُمْ عَن دِينِهِ فَيَمُتْ وَهُوَ كَافِ فَأُ لْئِكَ حَبِطَتْ أَعْمَٰلُهُمْ فِى لدُّنْيَا وَ لْءَاخِرَةِ وَأُ لْئِكَ أَصْحَٰبُ لنَّارِ هُمْ فِيهَا خَٰلِدُونَ	They ask thee concerning fighting in the Prohibited Month. Say: "Fighting therein is a grave (offence); but graver is it in the sight of God to prevent access to the path of God, to deny Him, to prevent access to the Sacred Mosque, and drive ou t its members." Tumult and oppression are worse than slaughter. Nor will they cease fighting you until they turn you back from your faith if they can. And if any of you Turn back from their faith and die in unbelief, their works will bear no fruit in t his life and in the Hereafter; they will be companions of	They question thee (O Muhammad) with regard to warfare in the sacred month. Say: Warfare therein is a great (transgression), but to turn (men) from the way of Allah, and to disbelieve in Him and in the Inviolable Place of Worship, and to expel His people thence, is a greater with Allah; for persecution is worse than killing. And they will not cease from fighting against you till they have made you renegades from your religion, if they can. And whoso becometh a renegade and dieth in his disbelief: such are they whose works have fallen both in the world and the Hereafter. Such are rightful owners of the Fire: they will abide therein	They ask thee about fighting in the sacred month. Say: fighting it is a grave (offence). And hindering (men) from Allah's way and denying Him and the Sacred Mosque and turning its people out of it, are still graver with Allah; and persecution is graver than slaughter. And they will not cease fighting you until they turn you back from your religion, if they can. And whoever of you turns back from his religion,	They ask you concerning warfare in the holy month. Say, ‘It is an outrageous thing to fight in it, but to keep [people] from Allah’s way, and to be unfaithful to Him, and [to keep people from] the Holy Mosque, and to expel its people from it are more outrageous with Allah. And faithlessness is graver than killing. And they will not cease fighting you until they turn you away from your religion, if they can. And whoever of you turns away from his religion and dies faithless —they are the ones whose works have failed in this world and the Hereafter. They shall be the inmates of the Fire, and they shall remain in it [forever]	c. 627 CE 1 note

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		the Fire and will abide therein		then he dies while an unbeliever -- these it is whose works go for nothing in this world and the Hereafter. And they are the companions of the Fire: therein they will abide		
218	إِنَّ ٱلَّذِينَ ءَامَنُو وَ ٱلَّذِينَ هَاجَرُو وَجٰهَدُو فِى سَبِيلِ ٱللَّهِ أُ ۟لَٰٓئِكَ يَرْجُونَ رَحْمَتَ ٱللَّهِ وَ ٱللَّهُ غَفُو رَّحِيمٌ	Those who believed and those who suffered exile and fought (and strove and struggled) in the path of God,- they have the hope of the Mercy of God: And God is Oft-forgiving, Most Merciful	Lo! those who believe, and those who emigrate (to escape the persecution) and strive in the way of Allah, these have hope of Allah's mercy. Allah is Forgiving, Merciful	Those who believed and those who fled (their homes) and strove hard in Allah's way -- these surely hope for the mercy of Allah. And Allah is Forgiving, Merciful	Indeed those who have become faithful and those who have migrated and waged jiha d in the way of Allah —it is they who expect Allah’s mercy, and Allah is all-forgiving, all-merciful	c. 627 CE 1 note
219	يَسْـَٔلُونَكَ عَنِ ٱلْخَمْرِ وَ ٱلْمَيْسِرِ قُلْ فِيهِمَآ إِثْ كَبِيرٌ وَمَنَٰفِعُ لِلنَّاسِ وَإِثْمُهُمَآ أَكْبَرُ مِن نَّفْعِهِمَا وَيَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ قُلِ ٱلْعَفْوَ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْءَايَٰتِ لَعَلَّكُمْ تَتَفَكَّرُونَ	They ask thee concerning wine and gambling. Say: "In them is great sin, and some profit, for men; but the sin is greater than the profit." They ask thee how much they are to spend; Say: "What is beyond your needs." Thus doth God Make clear to you His Signs: In order that ye may consider	They question thee about strong drink and games of chance. Say: In both is great sin, and (some) utility for men; but the sin of them is greater than their usefulness. And they ask thee what they ought to spend. Say: that which is superfluous. Thus Allah maketh plain to you (His) revelations, that haply ye may reflect	They ask thee about intoxicants and games of chance. Say: In both of them is a great sin and (some) advantage for men, and their sin is greater than their advantage. And they ask thee as to what they should spend. Say: What you can spare. Thus does Allah make clear to you the	They ask you concerning wine and gambling. Say, ‘There is a great sin in both of them, and some profits for the people, but their sinfulness outweighs their profit.’ And they ask you as to what they should spend. Say, ‘All that is surplus.’ Thus does Allah clarify His signs for you so that you may reflec	c. 627 CE 1 note

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				messages that you may ponder		
220	فِى لدُّنْيَا وَ لْءَاخِرَةِ وَيَسْـَٔلُونَكَ عَنِ لْيَتَٰمَىٰ قُلْ إِصْلَا لَّهُمْ خَيْ وَإِن تُخَالِطُوهُمْ فَإِخْوَٰنُكُمْ وَ للَّهُ يَعْلَمُ لْمُفْسِدَ مِنَ لْمُصْلِحِ وَلَوْ شَآءَ للَّهُ لَأَعْنَتَكُمْ إِنَّ للَّهَ عَزِيزٌ حَكِيمٌ	(Their bearings) on this life and the Hereafter. They ask thee concerning orphans. Say: "The best thing to do is what is for their good; if ye mix their affairs with yours, they are your brethren; but God knows the man who means mischief from the man who means good. And if God had wished, He could have put you into difficulties: He is indeed Exalted in Power, Wise."	Upon the world and the Hereafter. And they question thee concerning orphans. Say: To improve their lot is best. And if ye mingle your affairs with theirs, then (they are) your brothers. Allah knoweth him who spoileth from him who improveth. Had Allah willed He could have overburdened you. Allah is Mighty, Wise	On this world and the hereafter. And they ask thee concerning the orphans. Say: To set right their (affairs) is good; and if you mix with them, they are your brethren. And Allah knows him who makes mischief from him who sets right. And if Allah pleased, He would have made matters difficult for you. Surely Allah is Mighty, Wise	about the world and the Hereafter. And they ask you concerning the orphans. Say, ‘It is better to set right their affairs, and if you intermingle with them, they are of course your brothers: Allah knows the one who causes corruption from the one who brings about reform, and had Allah wished He would have put you to hardship.’ Indeed Allah is all-mighty, all-wise	c. 627 CE 1 note
221	وَلَا تَنكِحُو لْمُشْرِكَٰتِ حَتَّىٰ يُؤْمِنَّ وَلَأَمَ مُّؤْمِنَةٌ خَيْ مِّن مُّشْرِكَ وَلَوْ أَعْجَبَتْكُمْ وَلَا تُنكِحُو لْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُو وَلَعَبْ مُّؤْمِنٌ خَيْ مِّن مُّشْرِ وَلَوْ أَعْجَبَكُمْ أُ لَٰئِكَ يَدْعُونَ إِلَى لنَّارِ وَ للَّهُ يَدْعُوَ إِلَى لْجَنَّةِ وَ لْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ ءَايَٰتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ	Do not marry unbelieving women (idolaters), until they believe: A slave woman who believes is better than an unbelieving woman, even though she allures you. Nor marry (your girls) to unbelievers until they believe: A man slave who believes is better than an unbeliever, even though he allures you. Unbelievers do (but) beckon you to	Wed not idolatresses till they believe; for lo! a believing bondwoman is better than an idolatress though she please you; and give not your daughters in marriage to idolaters till they believe, for lo! a believing slave is better than an idolater though he please you. These invite unto the Fire, and Allah inviteth unto the Garden, and unto forgiveness by His grace, and expoundeth His revelations to mankind	And marry not the idolatresses until they believe; and certainly a believing maid is better than an idolatress even though she please you. Nor give (believing women) in marriage to idolaters until they believe, and certainly a believing slave is better than an	Do not marry idolatresses until they embrace faith. A faithful slave girl is better than an idolatress, though she should impress you. And do not marry [your daughters] to idolaters until they embrace faith. A faithful slave is better than an idolater, though he should impress you. Those invite [others] to the Fire, but Allah invites to paradise and pardon, by His will, and He clarifies His signs for the people so	c. 627 CE No direct report

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		the Fire. But God beckons by His Grace to the Garden (of bliss) and forgiveness, and makes His Signs clear to mankind: That they may celebrate His praise	that haply they may remember	idolater, even though he please you. These invite to the Fire and Allah invited to the Garden and to forgiveness by His will and He makes clear His messages to men that they may be mindful	that they may take admonition	
222		They ask thee concerning women's courses. Say: They are a hurt and a pollution: So keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, ye may approach them in any manner , time, or place ordained for you by God. For God loves those who turn to Him constantly and He loves those who keep themselves pure and clean	They question thee (O Muhammad) concerning menstruation. Say: It is an illness, so let women alone at such times and go not in unto them till they are cleansed. And when they have purified themselves, then go in unto them as Allah hath enjoined upon you. Truly Allah loveth those who turn unto Him, and loveth those who have a care for cleanness	And they ask thee about menstruation. Say: It is harmful; so keep aloof from women during menstrual discharge and go not near them until they are clean. But when they have cleansed themselves, go in to them as Allah has commanded you. Surely Allah loves those who turn much (to Him), and He loves those who purify themselves	They ask you concerning [intercourse during] menses. Say, ‘It is hurtful.’ So keep away from wives during the menses, and do not approach them till they are clean. And when they become clean, go into them as Allah has commanded you. Indeed Allah loves the penitent and He loves those who keep clean	c. 627 CE 1 note
223		Your wives are as a tilth unto you; so approach your tilth when or how ye will; but do some good act for your souls beforehand;	Your women are a tilth for you (to cultivate) so go to your tilth as ye will, and send (good deeds) before you for your souls, and fear Allah, and know that ye will (one day)	Your wives are a tilth for you, so go in to your tilth when you like, and send (good) beforehand for	Your women are a tillage for you, so come to your tillage whenever you like, and send ahead for your souls, and be Godwary, and know that you will	c. 627 CE 1 note

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		and fear God. And know that ye are to meet Him (in the Hereafter), and give (these) good tidings to those who belie ve	meet Him. Give glad tidings to believers, (O Muhammad)	yourselves. And keep your duty to Allah, and know that you will meet Him. And give good news to the believers	encounter Him; and give good news to the faithful	
224	وَلَا تَجْعَلُو لَّأَيْمَٰنِكُمْ أَن تَبَرُّو وَتَتَّقُو وَتُصْلِحُو بَيْنَ لنَّاسِ وَ لَّهُ سَمِيعٌ عَلِيم لَّهَ عُرْضَ	And make not God's (name) an excuse in your oaths against doing good, or acting rightly, or making peace between persons; for God is One Who heareth and knoweth all things	And make not Allah, by your oaths, a hindrance to your being righteous and observing your duty unto Him and making peace among mankind. Allah is Hearer, Knower	And make not Allah by your oaths a hindrance to your doing good and keeping your duty and making peace between men. And Allah is Hearing, Knowing	Do not make Allah an obstacle, through your oaths, to being pious and Godwary, and to bringing about concord between people. And Allah is all-hearing, all-knowing	c. 627 CE No direct report
225	لَّا يُؤَاخِذُكُمُ لَّهُ بِ لَّغْوِ فِىٓ أَيْمَٰنِكُمْ وَلَٰكِن يُؤَاخِذُكُم بِمَا كَسَبَتْ قُلُوبُكُمْ وَ لَّهُ غَفُورٌ حَلِيم	God will not call you to account for thoughtlessness in your oaths, but for the intention in your hearts; and He is Oft-forgiving, Most Forbearing	Allah will not take you to task for that which is unintentional in your oaths. But He will take you to task for that which your hearts have garnered. Allah is Forgiving, Clement	Allah will not call you to account for what is vain in your oaths, but He will call you to account for what your hearts have earned. And Allah is Forgiving, Forbearing	Allah shall not take you to task for what is unconsidered in your oaths, but He shall take you to task for what your hearts have incurred, and Allah is all-forgiving, all-forbearing	c. 627 CE No direct report
226	لِّلَّذِينَ يُؤْلُونَ مِن نِّسَآئِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُ فَإِن فَآءُو فَإِنَّ لَّهَ غَفُو رَّحِيم	For those who take an oath for abstention from their wives, a waiting for four months is ordained; if then they return, God is Oft-	Those who forswear their wives must wait four months; then, if they change their mind, lo! Allah is Forgiving, Merciful	Those who swear that they will not go in to their wives should wait four months; then if they go back, Allah is	For those who forswear their wives shall be a waiting for four months. And if they recant, Allah is indeed all-forgiving, all-merciful	c. 627 CE No direct report

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		forgiving, Most Merciful		surely Forgiving, Merciful		
227	وَإِنْ عَزَمُو لطَّلَٰق فَإِنَّ للَّهَ سَمِيعٌ عَلِيم	But if their intention is firm for divorce, God heareth and knoweth all things	And if they decide upon divorce (let them remember that) Allah is Hearer, Knower	And if they resolve on a divorce, Allah is surely Hearing, Knowing	But if they resolve on divorce, Allah is indeed all-hearing, all-knowing	c. 627 CE No direct report
228	وَ لْمُطَلَّقَٰتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَٰثَةَ قُرُوٓ وَلَا يَحِلُّ لَهُنَّ أَن يَكْتُمْنَ مَا خَلَقَ للَّهُ فِىٓ أَرْحَامِهِنَّ إِن كُنَّ يُؤْمِنَّ بِ للَّهِ وَ لْيَوْمِ لْءَاخِرِ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِى ذَٰلِكَ إِنْ أَرَادُوٓ إِصْلَٰ ا وَلَهُنَّ مِثْلُ لَّذِى عَلَيْهِنَّ بِ لْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَ وَ للَّهُ عَزِيزٌ حَكِيمٌ	Divorced women shall wait concerning themselves for three monthly periods. Nor is it lawful for them to hide what God Hath created in their wombs, if they have faith in God and the Last Day. And their husbands have the better right to take the m back in that period, if they wish for reconciliation. And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage) over them. And God is Exalted in Power, Wise	Women who are divorced shall wait, keeping themselves apart, three (monthly) courses. And it is not lawful for them that they should conceal that which Allah hath created in their wombs if they are believers in Allah and the Last Day. And their husbands would do better to take them back in that case if they desire a reconciliation. And they (women) have rights similar to those (of men) over them in kindness, and men are a degree above them. Allah is Mighty, Wise	And the divorced women should keep themselves in waiting for three courses. And it is not lawful for them to conceal that which Allah has created in their wombs, if they believe in Allah and the Last Day. And their husbands have a better right to take them back in the meanwhile if they wish for reconciliation. And women have rights similar to those against them in a just manner, and men are a degree above them. And Allah is Mighty, Wise	Divorced women shall wait by themselves for three periods of purity [after menses], and it is not lawful for them to conceal what Allah has created in their wombs if they believe in Allah and the Last Day; and their husbands have a greater right to restore them during this [duration], if they desire reconcilement. The wives have rights similar to the obligations upon them, in accordance with honourable norms; and men have a degree above them, and Allah is all-mighty and all-wise	c. 627 CE 1 note
229		A divorce is only permissible twice: after that, the parties should either hold	Divorce must be pronounced twice and then (a woman) must be retained in honour or	Divorce may be (pronounced) twice; then keep (them) in	[Revocable] divorce may be only twice; then [let there be] either an	c. 627 CE 1 note

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		Together on equitable terms, or separate with kindness. It is not lawful for you, (Men), to take back any of your gifts (from your wives), except when both parties fear that they would be unable to keep the limits ordained by God. If ye (judges) do indeed fear that they would be unable to keep the limits ordained by God, there is no blame on either of them if she give something for her freedom. These are the limi ts ordained by God; so do not transgress them if any do transgress the limits ordained by God, such persons wrong (Themselves as well as others)	released in kindness. And it is not lawful for you that ye take from women aught of that which ye have given them; except (in the case) when both fear that they may not be able to keep within the limits (imposed by) Allah. And if ye fear that they may not be able to keep the limits of Allah, in that case it is no sin for either of them if the woman ransom herself. These are the limits (imposed by) Allah. Transgress them not. For whoso transgresseth Allah's limits: such are wrong-doers	good fellowship to let (them) go with kindness. And it is not lawful for you to take any part of what you have given them, unless both fear that they cannot keep within the limits of Allah. Then if you fear that they cannot keep within the limits of Allah, there is not blame on them for what she gives up to become free thereby. These are the limits of Allah, so exceed them not; and whoever exceeds the limits of Allah, these are the wrongdoers	honourable retention, or a kindly release. And it is not lawful for you to take back anything from what you have given them, unless the couple fear that they may not maintain Allah’s bounds. So if you fear they would not maintain Allah’s bounds, there is no sin upon them in what she may give to secure her release. These are Allah’s bounds, so do not transgress them, and whoever transgresses the bounds of Allah —it is they who are the wrongdoers	
230	فَإِن طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِ بَعْدُ حَتَّىٰ تَنكِحَ زَوْجًا غَيْرَهُ فَإِن طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَآ أَن يَتَرَاجَعَآ إِن ظَنَّآ أَن يُقِيمَا حُدُودَ للَّهِ وَتِلْكَ حُدُودُ للَّهِ يُبَيِّنُهَا لِقَوْ يَعْلَمُونَ	So if a husband divorces his wife (irrevocably), He cannot, after that, re-marry her until after she has married another husband and He has divorced her. In that case there is no blame on either of them if they re-unite, provided they feel that they can	And if he hath divorced her (the third time), then she is not lawful unto him thereafter until she hath wedded another husband. Then if he (the other husband) divorce her it is no sin for both of them that they come together again if they consider that they are able to observe the limits of Allah. These are the limits of Allah. He	So if he divorces her (the third time), she shall not be lawful to him afterwards until she marries another husband. If he divorces her, there is not blame on them both if they	And if he divorces her, she will not be lawful for him until she marries a husband other than him, and if he divorces her, there is no sin upon them to remarry if they think that they can maintain Allah’s bounds. These are Allah’s bounds, which He clarifies for a people who have knowledge	c. 627 CE No direct report

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		keep the limits ordained by God. Such are the limits ordained by God, which He makes plain to those who understand	manifesteth them for people who have knowledge	return to each other (by marriage), if they think that they can keep within the limits of Allah. And these are the limits of Allah which He makes clear for a people who know		
231	وَإِذَا طَلَّقْتُمُ النِّسَآءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُو وَلَا تُمْسِكُوهُنَّ ضِرَا لِّتَعْتَدُو وَمَن يَفْعَلْ ذَٰلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوَ ءَايٰتِ اللَّهِ هُزُ ا وَ ذْكُرُو نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَآ أَنزَلَ عَلَيْكُم مِّنَ لْكِتٰبِ وَ لْحِكْمَةِ يَعِظُكُم بِهِ وَ تَّقُو اللَّهَ وَ عْلَمُوَ أَنَّ اللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ	When ye divorce women, and they fulfil the term of their ('Iddat), either take them back on equitable terms or set them free on equitable terms; but do not take them back to injure them, (or) to take undue advantage; if any one does that; He w rongs his own soul. Do not treat God's Signs as a jest, but solemnly rehearse God's favours on you, and the fact that He sent down to you the Book and Wisdom, for your instruction. And fear God, and know that God is well acquainted with all things	When ye have divorced women, and they have reached their term, then retain them in kindness or release them in kindness. Retain them not to their hurt so that ye transgress (the limits). He who doeth that hath wronged his soul. Make not the revelations of Allah a laughing-stock (by your behaviour), but remember Allah's grace upon you and that which He hath revealed unto you of the Scripture and of wisdom, whereby He doth exhort you. Observe your duty to Allah and know that Allah is Aware of all things	And when you divorce women and they reach their prescribed time, then retain them in kindness or set them free with kindness and retain them not for injury so that you exceed the limits. And whoever does this, he indeed wrongs his own soul. And take not Allah's messages for a mockery, and remember Allah's favour to you, and that which He has revealed to you of the Book and the Wisdom, admonishing you thereby. And keep your duty to Allah, and know that Allah is the	When you divorce women and they complete their term, then either retain them honourably or release them honourably, and do not retain them maliciously in order that you may transgress; and whoever does that certainly wrongs himself. Do not take the signs of Allah in derision, and remember Allah’s blessing upon you, and what He has sent down to you of the Book and wisdom, to advise you therewith. Be wary of Allah, and know that Allah has knowledge of all things	c. 627 CE No direct report

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				Knower of all things		
232	وَإِذَا طَلَّقْتُمُ لنِّسَآءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَن يَنكِحْنَ أَزْوَٰجَهُنَّ إِذَا تَرَٰضَوْ بَيْنَهُم بِ لْمَعْرُوفِ ذَٰلِكَ يُوعَظُ بِهِ مَن كَانَ مِنكُمْ يُؤْمِنُ بِ للَّهِ وَ لْيَوْمِ لْءَاخِرِ ذَٰلِكُمْ أَزْكَىٰ لَكُمْ وَأَطْهَرُ وَ للَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ	When ye divorce women, and they fulfil the term of their ('Iddat), do not prevent them from marrying their (former) husbands, if they mutually agree on equitable terms. This instruction is for all amongst you, who believe in God and the Last D ay. That is (the course Making for) most virtue and purity amongst you and God knows, and ye know not	And when ye have divorced women and they reach their term, place not difficulties in the way of their marrying their husbands if it is agreed between them in kindness. This is an admonition for him among you who believeth in Allah and the Last Day. That is more virtuous for you, and cleaner. Allah knoweth; ye know not	And when you divorce women and they end their term, prevent them not from marrying their husbands if they agree among themselves in a lawful manner. With this is admonished he among you who believes in Allah and the Last Day. This is more profitable for you and purer. And Allah knows while you know not	When you divorce women and they complete their term, do not thwart them lest they should [re]marry their husbands, when they honourably reach mutual consent. Herewith are advised those of you who believe in Allah and the Last Day. That will be more decent and purer for you, and Allah knows and you do not know	c. 627 CE 1 note
233	وَ لْوَٰلِدَٰتُ يُرْضِعْنَ أَوْلَٰدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَن يُتِمَّ لرَّضَاعَةَ وَعَلَى لْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِ لْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَآرَّ وَٰلِدَ بِوَلَدِهَا وَلَا مَوْلُو لَّهُ بِوَلَدِهِ وَعَلَى لْوَارِثِ مِثْلُ ذَٰلِكَ فَإِنْ أَرَادَا فِصَالًا عَن تَرَا مِّنْهُمَا وَتَشَاوُ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدتُّمْ أَن تَسْتَرْضِعُوَ أَوْلَٰدَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُم مَّآ ءَاتَيْتُم بِ لْمَعْرُوفِ وَ تَّقُو للَّهَ وَ عْلَمُوَ أَنَّ للَّهَ بِمَا تَعْمَلُونَ بَصِيرِ	The mothers shall give such to their offspring for two whole years, if the father desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear. No mother shall be Treated unfairly on account of her child. Nor father on account of his child, an heir shall be chargeable	Mothers shall suckle their children for two whole years; (that is) for those who wish to complete the suckling. The duty of feeding and clothing nursing mothers in a seemly manner is upon the father of the child. No-one should be charged beyond his capacity. A mother should not be made to suffer because of her child, nor should he to whom the child is born (be made to suffer) because of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on	And mothers shall suckle their children for two whole years, for him who desires to complete the time of suckling. And their maintenance and their clothing must be borne by the father according to usage. No soul shall be burdened beyond its	Mothers shall suckle their children for two full years, —that for such as desire to complete the suckling— and on the father shall be their maintenance and clothing, in accordance with honourable norms. No soul is to be tasked except according to its capacity: neither the mother shall be made to suffer harm on her child’s account, nor the father on account of his child, and on the [father’s] heir devolve [duties and rights] similar to that. And if the couple	c. 627 CE No direct report

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		in the same way. If they both decide on weaning, by mutual consent, and after due consultation, there is no blame on the m. If ye decide on a foster-mother for your offspring, there is no blame on you, provided ye pay (the mother) what ye offered, on equitable terms. But fear God and know that God sees well what ye do	the father). If they desire to wean the child by mutual consent and (after) consultation, it is no sin for them; and if ye wish to give your children out to nurse, it is no sin for you, provide that ye pay what is due from you in kindness. Observe your duty to Allah, and know that Allah is Seer of what ye do	capacity. Neither shall a mother be made to suffer harm on account of her child, nor a father on account of his child; and a similar duty (devolves) on the (father's) heir. But if both desire weaning by mutual consent and counsel, there is not blame on them. And if you wish to engage a wetnurse for your children, there is no blame on you so long as you pay what you promised according to usage. And keep your duty to Allah and know that Allah is Seer of what you do	desire to wean, with mutual consent and consultation, there will be no sin upon them. And if you want to have your children wet-nursed, there will be no sin upon you so long as you pay what you give in accordance with honourable norms, and be wary of Allah, and know that Allah sees best what you do	
234	وَ لَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَ ا يَتَرَبَّصْنَ بِأَنفُسِهِنَّ أَرْبَعَةَ أَشْهُ وَعَشْ ا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِىٓ أَنفُسِهِنَّ بِ لْمَعْرُوفِ وَ للَّهُ بِمَا تَعْمَلُونَ خَبِير	If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days: When they have fulfilled their term, there is no blame on you if they dispose of	Such of you as die and leave behind them wives, they (the wives) shall wait, keeping themselves apart, four months and ten days. And when they reach the term (prescribed for them) then there is no sin for you in aught that they may do with themselves in decency.	And (as for) those of you who die and leave wives behind, such women should keep themselves in waiting for four months and ten days; when	As for those of you who die leaving wives, they shall wait by themselves four months and ten days, and when they complete their term, there will be no sin upon you in respect of what they may do with themselves in accordance with honourable norms.	c. 627 CE No direct report

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		themselves in a just and reasonable manner. And God is well acquainted with what ye do	Allah is informed of what ye do	they reach their term, there is no blame on you for what they do for themselves in a lawful manner. And Allah is Aware of what you do	And Allah is well aware of what you do	
235	وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُم بِهِۦ مِنْ خِطْبَةِ ٱلنِّسَآءِ أَوْ أَكْنَنتُمْ فِىٓ أَنفُسِكُمْ عَلِمَ ٱللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَٰكِن لَّا تُوَاعِدُوهُنَّ سِرًّا إِلَّآ أَن تَقُولُوا۟ قَوْلًا مَّعْرُوفًا وَلَا تَعْزِمُوا۟ عُقْدَةَ ٱلنِّكَاحِ حَتَّىٰ يَبْلُغَ ٱلْكِتَٰبُ أَجَلَهُۥ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِىٓ أَنفُسِكُمْ فَٱحْذَرُوهُ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ غَفُورٌ حَلِيمٌ	There is no blame on you if ye make an offer of betrothal or hold it in your hearts. God knows that ye cherish them in your hearts: But do not make a secret contract with them except in terms Honourable, nor resolve on the tie of marriage till the term prescribed is fulfilled. And know that God Knoweth what is in your hearts, and take heed of Him; and know that God is Oft-forgiving, Most Forbearing	There is no sin for you in that which ye proclaim or hide in your minds concerning your troth with women. Allah knoweth that ye will remember them. But plight not your troth with women except by uttering a recognised form of words. And do not consummate the marriage until (the term) prescribed is run. Know that Allah knoweth what is in your minds, so beware of Him; and know that Allah is Forgiving, Clement	And there is no blame on you respecting that which you speak indirectly in the asking of (such) women in marriage or keep (the proposal) concealed within your minds. Allah knows that you will have them in your minds, but given them not a promise in secret unless you speak in a lawful manner. And confirm not the marriage tie until the prescribed period reaches its end. And know that Allah knows what is in your minds, so beware of Him; and know that Allah is Forgiving, Forbearing	There is no sin upon you in what you may hint in proposing to [recently widowed] women, or what you may secretly cherish within your hearts. Allah knows that you will be thinking of them, but do not make troth with them secretly, unless you say honourable words, and do not resolve on a marriage tie until the prescribed term is complete. Know that Allah knows what is in your hearts, so beware of Him; and know that Allah is all-forgiving, all-forbearing	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
236		There is no blame on you if ye divorce women before consummation or the fixation of their dower; but bestow on them (A suitable gift), the wealthy according to his means, and the poor according to his means;- A gift of a reasonable amount is du e from those who wish to do the right thing	It is no sin for you if ye divorce women while yet ye have not touched them, nor appointed unto them a portion. Provide for them, the rich according to his means, and the straitened according to his means, a fair provision. (This is) a bounden duty for those who do good	There is no blame on you if you divorce women while yet you have not touched them, nor appointed for them a portion. And provide for them, the wealthy according to his means and the strained according to his means, a provision according to usage. (This is) a duty on the doers of good	There is no sin upon you if you divorce women while you have not yet touched them or settled a dowry for them. Yet provide for them —the well-off according to his capacity, and the poorly-off according to his capacity— with a sustenance that is honourable, an obligation on the virtuous	c. 627 CE No direct report
237	وَإِن طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّآ أَن يَعْفُونَ أَوْ يَعْفُوَ۟ ٱلَّذِى بِيَدِهِۦ عُقْدَةُ ٱلنِّكَاحِ وَأَن تَعْفُوٓ۟ أَقْرَبُ لِلتَّقْوَىٰ وَلَا تَنسَوُا۟ ٱلْفَضْلَ بَيْنَكُمْ إِنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ	And if ye divorce them before consummation, but after the fixation of a dower for them, then the half of the dower (Is due to them), unless they remit it or (the man's half) is remitted by him in whose hands is the marriage tie; and the remiss ion (of the man's half) is the nearest to righteousness. And do not forget Liberality between yourselves. For God sees well all that ye do	If ye divorce them before ye have touched them and ye have appointed unto them a portion, then (pay the) half of that which ye appointed, unless they (the women) agree to forgo it, or he agreeth to forgo it in whose hand is the marriage tie. To forgo is nearer to piety. And forget not kindness among yourselves. Allah is Seer of what ye do	And if you divorce them before you have touched them and you have appointed for them a portion, (pay) half of what you have appointed unless they forgo or he forgoes in whose hand is the marriage tie. And it is nearer to dutifulness that you forgo. Nor neglect the giving of free gifts between you. Surely	And if you divorce them before you touch them, and you have already settled a dowry for them, then [pay them] half of what you have settled, unless they forgo it, or someone in whose hand is the marriage tie forgoes it. And to forgo is nearer to Godwariness; so do not forget graciousness among yourselves. Indeed Allah sees best what you do	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
				Allah is Seer of what you do		
238	حَٰفِظُو عَلَى لصَّلَوَٰتِ وَ لصَّلَوٰةِ لْوُسْطَىٰ وَقُومُو لِلَّهِ قَٰنِتِينَ	Guard strictly your (habit of) prayers, especially the Middle Prayer; and stand before God in a devout (frame of mind)	Be guardians of your prayers, and of the midmost prayer, and stand up with devotion to Allah	Guard the prayers and the most excellent prayer, and stand up truly obedient to Allah	Be watchful of your prayers, and [especially] the middle prayer, and stand in obedience to Allah	c. 627 CE No direct report
239	فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَا ا فَإِذَآ أَمِنتُمْ فَ ذْكُرُو للَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُو تَعْلَمُونَ	If ye fear (an enemy), pray on foot, or riding, (as may be most convenient), but when ye are in security, celebrate God's praises in the manner He has taught you, which ye knew not (before)	And if ye go in fear, then (pray) standing or on horseback. And when ye are again in safety, remember Allah, as He hath taught you that which (heretofore) ye knew not	But if you are in danger (say your prayers) on foot or on horseback. And when you are secure, remember Allah as He has taught you what you knew not	and should you fear [a danger], then [pray] on foot or mounted, and when you are safe, remember Allah, as He taught you what you did not know	c. 627 CE No direct report
240	وَ لَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَٰ ا وَصِيَّ لِّأَزْوَٰجِهِم مَّتَٰعًا إِلَى لْحَوْلِ غَيْرَ إِخْرَا فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِى مَا فَعَلْنَ فِىٓ أَنفُسِهِنَّ مِن مَّعْرُو وَ للَّهُ عَزِيزٌ حَكِيمٌ	Those of you who die and leave widows should bequeath for their widows a year's maintenance and residence; but if they leave (The residence), there is no blame on you for what they do with themselves, provided it is reasonable. And God is Exal ted in Power, Wise	(In the case of) those of you who are about to die and leave behind them wives, they should bequeath unto their wives a provision for the year without turning them out, but if they go out (of their own accord) there is no sin for you in that which they do of themselves within their rights. Allah is Mighty, Wise	And those of you who die and leave wives behind, should make a bequest in favour of their wives of maintenance for a year without turning (them) out. Then if they themselves go away, there is no blame on you for what they do of lawful deeds concerning themselves. And Allah is Mighty, Wise	Those of you who die leaving wives shall bequeath for their wives providing for a year, without turning them out; but if they leave, there is no sin upon you in respect of what they may do with themselves observing honourable norms. And Allah is all-mighty, all-wise	c. 627 CE No direct report
241		For divorced women Maintenance (should be provided) on a reasonable (scale). This is a	For divorced women a provision in kindness: a duty for those who ward off (evil)	And for the divorced women, provision (must be made) in	For the divorced women there shall be a provision, in accordance with honourable norms	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		duty on the righteous		kindness. This is incumbent on those who have regard for duty	—an obligation on the Godwary	
242	كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَٰتِهِ لَعَلَّكُمْ تَعْقِلُونَ	Thus doth God Make clear His Signs to you: In order that ye may understand	Thus Allah expoundeth unto you His revelations so that ye may understand	Allah thus makes clear to you His messages that you may understand	Thus does Allah clarify His signs to you so that you may apply reason	c. 627 CE No direct report
243	أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِن دِيَٰرِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَٰهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ	Didst thou not Turn by vision to those who abandoned their homes, though they were thousands (In number), for fear of death? God said to them: "Die": Then He restored them to life. For God is full of bounty to mankind, but Most of them are ungrateful	Bethink thee (O Muhammad) of those of old, who went forth from their habitations in their thousands, fearing death, and Allah said unto them: Die; and then He brought them back to life. Lo! Allah is a Lord of Kindness to mankind, but most of mankind give not thanks	Hast thou not considered those who went forth from their homes, and they were thousands, for fear of death. Then Allah said to them, Die. Then He gave them life. Surely Allah is Gracious to people, but most people are not grateful	Have you not regarded those who left their homes in thousands, apprehensive of death, whereupon Allah said to them, ‘Die,’ then He revived them? Indeed Allah is gracious to mankind, but most people do not give thanks	c. 627 CE No direct report
244	وَقَٰتِلُوا فِى سَبِيلِ اللَّهِ وَ ٱعْلَمُوٓا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ	Then fight in the cause of God, and know that God Heareth and knoweth all things	Fight in the way of Allah, and know that Allah is Hearer, Knower	And fight in the way of Allah, and know that Allah is Hearing, Knowing	Fight in the way of Allah, and know that Allah is all-hearing, all-knowing	c. 627 CE No direct report
245	مَّن ذَا الَّذِى يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَٰعِفَهُۥ لَهُۥٓ أَضْعَافًا كَثِيرَةً وَ اللَّهُ يَقْبِضُ وَيَبْصُۜطُ وَإِلَيْهِ تُرْجَعُونَ	Who is he that will loan to God a beautiful loan, which God will double unto his credit and multiply many times? It is God that giveth (you) Want or plenty, and to Him shall be your return	Who is it that will lend unto Allah a goodly loan, so that He may give it increase manifold? Allah straiteneth and enlargeth. Unto Him ye will return	Who is it that will offer to Allah a goodly gift, so He multiplies it to him manifold? And Allah receives and amplifies, and to Him you shall be returned	Who is it that will lend Allah a good loan that He may multiply it for him severalfold? And Allah tightens and expands [the means of life], and to Him you shall be brought back	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
246	أَلَمْ تَرَ إِلَى ٱلْمَلَإِ مِنۢ بَنِىٓ إِسْرَٰٓءِيلَ مِنۢ بَعْدِ مُوسَىٰٓ إِذْ قَالُوا۟ لِنَبِىٍّ لَّهُمُ ٱبْعَثْ لَنَا مَلِكًا نُّقَٰتِلْ فِى سَبِيلِ ٱللَّهِ قَالَ هَلْ عَسَيْتُمْ إِن كُتِبَ عَلَيْكُمُ ٱلْقِتَالُ أَلَّا تُقَٰتِلُوا۟ قَالُوا۟ وَمَا لَنَآ أَلَّا نُقَٰتِلَ فِى سَبِيلِ ٱللَّهِ وَقَدْ أُخْرِجْنَا مِن دِيَٰرِنَا وَأَبْنَآئِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ ٱلْقِتَالُ تَوَلَّوْا۟ إِلَّا قَلِيلًا مِّنْهُمْ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ	Hast thou not Turned thy vision to the Chiefs of the Children of Israel after (the time of) Moses? they said to a prophet (That was) among them: "Appoint for us a king, that we May fight in the cause of God." He said: "Is it not possible, if ye were commanded to fight, that that ye will not fight? " They said: "How could we refuse to fight in the cause of God, seeing that we were turned out of our homes and our families?" but when they were commanded to fight, they turned back, except a small band among them. But God Has full knowledge of those who do wrong	Bethink thee of the leaders of the Children of Israel after Moses, how they said unto a prophet whom they had: Set up for us a king and we will fight in Allah's way. He said: Would ye then refrain from fighting if fighting were prescribed for you? They said: Why should we not fight in Allah's way when we have been driven from our dwellings with our children? Yet, when fighting was prescribed for them, they turned away, all save a few of them. Allah is aware of evil-doers	Hast thou not thought of the leaders of the Children of Israel after Moses? When they said to a prophet of theirs: Raise up for us a king, that we may fight in the way of Allah. He said: May it not be that you will not fight if fighting is ordained for you? They said: And what reason have we that we should not fight in Allah's way and we have indeed been deprived of our homes and our children? But when fighting was ordained for them, they turned back, except a few of them. And Allah is Knower of the wrongdoers	Have you not regarded the elite of the Israelites after Moses, when they said to their prophet, ‘Appoint for us a king, that we may fight in the way of Allah.’ He said, ‘May it not be that you will not fight if fighting were prescribed for you?’ They said, ‘Why should we not fight in the way of Allah, when we have been expelled from our homes and [separated from] our children? ’ So when fighting was prescribed for them, they turned back except a few of them, and Allah knows best the wrongdoers	c. 627 CE No direct report
247	وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ ٱللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوٓا۟ أَنَّىٰ يَكُونُ لَهُ ٱلْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِٱلْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ ٱلْمَالِ قَالَ إِنَّ ٱللَّهَ ٱصْطَفَىٰهُ عَلَيْكُمْ وَزَادَهُۥ	Their Prophet said to them: "God hath appointed Talut as king over you." They said: "How can he exercise authority over us	Their Prophet said unto them: Lo! Allah hath raised up Saul to be a king for you. They said: How can he have kingdom over us when we are more deserving of the kingdom than he is, since	And their prophet said to them: Surely Allah has raised Saul to be a king over you. They said: How can he have	Their prophet said to them, ‘Allah has appointed Saul as king for you.’ They said, ‘How can he have kingship over us, when we have a greater right to kingship than him, as he	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	بَسْطَةً فِى ٱلْعِلْمِ وَ ٱلْجِسْمِ وَ ٱللَّهُ يُؤْتِى مُلْكَهُ مَن يَشَآءُ وَ ٱللَّهُ وَٰسِعٌ عَلِيمٌ	when we are better fitted than he to exercise authority, and he is not even gifted, with wealth in abundance? " He said: "God hath Chosen him above you, and hath gifted him abundantly with knowledge and bodily prowess: God Granteth His authority to whom He pleaseth. God careth for all, and He knoweth all things."	he hath not been given wealth enough? He said: Lo! Allah hath chosen him above you, and hath increased him abundantly in wisdom and stature. Allah bestoweth His Sovereignty on whom He will. Allah is All-Embracing, All-Knowing	kingdom over us while we have a greater right to kingdom than he, and he has not been granted abundance of wealth? He said: Surely Allah has chosen him above you, and has increased him abundantly in knowledge and physique. And Allah grants His kingdom to whom He please. And Allah is Ample-giving, Knowing	has not been given ample wealth?’ He said, ‘Indeed Allah has chosen him over you, and enhanced him vastly in knowledge and physique, and Allah gives His kingdom to whomever He wishes, and Allah is all-bounteous, all-knowing.’	
248	وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ ءَايَةَ مُلْكِهِ أَن يَأْتِيَكُمُ ٱلتَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ ءَالُ مُوسَىٰ وَءَالُ هَٰرُونَ تَحْمِلُهُ ٱلْمَلَٰٓئِكَةُ إِنَّ فِى ذَٰلِكَ لَءَايَةً لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ	And (further) their Prophet said to them: "A Sign of his authority is that there shall come to you the Ark of the covenant, with (an assurance) therein of security from your Lord, and the relics left by the family of Moses and the family of Aa ron, carried by angels. In this is a symbol for you if ye indeed have faith."	And their Prophet said unto them: Lo! the token of his kingdom is that there shall come unto you the ark wherein is peace of reassurance from your Lord, and a remnant of that which the house of Moses and the house of Aaron left behind, the angels bearing it. Lo! herein shall be a token for you if (in truth) ye are believers	And their prophet said to them: Surely the sign of his kingdom is that there shall come to you the heart in which there is tranquillity from your Lord and the best of what the followers of Moses and the followers of Aaron have left, the angels bearing it. Surely there is a	Their prophet said to them, ‘Indeed the sign of his kingship shall be that the Ark will come to you, bearing tranquillity from your Lord and the relics left behind by the House of Moses and the House of Aaron, borne by the angels. There is indeed a sign in that for you, should you be faithful.’	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
				sign in this for you if you are believers		
249		When Talut set forth with the armies, he said: "God will test you at the stream: if any drinks of its water, He goes not with my army: Only those who taste not of it go with me: A mere sip out of the hand is excused." but they all drank of it, except a few. When they crossed the river,- He and the faithful ones with him,- they said: "This day We cannot cope with Goliath and his forces." but those who were convinced that they must meet God, said: "How oft, by God's will, Hath a small force vanquished a big one? God is with those who steadfastly persevere."	And when Saul set out with the army, he said: Lo! Allah will try you by (the ordeal of) a river. Whosoever therefore drinketh thereof he is not of me, and whosoever tasteth it not he is of me, save him who taketh (thereof) in the hollow of his hand. But they drank thereof, all save a few of them. And after he had crossed (the river), he and those who believed with him, they said: We have no power this day against Goliath and his hosts. But those who knew that they would meet Allah exclaimed: How many a little company hath overcome a mighty host by Allah's leave! Allah is with the steadfast	So when Saul set out with the forces, he said: surely Allah will try you with a river. Whoever drinks from it, he is not of me, and whoever tastes it not, he is surely of me, except he who takes a handful with his hand. But they drank of it save a few of them. So when he had crossed it, he and those who believed with him, they said: We have to-day no power against Goliath and his forces. Those who were sure that they would meet their Lord said: How often has a small party vanquished a numerous host by Allah's permission! And Allah is with the steadfast	As Saul set out with the troops, he said, ‘Allah will test you with a stream: anyone who drinks from it will not belong to me, but those who do not drink from it will belong to me, barring someone who draws a scoop with his hand.’ But they drank from it, [all] except a few of them. So when he crossed it along with the faithful who were with him, they said, ‘We have no strength today against Goliath and his troops.’ Those who were certain they will encounter Allah said, ‘How many a small party has overcome a larger party by Allah’s will! And Allah is with the patient.’	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
250		When they advanced to meet Goliath and his forces, they prayed: "Our Lord! Pour out constancy on us and make our steps firm: Help us against those that reject faith."	And when they went into the field against Goliath and his hosts they said: Our Lord! Bestow on us endurance, make our foothold sure, and give us help against the disbelieving folk	And when they went out against Goliath and his forces, they said: Our Lord, pour out patience on us and make our steps firm and help us against the disbelieving people	So when they marched out for [encounter with] Goliath and his troops, they said, ‘Our Lord, pour patience upon us, make our feet steady, and assist us against the faithless lot.’	c. 627 CE No direct report
251		By God's will they routed them; and David slew Goliath; and God gave him power and wisdom and taught him whatever (else) He willed. And did not God Check one set of people by means of another, the earth would indeed be full of mischief: But Go d is full of bounty to all the worlds	So they routed them by Allah's leave and David slew Goliath; and Allah gave him the kingdom and wisdom, and taught him of that which He willeth. And if Allah had not repelled some men by others the earth would have been corrupted. But Allah is a Lord of Kindness to (His) creatures	So they put them to flight by Allah's permission. And David slew Goliath, and Allah gave him kingdom and wisdom, and taught him of what He pleased. And were it not for Allah's repelling some men by others, the earth would certainly be in a state of disorder: but Allah is Full of grace to the worlds	Thus they routed them with Allah’s will, and David killed Goliath, and Allah gave him the kingdom and wisdom, and taught him whatever He liked. Were it not for Allah’s repelling the people by means of one another, the earth would surely have been corrupted; but Allah is gracious to the world’s creatures	c. 627 CE No direct report
252		These are the Signs of God: we rehearse them to thee in	These are the portents of Allah which We recite unto thee (Muhammad)	These are the messages of Allah -- We	These are the signs of Allah which We recite for	c. 627 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		truth: verily Thou art one of the apostles	with truth, and lo! thou art of the number of (Our) messengers	recite them to thee with truth; and surely thou art of the messengers	you in truth, and you are indeed one of the apostles	direct report
253	تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۘ مِّنْهُم مَّن كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَٰتٍ ۚ وَءَاتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَٰتِ وَأَيَّدْنَٰهُ بِرُوحِ الْقُدُسِ ۗ وَلَوْ شَآءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِن بَعْدِهِم مِّنۢ بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنَٰتُ وَلَٰكِنِ اخْتَلَفُوا۟ فَمِنْهُم مَّنْ ءَامَنَ وَمِنْهُم مَّن كَفَرَ ۚ وَلَوْ شَآءَ اللَّهُ مَا اقْتَتَلُوا۟ وَلَٰكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ	Those apostles We endowed with gifts, some above others: To one of them God spoke; others He raised to degrees (of honour); to Jesus the son of Mary We gave clear (Signs), and strengthened him with the holy spirit. If God had so willed, succee ding generations would not have fought among each other, after clear (Signs) had come to them, but they (chose) to wrangle, some believing and others rejecting. If God had so willed, they would not have fought each other; but God Fulfilleth His plan	Of those messengers, some of whom We have caused to excel others, and of whom there are some unto whom Allah spake, while some of them He exalted (above others) in degree; and We gave Jesus, son of Mary, clear proofs (of Allah's Sovereignty) and We supported him with the holy Spirit. And if Allah had so wiled it, those who followed after them would not have fought one with another after the clear proofs had come unto them. But they differed, some of them believing and some disbelieving. And if Allah had so willed it, they would not have fought one with another; but Allah doeth what He will	We have made some of these messengers to excel others. Among them are they to whom Allah spoke, and some of them He exalted by (many) degrees of rank. And we gave clear arguments to Jesus son of Mary, and strengthened him with the Holy Spirit. And if Allah had pleased, those after them would not have fought one with another after clear arguments had come to them, but they disagreed; so some of them believed and some of them denied. And if Allah had pleased they would not have fought one with another, but Allah does what He intends	These are the apostles, some of whom We gave an advantage over others: of them are those to whom Allah spoke, and some of them He raised in rank, and We gave Jesus, son of Mary, manifest proofs and strengthened him with the Holy Spirit. Had Allah wished, those who succeeded them would not have fought each other after the manifest proofs had come to them. But they differed. So there were among them those who had faith and there were among them those who were faithless, and had Allah wished, they would not have fought one another; but Allah does whatever He desires	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
254		O ye who believe! Spend out of (the bounties) We have provided for you, before the Day comes when no bargaining (Will avail), nor friendship nor intercession. Those who reject Faith they are the wrong-doers	O ye who believe! spend of that wherewith We have provided you ere a day come when there will be no trafficking, nor friendship, nor intercession. The disbelievers, they are the wrong-doers	O you who believe, spend out of what We have given you before the day comes in which there is no bargaining, nor friendship, nor intercession. And the disbelievers -- they are the wrongdoers	O you who have faith! Spend out of what We have provided you before there comes a day on which there will be no bargaining, neither friendship, nor intercession. And the faithless—they are the wrongdoers	c. 627 CE No direct report
255		God! There is no god but He,-the Living, the Self-subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (app eareth to His creatures as) before or after or behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is t he Most High, the Supreme (in glory)	Allah! There is no deity save Him, the Alive, the Eternal. Neither slumber nor sleep overtaketh Him. Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedeth with Him save by His leave? He knoweth that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne includeth the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous	Allah -- there is no god but He, the Ever-living, the Self-subsisting by Whom all subsist. Slumber overtakes Him not, nor sleep. To Him belongs whatever is in the heavens and whatever is in the earth. Who is he that can intercede with Him but by His permission? He knows what is before them and what is behind them. And they encompass nothing of His knowledge except what He pleases. His knowledge extends over	Allah—there is no god except Him— is the Living One, the All-sustainer. Neither drowsiness befalls Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that may intercede with Him except with His permission? He knows that which is before them and that which is behind them, and they do not comprehend anything of His knowledge except what He wishes. His seat embraces the heavens and the earth, and He is not wearied by their preservation, and He is the All-exalted, the All-supreme	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
				the heavens and the earth, and the preservation of them both tires Him not. And He is the Most High, the Great		
256	لَآ إِكْرَاهَ فِى لدِّينِ قَد تَّبَيَّنَ لرُّشْدُ مِنَ لْغَىِّ فَمَن يَكْفُرْ بِـ لطَّٰغُوتِ وَيُؤْمِ بِـ للَّهِ فَقَدِ سْتَمْسَكَ بِـ لْعُرْوَةِ لْوُثْقَىٰ لَا نفِصَامَ لَهَا وَ للَّهُ سَمِيعٌ عَلِيمٌ	Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in God hath grasped the most trustworthy hand-hold, that never breaks. And God heareth and knoweth all things	There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejecteth false deities and believeth in Allah hath grasped a firm handhold which will never break. Allah is Hearer, Knower	There is no compulsion in religion -- the right way is indeed clearly distinct from error. So whoever disbelieves in the devil and believes in Allah, he indeed lays hold on the firmest handle which shall never break. And Allah is Hearing, Knowing	There is no compulsion in religion: rectitude has become distinct from error. So one who disavows the Rebels and has faith in Allah has held fast to the firmest handle for which there is no breaking; and Allah is all-hearing, all-knowing	c. 627 CE 1 note
257	للَّهُ وَلِىُّ لَّذِينَ ءَامَنُو يُخْرِجُهُم مِّنَ لظُّلُمَٰتِ إِلَى لنُّورِ وَ لَّذِينَ كَفَرُوٓ أَوْلِيَآؤُهُمُ لطَّٰغُوتُ يُخْرِجُونَهُم مِّنَ لنُّورِ إِلَى لظُّلُمَٰتِ أُ لْئِكَ أَصْحَٰبُ لنَّارِ هُمْ فِيهَا خَٰلِدُونَ	God is the Protector of those who have faith: from the depths of darkness He will lead them forth into light. Of those who reject faith the patrons are the evil ones: from light they will lead them forth into the depths of darkness. They will b e companions of the fire, to dwell therein (For ever)	Allah is the Protecting Guardian of those who believe. He bringeth them out of darkness into light. As for those who disbelieve, their patrons are false deities. They bring them out of light into darkness. Such are rightful owners of the Fire. They will abide therein	Allah is the Friend of those who believe -- He brings them out of darkness into light. And those who disbelieve, their friends are the devils who take them out of light into darkness. They are the companions of the Fire; therein they abide	Allah is the Guardian of the faithful: He brings them out of darkness into light. As for the faithless, their patrons are the Rebels, who drive them out of light into darkness. They shall be the inmates of the Fire, and they shall remain in it [forever]	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
258		Hast thou not Turned thy vision to one who disputed with Abraham About his Lord, because God had granted him power? Abraham said: "My Lord is He Who Giveth life and death." He said: "I give life and death". Said Abraham: "But it is God that ca useth the sun to rise from the east: Do thou then cause him to rise from the West." Thus was he confounded who (in arrogance) rejected faith. Nor doth God Give guidance to a people unjust	Bethink thee of him who had an argument with Abraham about his Lord, because Allah had given him the kingdom; how, when Abraham said: My Lord is He Who giveth life and causeth death, he answered: I give life and cause death. Abraham said: Lo! Allah causeth the sun to rise in the East, so do thou cause it to come up from the West. Thus was the disbeliever abashed. And Allah guideth not wrongdoing folk	Hast thou not thought of him who disputed with Abraham about his Lord, because Allah had given him kingdom? When Abraham said, My Lord is He who gives life and causes to die, he said: I give life and cause death. Abraham said: Surely Allah causes the sun to rise from the East, so do thou make it rise from the West. Thus he who disbelieved was confounded. And Allah guides not the unjust people	Have you not regarded him who argued with Abraham about his Lord, because Allah had given him kingdom? When Abraham said, ‘My Lord is He who gives life and brings death,’ he replied, ‘I [too] give life and bring death.’ Abraham said, ‘Indeed Allah brings the sun from the east; now you bring it from the west.’ Thereat the faithless one was dumbfounded. And Allah does not guide the wrongdoing lot	c. 627 CE No direct report
259	أَوْ كَ لَّذِى مَرَّ عَلَىٰ قَرْيَ وَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحْىِ هَٰذِهِ للَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ للَّهُ مِ ئَةَ عَا ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْ قَالَ بَل لَّبِثْتَ مِ ئَةَ عَا فَ نظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَ نظُرْ إِلَىٰ حِمَارِكَ وَلِنَجْعَلَكَ ءَايَ لِّلنَّاسِ وَ نظُرْ إِلَى لْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْ ا فَلَمَّا تَبَيَّنَ	Or (take) the similitude of one who passed by a hamlet, all in ruins to its roofs. He said: "Oh! how shall God bring it (ever) to life, after (this) its death? " but God caused him to die for a hundred years, then raised him up (again). He said: "How long didst thou tarry	Or (bethink thee of) the like of him who, passing by a township which had fallen into utter ruin, exclaimed: How shall Allah give this township life after its death? And Allah made him die a hundred years, then brought him back to life. He said: How long hast thou tarried? (The man) said: I have tarried a day or part of a day. (He) said: Nay, but thou hast tarried for a hundred years. Just	Or like him who passed by a town, and it had fallen in upon its roofs. He said: When will Allah give it life after its death? So Allah caused him to die for a hundred years, then raised him. He said: How long hast thou tarried? He	Or him who came upon a township as it lay fallen on its trellises. He said, ‘How will Allah revive this after its death?!’ So Allah made him die for a hundred years, then He resurrected him. He said, ‘How long have you remained?’ Said he, ‘I have remained a day or part of a day.’ He said, ‘Rather you have remained a hundred years. Now look at your	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ	(thus)?" He said: (Perhaps) a day or part of a day." He said: "Nay, thou hast tarried thus a hundred years; but look at thy food and thy drink; they show no signs of age; and look at thy donkey: And that We may make of thee a sign unto the people, Look further at the bones, how We bring them together and clothe them with flesh." When this was shown clearly to him, he said: "I know that God hath power over all things."	look at thy food and drink which have not rotted! Look at thine ass! And, that We may make thee a token unto mankind, look at the bones, how We adjust them and then cover them with flesh! And when (the matter) became clear unto him, he said: I know now that Allah is Able to do all things	said: I have tarried a day, or part of a day. He said: Nay, thou has tarried a hundred years; but look at thy food and drink -- years have not passed over it! And look at thy ass! And that We may make thee a sign to men. And look at the bones, how We set them together then clothe them with flesh. So when it became clear to him, he said: I know that Allah is Possessor of power over all things	food and drink which have not rotted! Then look at your ass! [This was done] that We may make you a sign for mankind. And look at the bones, how We arrange them and then clothe them with flesh!’ When it became evident to him, he said, ‘I know that Allah has power over all things.’	
260	وَإِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّ أَرِنِى كَيْفَ تُحْىِ ٱلْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِن قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِى قَالَ فَخُذْ أَرْبَعَةً مِّنَ ٱلطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ ٱجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ٱدْعُهُنَّ يَأْتِينَكَ سَعْيًا وَٱعْلَمْ أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ	Behold! Abraham said: "My Lord! Show me how Thou givest life to the dead." He said: "Dost thou not then believe?" He said: "Yea! but to satisfy My own undertaking." He said: "Take four birds; Tame them to turn to thee; put a portion of them on every hill and call to them: They will come to	And when Abraham said (unto his Lord): My Lord! Show me how Thou givest life to the dead, He said: Dost thou not believe? Abraham said: Yea, but (I ask) in order that my heart may be at ease. (His Lord) said: Take four of the birds and cause them to incline unto thee, then place a part of them on each hill, then call them, they will come to thee in haste, and know that Allah is Mighty, Wise	And when Abraham said, My Lord, show me how Thou givest life to the dead, He said: Dost thou not believe? He said: Yes, but that my heart may be at ease. He said: Then take four birds, then tame them to incline to thee, then place on every mountain a part	And when Abraham said, ‘My Lord! Show me how You revive the dead,’ He said, ‘Do you not believe?’ He said, ‘Yes indeed, but in order that my heart may be at rest.’ He said, ‘Take four of the birds. Then cut them into pieces, and place a part of them on every mountain, then call them; they will come to you hastening. And know that Allah is all-mighty and all-wise.’	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		thee (Flying) with speed. Then know that God is Exalted in Power, Wise."		of them, then class them, they will come to thee flying; and know that Allah is Mighty, Wise		
261	مَّثَلُ لَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ فِى سَبِيلِ لَّهِ كَمَثَلِ حَبَّةٍ أَ بَتَتْ سَبْعَ سَنَابِلَ فِى كُلِّ سُ بُلَ مِّ نَةُ حَبَّ وَ لَّهُ يُضَٰعِفُ لِمَن يَشَآءُ وَ لَّهُ وَٰسِعٌ عَلِيمٌ	The parable of those who spend their substance in the way of God is that of a grain of corn: it groweth seven ears, and each ear Hath a hundred grains. God giveth manifold increase to whom He pleaseth: And God careth for all and He knoweth all things	The likeness of those who spend their wealth in Allah's way is as the likeness of a grain which groweth seven ears, in every ear a hundred grains. Allah giveth increase manifold to whom He will. Allah is All-Embracing, All-Knowing	The parable of those who spend their wealth in the way of Allah is as the parable of a grain growing seven ears, in every ear a hundred grains. And Allah multiplies (further) for whom He pleases. And Allah is Ample-giving, Knowing	The parable of those who spend their wealth in the way of Allah is that of a grain which grows seven ears, in every ear a hundred grains. Allah enhances severalfold whomever He wishes, and Allah is all-bounteous, all-knowing	c. 627 CE No direct report
262	لَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ فِى سَبِيلِ لَّهِ ثُمَّ لَا يُتْبِعُونَ مَآ أَنفَقُو مَ ا وَلَآ أَ ى لَّهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ	Those who spend their substance in the cause of God, and follow not up their gifts with reminders of their generosity or with injury,-for them their reward is with their Lord: on them shall be no fear, nor shall they grieve	Those who spend their wealth for the cause of Allah and afterward make not reproach and injury to follow that which they have spent; their reward is with their Lord, and there shall no fear come upon them, neither shall they grieve	Those who spend their wealth in the way of Allah, then follow not up what they have spent with reproach or injury, their reward is with their Lord, and they shall have no fear nor shall they grieve	Those who spend their wealth in the way of Allah and then do not follow up what they have spent with reproaches and affronts, they shall have their reward near their Lord, and they will have no fear, nor will they grieve	c. 627 CE No direct report
263	قَوْ مَّعْرُو وَمَغْفِرَةٌ خَيْ مِّن صَدَقَ يَتْبَعُهَآ أَ ى وَ لَّهُ غَنِىٌّ حَلِيمٌ	Kind words and the covering of faults are better than charity followed by injury. God is free of	A kind word with forgiveness is better than almsgiving followed by injury. Allah is Absolute, Clement	A kind word with forgiveness is better than charity followed by	An honourable word with pardon is better than a charity followed by affront. Allah is all-sufficient, most forbearing	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		all wants, and He is Most-Forbearing		injury. And Allah is Self-sufficient, Forbearing		
264		O ye who believe! cancel not your charity by reminders of your generosity or by injury,- like those who spend their substance to be seen of men, but believe neither in God nor in the Last Day. They are in parable like a hard, barren rock, on w hich is a little soil: on it falls heavy rain, which leaves it (Just) a bare stone. They will be able to do nothing with aught they have earned. And God guideth not those who reject faith	O ye who believe! Render not vain your almsgiving by reproach and injury, like him who spendeth his wealth only to be seen of men and believeth not in Allah and the Last Day. His likeness is as the likeness of a rock whereon is dust of earth; a rainstorm smiteth it, leaving it smooth and bare. They have no control of aught of that which they have gained. Allah guideth not the disbelieving folk	O you who believe, make not your charity worthless by reproach and injury, like him who spends his wealth to be seen of men and believes not in Allah and the Last Day. So His parable is as the parable of a smooth rock with earth upon it, then heavy rain falls upon it, so it leaves it bare! They are not able to gain anything of that which they earn. And Allah guides not the disbelieving people	O you who have faith! Do not render your charities void by reproaches and affronts, like those who spend their wealth to be seen by people and have no faith in Allah and the Last Day. Their parable is that of a rock covered with soil: a downpour strikes it, leaving it bare. They have no power over anything of what they have earned, and Allah does not guide the faithless lot	c. 627 CE No direct report
265	وَمَثَلُ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمُ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍۭ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَـَٔاتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ	And the likeness of those who spend their substance, seeking to please God and to strengthen their souls, is as a garden, high and fertile:	And the likeness of those who spend their wealth in search of Allah's pleasure, and for the strengthening of their souls, is as the likeness of a garden on a height. The rainstorm smiteth it and it bringeth	And the parable of those who spend their wealth to seek Allah's pleasure and for the strengthening of their souls is	The parable of those who spend their wealth seeking Allah’s pleasure and to confirm themselves, is that of a garden on a hillside: the downpour strikes it, whereupon it brings forth its fruit	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		heavy rain falls on it but makes it yield a double increase of harvest, and if it receives not Heavy rai n, light moisture sufficeth it. God seeth well whatever ye do	forth its fruit twofold. And if the rainstorm smite it not, then the shower. Allah is Seer of what ye do	as the parable of a garden on elevated ground, upon which heavy rain falls, so it brings forth its fruit twofold; but if heavy rain falls not on it, light rain (suffices). And Allah is Seer of what you do	twofold; and if it is not a downpour that strikes it, then a shower, and Allah sees best what you do	
266	أَيَوَدُّ أَحَدُكُمْ أَن تَكُونَ لَهُ جَنَّةٌ مِّن نَّخِيلٍ وَأَعْنَابٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ لَهُ فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ وَأَصَابَهُ ٱلْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَآءُ فَأَصَابَهَآ إِعْصَارٌ فِيهِ نَارٌ فَٱحْتَرَقَتْ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْءَايَٰتِ لَعَلَّكُمْ تَتَفَكَّرُونَ	Does any of you wish that he should have a garden with date-palms and vines and streams flowing underneath, and all kinds of fruit, while he is stricken with old age, and his children are not strong (enough to look after themselves)- that it s hould be caught in a whirlwind, with fire therein, and be burnt up? Thus doth God make clear to you (His) Signs; that ye may consider	Would any of you like to have a garden of palm-trees and vines, with rivers flowing underneath it, with all kinds of fruit for him therein; and old age hath stricken him and he hath feeble offspring; and a fiery whirlwind striketh it and it is (all) consumed by fire. Thus Allah maketh plain His revelations unto you, in order that ye may give thought	Does one of you like to have a garden of palms and vines with streams flowing in it -- he has therein all kinds of fruits -- and old age has overtaken him and he has weak offspring; when (lo!) a whirlwind with fire in it smites it so it becomes blasted. Thus Allah makes the messages clear to you that you may reflect	Would any of you like to have a garden of palm trees and vines, with streams running in it, with all kinds of fruit for him therein, and old age were to strike him while he has weakly offspring; whereupon a fiery hurricane were to hit it, whereat it lies burnt? Thus does Allah clarify His signs for you so that you may reflect	c. 627 CE No direct report
267	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَنفِقُوا۟ مِن طَيِّبَٰتِ مَا كَسَبْتُمْ وَمِمَّآ أَخْرَجْنَا لَكُم مِّنَ ٱلْأَرْضِ وَلَا تَيَمَّمُوا۟ ٱلْخَبِيثَ مِنْهُ تُنفِقُونَ وَلَسْتُم بِـَٔاخِذِيهِ إِلَّآ أَن تُغْمِضُوا۟ فِيهِ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ غَنِىٌّ حَمِيدٌ	O ye who believe! Give of the good things which ye have (honourably) earned, and of the fruits of the earth which We have produced for you, and do not even aim at getting anything	O ye who believe! Spend of the good things which ye have earned, and of that which We bring forth from the earth for you, and seek not the bad (with intent) to spend thereof (in charity) when ye would not take it for yourselves save with	O you who believe, spend of the good things that you earn and of that which We bring forth for you out of the earth, and aim not at the bad to	O you who have faith! Spend of the good things you have earned, and of what We bring forth for you from the earth, and do not be of the mind to give the bad part of it, for you yourselves would not take it, unless you overlook it.	c. 627 CE 1 note

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		which is bad, in order that out of it ye may give away somethin g, when ye yourselves would not receive it except with closed eyes. And know that God is Free of all wants, and worthy of all praise	disdain; and know that Allah is Absolute, Owner of Praise	spend thereof, while you would not take it yourselves unless you connive at it. And know that Allah is Self-sufficient, Praiseworthy	And know that Allah is all-sufficient, all-laudable	
268	لشَّيْطَٰنُ يَعِدُكُمُ لْفَقْرَ وَيَأْمُرُكُم بِـ لْفَحْشَآءِ وَ للَّهُ يَعِدُكُم مَّغْفِرَ مِّنْهُ وَفَضْ ا وَ للَّهُ وٰسِعٌ عَلِيمٌ	The Evil one threatens you with poverty and bids you to conduct unseemly. God promiseth you His forgiveness and bounties. And God careth for all and He knoweth all things	The devil promiseth you destitution and enjoineth on you lewdness. But Allah promiseth you forgiveness from Himself with bounty. Allah is All-Embracing, All-knowing	The devil threatens you with poverty and enjoins you to be niggardly, and Allah promises you forgiveness from Himself and abundance. And Allah is Ample-giving, Knowing	Satan frightens you of poverty and prompts you to [commit] indecent acts. But Allah promises you His forgiveness and grace, and Allah is all-bounteous, all-knowing	c. 627 CE No direct report
269		He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing; but none will grasp the Message but men of understanding	He giveth wisdom unto whom He will, and he unto whom wisdom is given, he truly hath received abundant good. But none remember except men of understanding	He grants wisdom to whom he pleases. And whoever is granted wisdom, he indeed is given a great good. And none mind but men of understanding	He gives wisdom to whomever He wishes, and he who is given wisdom, is certainly given an abundant good. But none takes admonition except those who possess intellect	c. 627 CE No direct report
270	وَمَآ أَنفَقْتُم مِّن نَّفَقَةٍ أَوْ نَذَرْتُم مِّن نَّذْ فَإِنَّ للَّهَ يَعْلَمُهُ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ	And whatever ye spend in charity or devotion, be sure God knows it all. But the wrong-doers have no helpers	Whatever alms ye spend or vow ye vow, lo! Allah knoweth it. Wrong-doers have no helpers	And whatever alms you give or (whatever) vow you vow, Allah surely knows it. And the wrongdoers shall have no helpers	Whatever charity you may give, or vows that you may vow, Allah indeed knows it, and the wrongdoers have no helpers	c. 627 CE No direct report

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271	إِن تُبْدُو لصَّدَقَٰتِ فَنِعِمَّا هِىَ وَإِن تُخْفُوهَا وَتُؤْتُوهَا لْفُقَرَآءَ فَهُوَ خَيْرٌ لَّكُمْ وَيُكَفِّرُ عَنكُم مِّن سَيِّـَٔاتِكُمْ وَ للَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ	If ye disclose (acts of) charity, even so it is well, but if ye conceal them, and make them reach those (really) in need, that is best for you: It will remove from you some of your (stains of) evil. And God is well acquainted with what ye do	If ye publish your almsgiving, it is well, but if ye hide it and give it to the poor, it will be better for you, and will atone for some of your ill-deeds. Allah is Informed of what ye do	If you manifest charity, how excellent it is! And if you hide it and give it to the poor, it is good for you. And it will do away with some of your evil deeds; and Allah is Aware of what you do	If you disclose your charities, that is well, but if you hide them and give them to the poor, that is better for you, and it will atone for some of your misdeeds, and Allah is well aware of what you do	c. 627 CE No direct report
272	لَّيْسَ عَلَيْكَ هُدَىٰهُمْ وَلَٰكِنَّ للَّهَ يَهْدِى مَن يَشَآءُ وَمَا تُنفِقُو مِنْ خَيْرٍ فَلِأَنفُسِكُمْ وَمَا تُنفِقُونَ إِلَّا بْتِغَآءَ وَجْهِ للَّهِ وَمَا تُنفِقُو مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ	It is not required of thee (O Apostle), to set them on the right path, but God sets on the right path whom He pleaseth. Whatever of good ye give benefits your own souls, and ye shall only do so seeking the "Face" of God. Whatever good ye give, shall be rendered back to you, and ye shall not Be dealt with unjustly	The guiding of them is not thy duty (O Muhammad), but Allah guideth whom He will. And whatsoever good thing ye spend, it is for yourselves, when ye spend not save in search of Allah's Countenance; and whatsoever good thing ye spend, it will be repaid to you in full, and ye will not be wronged	Their guidance is not thy duty, but Allah guides whom He pleases. And whatever good thing you spend, it is to your good. And you spend not but to seek Allah's pleasure. And whatever good thing you spend, it will be paid back to you in full, and you will not be wronged	It is not up to you to guide them; rather it is Allah who guides whomever He wishes. And whatever wealth you spend, it is for your own benefit, as you do not spend but to seek Allah’s pleasure, and whatever wealth you spend will be repaid to you in full, and you will not be wronged	c. 627 CE 1 note
273	لِلْفُقَرَآءِ لَّذِينَ أُحْصِرُو فِى سَبِيلِ للَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِى لْأَرْضِ يَحْسَبُهُمُ لْجَاهِلُ أَغْنِيَآءَ مِنَ لتَّعَفُّفِ تَعْرِفُهُم بِسِيمَٰهُمْ لَا يَسْـَٔلُونَ لنَّاسَ إِلْحَافًا وَمَا تُنفِقُو مِنْ خَيْرٍ فَإِنَّ للَّهَ بِهِ عَلِيمٌ	(Charity is) for those in need, who, in God's cause are restricted (from travel), and cannot move about in the land, seeking (For trade or work): the ignorant man thinks, because of their modesty, that they are free from want. Thou shalt know	(Alms are) for the poor who are straitened for the cause of Allah, who cannot travel in the land (for trade). The unthinking man accounteth them wealthy because of their restraint. Thou shalt know them by their mark: They do not beg of men with importunity. And whatsoever good thing ye	(Charity) is for the poor who are confined in the way of Allah, they cannot go about in the land; the ignorant man thinks them to be rich on account of (their) abstaining	[The charities are] for the poor who are straitened in the way of Allah, not capable of moving about in the land [for trade]. The unaware suppose them to be well-off because of their reserve. You recognize them by their mark; they do not ask the people importunately. And whatever wealth you may	c. 627 CE No direct report

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		them by their (Unfailing) mark: They beg not importunately from all the sundry. And whatever of good ye give, be assured God knoweth it well	spend, lo! Allah knoweth it	(from begging). Thou canst recognize them by their maker -- they beg not of men importunately. And whatever good thing you spend, surely Allah is Knower of it	spend, Allah indeed knows it	
274	لَّذِينَ يُنفِقُونَ أَمْوَٰلَهُم بِ ٱلَّيْلِ وَ لنَّهَارِ سِ ا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ	Those who (in charity) spend of their goods by night and by day, in secret and in public, have their reward with their Lord: on them shall be no fear, nor shall they grieve	Those who spend their wealth by night and day, by stealth and openly, verily their reward is with their Lord, and their shall no fear come upon them neither shall they grieve	Those who spend their wealth by night and day, privately and publicly, their reward is with their Lord; and they have no fear, nor shall they grieve	Those who give their wealth by night and day, secretly and openly, they shall have their reward near their Lord, and they will have no fear, nor will they grieve	c. 627 CE No direct report
275	لَّذِينَ يَأْكُلُونَ لرِّبَوٰ لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ لَّذِى يَتَخَبَّطُهُ لشَّيْطَٰنُ مِنَ لْمَسِّ ذَٰلِكَ بِأَنَّهُمْ قَالُوَ إِنَّمَا لْبَيْعُ مِثْلُ لرِّبَوٰ وَأَحَلَّ للَّهُ لْبَيْعَ وَحَرَّمَ لرِّبَوٰ فَمَن جَآءَهُ مَوْعِظَ مِّن رَّبِّهِ فَ نتَهَىٰ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى للَّهِ وَمَنْ عَادَ فَأُ لَٰئِكَ أَصْحَٰبُ لنَّارِ هُمْ فِيهَا خَٰلِدُونَ	Those who devour usury will not stand except as stand one whom the Evil one by his touch Hath driven to madness. That is because they say: "Trade is like usury," but God hath permitted trade and forbidden usury. Those who after receiving direc tion from their Lord, desist, shall be pardoned for the past; their case is for God (to judge); but those who repeat (The offence) are companions of the Fire: They will	Those who swallow usury cannot rise up save as he ariseth whom the devil hath prostrated by (his) touch. That is because they say: Trade is just like usury; whereas Allah permitteth trading and forbiddeth usury. He unto whom an admonition from his Lord cometh, and (he) refraineth (in obedience thereto), he shall keep (the profits of) that which is past, and his affair (henceforth) is with Allah. As for him who returneth (to usury) - Such are rightful owners of the Fire. They will abide therein	Those who swallow usury cannot arise except as he arises whom the devil prostrates by (his) touch. That is because they say, Trading is only like usuary. And Allah has allowed trading and forbidden usury. To whomsoever then the admonition has come from his Lord, and he desists, he shall have what has	Those who exact usury will not stand but like one deranged by the Devil’s touch. That is because they say, ‘Trade is just like usury.’ While Allah has allowed trade and forbidden usury. Whoever, on receiving advice from his Lord, relinquishes [usury], shall keep [the gains of] what is past, and his matter shall rest with Allah. As for those who resume, they shall be the inmates of the Fire and they shall remain in it [forever]	c. 627 CE No direct report

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		abide therein (for ever)		already passed. And his affair is in the hands of Allah. And whoever returns (to it) -- these are the companions of the Fire: therein they will abide		
276	يَمْحَقُ ٱللَّهُ ٱلرِّبَوٰ۟ وَيُرْبِى ٱلصَّدَقَٰتِ ۗ وَٱللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ	God will deprive usury of all blessing, but will give increase for deeds of charity: For He loveth not creatures ungrateful and wicked	Allah hath blighted usury and made almsgiving fruitful. Allah loveth not the impious and guilty	Allah will blot out usury, and He causes charity to prosper. And Allah loves not any ungrateful sinner	Allah brings usury to naught, but He makes charities flourish. Allah does not like any sinful ingrate	c. 627 CE No direct report
277	إِنَّ ٱلَّذِينَ ءَامَنُو۟ا وَعَمِلُو۟ا ٱلصَّٰلِحَٰتِ وَأَقَامُو۟ا ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ	Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord: on them shall be no fear, nor shall they grieve	Lo! those who believe and do good works and establish worship and pay the poor-due, their reward is with their Lord and there shall no fear come upon them neither shall they grieve	Those who believe and do good deeds and keep up prayer and pay the poor-rate -- their reward is with their Lord; and they have no fear, nor shall they grieve	Indeed those who have faith, do righteous deeds, maintain the prayer and give the zakat, they shall have their reward near their Lord, and they will have no fear, nor will they grieve	c. 627 CE No direct report
278	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُو۟ا ٱتَّقُوا۟ ٱللَّهَ وَذَرُوا۟ مَا بَقِىَ مِنَ ٱلرِّبَوٰٓا۟ إِن كُنتُم مُّؤْمِنِينَ	O ye who believe! Fear God, and give up what remains of your demand for usury, if ye are indeed believers	O ye who believe! Observe your duty to Allah, and give up what remaineth (due to you) from usury, if ye are (in truth) believers	O you who believe, keep your duty to Allah and relinquish what remains (due) from usury, if you are believers	O you who have faith! Be wary of Allah, and abandon [all claims to] what remains of usury, should you be faithful	c. 627 CE No direct report
279	فَإِن لَّمْ تَفْعَلُوا۟ فَأْذَنُوا۟ بِحَرْبٍ مِّنَ ٱللَّهِ وَرَسُولِهِۦ ۖ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَٰلِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ	If ye do it not, Take notice of war from God and His Apostle: But if ye turn back, ye shall have your capital sums: Deal not	And if ye do not, then be warned of war (against you) from Allah and His messenger. And if ye repent, then ye have your principal (without	But if you do (it) not, then be apprised of war from Allah and His Messenger; and if you repent, then you	And if you do not, then be informed of a war from Allah and His apostle. And if you repent, then you will have your principal, neither harming others, nor suffering harm	c. 627 CE No direct report

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		unjustly, and ye shall not be dealt with unjustly	interest). Wrong not, and ye shall not be wronged	shall have your capital. Wrong not, and you shall not be wronged		
280	وَإِن كَانَ ذُو عُسْرَ فَنَظِرَةٌ إِلَىٰ مَيْسَرَ وَأَن تَصَدَّقُو خَيْ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ	If the debtor is in a difficulty, grant him time Till it is easy for him to repay. But if ye remit it by way of charity, that is best for you if ye only knew	And if the debtor is in straitened circumstances, then (let there be) postponement to (the time of) ease; and that ye remit the debt as almsgiving would be better for you if ye did but know	And if (the debtor) is in straitness, let there be postponement till (he is in) ease. And that you remit (it) as alms is better for you, if you only knew	And if [the debtor] is in straits, let there be a respite until the time of ease; and if you remit [the debt] as charity, it will be better for you, should you know	c. 627 CE No direct report
281	وَ تَّقُو يَوْ ا تُرْجَعُونَ فِيهِ إِلَى للَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ	And fear the Day when ye shall be brought back to God. Then shall every soul be paid what it earned, and none shall be dealt with unjustly	And guard yourselves against a day in which ye will be brought back to Allah. Then every soul will be paid in full that which it hath earned, and they will not be wronged	And guard yourselves against a day in which you will be returned to Allah. Then every soul will be paid in full what it has earned, and they will not be wronged	And beware of a day in which you will be brought back to Allah. Then every soul shall be recompensed fully for what it has earned, and they will not be wronged	c. 627 CE No direct report
282	يَٰٓأَيُّهَا لَّذِينَ ءَامَنُوَ إِذَا تَدَايَنتُم بِدَيْنٍ إِلَىٰٓ أَجَ مُّسَ ى فَ كْتُبُوهُ وَلْيَكْتُب بَّيْنَكُمْ كَاتِۢ بِ لْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَن يَكْتُبَ كَمَا عَلَّمَهُ للَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ لَّذِى عَلَيْهِ لْحَقُّ وَلْيَتَّقِ للَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْ ا فَإِن كَانَ لَّذِى عَلَيْهِ لْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَن يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُۥ بِ لْعَدْلِ وَ سْتَشْهِدُو شَهِيدَيْنِ مِن رِّجَالِكُمْ فَإِن لَّمْ يَكُونَا رَجُلَيْنِ فَرَجُ وَ مْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ لشُّهَدَآءِ أَن تَضِلَّ إِحْدَىٰهُمَا	O ye who believe! When ye deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing Let a scribe write down faithfully as between the parties: let not the scribe refuse to write: as God Has taught him, so let him write. Let him who incurs the liability dictate, but	O ye who believe! When ye contract a debt for a fixed term, record it in writing. Let a scribe record it in writing between you in (terms of) equity. No scribe should refuse to write as Allah hath taught him, so let him write, and let him who incurreth the debt dictate, and let him observe his duty to Allah his Lord, and diminish naught thereof. But if he who oweth the debt is of low understanding, or weak, or unable himself	O you who believe, when you contract a debt for a fixed time, write it down. And let a scribe write it down between you with fairness; nor should the scribe refuse to write as Allah has taught him, so let him write. And let him who owes the debt dictate,	O you who have faith! When you contract a loan for a specified term, write it down. Let a writer write between you with honesty, and let not the writer refuse to write as Allah has taught him. So let him write, and let the one who incurs the debt dictate, and let him be wary of Allah, his Lord, and not diminish anything from it. But if the debtor be feeble-minded, or weak, or incapable of dictating himself, then let his guardian dictate with honesty, and take as	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	فَتُذَكِّرَ إِحْدَىٰهُمَا ٱلْأُخْرَىٰ وَلَا يَأْبَ لشُّهَدَآءُ إِذَا مَا دُعُو وَلَا تَسْـَٔمُوٓ أَن تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰٓ أَجَلِهِ ذَٰلِكُمْ أَقْسَطُ عِندَ ٱللَّهِ وَأَقْوَمُ لِلشَّهَٰدَةِ وَأَدْنَىٰٓ أَلَّا تَرْتَابُوٓ إِلَّآ أَن تَكُونَ تِجَٰرَةً حَاضِرَ تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهِدُوٓ إِذَا تَبَايَعْتُمْ وَلَا يُضَآرَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِن تَفْعَلُو فَإِنَّهُۥ فُسُو بِكُمْ وَ تَّقُو ٱللَّهَ وَيُعَلِّمُكُمُ ٱللَّهُ وَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ	let him fear His Lord God, and not diminish aught of what he owes. If they party liable is mentally deficient, or weak, or unable Himself to dictate, Let his guardian dict ate faithfully, and get two witnesses, out of your own men, and if there are not two men, then a man and two women, such as ye choose, for witnesses, so that if one of them errs, the other can remind her. The witnesses should not refuse when they are c alled on (For evidence). Disdain not to reduce to writing (your contract) for a future period, whether it be small or big: it is juster in the sight of God, More suitable as evidence, and more convenient to prevent doubts among yourselves but if it be a transaction which ye carry out on the spot among yourselves, there is no blame on you if ye reduce it not to writing. But take witness whenever ye make a commercial contract; and let	to dictate, then let the guardian of his interests dictate in (terms of) equity. And call to witness, from among your men, two witnesses. And if two men be not (at hand) then a man and two women, of such as ye approve as witnesses, so that if the one erreth (through forgetfulness) the other will remember. And the witnesses must not refuse when they are summoned. Be not averse to writing down (the contract) whether it be small or great, with (record of) the term thereof. That is more equitable in the sight of Allah and more sure for testimony, and the best way of avoiding doubt between you; save only in the case when it is actual merchandise which ye transfer among yourselves from hand to hand. In that case it is no sin for you if ye write it not. And have witnesses when ye sell one to another, and let no harm be done to scribe or witness. If ye do (harm to them) lo! it is a sin in you. Observe your duty to Allah. Allah is teaching you. And Allah is knower of all things	and he should observe his duty to Allah, his Lord, and not diminish any thing from it. But if he who owes the debt is unsound in understanding or weak, or (if) he is not able to dictate himself, let his guardian dictate with fairness. And call to witness from among your men two witnesses; but if there are not two men, then one man and two women from among those whom you choose to be witnesses, so that if one of the two errs, the one may remind the other. And the witnesses must not refuse when they are summoned. And be not averse to writing it whether it is small or large along with the time of its falling due. This is more	witness two witnesses from your men, and if there are not two men, then a man and two women —from those whom you approve as witnesses— so that if one of the two defaults the other will remind her. The witnesses must not refuse when they are called, and do not consider it wearisome to write it down, whether it be a big or a small sum, [as being lent] until its term. That is more just with Allah and more upright in respect to testimony, and the likeliest way to avoid doubt, unless it is an on the spot deal you transact between yourselves, in which case there is no sin upon you not to write it. Take witnesses when you make a deal, and let no harm be done to writer or witness, and if you did that, it would be sinful of you. Be wary of Allah and Allah shall teach you, and Allah has knowledge of all things	

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		neither scribe nor witness suffer harm. If ye do (such harm), it wo uld be wickedness in you. So fear God; For it is Good that teaches you. And God is well acquainted with all things. If ye are on a journey, and cannot find a scribe, a pledge with possession (may serve the purpose). And if one of you deposits a thing o n trust with another, let the trustee (faithfully) discharge his trust, and let him Fear his Lord conceal not evidence; for whoever conceals it, - his heart is tainted with sin. And God knoweth all that ye do		equitable in the sight of Allah and makes testimony surer and the best way to keep away from doubts. But when it is ready merchandise which you give and take among yourselves from hand to hand, there is no blame on you in not writing it down. And have witnesses when you sell one to another. And let no harm be done to the scribe or to the witnesses. And if you do (it), then surely it is a transgression on your part. And keep your duty to Allah. And Allah teaches you. And Allah is Knower of all things		
283	وَإِن كُنتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَّقْبُوضَةٌ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي اؤْتُمِنَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَن يَكْتُمْهَا	If ye are on a journey, and cannot find a scribe, a pledge with possession (may serve the purpose). And if one of you deposits a thing on trust with another,	If ye be on a journey and cannot find a scribe, then a pledge in hand (shall suffice). And if one of you entrusteth to another let him who is trusted deliver up that which is entrusted to him (according to the pact	And if you are on a journey and you cannot find a scribe, a security may be taken into possession. But if one of you trusts another,	If you are on a journey and cannot find a writer, then a retained pledge [shall suffice]. And if one of you entrusts to another, let him who is trusted deliver his trust, and let him be wary of Allah, his Lord. And do not conceal	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	فَإِنَّهُۥٓ ءَاثِمٌ قَلْبُهُۥ وَ ٱللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ	Let the trustee (Faithfully) discharge His trust, and let him fear his Lord. Conceal not evidence; for whoever conceals it,- His heart is tainted with sin. And God Knoweth all that ye do	between them) and let him observe his duty to Allah his Lord. Hide not testimony. He who hideth it, verily his heart is sinful. Allah is Aware of what ye do	then he who is trusted should deliver his trust, and let him keep his duty to Allah, his Lord. And conceal not testimony. And whoever conceals it, his heart is surely sinful. And Allah is Knower of what you do	testimony; anyone who conceals it, his heart will indeed be sinful. And Allah knows best what you do	
284	لِّلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَإِن تُبْدُوا۟ مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ ٱللَّهُ فَيَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ وَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ	To God belongeth all that is in the heavens and on earth. Whether ye show what is in your minds or conceal it, God Calleth you to account for it. He forgiveth whom He pleaseth, and punisheth whom He pleaseth, for God hath power over all things	Unto Allah (belongeth) whatsoever is in the heavens and whatsoever is in the earth; and whether ye make known what is in your minds or hide it, Allah will bring you to account for it. He will forgive whom He will and He will punish whom He will. Allah is Able to do all things	To Allah belongs whatever is in the heavens and whatever is in the earth. And whether you manifest what is in your minds or hide it, Allah will call you to account according to it. So he forgives whom He pleases and chastises whom He pleases. And Allah is Possessor of power over all things	To Allah belongs whatever is in the heavens and whatever is in the earth; and whether you disclose what is in your hearts or hide it, Allah will bring you to account for it. Then He will forgive whomever He wishes and punish whomever He wishes, and Allah has power over all things	c. 627 CE 1 note
285		The Apostle believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth	The messenger believeth in that which hath been revealed unto him from his Lord and (so do) believers. Each one believeth in Allah and His angels and His scriptures	The Messenger believes in what has been revealed to him from his Lord, and (so do) the believers. They	The Apostle has faith in what has been sent down to him from his Lord, and all the faithful. Each [of them] has faith in Allah, His angels, His scriptures and His apostles.	c. 627 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		in God, His angels, His books, and His apostles. "We make no distinction (they say) between one and another of His apos tles." And they say: "We hear, and we obey: (We seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys."	and His messengers - We make no distinction between any of His messengers - and they say: We hear, and we obey. (Grant us) Thy forgiveness, our Lord. Unto Thee is the journeying	all believe in Allah and His angels and His Books and His messengers. We make no difference between any of His messengers. And they say: We hear and obey; our Lord, Thy forgiveness (do we crave), and to Thee is the eventual course	[They declare,] ‘We make no distinction between any of His apostles.’ And they say, ‘We hear and obey. Our Lord, forgive us, and toward You is the return.’	
286		On no soul doth God Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray:) "Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden Like that which Thou didst lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector; Help us against those who stand against faith."	Allah tasketh not a soul beyond its scope. For it (is only) that which it hath earned, and against it (only) that which it hath deserved. Our Lord! Condemn us not if we forget, or miss the mark! Our Lord! Lay not on us such a burden as thou didst lay on those before us! Our Lord! Impose not on us that which we have not the strength to bear! Pardon us, absolve us and have mercy on us, Thou, our Protector, and give us victory over the disbelieving folk	Allah imposes not on any soul a duty beyond its scope. For it is that which it earns (of good) and against it that which it works (of evil). Our Lord, punish us not if we forget or make a mistake. Our Lord, do not lay on us a burden as Thou didst lay on those before us. Our Lord, impose not on us (afflictions) which we have not the strength to bear. And pardon us! And grant us protection! And	Allah does not task any soul beyond its capacity. Whatever [good] it earns is to its benefit, and whatever [evil] it incurs is to its harm. ‘Our Lord! Take us not to task if we forget or make mistakes! Our Lord! Place not upon us a burden as You placed on those who were before us! Our Lord! Lay not upon us what we have no strength to bear! Excuse us and forgive us, and be merciful to us! You are our Master, so help us against the faithless lot!’	c. 627 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
				have mercy on us! Thou art our Patron, so grant us victory over the disbelieving people		

Direct context · Ayah 89 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عن ابن عباس رضي الله عنهما قال: (إن اليهود كانوا يستفتحون على الأوس والخزرج برسول الله قبل مبعثه، فلما بعثه الله من العرب كفروا به، وجحدوا ما كانوا يقولون فيه. فقال لهم معاذ بن جبل، وبشر بن المعرور: يا معشر اليهود، اتقوا الله وأسلموا، فقد كنتم تستفتحون علينا بمحمد ونحن أهل شرك، وتخبروننا أنه مبعوث، وتصفونه لنا بصفته. فقال سلام بن مشكم: ما جاءنا بشيء نعرفه، وما هو بالذي كنا نذكر لكم). فأنزل الله هذه الآية.

Islamic: Asbāb al-nuzūl on Qurʾān 2:89

APA: Asbāb al-nuzūl tradition (n.d.). (2:89).

عن ابن عباس رضي الله عنهما قال: (إن اليهود كانوا يستفتحون على الأوس والخزرج برسول الله قبل مبعثه، فلما بعثه الله من العرب كفروا به، وجحدوا ما كانوا يقولون فيه. فقال لهم معاذ بن جبل، وبشر بن المعرور: يا معشر اليهود، اتقوا الله وأسلموا، فقد كنتم تستفتحون علينا بمحمد ونحن أهل شرك، وتخبروننا أنه مبعوث، وتصفونه لنا بصفته. فقال سلام بن مشكم: ما جاءنا بشيء نعرفه، وما هو بالذي كنا نذكر لكم). فأنزل الله هذه الآية.

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Direct context · Ayah 97 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عن ابْنِ عَبَّاسٍ رضي الله عنهما ما قال: حَضَرَتْ عِصَابَةٌ مِنَ الْيَهُودِ نَبِيَّ اللهِ يَوْماً، فَقَالُوا: يَا أَبَا القَاسِمِ، حَدِّثْنَا عَنْ خِلَالٍ نَسْأَلُكَ عَنْهُنَّ لَا يَعْلَمُهُنَّ إِلَّا نَبِيٌّ. قَالَ: سَلُونِي عَمَّا شِئْتُمْ، وَلَكِنِ اجْعَلُوا لِي ذِمَّةَ اللهِ، وَمَا أَخَذَ يَعْقُوبُ عليه السلام عَلَى بَنِيهِ: لَئِنْ حَدَّثْتُكُمْ شَيْئاً فَعَرَفْتُمُوهُ، لَتُتَابِعُنِّي عَلَى الْإِسْلَامِ. قَالُوا: فَذَلِكَ لَكَ، قَالَ: فَسَلُونِي عَمَّا شِئْتُم. قَالُوا: أَخبِرْنَا عَنْ أَرْبَعِ خِلَالٍ نَسْأَلُكَ عَنْهُنَّ: أَخْبِرْنَا أَيُّ الطَّعَامِ حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَن تُنَزَّلَ التَّوْرَاةُ! وَأَخْبِرْنَا كَيْفَ مَاءُ الْمَرْأَةِ، وَمَاءُ الرَّجُلِ، كَيْفَ يَكُونُ الذَّكَرُ مِنْهُ وَأَخْبِرْنَا كَيْفَ هَذَا النَّبِيُّ الْأُمِّيُّ فِي النَّوْمِ؟ و…

Islamic: Asbāb al-nuzūl on Qurʾān 2:97

APA: Asbāb al-nuzūl tradition (n.d.). (2:97).

Direct context · Ayah 104 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عن عطاء بن أبي رباح رحمه الله تعالى في قوله تعالى: { لَا تَقُولُو ۟ رْعِنَا } قال: كانت لغة في الأنصار في الجاهلية، فنزلت هذه الآية: { لَا تَقُولُو ۟ رْعِنَا وَقُولُو ۟ نظُرْنَا... } إلى آخر الآية.

Islamic: Asbāb al-nuzūl on Qurʾān 2:104

APA: Asbāb al-nuzūl tradition (n.d.). (2:104).

Direct context · Ayah 113 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عن ابن عباس رضي الله عنهما قال: لما قدم أهل نجران من النصاري على رسول الله ، أتتهم أحبار يهود، فتنازعوا عند رسول الله ، فقال رافع بن حُريملة: ما أنتم على شيء! وكفر بعيسى ابن مريم وبالإنجيل. فقال رجل من أهل نجران من النصارى ما أنتم على شيء! وجحد نبوة موسى، وكفر بالتوراة. فأنزل الله لك في ذلك من قولهما: { وَقَالَتِ ۟ لْيَهُودُ لَيْسَتِ ۟ لنَّصٰرَىٰ عَلَىٰ شَىْءٍ وَقَالَتِ ۟ لنَّصٰرَىٰ لَيْسَتِ ۟ لْيَهُودُ عَلَىٰ شَىْءٍ } إلى قوله: { فِيمَا كَانُو ۟ فِيهِ يَخْتَلِفُونَ }.

Islamic: Asbāb al-nuzūl on Qurʾān 2:113

APA: Asbāb al-nuzūl tradition (n.d.). (2:113).

Direct context · Ayah 115 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عن جابر بن عبد الله رضي الله عنهما قال: بعث رسول الله ، سرية كنت فيها، فأصابتنا ظلمة فلم نعرف القبلة. فقالت طائفة منا: قد عرفنا القبلة هي ها هنا قبل الشمال، فصلوا وخطوا خطوطاً، وقال بعضنا: القبلة ها هنا قبل الجنوب، وخطوا خطوطاً. فلما أصبحوا وطلعت الشمس، أصبحت تلك الخطوط لغير القبلة. فلما قفلنا من سفرنا سألنا النبي عن ذلك، فسكت، وأنزل الله عز و جل: { وَلِلَّهِ ۟ لْمَشْرِقُ وَ ۟ لْمَغْرِبُ ۟ فَأَيْنَمَا تُوَلُّو ۟ فَثَمَّ وَجْهُ ٱللَّهِ } أي حيث كنتم.

Islamic: Asbāb al-nuzūl on Qurʾān 2:115

APA: Asbāb al-nuzūl tradition (n.d.). (2:115).

Direct context · Ayah 125 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ رضي الله عنه: وَافَقْتُ رَبِّي فِي ثَلَاثٍ، فَقُلْتُ: يَا رَسُولَ اللهِ، لَوِ اتَّخَذْنَا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى، فَنَزَلَتْ { وَ ۟ تَّخِذُو ۟ مِن مَّقَامِ إِبْرٰهِـۧمَ مُصَلًّى }، وَآيَةُ الْحِجَابِ، قُلْتُ: يَا رَسُولَ اللهِ لَوْ أَمَرْتَ نِسَاءَكَ أَنْ يَحْتَجِبْنَ فَإِنَّهُ يُكَلِّمُهُنَّ الْبَرُّ وَالْفَاجِرُ، فَنَزَلَتْ آيَةُ الْحِجَابِ، وَاجْتَمَعَ نِسَاءُ النَّبِيِّ ۟ فِي الْغَيْرَةِ عَلَيْهِ، فَقُلْتُ لَهُنَّ: { عَسَىٰ رَبُّهُ ۟ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُ ۟ أَزْوٰجًا خَيْرًا مِّنكُنَّ } [التحريم: ٥] فَنَزَلَتْ هَذِهِ الآية.

Islamic: Asbāb al-nuzūl on Qurʾān 2:125

APA: Asbāb al-nuzūl tradition (n.d.). (2:125).

عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ رضي الله عنه: وَافَقْتُ رَبِّي فِي ثَلَاثٍ، فَقُلْتُ: يَا رَسُولَ اللهِ، لَوِ اتَّخَذْنَا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى، فَنَزَلَتْ { وَ ۟ تَّخِذُو ۟ مِن مَّقَامِ إِبْرٰهِـۧمَ مُصَلًّى }، وَآيَةُ الْحِجَابِ، قُلْتُ: يَا رَسُولَ اللهِ لَوْ أَمَرْتَ نِسَاءَكَ أَنْ يَحْتَجِبْنَ فَإِنَّهُ يُكَلِّمُهُنَّ الْبَرُّ وَالْفَاجِرُ، فَنَزَلَتْ آيَةُ الْحِجَابِ، وَاجْتَمَعَ نِسَاءُ النَّبِيِّ ۟ فِي الْغَيْرَةِ عَلَيْهِ، فَقُلْتُ لَهُنَّ: { عَسَىٰ رَبُّهُ ۟ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُ ۟ أَزْوٰجًا خَيْرًا مِّنكُنَّ } [التحريم: ٥] فَنَزَلَتْ هَذِهِ الآية.

عن أنس بن مالك رضي الله عنه قال: قال عمر بن الخطاب رضي الله عنه: (وافقني ربي في ثلاث أو وافقت ربي في ثلاث قلت: يا رسول الله لو اتخذت من مقام إبراهيم مصلى، فنزلت { وَ ۟ تَّخِذُو ۟ مِن مَّقَامِ إِبْرٰهِـۧمَ مُصَلًّى }، وقلت: يا رسول الله لو حجبت النساء، فنزلت آية الحجاب،

والثالثة لما مات عبد الله بن أَبَيٍّ جاء رسول الله ليصلي عليه، قلت: يا رسول الله تصلي على هذا الكافر المنافق. فقال: أيها عنك يا ابن الخطاب. فنزلت { وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ } [التوبة: ٨٤].

Direct context · Ayah 135 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عن ابن عباس رضي الله عنهما قال: قال عبد الله بن صوريا الأعور لرسول الله : ما الهدى إلا ما نحن عليه، فاتبعنا يا محمد تهتد. وقالت النصارى مثل ذلك، فأنزل الله عز و جل { وَقَالُو كُونُو هُودًا أَوْ نَصَٰرَىٰ تَهْتَدُو }.

Islamic: Asbāb al-nuzūl on Qurʾān 2:135

APA: Asbāb al-nuzūl tradition (n.d.). (2:135).

Direct context · Ayah 142 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

جاء من حديث البَرَاءِ بْنِ عَازِبٍ رضي الله عنهما، قَالَ: (كَانَ رَسُولُ اللهِ صَلَّى نَحْوَ بَيْتِ المَقْدِسِ سِتَّةَ عَشَرَ أَوْ سَبْعَةَ عَشَرَ شَهْراً، وَكَانَ رَسُولُ اللهِ يُحِبُّ أَنْ يُوَجَّهَ إِلَى الكَعْبَةِ، فَأَنْزَلَ اللهُ { قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِى لسَّمَآءِ }، فَتَوَجَّهَ نَحْوَ الكَعْبَةِ، وَقَالَ السُّفَهَاءُ مِنَ النَّاسِ وَهُمُ اليَهُودُ: { مَا وَلَّٰىٰهُمْ عَن قِبْلَتِهِمُ لَّتِى كَانُو عَلَيْهَا قُل لِّلَّهِ لْمَشْرِقُ وَ لْمَغْرِبُ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ }، فَصَلَّى مَعَ النَّبِيِّ رَجُلٌ ثُمَّ خَرَجَ بَعْدَمَا صَلَّى، فَمَرَّ عَلَى قَوْمٍ مِنَ الأَنْصَارِ فِي صَلَاةِ العَصْرِ نَحْوَ بَيْتِ الْمَقْدِسِ، فَقَالَ: هُوَ يَشْهَدُ أَنَّهُ صَلَّى مَعَ رَسُولِ اللهِ وَأَنَّهُ تَوَجَّهَ نَحْوَ الكَعْبَةِ، فَتَحَرَّفَ ال…

Islamic: Asbāb al-nuzūl on Qurʾān 2:142

APA: Asbāb al-nuzūl tradition (n.d.). (2:142).

جاء من حديث البَرَاءِ بْنِ عَازِبٍ رضي الله عنهما، قَالَ: (كَانَ رَسُولُ اللهِ صَلَّى نَحْوَ بَيْتِ المَقْدِسِ سِتَّةَ عَشَرَ أَوْ سَبْعَةَ عَشَرَ شَهْراً، وَكَانَ رَسُولُ اللهِ يُحِبُّ أَنْ يُوَجَّهَ إِلَى الكَعْبَةِ، فَأَنْزَلَ اللهُ { قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِى لسَّمَآءِ }، فَتَوَجَّهَ نَحْوَ الكَعْبَةِ، وَقَالَ السُّفَهَاءُ مِنَ النَّاسِ وَهُمُ اليَهُودُ: { مَا وَلَّٰىٰهُمْ عَن قِبْلَتِهِمُ لَّتِى كَانُو عَلَيْهَا قُل لِّلَّهِ لْمَشْرِقُ وَ لْمَغْرِبُ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ }، فَصَلَّى مَعَ النَّبِيِّ رَجُلٌ ثُمَّ خَرَجَ بَعْدَمَا صَلَّى، فَمَرَّ عَلَى قَوْمٍ مِنَ الأَنْصَارِ فِي صَلَاةِ العَصْرِ نَحْوَ بَيْتِ الْمَقْدِسِ، فَقَالَ: هُوَ يَشْهَدُ أَنَّهُ صَلَّى مَعَ رَسُولِ اللهِ وَأَنَّهُ تَوَجَّهَ نَحْوَ الكَعْبَةِ، فَتَحَرَّفَ ال…

عن البراء بن عازب رضي الله عنهما قال: أن النبي كان أول ما قدم المدينة نزل على أجداده أو قال أخواله من الأنصار، وأنه صلى قِبَلَ بيت المقدس ستة عشر شهراً أو سبعة عشر شهراً، وكان يعجبه أن تكون قبلته قبل البيت، وأنه صلى أول صلاة صلاها صلاة العصر، وصلى معه قوم، فخرج رجل ممن صلى معه فمر على أهل مسجد وهم راكعون، فقال: أشهد باللَّه لقد صليت مع رسول الله قبل مكة، فداروا كما هم قبل البيت. وكانت اليهود قد أعجبهم إذ كان يصلي قبل بيت المقدس، وأهل الكتاب، فلما ولى وجهه قبل البيت أنكروا ذلك. قال زهير: حدثنا أبو إسحاق، عن البراء في حديثه هذا: أنه مات على القبلة قبل أن تحوَّل رجال وقتلوا, فلم ندر ما نقول فيهم، فأنزل الله تعالى: { وَمَا كَانَ للَّهُ لِيُضِيعَ إِيمَـٰنَكُمْ }.

وقال علي بن أبي طلحة عن ابن عباس رضي الله عنهما: (أن رسول الله لما هاجر إلى المدينة، أمره الله أن يستقبل بيت المقدس، ففرحت اليهود، فاستقبلها رسول الله بضعة عشر شهراً، وكان رسول الله يحب قبلة إبراهيم، فكان يدعو الله وينظر إلى السماء فأنزل الله: { فَوَلُّو وُجُوهَكُمْ شَطْرَهُ } أي نحوه، فارتاب من ذلك اليهود، وقالوا: ما ولاهم عن قبلتهم التي كانوا عليها ؟ فأنزل الله: { قُل لِّلَّهِ لْمَشْرِقُ وَ لْمَغْرِبُ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ }.

Direct context · Ayah 143 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: لَمَّا حُرِّمَتْ الْخَمْرُ قَالَ أُنَاسٌ: يَا رَسُولَ اللهِ، أَصْحَابُنَا الَّذِينَ مَاتُوا وَهُمْ يَشْرَبُونَهَا، فَأُنْزِلَتْ { لَيْسَ عَلَى لَّذِينَ ءَامَنُو وَعَمِلُو لصَّٰلِحَٰتِ جُنَاحٌ فِيمَا طَعِمُوَ }، قَالَ: وَلَمَّا حُوِّلَتْ الْقِبْلَةُ، قَالَ أُنَاسٌ: يَا رَسُولَ اللهِ أَصْحَابُنَا الَّذِينَ مَاتُوا وَهُمْ يُصَلُّونَ إِلَى بَيْتِ الْمَقْدِسِ، فَأُنْزِلَتْ { وَمَا كَانَ للَّهُ لِيُضِيعَ إِيمَـٰنَكُمْ }.

Islamic: Asbāb al-nuzūl on Qurʾān 2:143

APA: Asbāb al-nuzūl tradition (n.d.). (2:143).

Direct context · Ayah 144 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

جاء من حديث الْبَرَاءِ بْنِ عَازِبٍ رضي الله عنهما، قَالَ: (كَانَ رَسُولُ اللهِ صَلَّى نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ أَوْ سَبْعَةَ عَشَرَ شَهْراً، وَكَانَ رَسُولُ اللهِ يُحِبُّ أَنْ يُوَجَّهَ إِلَى الْكَعْبَةِ، فَأَنْزَلَ اللَّهُ { قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِى لسَّمَآءِ }، فَتَوَجَّهَ نَحْوَ الْكَعْبَةِ، وَقَالَ السُّفَهَاءُ مِنَ النَّاسِ وَهُم الْيَهُودُ: { مَا وَلَّٰىٰهُمْ عَن قِبْلَتِهِمُ لَّتِى كَانُو عَلَيْهَا قُل لِّلَّهِ لْمَشْرِقُ وَ لْمَغْرِبُ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرٰطٍ مُّسْتَقِيمٍ }، فَصَلَّى مَعَ النَّبِيِّ رَجُلٌ ثُمَّ خَرَجَ بَعْدَ مَا صَلَّى، فَمَرَّ عَلَى قَوْمٍ مِنَ الْأَنْصَارِ فِي صَلَاةِ الْعَصْرِ نَحْوَ بَيْتِ الْمَقْدِسِ، فَقَالَ: هُوَ يَشْهَدُ أَنَّهُ صَلَّى مَعَ رَسُولِ اللهِ وَأَنَّهُ تَوَجَّهَ نَحْوَ الْكَعْبَةِ، فَتَح…

Islamic: Asbāb al-nuzūl on Qurʾān 2:144

APA: Asbāb al-nuzūl tradition (n.d.). (2:144).

جاء من حديث الْبَرَاءِ بْنِ عَازِبٍ رضي الله عنهما، قَالَ: (كَانَ رَسُولُ اللهِ صَلَّى نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ أَوْ سَبْعَةَ عَشَرَ شَهْراً، وَكَانَ رَسُولُ اللهِ يُحِبُّ أَنْ يُوَجَّهَ إِلَى الْكَعْبَةِ، فَأَنْزَلَ اللَّهُ { قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِى لسَّمَآءِ }، فَتَوَجَّهَ نَحْوَ الْكَعْبَةِ، وَقَالَ السُّفَهَاءُ مِنَ النَّاسِ وَهُم الْيَهُودُ: { مَا وَلَّٰىٰهُمْ عَن قِبْلَتِهِمُ لَّتِى كَانُو عَلَيْهَا قُل لِّلَّهِ لْمَشْرِقُ وَ لْمَغْرِبُ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرٰطٍ مُّسْتَقِيمٍ }، فَصَلَّى مَعَ النَّبِيِّ رَجُلٌ ثُمَّ خَرَجَ بَعْدَ مَا صَلَّى، فَمَرَّ عَلَى قَوْمٍ مِنَ الْأَنْصَارِ فِي صَلَاةِ الْعَصْرِ نَحْوَ بَيْتِ الْمَقْدِسِ، فَقَالَ: هُوَ يَشْهَدُ أَنَّهُ صَلَّى مَعَ رَسُولِ اللهِ وَأَنَّهُ تَوَجَّهَ نَحْوَ الْكَعْبَةِ، فَتَح…

عَنْ أَنَسٍ رضي الله عنه أَنَّ رَسُولَ اللهِ كَانَ يُصَلِّي نَحْوَ بَيْتِ الْمَقْدِسِ، فَنَزَلَتْ { قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِى لسَّمَآءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَىٰهَا فَوَلِّ وَجْهَكَ شَطْرَ لْمَسْجِدِ لْحَرَامِ }، فَمَرَّ رَجُلٌ مِنْ بَنِي سَلِمَةَ، وَهُمْ رُكُوعٌ فِي صَلَاةِ الْفَجْرِ وَقَدْ صَلَّوْا رَكْعَةً، فَنَادَى أَلَا إِنَّ الْقِبْلَةَ قَدْ حُوِّلَتْ، فَمَالُوا كَمَا هُمْ نَحْوَ الْقِبْلَةِ.

Direct context · Ayah 158 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

سبب نزول: أ: (قَالَ عُرْوَةُ رضي الله عنه: سَأَلْتُ عَائِشَةَ رضي الله عنها فَقُلْتُ لَهَا: أَرَأَيْتِ قَوْلَ اللَّهِ تَعَالَى: { إِنَّ لصَّفَا وَ لْمَرْوَةَ مِن شَعَآئِرِ للَّهِ فَمَنْ حَجَّ لْبَيْتَ أَوِ عْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا }. فَوَاللَّهِ مَا عَلَى أَحَدٍ جُنَاحٌ أَنْ لَا يَطُوفَ بِالصَّفَا وَالْمَرْوَةِ. قَالَتْ: بِئْسَ مَا قُلْتَ يَا ابْنَ أُخْتِي، إِنَّ هَذِهِ لَوْ كَانَتْ كَمَا أَوَّلْتَهَا عَلَيْهِ، كَانَتْ: لَا جُنَاحَ عَلَيْهِ أَنْ لَا يَتَطَوَّفَ بِهِمَا، وَلَكِنَّهَا أُنْزِلَتْ فِي الْأَنْصَارِ، كَانُوا قَبْلَ أَنْ يُسْلِمُوا يُهِلُّونَ لِمَنَاةَ الطَّاغِيَةِ الَّتِي كَانُوا يَعْبُدُونَهَا عِنْدَ الْمُشَلَّلِ، فَكَانَ مَنْ أَهَلَّ يَتَحَرَّجُ أَنْ يَطُوفَ بِالصَّفَا وَالْمَرْوَةِ، فَلَمَّا أَسْلَمُوا سَأَلُوا رَسُولَ اللهِ عَنْ ذَلِ…

Islamic: Asbāb al-nuzūl on Qurʾān 2:158

APA: Asbāb al-nuzūl tradition (n.d.). (2:158).

سبب نزول: أ: (قَالَ عُرْوَةُ رضي الله عنه: سَأَلْتُ عَائِشَةَ رضي الله عنها فَقُلْتُ لَهَا: أَرَأَيْتِ قَوْلَ اللَّهِ تَعَالَى: { إِنَّ لصَّفَا وَ لْمَرْوَةَ مِن شَعَآئِرِ للَّهِ فَمَنْ حَجَّ لْبَيْتَ أَوِ عْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا }. فَوَاللَّهِ مَا عَلَى أَحَدٍ جُنَاحٌ أَنْ لَا يَطُوفَ بِالصَّفَا وَالْمَرْوَةِ. قَالَتْ: بِئْسَ مَا قُلْتَ يَا ابْنَ أُخْتِي، إِنَّ هَذِهِ لَوْ كَانَتْ كَمَا أَوَّلْتَهَا عَلَيْهِ، كَانَتْ: لَا جُنَاحَ عَلَيْهِ أَنْ لَا يَتَطَوَّفَ بِهِمَا، وَلَكِنَّهَا أُنْزِلَتْ فِي الْأَنْصَارِ، كَانُوا قَبْلَ أَنْ يُسْلِمُوا يُهِلُّونَ لِمَنَاةَ الطَّاغِيَةِ الَّتِي كَانُوا يَعْبُدُونَهَا عِنْدَ الْمُشَلَّلِ، فَكَانَ مَنْ أَهَلَّ يَتَحَرَّجُ أَنْ يَطُوفَ بِالصَّفَا وَالْمَرْوَةِ، فَلَمَّا أَسْلَمُوا سَأَلُوا رَسُولَ اللهِ عَنْ ذَلِ…

سبب نزول: ب: (.... ثُمَّ أَخْبَرْتُ أَبَا بَكْرِ بْنَ عَبْدِ الرَّحْمَنِ رضي الله عنه فَقَالَ: إِنَّ هَذَا لَعِلْمُ مَا كُنْتُ سَمِعْتُهُ، وَلَقَدْ سَمِعْتُ رِجَالاً مِنْ أَهْلِ الْعِلْمِ يَذْكُرُونَ أَنَّ النَّاسَ - إِلَّا مَنْ ذَكَرَتْ عَائِشَةُ رضي الله عنها - مِمَّنْ كَانَ يُهِلُّ بِمَنَاةَ، كَانُوا يَطُوفُونَ كُلُّهُمْ بِالصَّفَا وَالْمَرْوَةِ، فَلَمَّا ذَكَرَ اللهُ تَعَالَى الطَّوَافَ بِالْبَيْتِ وَلَمْ يَذْكُرْ الصَّفَا وَالْمَرْوَةَ فِي الْقُرْآنِ، قَالُوا يَا رَسُولَ اللهِ: كُنَّا نَطُوفُ بِالصَّفَا وَالْمَرْوَةِ، وَإِنَّ اللهَ أَنْزَلَ الطَّوَافَ بِالْبَيْتِ فَلَمْ يَذْكُرِ الصَّفَا، فَهَلْ عَلَيْنَا مِنْ حَرَجٍ أَنْ نَطَّوَّفَ بِالصَّفَا وَالْمَرْوَةِ، فَأَنْزَلَ اللهُ تَعَالَى { إِنَّ لصَّفَا وَ لْمَرْوَةَ مِن شَعَآئِرِ للَّهِ } الآيَةَ. قَالَ أَبُو بَكْرٍ رضي الله عنه: فَ…

عَنْ عَاصِمِ بْنِ سُلَيْمَانِ رضي الله عنه قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ رضي الله عنه عَنِ الصَّفَا وَالمَرْوَةِ فَقَالَ: كُنَّا نَرَى أَنَّهُمَا مِنْ أَمْرِ الجَاهِلِيَّةِ، فَلَمَّا كَانَ الإِسْلَامُ أَمْسَكْنَا عَنْهُمَا، فَأَنْزَلَ اللهُ تَعَالَى: { إِنَّ لصَّفَا وَ لْمَرْوَةَ مِن شَعَآئِرِ للَّهِ فَمَنْ حَجَّ لْبَيْتَ أَوِ عْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا }.

Direct context · Ayah 187 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عَنِ البَرَاءِ رضي الله عنه قَالَ : كَانَ أَصْحَابُ مُحَمَّدٍ إِذَا كَانَ الرَّجُلُ صَائِماً فَحَضَرَ الإِفْطَارُ فَنَامَ قَبْلَ أَنْ يُفْطِرَ ، لَمْ يَأْكُلْ لَيْلَتَهُ وَلَا يَوْمَهُ حَتَّى يُمْسِيَ، وَإِنَّ قَيْسَ بْنَ صِرْمَةَ الأَنْصَارِيَّ كَانَ صَائِماً فَلَمَّا حَضَرَ الإِفْطَارَ أَتَى امْرَأَتَهُ فَقَالَ لَهَا : أَعِنْدَكِ طَعَامٌ ؟ قَالَتْ : لَا وَلِكِنْ أَنْطَلِقُ فَأَطْلُبُ لَكَ. وَكَانَ يَوْمَهُ يَعْمَلُ ، فَغَلَبَتْهُ عَيْنَاهُ ، فَجَاءَتْهُ امْرَأَتُهُ ، فَلَمَّا رَأَتْهُ قَالَتْ : خَيْبَةً لَكَ . فَلَمَّا انْتَصَفَ النَّهَارُ غُشِيَ عَلَيْهِ ، فَذُكِرَ ذَلِكَ لِلنَّبِيِّ ، فَنَزَلَتْ هَذِهِ الْآيَةَ : { أُحِلَّ لَكُمْ لَيْلَةَ لصِّيَامِ لرَّفَثُ إِلَىٰ نِسَآئِكُمْ } فَفَرِحُوا بِهَا فَرَحاً شَدِيداً، وَنَزَلَتْ { وَكُلُو وَ شْرَبُو حَتَّىٰ يَتَبَيَّنَ لَكُمُ …

Islamic: Asbāb al-nuzūl on Qurʾān 2:187

APA: Asbāb al-nuzūl tradition (n.d.). (2:187).

عَنِ البَرَاءِ رضي الله عنه قَالَ : كَانَ أَصْحَابُ مُحَمَّدٍ إِذَا كَانَ الرَّجُلُ صَائِماً فَحَضَرَ الإِفْطَارُ فَنَامَ قَبْلَ أَنْ يُفْطِرَ ، لَمْ يَأْكُلْ لَيْلَتَهُ وَلَا يَوْمَهُ حَتَّى يُمْسِيَ، وَإِنَّ قَيْسَ بْنَ صِرْمَةَ الأَنْصَارِيَّ كَانَ صَائِماً فَلَمَّا حَضَرَ الإِفْطَارَ أَتَى امْرَأَتَهُ فَقَالَ لَهَا : أَعِنْدَكِ طَعَامٌ ؟ قَالَتْ : لَا وَلَكِنْ أَنْطَلِقُ فَأَطْلُبُ لَكَ. وَكَانَ يَوْمَهُ يَعْمَلُ ، فَغَلَبَتْهُ عَيْنَاهُ ، فَجَاءَتْهُ امْرَأَتُهُ ، فَلَمَّا رَأَتْهُ قَالَتْ : خَيْبَةً لَكَ . فَلَمَّا انْتَصَفَ النَّهَارُ غُشِيَ عَلَيْهِ ، فَذُكِرَ ذَلِكَ لِلنَّبِيِّ ، فَنَزَلَتْ هَذِهِ الْآيَةِ : { أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَآئِكُمْ } فَفَرِحُوا بِهَا فَرَحاً شَدِيداً، وَنَزَلَتْ { وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ ...

عَنْ عَبْدِ اللهِ بْنِ مَالِكٍ رضي الله عنه يُحَدِّثُ عَنْ أَبِيهِ قَالَ : كَانَ النَّاسُ فِي رَمَضَانَ إِذَا صَامَ الرَّجُلُ فَأَمْسَى فَنَامَ حَرُمَ عَلَيْهِ الطَّعَامُ وَالشَّرَابُ وَالنِّسَاءُ حَتَّى يُفْطِرَ مِنَ الغَدِ، فَرَجَعَ عُمَرُ بْنُ الخَطَّابِ رضي الله عنه مِنْ عِنْدِ النَّبِيِّ ذَاتَ لَيْلَةٍ وَقَدْ سَهِرَ عِنْدَهُ، فَوَجَدَ امْرَأَتَهُ قَدْ نَامَتْ فَأَرَادَهَا ، فَقَالَتْ: إِنِّي قَدْ نِمْتُ، قَالَ : مَا نِمْتِ . ثُمَّ وَقَعَ بِهَا ، وَصَنَعَ كَعْبُ بْنُ مَالِكٍ رضي الله عنه مِثْلَ ذَلِكَ . فَغَدَا عُمَرُ إِلَى النَّبِيِّ فَأَخْبَرَهُ. فَأَنْزَلَ اللهُ تَعَالَى : { عَلِمَ اللَّهُ أَنَّكُمْ كُنتُمْ تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنكُمْ } .

عَنْ سَهْلِ بْنِ سَعْدٍ رضي الله عنه قَالَ: أُنْزِلَتْ { وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ }، وَلَمْ يَنْزِلْ مِنَ الفَجْرِ، فَكَانَ رِجَالٌ إِذَا أَرَادُوا الصَّوْمَ، رَبَطَ أَحَدُهُمْ فِي رِجْلِهِ الخَيْطَ الأَبْيَضَ وَالخَيْطَ الأَسْوَدَ، وَلَمْ يَزَلْ يَأْكُلُ حَتَّى يَتَبَيَّنَ لَهُ رُؤْيَتُهُمَا، فَأَنْزَلَ اللهُ بَعْدُ { مِنَ الْفَجْرِ }، فَعَلِمُوا أَنَّهُ إِنَّمَا يَعْنِي اللَّيْلَ وَالنَّهَارِ.

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما: { يَـٰٓأَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ }، فَكَانَ النَّاسُ عَلَى عَهْدِ النَّبِيِّ إِذَا صَلُّوا العَتَمَةَ، حَرُمَ عَلَيْهِمُ الطَّعَامُ وَالشَّرَابُ وَالنِّسَاءُ وَصَامُوا إِلَى القَابِلَةِ، فَاخْتَانَ رَجُلٌ نَفْسَهُ فَجَامَعَ امْرَأَتَهُ وَقَدْ صَلَّى العِشَاءَ وَلَمْ يُفْطِرْ، فَأَرَادَ اللَّهُ عز و جل أَنْ يَجْعَلَ ذَلِكَ يُسْراً لِمَنْ بَقِيَ وَرُخْصَةً وَمَنْفَعَةً، فَقَالَ سُبْحَانَهُ: { عَلِمَ اللَّهُ أَنَّكُمْ كُنتُمْ تَخْتَانُونَ أَنفُسَكُمْ } الآيَةَ، وَكَانَ هَذَا مِمَّا نَفَعَ اللَّهُ بِهِ النَّاسَ وَرَخَّصَ لَهُمْ وَيَسَّرَ.

Direct context · Ayah 189 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ رضي الله عنه يَقُولُ: نَزَلَتْ هَذِهِ الآيَةُ فِينَا، كَانَتِ الأَنْصَارُ إِذَا حَجُّوا فَجَاءُوا لَمْ يَدْخُلُوا مِنْ قِبَلِ أَبْوَابِ بُيُوتِهِمْ وَلَكِنْ مِنْ ظُهُورِهَا، فَجَاءَ رَجُلٌ مِنَ الْأَنْصَارِ فَدَخَلَ مِنْ قِبَلِ بَابِهِ، فَكَأَنَّهُ عُيِّرَ بِذَلِكَ، فَنَزَلَتْ { وَلَيْسَ الْبِرُّ بِأَن تَأْتُوا الْبُيُوتَ مِن ظُهُورِهَا وَلَـٰكِنَّ الْبِرَّ مَنِ اتَّقَىٰ وَأْتُوا الْبُيُوتَ مِنْ أَبْوَٰبِهَا }.

Islamic: Asbāb al-nuzūl on Qurʾān 2:189

APA: Asbāb al-nuzūl tradition (n.d.). (2:189).

عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ رضي الله عنه يَقُولُ: نَزَلَتْ هَذِهِ الآيَةُ فِينَا، كَانَتِ الأَنْصَارُ إِذَا حَجُّوا فَجَاءُوا لَمْ يَدْخُلُوا مِنْ قِبَلِ أَبْوَابِ بُيُوتِهِمْ وَلَكِنْ مِنْ ظُهُورِهَا، فَجَاءَ رَجُلٌ مِنَ الْأَنْصَارِ فَدَخَلَ مِنْ قِبَلِ بَابِهِ، فَكَأَنَّهُ عُيِّرَ بِذَلِكَ، فَنَزَلَتْ { وَلَيْسَ الْبِرُّ بِأَن تَأْتُوا الْبُيُوتَ مِن ظُهُورِهَا وَلَـٰكِنَّ الْبِرَّ مَنِ اتَّقَىٰ وَأْتُوا الْبُيُوتَ مِنْ أَبْوَٰبِهَا }.

عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ تَعَالَى عَنْهُمَا قَالَ: كَانَتْ قُرَيْشٌ يُدْعَونَ الحُمْسِ، وَكَانُوا يَدْخُلُونَ مِنَ الْأَبْوَابِ فِي الْإِحْرَامِ، وَكَانَتِ الأَنْصَارُ وَسَائِرُ العَرَبِ لَا يَدْخُلُونَ مِنَ الأَبْوَابِ فِي الإِحْرَامِ، فَبَيْنَمَا رَسُولُ اللهِ فِي بُسْتَانٍ فَخَرَجَ مِنْ بَابِهِ وَخَرَجَ مَعَهُ قُطْبَةُ بْنُ عَامِرٍ الأَنْصَارِي فَقَالُوا: يَا رَسُولَ اللهِ: إِنَّ قُطْبَةَ بْنِ عَامِرٍ رَجُلٌ فَاجِرٌ، إِنَّهُ خَرَجَ مَعَكَ مِنَ البَابِ، فَقَالَ: « مَا حَمَلَكَ عَلَى ذَلِكَ » قَالَ: رَأَيْتُكَ فَعَلْتَ فَفَعَلْتُ كَمَا فَعَلْتَ، فَقَالَ: « إِنِّي أَحْمُسِي » قَالَ: إِنَّ دِينِي دِينُكَ. فَأَنْزَلَ اللهُ عز و جل { وَلَيْسَ الْبِرُّ بِأَن تَأْتُوا الْبُيُوتَ مِن ظُهُورِهَا وَلَـٰكِنَّ الْبِرَّ مَنِ اتَّقَىٰ وَأْتُوا الْبُيُوتَ مِنْ أَبْوَٰبِهَا }.

Direct context · Ayah 195 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أَسْلَمَ أَبِي عِمْرَانَ التُّجِيبِيِّ قَالَ: كُنَّا بِمَدِيْنَةِ الرُّومِ فَأَخْرَجُوا إِلَيْنَا صَفاً عَظِيماً مِنَ الرُّومِ، فَخَرَجَ إِلَيْهِمْ مِنَ المُسْلِمِينَ مِثْلُهُمْ أَوْ أَكْثَرُ، وَعَلَى أَهْلِ مِصْرَ عُقْبَةُ بْنُ عَامِرٍ، وَعَلَى الجَمَاعَةِ فَضَالَةُ بْنُ عُبَيْدٍ، فَحَمَلَ رَجُلٌ مِنَ المُسْلِمِينَ عَلَى صَفِّ الرُّومِ حَتَّى دَخَلَ فِيهِمْ، فَصَاحَ النَّاسُ، وَقَالُوا: سُبْحَانَ اللهِ يُلْقِي بِيَدَيْهِ إِلَى التَّهْلُكَةِ. فَقَامَ أَبُو أَيُّوبَ الأَنْصَارِيُّ فَقَالَ: يَا أَيُّهَا النَّاسُ إِنَّكُمْ تَتَأَوَّلُونَ هَذِهِ الْآيَةَ هَذَا التَّأْوِيلَ!! وَإِنَّمَا أُنْزِلَتْ هَذِهِ الآيَةَ فِينَا مَعْشَرَ الْأَنْصَارِ، لَمَّا أَعَزَّ اللهُ الإِسْلَامَ وَكَثُرَ نَاصِرُوهُ، فَقَالَ بَعْضُنَا لِبَعْضٍ سِرًّا - دُونَ رَسُولِ اللهِ -: إِنَّ أَمْوَالَنَا قَدْ ضَاعَتْ وَ...

عَنْ أَسْلَمَ أَبِي عِمْرَانَ التُّجِيبِيِّ قَالَ: كُنَّا بِمَدِيْنَةِ الرُّومِ فَأَخْرَجُوا إِلَيْنَا صَفّاً عَظِيماً مِنَ الرُّومِ، فَخَرَجَ إِلَيْهِمْ مِنَ المُسْلِمِينَ مِثْلُهُمْ أَوْ أَكْثَرُ، وَعَلَى أَهْلِ مِصْرَ عُقْبَةُ بْنُ عَامِرٍ، وَعَلَى الجَمَاعَةِ فَضَالَةُ بْنُ عُبَيْدٍ، فَحَمَلَ رَجُلٌ مِنَ المُسْلِمِينَ عَلَى صَفِّ الرُّومِ حَتَّى دَخَلَ فِيهِمْ، فَصَاحَ النَّاسُ، وَقَالُوا: سُبْحَانَ اللهِ يُلْقِي بِيَدَيْهِ إِلَى التَّهْلُكَةِ. فَقَامَ أَبُو أَيُّوبَ الأَنْصَارِيُّ فَقَالَ: يَا أَيُّهَا النَّاسُ إِنَّكُمْ تَتَأَوَّلُونَ هَذِهِ الْآيَةَ هَذَا التَّأْوِيلَ!! وَإِنَّمَا أُنْزِلَتْ هَذِهِ الآيَةَ فِينَا مَعْشَرَ الْأَنْصَارِ، لَمَّا أَعَزَّ اللهُ الإِسْلَامَ وَكَثُرَ نَاصِرُوهُ، فَقَالَ بَعْضُنَا لِبَعْضٍ سِرًّا - دُونَ رَسُولِ اللهِ -: إِنَّ أَمْوَالَنَا قَدْ ضَاعَتْ وَ...

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Direct context · Ayah 196 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عَنْ عَبْدِ اللهِ بْنِ مَعْقِلٍ قَالَ: قَعَدْتُ إِلَى كَعْبٍ رضي الله عنه وَهُوَ فِي المَسْجِدِ، فَسَأَلْتُهُ عَنْ هَذِهِ الآيَةِ: { فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ }. فَقَالَ كَعْبٌ رضي الله عنه: نَزَلَتْ فِيَّ، كَانَ بِي أَذًى مِنْ رَأْسِي، فَحُمِلْتُ إِلَى رَسُولِ اللهِ وَالْقَمْلُ يَتَنَاثَرُ عَلَى وَجْهِي. فَقَالَ: « مَا كُنْتُ أَرَى أَنَّ الجَهْدَ بَلَغَ مِنْكَ مَا أَرَى، أَتَجِدُ شَاةً؟ ». فَقُلْتُ: لَا، فَنَزَلَتْ هَذِهِ الْآيَةُ { فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ }، قَالَ: صَوْمُ ثَلَاثَةِ أَيَّامٍ أَوْ إِطْعَامُ سِتَّةِ مَسَاكِينَ نِصْفَ صَاعٍ طَعَاماً لِكُلِّ مِسْكِينٍ. قَالَ: فَنَزَلَتْ فِيَّ خَاصَّةً، وَهِيَ لَكُمْ عَامَّةٌ. اللفظ لمسلم.

Islamic: Asbāb al-nuzūl on Qurʾān 2:196

APA: Asbāb al-nuzūl tradition (n.d.). (2:196).

Direct context · Ayah 197 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

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Islamic: Asbāb al-nuzūl on Qurʾān 2:197

APA: Asbāb al-nuzūl tradition (n.d.). (2:197).

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عَنِ ابْنِ عُمَرَ رضي الله عنهما قَالَ: كَانُوا إِذَا أَحْرَمُوا وَمَعَهُمْ أَزْوَادُهُمْ رَمَوا بِهَا، وَاسْتَأْنَفُوا زَاداً آخَرَ ؛ فَأَنْزَلَ اللهُ تَعَالَى { وَتَزَوَّدُو فَإِنَّ خَيْرَ لزَّادِ لتَّقْوَىٰ }، فَنُهُوْا عَنْ ذَلِكَ وَأُمِرُوا أَنْ يَتَزَوَّدُوا الدَّقِيقَ وَالسَّوِيْقَ وَالكَعْكَ.

Direct context · Ayah 198 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: كَانَتْ عُكَاظٌ وَمَجَنَّةُ وَذُو الْمَجَازِ أَسْوَاقاً فِي الْجَاهِلِيَّةِ، فَلَمَّا كَانَ الْإِسْلَامُ فَكَأَنَّهُمْ تَأَثَّمُوا فِيهِ، فَنَزَلَتْ لَيْسَ { لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُو فَضْلًا مِّن رَّبِّكُمْ }، فِي مَوَاسِمِ الْحَجُ.

Islamic: Asbāb al-nuzūl on Qurʾān 2:198

APA: Asbāb al-nuzūl tradition (n.d.). (2:198).

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: كَانَتْ عُكَاظٌ وَمَجَنَّةُ وَذُو الْمَجَازِ أَسْوَاقاً فِي الْجَاهِلِيَّةِ، فَلَمَّا كَانَ الْإِسْلَامُ فَكَأَنَّهُمْ تَأَثَّمُوا فِيهِ، فَنَزَلَتْ لَيْسَ { لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُو فَضْلًا مِّن رَّبِّكُمْ }، فِي مَوَاسِمِ الْحَجِّ.

وهناك سبب ثان: عَنْ أَبِي أُمَامَةَ التَّيْمِيِّ رحمه الله قَالَ: قُلْتُ لَابْنِ عُمَرَ رضي الله عنهما إِنَّا نُكْرِي فَهَلْ لَنَا مِنْ حَجٍّ؟ قَالَ: أَلَيْسَ تَطُوفُونَ بِالْبَيْتِ، وَتَأْتُونَ الْمُعَرَّفَ، وَتَرْمُونَ الْجِمَارَ، وَتَحْلِقُونَ رُءُوسَكُمْ ؟ قَالَ: قُلْنَا: بَلَى، فَقَالَ ابْنُ عُمَرَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ، فَسَأَلَهُ عَنْ الَّذِي سَأَلْتَنِي، فَلَمْ يُجِبْهُ، حَتَّى نَزَلَ عَلَيْهِ جِبْرِيلُ عليه السلام بِهَذِهِ الآيَةِ: { لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُو فَضْلًا مِّن رَّبِّكُمْ } فَدَعَاهُ النَّبِيُّ فَقَالَ: « أَنْتُمْ حُجَّاجٌ ».

Direct context · Ayah 199 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عَنْ هِشَامٍ عَنْ أَبِيهِ قَالَ: كَانَت الْعَرَبُ تَطُوفُ بِالْبَيْتِ عُرَاةً إِلَّا الْحُمْسَ، وَالْحُمْسُ قُرَيْشٌ وَمَا وَلَدَتْ، كَانُوا يَطُوفُونَ عُرَاةً إِلَّا أَنْ تُعْطِيَهُمْ الْحُمْسَ ثِيَاباً، فَيُعْطِي الرِّجَالُ الرِّجَالَ وَالنِّسَاءُ النِّسَاءَ، وَكَانَتْ الْحُمْسُ لَا يَخْرُجُونَ مِنَ الْمُزْدَلِفَةِ، وَكَانَ النَّاسُ كُلُّهُمْ يَبْلُغُونَ عَرَفَات. قَالَ هِشَامٌ: فَحَدَّثَنِي أَبِي، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: الْحُمْسُ هُمُ الَّذِينَ أَنْزَلَ اللهُ عز و جل فِيهِمْ: { ثُمَّ أَفِيضُو مِنْ حَيْثُ أَفَاضَ النَّاسُ }، قَالَتْ: كَانَ النَّاسُ يُفِيضُونَ مِنْ عَرَفَاتٍ، وَكَانَ الْحُمْسُ يُفِيضُونَ مِنْ الْمُزْدَلِفَةِ، يَقُولُونَ: لَا نُفِيضُ إِلَّا مِنْ الْحَرَمِ. فَلَمَّا نَزَلَتْ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ، رَجَعُوا إِلَى عَرَفَاتٍ.

Islamic: Asbāb al-nuzūl on Qurʾān 2:199

APA: Asbāb al-nuzūl tradition (n.d.). (2:199).

Direct context · Ayah 200 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

وقال سعيد بن جبير عن ابن عباس رضي الله عنهما: كان أهل الجاهلية يقفون في الموسم، فيقول الرجل منهم كان أبي يطعم، ويحمل الحمالات، ويحمل الديات، ليس لهم ذكر غير فعال آبائهم. فأنزل الله على محمد { فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا }.

Islamic: Asbāb al-nuzūl on Qurʾān 2:200

APA: Asbāb al-nuzūl tradition (n.d.). (2:200).

Direct context · Ayah 201 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

وقال سعيد بن جبير عن ابن عباس رضي الله عنهما: كان أهل الجاهلية يقفون في الموسم، فيقول الرجل منهم كان أبي يطعم، ويحمل الحمالات، ويحمل الديات، ليس لهم ذكر غير فعال آبائهم. فأنزل الله على محمد { فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا }.

Islamic: Asbāb al-nuzūl on Qurʾān 2:201

APA: Asbāb al-nuzūl tradition (n.d.). (2:201).

Direct context · Ayah 202 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

وقال سعيد بن جبير عن ابن عباس رضي الله عنهما: كان أهل الجاهلية يقفون في الموسم، فيقول الرجل منهم كان أبي يطعم، ويحمل الحمالات، ويحمل الديات، ليس لهم ذكر غير فعال آبائهم. فأنزل الله على محمد { فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا }.

Islamic: Asbāb al-nuzūl on Qurʾān 2:202

APA: Asbāb al-nuzūl tradition (n.d.). (2:202).

Direct context · Ayah 207 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عن عكرمة رضي الله عنه قال: لما خرج صهيب رضي الله عنه مهاجراً، تبعه أهل مكة، فنثل كنانته، فأخرج منها أربعين سهماً، فقال: لا تصلون إلي حتى أضع في كل رجل منكم سهماً، ثم أصير بعد إلى السيف، فتعلمون أني رجل، وقد خلفت بمكة قينتين فهما لكم. وحدثنا حماد بن سلمة عن ثابت عن أنس رضي الله عنه نحوه، ونزلت على النبي { وَمِنَ لنَّاسِ مَن يَشْرِى نَفْسَهُ بْتِغَآءَ مَرْضَاتِ للَّهِ }، فلما رآه النبي قال: « أبا يحيى ربح البيع ». قال: وتلا عليه الآية.

Islamic: Asbāb al-nuzūl on Qurʾān 2:207

APA: Asbāb al-nuzūl tradition (n.d.). (2:207).

Direct context · Ayah 217 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عن جندب بن عبد الله رضي الله عنه، عن النبي : أنه بعث رهطاً، وبعث عليهم أبا عبيدة، فلما ذهب لينطلق بكى صبابة إلى رسول الله ، فجلس، فبعث عليهم عبد الله ابن جحش مكانه، وكتب له كتاباً وأمره أن لا يقرأ الكتاب حتى يبلغ مكان كذا وكذا، وقال:: « لا تكرهن أحداً من أصحابك على المسير معك »، فلما قرأ الكتاب استرجع، وقال: سمعاً وطاعة للَّه ولرسوله، فخبرهم الخبر وقرأ عليهم الكتاب، فرجع رجلان ومضى بقيتهم فلقوا ابن الحضرمي فقتلوه، ولم يدروا أن ذلك اليوم من رجب أو جمادى؟. فقال المشركون للمسلمين: قتلتم في الشهر الحرام؟! فأنزل الله عز و جل { يَسْـَٔلُونَكَ عَنِ لشَّهْرِ لْحَرَامِ } الآية، فقال بعضهم: إن لم يكونوا أصابوا وزراً فليس لهم أجر، فأنزل الله عز و جل { إِنَّ لَّذِينَ ءَامَنُو وَ لَّذِينَ هَاجَرُو وَجَـٰهَدُو فِى سَبِيلِ للَّهِ أُ لَـٰئِكَ يَرْجُونَ رَحْمَتَ للَّهِ وَ للَّهُ غَفُورٌ ر...

Islamic: Asbāb al-nuzūl on Qurʾān 2:217

APA: Asbāb al-nuzūl tradition (n.d.). (2:217).

عن جندب بن عبد الله رضي الله عنه، عن النبي : أنه بعث رهطاً، وبعث عليهم أبا عبيدة، فلما ذهب لينطلق بكى صبابة إلى رسول الله ، فجلس، فبعث عليهم عبد الله ابن جحش مكانه، وكتب له كتاباً وأمره أن لا يقرأ الكتاب حتى يبلغ مكان كذا وكذا، وقال:: « لا تكرهن أحداً من أصحابك على المسير معك »، فلما قرأ الكتاب استرجع، وقال: سمعاً وطاعة للَّه ولرسوله، فخبرهم الخبر وقرأ عليهم الكتاب، فرجع رجلان ومضى بقيتهم فلقوا ابن الحضرمي فقتلوه، ولم يدروا أن ذلك اليوم من رجب أو جمادى؟. فقال المشركون للمسلمين: قتلتم في الشهر الحرام؟! فأنزل الله عز و جل { يَسْـَٔلُونَكَ عَنِ لشَّهْرِ لْحَرَامِ } الآية، فقال بعضهم: إن لم يكونوا أصابوا وزراً فليس لهم أجر، فأنزل الله عز و جل { إِنَّ لَّذِينَ ءَامَنُو وَ لَّذِينَ هَاجَرُو وَجَـٰهَدُو فِى سَبِيلِ للَّهِ أُ لَـٰئِكَ يَرْجُونَ رَحْمَتَ للَّهِ وَ للَّهُ غَفُورٌ ر...

وعن عروة بن الزبير رضي الله عنهما - نحواً من هذا أيضاً - وفيه: فكان ابن الحضرمي أول قتيل قتل بين المسلمين والمشركين، فركب وفد من كفار قريش حتى قدموا على رسول الله بالمدينة فقالوا: أيحل القتال في الشهر الحرام؟ فأنزل الله { يَسْـَٔلُونَكَ عَنِ لشَّهْرِ لْحَرَامِ } الآية.

Direct context · Ayah 218 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عن جندب بن عبد الله رضي الله عنه، عن النبي : أنه بعث رهطاً، وبعث عليهم أبا عبيدة، فلما ذهب لينطلق بكى صبابة إلى رسول الله ، فجلس، فبعث عليهم عبد الله ابن جحش مكانه، وكتب له كتاباً وأمره أن لا يقرأ الكتاب حتى يبلغ مكان كذا وكذا، وقال:: « لا تكرهن أحداً من أصحابك على المسير معك »، فلما قرأ الكتاب استرجع، وقال: سمعاً وطاعة للَّه ولرسوله، فخبرهم الخبر وقرأ عليهم الكتاب، فرجع رجلان ومضى بقيتهم فلقوا ابن الحضرمي فقتلوه، ولم يدروا أن ذلك اليوم من رجب أو جمادى؟. فقال المشركون للمسلمين: قتلتم في الشهر الحرام؟! فأنزل الله عز و جل { يَسْـَٔلُونَكَ عَنِ لشَّهْرِ لْحَرَامِ } الآية، فقال بعضهم: إن لم يكونوا أصابوا وزراً فليس لهم أجر، فأنزل الله عز و جل { إِنَّ لَّذِينَ ءَامَنُو وَ لَّذِينَ هَاجَرُو وَجَـٰهَدُو فِى سَبِيلِ للَّهِ أُ لَـٰئِكَ يَرْجُونَ رَحْمَتَ للَّهِ وَ للَّهُ غَفُورٌ ر...

Islamic: Asbāb al-nuzūl on Qurʾān 2:218

APA: Asbāb al-nuzūl tradition (n.d.). (2:218).

عن جندب بن عبد الله رضي الله عنه، عن النبي : أنه بعث رهطاً، وبعث عليهم أبا عبيدة، فلما ذهب لينطلق بكى صبابة إلى رسول الله ، فجلس، فبعث عليهم عبد الله ابن جحش مكانه، وكتب له كتاباً وأمره أن لا يقرأ الكتاب حتى يبلغ مكان كذا وكذا، وقال:: « لا تكرهن أحداً من أصحابك على المسير معك »، فلما قرأ الكتاب استرجع، وقال: سمعاً وطاعة للَّه ولرسوله، فخبرهم الخبر وقرأ عليهم الكتاب، فرجع رجلان ومضى بقيتهم فلقوا ابن الحضرمي فقتلوه، ولم يدروا أن ذلك اليوم من رجب أو جمادى؟. فقال المشركون للمسلمين: قتلتم في الشهر الحرام؟! فأنزل الله عز و جل { يَسْـَٔلُونَكَ عَنِ لشَّهْرِ لْحَرَامِ } الآية، فقال بعضهم: إن لم يكونوا أصابوا وزراً فليس لهم أجر، فأنزل الله عز و جل { إِنَّ لَّذِينَ ءَامَنُو وَ لَّذِينَ هَاجَرُو وَجَـٰهَدُو فِى سَبِيلِ للَّهِ أُ لَـٰئِكَ يَرْجُونَ رَحْمَتَ للَّهِ وَ للَّهُ غَفُورٌ ر...

وعن عروة بن الزبير رضي الله عنهما - نحواً من هذا أيضاً - وفيه: فكان ابن الحضرمي أول قتيل قتل بين المسلمين والمشركين، فركب وفد من كفار قريش حتى قدموا على رسول الله بالمدينة فقالوا: أيحل القتال في الشهر الحرام؟ فأنزل الله { يَسْـَٔلُونَكَ عَنِ لشَّهْرِ لْحَرَامِ } الآية.

Direct context · Ayah 219 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عَنْ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه قَالَ: لَمَّا نَزَلَ تَحْرِيمُ الخَمْرِ قَالَ: اللَّهُمَّ بَيِّنْ لَنَا فِي الْخَمْرِ بَيَاناً شَافِياً، فَنَزَلَتْ هَذِهِ الْآيَةُ الَّتِي فِي سُورَةِ الْبَقَرَةِ { يَسْـَٔلُونَكَ عَنِ لْخَمْرِ وَ لْمَيْسِرِ قُلْ فِيهِمَآ إِثْمٌ كَبِيرٌ }. قَالَ: فَدُعِيَ عُمَرُ رضي الله عنه فَقُرِئَتْ عَلَيْهِ فَقَالَ: اللَّهُمَّ بَيِّنْ لَنَا فِي الْخَمْرِ بَيَاناً شَافِياً، فَنَزَلَتْ الْآيَةُ الَّتِي فِي سُورَةِ النِّسَاءِ { يَـٰٓأَيُّهَا لَّذِينَ ءَامَنُو لَا تَقْرَبُو لصَّلَوٰةَ وَأَنتُمْ سُكَـٰرَىٰ }، فَكَانَ مُنَادِي رَسُولِ الله إِذَا أَقَامَ الصَّلَاةَ، نَادَى: أَنْ لَا يَقْرَبَنَّ الصَّلَاةَ سَكْرَانُ، فَدُعِيَ عُمَرُ رضي الله عنه فَقُرِئَتْ عَلَيْهِ. فَقَالَ: اللَّهُمَّ بَيِّنْ لَنَا فِي الْخَمْرِ بَيَاناً شَافِياً، فَنَزَلَتْ الْآيَةُ الّ…

Islamic: Asbāb al-nuzūl on Qurʾān 2:219

APA: Asbāb al-nuzūl tradition (n.d.). (2:219).

عَنْ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه قَالَ: لَمَّا نَزَلَ تَحْرِيمُ الخَمْرِ قَالَ: اللَّهُمَّ بَيِّنْ لَنَا فِي الْخَمْرِ بَيَاناً شَافِياً، فَنَزَلَتْ هَذِهِ الْآيَةُ الَّتِي فِي سُورَةِ الْبَقَرَةِ { يَسْـَٔلُونَكَ عَنِ لْخَمْرِ وَ لْمَيْسِرِ قُلْ فِيهِمَآ إِثْمٌ كَبِيرٌ }. قَالَ: فَدُعِيَ عُمَرُ رضي الله عنه فَقُرِئَتْ عَلَيْهِ فَقَالَ: اللَّهُمَّ بَيِّنْ لَنَا فِي الْخَمْرِ بَيَاناً شَافِياً، فَنَزَلَتْ الْآيَةُ الَّتِي فِي سُورَةِ النِّسَاءِ { يَـٰٓأَيُّهَا لَّذِينَ ءَامَنُو لَا تَقْرَبُو لصَّلَوٰةَ وَأَنتُمْ سُكَـٰرَىٰ }، فَكَانَ مُنَادِي رَسُولِ الله إِذَا أَقَامَ الصَّلَاةَ، نَادَى: أَنْ لَا يَقْرَبَنَّ الصَّلَاةَ سَكْرَانُ، فَدُعِيَ عُمَرُ رضي الله عنه فَقُرِئَتْ عَلَيْهِ. فَقَالَ: اللَّهُمَّ بَيِّنْ لَنَا فِي الْخَمْرِ بَيَاناً شَافِياً، فَنَزَلَتْ الْآيَةُ الّ…

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: حُرِّمَتِ الْخَمْرُ ثَلَاثَ مَرَّاتٍ، قَدِمَ رَسُولُ اللهِ الْمَدِينَةَ وَهُمْ يَشْرَبُونَ الْخَمْرَ، وَيَأْكُلُونَ الْمَيْسِرَ، فَسَأَلُوا رَسُولَ اللهِ عَنْهُمَا، فَأَنْزَلَ اللهُ عَلَى نَبِيِّهِ : { يَسْـَٔلُونَكَ عَنِ لْخَمْرِ وَ لْمَيْسِرِ قُلْ فِيهِمَآ إِثْمٌ كَبِيرٌ وَمَنَـٰفِعُ لِلنَّاسِ وَإِثْمُهُمَآ أَكْبَرُ مِن نَّفْعِهِمَا } إِلَى آخِرِ الآيَةِ. فَقَالَ النَّاسُ: مَا حَرَّمَ عَلَيْنَا إِنَّمَا قَالَ { فِيهِمَآ إِثْمٌ كَبِيرٌ }، وَكَانُوا يَشْرَبُونَ الْخَمْرَ، حَتَّى إِذَا كَانَ يَوْمٌ مِنْ الْأَيَّامِ، صَلَّى رَجُلٌ مِنْ الْمُهَاجِرِينَ أَمَّ أَصْحَابَهُ فِي الْمَغْرِبِ خَلَطَ فِي قِرَاءَتِهِ، فَأَنْزَلَ اللهُ فِيهَا آيَةً أَغْلَظَ مِنْهَا: { يَـٰٓأَيُّهَا لَّذِينَ ءَامَنُو لَا تَقْرَبُو لصَّلَوٰةَ وَأَنتُمْ سُكَـٰر…

عن ابن عمر رضي الله عنهما قال: نزلت في الخمر ثلاث آيات، فأول شيء نزل { يَسْـَٔلُونَكَ عَنِ لْخَمْرِ وَ لْمَيْسِرِ } الآية، فقيل: حرمت الخمر، فقيل يا رسول الله دعنا ننتفع بها كما قال الله عز و جل، فسكت عنهم، ثم نزلت هذا الآية { لَا تَقْرَبُو لصَّلَوٰةَ وَأَنتُمْ سُكَـٰرَىٰ }، فقيل: حرمت، فقالوا: لا يا رسول الله إنا لا نشربها قرب الصلاة، فسكت عنهم، ثم نزلت: { يَـٰٓأَيُّهَا لَّذِينَ ءَامَنُوٓ إِنَّمَا لْخَمْرُ وَ لْمَيْسِرُ } الآية، فقال رسول الله : « حرمت الخمر ». قال: وقدِمتْ لرجلٍ راوية من الشام أو روايا، فقام النبي وأبو بكر وعمر، ولا أعلم عثمان إلا معهم فانتهوا إلى الرجل، فقال رسول الله : خلِّ عنا نشُقَّها، فقال: يا رسول الله أفلا نبيعها، قال رسول الله : « إن الله لعن الخمر، ولعن غارسها، ولعن شاربها، ولعن عاصرها، ولعن موكلها، ولعن مديرها، ولعن ساقيها، ولعن حاملها، ولعن أكل…

Direct context · Ayah 220 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا أَنْزَلَ اللهُ عز و جل { وَلَا تَقْرَبُو مَالَ لْيَتِيمِ إِلَّا بِ لَّتِى هِىَ أَحْسَنُ }، و { إِنَّ لَّذِينَ يَأْكُلُونَ أَمْوٰلَ لْيَتَـٰمَىٰ ظُلْمًا } الآية، انْطَلَقَ مَنْ كَانَ عِنْدَهُ يَتِيمٌ، فَعَزَلَ طَعَامَهُ مِنْ طَعَامِهِ، وَشَرَابَهُ مِنْ شَرَابِهِ، فَجَعَلَ يَفْضُلُ مِنْ طَعَامِهِ فَيُحْبَسُ لَهُ حَتَّى يَأْكُلَهُ أَوْ يَفْسُدَ، فَاشْتَدَّ ذَلِكَ عَلَيْهِمْ، فَذَكَرُوا ذَلِكَ لِرَسُولِ اللهِ ، فَأَنْزَلَ اللهُ عز و جل: { وَيَسْـَٔلُونَكَ عَنِ لْيَتَـٰمَىٰ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ وَإِن تُخَالِطُوهُمْ فَإِخْوَٰنُكُمْ }، فَخَلَطُوا طَعَامَهُمْ بِطَعَامِهِ، وَشَرَابَهُمْ بِشَرَابِهِ.

Islamic: Asbāb al-nuzūl on Qurʾān 2:220

APA: Asbāb al-nuzūl tradition (n.d.). (2:220).

عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا أَنْزَلَ اللهُ عز و جل { وَلَا تَقْرَبُو مَالَ لْيَتِيمِ إِلَّا بِ لَّتِى هِىَ أَحْسَنُ }، و { إِنَّ لَّذِينَ يَأْكُلُونَ أَمْوٰلَ لْيَتَـٰمَىٰ ظُلْمًا } الآية، انْطَلَقَ مَنْ كَانَ عِنْدَهُ يَتِيمٌ، فَعَزَلَ طَعَامَهُ مِنْ طَعَامِهِ، وَشَرَابَهُ مِنْ شَرَابِهِ، فَجَعَلَ يَفْضُلُ مِنْ طَعَامِهِ فَيُحْبَسُ لَهُ حَتَّى يَأْكُلَهُ أَوْ يَفْسُدَ، فَاشْتَدَّ ذَلِكَ عَلَيْهِمْ، فَذَكَرُوا ذَلِكَ لِرَسُولِ اللهِ ، فَأَنْزَلَ اللهُ عز و جل: { وَيَسْـَٔلُونَكَ عَنِ لْيَتَـٰمَىٰ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ وَإِن تُخَالِطُوهُمْ فَإِخْوَٰنُكُمْ }، فَخَلَطُوا طَعَامَهُمْ بِطَعَامِهِ، وَشَرَابَهُمْ بِشَرَابِهِ.

عن قتادة رحمه الله عنه قال: لما نزلت { وَلَا تَقْرَبُو مَالَ لْيَتِيمِ إِلَّا بِ لَّتِى هِىَ أَحْسَنُ }، اعتزل الناس اليتامى، فلم يخالطوهم في مأكل ولا مشرب ولا مال، قال: فشق ذلك على الناس، فسألوا رسول الله، فأنزل الله عز و جل: { وَيَسْـَٔلُونَكَ عَنِ لْيَتَـٰمَىٰ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ وَإِن تُخَالِطُوهُمْ فَإِخْوَٰنُكُمْ }.

Direct context · Ayah 222 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أَنَسٍ رضي الله عنه: أَنَّ الْيَهُودَ كَانُوا إِذَا حَاضَتِ الْمَرْأَةُ فِيهِمْ، لَمْ يُؤَاكِلُوهَا وَلَمْ يُجَامِعُوهُنَّ فِي الْبُيُوتِ، فَسَأَلَ أَصحابُ النَّبِيِّ النَّبِيَّ فَأَنْزَلَ اللهُ تَعَالَى { وَيَسْـَٔلُونَكَ عَنِ لْمَحِيضِ قُلْ هُوَ أَذًى فَ عْتَزِلُو لنِّسَآءَ فِى لْمَحِيضِ } إِلَى آخِرِ الآيَةِ، فَقَالَ رَسُولُ اللهِ : « اصْنَعُوا كُلَّ شَيْءٍ إِلَّا النِّكَاحَ » فَبَلَغَ ذَلِكَ الْيَهُودَ فَقَالُوا: مَا يُرِيدُ هَذَا الرَّجُلُ أَنْ يَدَعَ مِنْ أَمْرِنَا شَيْئًا إِلَّا خَالَفَنَا فِيهِ، فَجَاءَ أُسَيْدُ بْنُ حُضَيْرٍ وَعَبَّادُ بْنُ بِشْرٍ فَقَالَا: يَا رَسُولَ اللهِ، إِنَّ الْيَهُودَ تَقُولُ كَذَا وَكَذَا، فَلَا نُجَامِعُهُنَّ؟ فَتَغَيَّرَ وَجْهُ رَسُولِ اللهِ حَتَّى ظَنَنَّا أَنْ قَدْ وَجَدَ عَلَيْهِمَا، فَخَرَجَا فَاسْتَقْبَلَهُمَا هَدِيَّةٌ مِنْ...

Islamic: Asbāb al-nuzūl on Qurʾān 2:222

APA: Asbāb al-nuzūl tradition (n.d.). (2:222).

عَنْ أَنَسٍ رضي الله عنه: أَنَّ الْيَهُودَ كَانُوا إِذَا حَاضَتِ الْمَرْأَةُ فِيهِمْ، لَمْ يُؤَاكِلُوهَا وَلَمْ يُجَامِعُوهُنَّ فِي الْبُيُوتِ، فَسَأَلَ أَصحابُ النَّبِيِّ النَّبِيَّ فَأَنْزَلَ اللهُ تَعَالَى { وَيَسْـَٔلُونَكَ عَنِ لْمَحِيضِ قُلْ هُوَ أَذًى فَ عْتَزِلُو لنِّسَآءَ فِى لْمَحِيضِ } إِلَى آخِرِ الآيَةِ، فَقَالَ رَسُولُ اللهِ : « اصْنَعُوا كُلَّ شَيْءٍ إِلَّا النِّكَاحَ » فَبَلَغَ ذَلِكَ الْيَهُودَ فَقَالُوا: مَا يُرِيدُ هَذَا الرَّجُلُ أَنْ يَدَعَ مِنْ أَمْرِنَا شَيْئًا إِلَّا خَالَفَنَا فِيهِ، فَجَاءَ أُسَيْدُ بْنُ حُضَيْرٍ وَعَبَّادُ بْنُ بِشْرٍ فَقَالَا: يَا رَسُولَ اللهِ، إِنَّ الْيَهُودَ تَقُولُ كَذَا وَكَذَا، فَلَا نُجَامِعُهُنَّ؟ فَتَغَيَّرَ وَجْهُ رَسُولِ اللهِ حَتَّى ظَنَنَّا أَنْ قَدْ وَجَدَ عَلَيْهِمَا، فَخَرَجَا فَاسْتَقْبَلَهُمَا هَدِيَّةٌ مِنْ...

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما: أَنَّ ثَابِتَ بْنِ الدَّحْدَاحِ رضي الله عنه سَأَلَ النَّبِيَّ فَنَزَلَتْ: { وَيَسْـَٔلُونَكَ عَنِ لْمَحِيضِ } الآيَة.

عَنْ عِكْرِمَةَ رَحِمَهُ اللهُ تَعَالَى قَالَ: كَانَ أَهْلُ الْجَاهِلِيَّةِ يَصْنَعُونَ فِي الْحَائِضِ نَحْواً مِنْ صَنِيعِ الْمَجُوسِ، فَذُكِرَ ذَلِكَ لِلنَّبِيِّ فَنَزَلَتْ: { وَيَسْـَٔلُونَكَ عَنِ لْمَحِيضِ قُلْ هُوَ أَذًى فَ عْتَزِلُو لنِّسَآءَ فِى لْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ } فَلَمْ يَزْدَدِ الْأَمْرُ فِيهِنَّ إِلَّا شِدَّةً .

عَنْ مُجَاهِدٍ رحمه الله قَالَ: كَانُوا يَجْتَنِبُونَ النِّسَاءَ فِي الْمَحِيضِ وَيَأْتُونَهُنَّ فِي أَدْبَارِهِنَّ، فَسَأَلُوا رَسُولَ اللهِ عَنْ ذَلِكَ؟ فَأَنْزَلَ اللهُ تَعَالَى { وَيَسْـَٔلُونَكَ عَنِ لْمَحِيضِ قُلْ هُوَ أَذًى فَ عْتَزِلُو لنِّسَآءَ فِى لْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ للَّهُ } فِي الْفَرْجِ، وَلَا تَعْدُوهُ.

Direct context · Ayah 223 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عَن جابر بن عبد الله رضي الله عنه قَالَ: كَانَتْ الْيَهُودُ تَقُولُ: إِذَا جَامَعَهَا مِنْ وَرَائِهَا جَاءَ الْوَلَدُ أَحْوَلَ، فَنَزَلَتْ { نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُو حَرْثَكُمْ أَنَّىٰ شِئْتُمْ }.

Islamic: Asbāb al-nuzūl on Qurʾān 2:223

APA: Asbāb al-nuzūl tradition (n.d.). (2:223).

عَن جابر بن عبد الله رضي الله عنه قَالَ: كَانَتْ الْيَهُودُ تَقُولُ: إِذَا جَامَعَهَا مِنْ وَرَائِهَا جَاءَ الْوَلَدُ أَحْوَلَ، فَنَزَلَتْ { نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُو حَرْثَكُمْ أَنَّىٰ شِئْتُمْ }.

وسبب ثان لنزول الآية: عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: جَاءَ عُمَرُ إِلَى رَسُولِ اللهِ ، فَقَالَ: يَا رَسُولَ اللهِ هَلَكْتُ. قَالَ: « وَمَا أَهْلَكَكَ »، قَالَ: حَوَّلْتُ رَحْلِي اللَّيْلَةَ، قَالَ: فَلَمْ يَرُدَّ عَلَيْهِ رَسُولُ اللهِ شَيْئًا، قَالَ: فَأُنْزِلَتْ عَلَى رَسُولِ الله هَذِهِ الآيَةَ { نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُو حَرْثَكُمْ أَنَّىٰ شِئْتُمْ } أَقْبِلْ وَأَدْبِرْ، وَاتَّقِ الدُّبُرَ وَالحَيْضَة.

وهناك سبب ثالث لنزول الآية: عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّ ابْنَ عُمَرَ - وَاللهُ يَغْفِرُ لَهُ - أَوْهَمَ، إِنَّمَا كَانَ هَذَا الْحَيُّ مِنَ الْأَنْصَارِ - وَهُمْ أَهْلُ وَثَنٍ -، مَعَ هَذَا الحَيِّ مِنْ يَهُودَ - وَهُمْ أَهْلُ كِتَابٍ، وَكَانُوا يَرَوْنَ لَهُمْ فَضْلاً عَلَيْهِمْ فِي الْعِلْمِ، فَكَانُوا يَقْتَدُونَ بِكَثِيرٍ مِنْ فِعْلِهِمْ، وَكَانَ مِنْ أَمْرِ أَهْلِ الْكِتَابِ أَنْ لَا يَأْتُوا النِّسَاءَ إِلَّا عَلَى حَرْفٍ، وَذَلِكَ أَسْتَرُ مَا تَكُونُ الْمَرْأَةُ، فَكَانَ هَذَا الْحَيُّ مِنَ الْأَنْصَارِ قَدْ أَخَذُوا بِذَلِكَ مِنْ فِعْلِهِمْ، وَكَانَ هَذَا الْحَيُّ مِنْ قُرَيْشٍ يَشْرَحُونَ النِّسَاءَ شَرْحاً مُنْكَراً، وَيَتَلَذَّذُونَ مِنْهُنَّ مُقْبِلَاتٍ وَمُدْبِرَاتٍ وَمُسْتَلْقِيَاتٍ، فَلَمَّا قَدِمَ الْمُهَاجِرُونَ الْمَدِينَةَ، تَزَوَّجَ رَجُلٌ مِنْهُمُ امْرَأَةً مِنْ...

عن أبي النضر رحمه الله أنه قال لنافع مولى عبد الله بن عمر رضي الله عنهما: قد أكثر عليك القول أنك تقول عن ابن عمر إنه أفتى بأن يؤتى النساء في أدبارها، قال نافع: لقد كذبوا علي، ولكني سأخبرك كيف كان الأمر: إن ابن عمر عرض المصحف يوماً وأنا عنده، حتى بلغ { نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُو حَرْثَكُمْ أَنَّىٰ شِئْتُمْ }، قال: يا نافع هل تعلم ما أمر هذه الآية، إنا كنا معشر قريش نجبي النساء، فلما دخلنا المدينة ونكحنا نساء الأنصار أردنا منهن مثل ما كنا نريد من نسائنا، فإذا من قد كرهن ذلك وأعظمنه، وكانت نساء الأنصار إنما يؤتين على جنوبهن فأنزل الله تعالى { نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُو حَرْثَكُمْ أَنَّىٰ شِئْتُمْ }.

عَنْ أَمِّ سَلَمَةَ رضي الله عنها قَالَتْ: لَمَّا قَدِمَ الْمُهَاجِرُونَ الْمَدِينَةَ عَلَى الْأَنْصَارِ، تَزَوَّجُوا مِنْ نِسَائِهِمْ، وَكَانَ الْمُهَاجِرُونَ يُجَبُّونَ، وَكَانَتِ الْأَنْصَارُ لَا تُجَبِّي، فَأَرَادَ رَجُلٌ مِنْ الْمُهَاجِرِينَ امْرَأَتَهُ عَلَى ذَلِكَ فَأَبَتْ عَلَيْهِ حَتَّى تَسْأَلَ رَسُولَ اللهِ ، قَالَتْ: فَأَتَتْهُ فَاسْتَحْيَتْ أَنْ تَسْأَلَهُ، فَسَأَلَتْهُ أُمُّ سَلَمَةَ، فَنَزَلَتْ { نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُو حَرْثَكُمْ أَنَّىٰ شِئْتُمْ }، وَقَالَ: « لَا إِلاَّ فِي صِمَامٍ وَاحِدٍ».

Direct context · Ayah 228 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ بْنِ السَّكَنِ الْأَنْصَارِيَّةِ رضي الله عنها: أَنَّهَا طُلِّقَتْ عَلَى عَهْدِ رَسُولِ اللهِ وَلَمْ يَكُنْ لِلْمُطَلَّقَةِ عِدَّةٌ، فَأَنْزَلَ اللهُ عز و جل حِينَ طُلِّقَتْ أَسْمَاءُ بِالْعِدَّةِ لِلطَّلَاقِ: { وَ لْمُطَلَّقَـٰتُ يَتَرَبَّصْنَ } الآية، فَكَانَتْ أَوَّلَ مَنْ أُنْزِلَتْ فِيهَا الْعِدَّةُ لِلْمُطَلَّقَاتِ.

Islamic: Asbāb al-nuzūl on Qurʾān 2:228

APA: Asbāb al-nuzūl tradition (n.d.). (2:228).

Direct context · Ayah 229 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: كَانَ النَّاسُ، وَالرَّجُلُ يُطَلِّقُ امْرَأَتَهُ مَا شَاءَ أَنْ يُطَلِّقَهَا، وَهِيَ امْرَأَتُهُ إِذَا ارْتَجَعَهَا وَهِيَ فِي الْعِدَّةِ، وَإِنْ طَلَّقَهَا مِائَةَ مَرَّةٍ أَوْ أَكْثَرَ، حَتَّى قَالَ رَجُلٌ لامْرَأَتِهِ: وَاللهِ لا أَطَلِّقُكَ فَتَبِينِي مِنِّي، وَلَا آوِيكِ أَبَداً. قَالَتْ: وَكَيْفَ ذَاكَ؟ قَالَ: أُطَلِّقُكِ فَكُلَّمَا هَمَّتْ عِدَّتُكِ أَنْ تَنْقَضِيَ رَاجَعْتُكِ. فَذَهَبَتِ الْمَرْأَةُ حَتَّى دَخَلَتْ عَلَى عَائِشَةَ فَأَخْبَرَتْهَا، فَسَكَتَتْ عَائِشَةُ حَتَّى جَاءَ النَّبِيُّ فَأَخْبَرَتْهُ، فَسَكَتَ النَّبِيُّ حَتَّى نَزَلَ الْقُرْآنُ: { لطَّلَـٰقُ مَرَّتَانِ فَإِمْسَا بِمَعْرُوفٍ أَوْ تَسْرِيـ بِإِحْسَـٰ }. قَالَتْ عَائِشَةُ: فَاسْتَأْنَفَ النَّاسُ الطَّلَاقَ مُسْتَقْبَلاً، مَنْ كَانَ طَلَّقَ وَمَنْ لَمْ يَكُ...

Islamic: Asbāb al-nuzūl on Qurʾān 2:229

APA: Asbāb al-nuzūl tradition (n.d.). (2:229).

عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: كَانَ النَّاسُ، وَالرَّجُلُ يُطَلِّقُ امْرَأَتَهُ مَا شَاءَ أَنْ يُطَلِّقَهَا، وَهِيَ امْرَأَتُهُ إِذَا ارْتَجَعَهَا وَهِيَ فِي الْعِدَّةِ، وَإِنْ طَلَّقَهَا مِائَةَ مَرَّةٍ أَوْ أَكْثَرَ، حَتَّى قَالَ رَجُلٌ لامْرَأَتِهِ: وَاللهِ لا أَطَلِّقُكَ فَتَبِينِي مِنِّي، وَلَا آوِيكِ أَبَداً. قَالَتْ: وَكَيْفَ ذَاكَ؟ قَالَ: أُطَلِّقُكِ فَكُلَّمَا هَمَّتْ عِدَّتُكِ أَنْ تَنْقَضِيَ رَاجَعْتُكِ. فَذَهَبَتِ الْمَرْأَةُ حَتَّى دَخَلَتْ عَلَى عَائِشَةَ فَأَخْبَرَتْهَا، فَسَكَتَتْ عَائِشَةُ حَتَّى جَاءَ النَّبِيُّ فَأَخْبَرَتْهُ، فَسَكَتَ النَّبِيُّ حَتَّى نَزَلَ الْقُرْآنُ: { لطَّلَـٰقُ مَرَّتَانِ فَإِمْسَا بِمَعْرُوفٍ أَوْ تَسْرِيـ بِإِحْسَـٰ }. قَالَتْ عَائِشَةُ: فَاسْتَأْنَفَ النَّاسُ الطَّلَاقَ مُسْتَقْبَلاً، مَنْ كَانَ طَلَّقَ وَمَنْ لَمْ يَكُ...

عن هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّهُ قَالَ: كَانَ الرَّجُلُ إِذَا طَلَّقَ امْرَأَتَهُ ثُمَّ ارْتَجَعَهَا قَبْلَ أَنْ تَنْقَضِيَ عِدَّتُهَا، كَانَ ذَلِكَ لَهُ، وَإِنْ طَلَّقَهَا أَلْفَ مَرَّةٍ، فَعَمَدَ رَجُلٌ إِلَى امْرَأَتِهِ فَطَلَّقَهَا، حَتَّى إِذَا شَارَفَتْ انْقِضَاءَ عِدَّتِهَا رَاجَعَهَا ثُمَّ طَلَّقَهَا، ثُمَّ قَالَ: لَا وَاللهِ لا آوِيكِ إِلَيَّ، وَلَا تَحِلِّينَ أَبَداً. فَأَنْزَلَ اللهُ تَبَارَكَ وَتَعَالَى { لطَّلَـٰقُ مَرَّتَانِ فَإِمْسَا بِمَعْرُوفٍ أَوْ تَسْرِيـ بِإِحْسَـٰ }، فَاسْتَقْبَلَ النَّاسُ الطلاق جَدِيداً مِنْ يَوْمِئِذٍ، مَنْ كَانَ طَلَّقَ مِنْهُمْ أَوْ لَمْ يُطَلِّقْ.

Direct context · Ayah 232 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عَنْ مَعْقِلِ بْنِ يَسَارٍ رضي الله عنه: أَنَّهُ زَوَّجَ أُخْتَهُ رَجُلاً مِنْ الْمُسْلِمِينَ عَلَى عَهْدِ رَسُولِ اللهِ ، فَكَانَتْ عِنْدَهُ مَا كَانَتْ، ثُمَّ طَلَّقَهَا تَطْلِيقَةً لَمْ يُرَاجِعْهَا حَتَّى انْقَضَتْ الْعِدَّةُ فَهَوِيَهَا وَهَوِيَتْهُ، ثُمَّ خَطَبَهَا مَعَ الْخُطَّابِ فَقَالَ لَهُ: يَا لُكَعُ، أَكْرَمْتُكَ بِهَا وَزَوَّجْتُكَهَا فَطَلَّقْتَهَا، وَاللهِ لَا تَرْجِعُ إِلَيْكَ أَبَداً آخِرُ مَا عَلَيْكَ، قَالَ: فَعَلِمَ اللهُ حَاجَتَهُ إِلَيْهَا، وَحَاجَتَهَا إِلَى بَعْلِهَا، فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى: { وَإِذَا طَلَّقْتُمُ لنِّسَآءَ فَبَلَغْنَ أَجَلَهُنَّ } إِلَى قَوْلِهِ { وَأَنتُمْ لَا تَعْلَمُونَ } فَلَمَّا سَمِعَهَا مَعْقِلٌ قَالَ: سَمْعاً لِرَبِّي وَطَاعَةً، ثُمَّ دَعَاهُ فَقَالَ: أَزَوِّجُكَ وَأُكْرِمُكَ. واللفظ للترمذي.

Islamic: Asbāb al-nuzūl on Qurʾān 2:232

APA: Asbāb al-nuzūl tradition (n.d.). (2:232).

Direct context · Ayah 256 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَتِ الْمَرْأَةُ تَكُونُ مِقْلاتاً، فَتَجْعَلُ عَلَى نَفْسِهَا إِنْ عَاشَ لَهَا وَلَدٌ أَنْ تُهَوِّدَهُ، فَلَمَّا أُجْلِيَتْ بَنُو النَّضِيرِ كَانَ فِيهِمْ مِنْ أَبْنَاءِ الْأَنْصَارِ، فَقَالُوا: لا نَدَعُ أَبْنَاءَنَا، فَأَنْزَلَ اللهُ عز و جل { لَا إِكْرَاهَ فِى لدِّينِ قَد تَّبَيَّنَ لرُّشْدُ مِنَ لْغَىِّ }، قَالَ أَبُو دَاوُد: الْمِقلاتُ الَّتِي لَا يَعِيشُ لَهَا وَلَدٌ.

Islamic: Asbāb al-nuzūl on Qurʾān 2:256

APA: Asbāb al-nuzūl tradition (n.d.). (2:256).

عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَتِ الْمَرْأَةُ تَكُونُ مِقْلاتاً، فَتَجْعَلُ عَلَى نَفْسِهَا إِنْ عَاشَ لَهَا وَلَدٌ أَنْ تُهَوِّدَهُ، فَلَمَّا أُجْلِيَتْ بَنُو النَّضِيرِ كَانَ فِيهِمْ مِنْ أَبْنَاءِ الْأَنْصَارِ، فَقَالُوا: لا نَدَعُ أَبْنَاءَنَا، فَأَنْزَلَ اللهُ عز و جل { لَآ إِكْرَاهَ فِى لدِّينِ قَد تَّبَيَّنَ لرُّشْدُ مِنَ لْغَىِّ }، قَالَ أَبُو دَاوُد: الْمِقلاتُ الَّتِي لَا يَعِيشُ لَهَا وَلَدٌ.

عن أبي بشر قال: سألت سعيد بن جبير عن قوله { لَآ إِكْرَاهَ فِى لدِّينِ قَد تَّبَيَّنَ لرُّشْدُ مِنَ لْغَىِّ } قال: نزلت هذه في الأنصار، قال: قلت خاصة، قال: خاصة، قال: كانت المرأة في الجاهلية تنذر إن ولدت ولداً أن تجعله في اليهود، تلتمس بذلك طول بقائه، قال: فجاء الإسلام وفيهم منهم، فلما أجليت النضير قالوا: يا رسول الله أبناؤنا وإخواننا فيهم، قال: فسكت عنهم رسول الله، فأنزل الله تعالى ذكره: { لَآ إِكْرَاهَ فِى لدِّينِ قَد تَّبَيَّنَ لرُّشْدُ مِنَ لْغَىِّ } قال: فقال رسول الله: « قد خير أصحابكم، فإن اختاروكم فهم منكم، وإن اختاروهم فهم » منهم قال: فأجلوهم معهم.

سبب ثان لنزول الآية: عن ابن عباس قوله: { لَآ إِكْرَاهَ فِى لدِّينِ قَد تَّبَيَّنَ لرُّشْدُ مِنَ لْغَىِّ } قال: نزلت في رجل من الأنصار من بني سالم بن عوف يقال له الحصين، كان له ابنان نصرانيان، وكان هو رجلاً مسلماً، فقال للنبي: ألا أستكرههما؟ فإنهما قد أبيا إلا النصرانية. فأنزل الله فيه ذلك.

Direct context · Ayah 267 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عَنْ الْبَرَاءِ رضي الله عنه { وَلَا تَيَمَّمُو لْخَبِيثَ مِنْهُ تُنفِقُونَ } قَالَ: نَزَلَتْ فِينَا مَعْشَرَ الْأَنْصَارِ، كُنَّا أَصْحَابَ نَخْلٍ، فَكَانَ الرَّجُلُ يَأْتِي مِنْ نَخْلِهِ عَلَى قَدْرِ كَثْرَتِهِ وَقِلَّتِهِ، وَكَانَ الرَّجُلُ يَأْتِي بِالْقِنْوِ وَالقِنْوَيْنِ فَيُعَلِّقُهُ فِي الْمَسْجِدِ، وَكَانَ أَهْلُ الصُّفَّةِ لَيْسَ لَهُمْ طَعَامٌ، فَكَانَ أَحَدُهُمْ إِذَا جَاءَ أَتَى الْقِنْوَ فَضَرَبَهُ بِعَصَاهُ، فَيَسْقُطُ مِنَ الْبُسْرِ وَالتَّمْرِ فَيَأْكُلُ، وَكَانَ نَاسٌ مِمَّنْ لَا يَرْغَبُ فِي الْخَيْرِ يَأْتِي الرَّجُلُ بِالْقِنْوِ فِيهِ الشِّيصُ وَالْحَشَفُ، وَبِالْقِنْوِ قَدْ انْكَسَرَ، فَيُعَلِّقُهُ، فَأَنْزَلَ اللهُ تَبَارَكَ وَتَعَالَى { يَـٰٓأَيُّهَا لَّذِينَ ءَامَنُوَ أَنفِقُو مِن طَيِّبَـٰتِ مَا كَسَبْتُمْ وَمِمَّآ أَخْرَجْنَا لَكُم مِّنَ لْأَرْضِ وَل…

Islamic: Asbāb al-nuzūl on Qurʾān 2:267

APA: Asbāb al-nuzūl tradition (n.d.). (2:267).

عَنْ الْبَرَاءِ رضي الله عنه { وَلَا تَيَمَّمُو لْخَبِيثَ مِنْهُ تُنفِقُونَ } قَالَ: نَزَلَتْ فِينَا مَعْشَرَ الْأَنْصَارِ، كُنَّا أَصْحَابَ نَخْلٍ، فَكَانَ الرَّجُلُ يَأْتِي مِنْ نَخْلِهِ عَلَى قَدْرِ كَثْرَتِهِ وَقِلَّتِهِ، وَكَانَ الرَّجُلُ يَأْتِي بِالْقِنْوِ وَالقِنْوَيْنِ فَيُعَلِّقُهُ فِي الْمَسْجِدِ، وَكَانَ أَهْلُ الصُّفَّةِ لَيْسَ لَهُمْ طَعَامٌ، فَكَانَ أَحَدُهُمْ إِذَا جَاءَ أَتَى الْقِنْوَ فَضَرَبَهُ بِعَصَاهُ، فَيَسْقُطُ مِنَ الْبُسْرِ وَالتَّمْرِ فَيَأْكُلُ، وَكَانَ نَاسٌ مِمَّنْ لَا يَرْغَبُ فِي الْخَيْرِ يَأْتِي الرَّجُلُ بِالْقِنْوِ فِيهِ الشِّيصُ وَالْحَشَفُ، وَبِالْقِنْوِ قَدْ انْكَسَرَ، فَيُعَلِّقُهُ، فَأَنْزَلَ اللهُ تَبَارَكَ وَتَعَالَى { يَـٰٓأَيُّهَا لَّذِينَ ءَامَنُوَ أَنفِقُو مِن طَيِّبَـٰتِ مَا كَسَبْتُمْ وَمِمَّآ أَخْرَجْنَا لَكُم مِّنَ لْأَرْضِ وَل…

عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ عَنْ أَبِيهِ قَالَ: أَنَّ النَّبِيَّ نَهَى عَنْ لَوْنَيْنِ مِنَ التَّمْرِ الجُعْرُورِ وَلَوْنَ الحُبَيْقِ، قَالَ: وَكَانَ نَاسٌ يَتَيَمَّمُونَ شَرَّ ثِمَارِهِمْ فَيُخْرِجُونَهَا فِي الصَّدَقَةِ، فَنُهُوا عَنْ لَوْنَيْنِ مِنَ التَّمَرِ، فَنَزَلَتْ: { وَلَا تَيَمَّمُو لْخَبِيثَ مِنْهُ تُنفِقُونَ }. واللفظ للحاكم.

عن جابر بن عبد الله رضي الله عنهما قال: أمر النبي بزكاة الفطر بصاع من تمر، فجاء رجل بتمر رديء، فنزل القرآن: { يَـٰٓأَيُّهَا لَّذِينَ ءَامَنُوَ أَنفِقُو مِن طَيِّبَـٰتِ مَا كَسَبْتُمْ وَمِمَّآ أَخْرَجْنَا لَكُم مِّنَ لْأَرْضِ وَلَا تَيَمَّمُو لْخَبِيثَ مِنْهُ تُنفِقُونَ }.

عن عبيدة السلماني رحمه الله قال: سألت علياً رضي الله عنه عن قول الله: { يَـٰٓأَيُّهَا لَّذِينَ ءَامَنُوَ أَنفِقُو مِن طَيِّبَـٰتِ مَا كَسَبْتُمْ وَمِمَّآ أَخْرَجْنَا لَكُم مِّنَ لْأَرْضِ وَلَا تَيَمَّمُو لْخَبِيثَ مِنْهُ تُنفِقُونَ }، قال: فقال علي رضي الله عنه: نزلت هذه الآية في الزكاة المفروضة، كان الرجل يعمد إلى التمر فيصرمه، فيعزل الجيد ناحية فإذا جاء صاحب الصدقة، أعطاه من الرديء، فقال عز و جل { وَلَا تَيَمَّمُو لْخَبِيثَ مِنْهُ تُنفِقُونَ }.

Direct context · Ayah 272 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عن ابن عباس رضي الله عنهما قال: كانوا يكرهون أن يرضخوا لأنسبائهم من المشركين، فسألوا، فرخص لهم، فنزلت هذه الآية: { لَّيْسَ عَلَيْكَ هُدَىٰهُمْ وَلَٰكِنَّ للَّهَ يَهْدِى مَن يَشَآءُ وَمَا تُنفِقُو مِنْ خَيْرٍ فَلِأَنفُسِكُمْ وَمَا تُنفِقُونَ إِلَّا بْتِغَآءَ وَجْهِ للَّهِ وَمَا تُنفِقُو مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ ٢٧٢ }.

Islamic: Asbāb al-nuzūl on Qurʾān 2:272

APA: Asbāb al-nuzūl tradition (n.d.). (2:272).

عن ابن عباس رضي الله عنهما قال: كانوا يكرهون أن يرضخوا لأنسبائهم من المشركين، فسألوا، فرخص لهم، فنزلت هذه الآية: { لَّيْسَ عَلَيْكَ هُدَاهُمْ وَلَٰكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ ۗ وَمَا تُنفِقُوا مِنْ خَيْرٍ فَلِأَنفُسِكُمْ ۚ وَمَا تُنفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ ۚ وَمَا تُنفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ ٢٧٢ }.

عن سعيد بن جبير رحمه الله: قال رسول الله : « لا تَصَدَّقُوا إلا على أهل دينكم » فأنزل الله تعالى: { لَّيْسَ عَلَيْكَ هُدَاهُمْ }، فقال رسول الله : « تصدقوا على أهل الأديان ».

Direct context · Ayah 284 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: لَمَّا نَزَلَتْ عَلَى رَسُولِ اللهِ : { لِّلَّهِ مَا فِى لسَّمَـٰوٰتِ وَمَا فِى لْأَرْضِ وَإِن تُبْدُو مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ اللَّهُ فَيَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ وَ للَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ٢٨٤ } قَالَ: فَاشْتَدَّ ذَلِكَ عَلَى أَصْحَابِ رَسُولِ اللهِ فَأَتَوْا رَسُولَ اللهِ ، ثُمَّ بَرَكُوا عَلَى الرُّكَب، فَقَالُوا: أَي رَسُولَ اللهِ، كُلِّفْنَا مِنْ الْأَعْمَالِ مَا نُطِيقُ: الصَّلاةَ، وَالصِّيَامَ، وَالْجِهَادَ، وَالصَّدَقَةَ، وَقَدْ أُنْزِلَتْ عَلَيْكَ هَذِهِ الْآيَةُ، وَلَا نُطِيقُهَا. قَالَ رَسُولُ اللهِ : « أَتُرِيدُونَ أَنْ تَقُولُوا كَمَا قَالَ أَهْلُ الْكِتَابَيْنِ مِنْ قَبْلِكُمْ، سَمِعْنَا وَعَصَيْنَا؟ بَلْ قُولُوا: سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّ...

Islamic: Asbāb al-nuzūl on Qurʾān 2:284

APA: Asbāb al-nuzūl tradition (n.d.). (2:284).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: لَمَّا نَزَلَتْ عَلَى رَسُولِ اللهِ : { لِّلَّهِ مَا فِى لسَّمَـٰوٰتِ وَمَا فِى لْأَرْضِ وَإِن تُبْدُو مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ اللَّهُ فَيَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ وَ للَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ٢٨٤ } قَالَ: فَاشْتَدَّ ذَلِكَ عَلَى أَصْحَابِ رَسُولِ اللهِ فَأَتَوْا رَسُولَ اللهِ ، ثُمَّ بَرَكُوا عَلَى الرُّكَب، فَقَالُوا: أَي رَسُولَ اللهِ، كُلِّفْنَا مِنْ الْأَعْمَالِ مَا نُطِيقُ: الصَّلاةَ، وَالصِّيَامَ، وَالْجِهَادَ، وَالصَّدَقَةَ، وَقَدْ أُنْزِلَتْ عَلَيْكَ هَذِهِ الْآيَةُ، وَلَا نُطِيقُهَا. قَالَ رَسُولُ اللهِ : « أَتُرِيدُونَ أَنْ تَقُولُوا كَمَا قَالَ أَهْلُ الْكِتَابَيْنِ مِنْ قَبْلِكُمْ، سَمِعْنَا وَعَصَيْنَا؟ بَلْ قُولُوا: سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّ...

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: { وَإِن تُبْدُو مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ اللَّهُ }، قَالَ: دَخَلَ قُلُوبَهُمْ مِنْهَا شَيْءٌ لَمْ يَدْخُلْ قُلُوبَهُمْ مِنْ شَيْءٍ، فَقَالَ النَّبِيُّ : « قُولُوا سَمِعْنَا وَأَطَعْنَا وَسَلَّمْنَا »، قَالَ: فَأَلْقَى اللَّهُ الْإِيمَانَ فِي قُلُوبِهِمْ، فَأَنْزَلَ اللهُ تَعَالَى: { لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا كْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا } قَالَ: قَدْ فَعَلْتُ، { رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُ عَلَى لَّذِينَ مِن قَبْلِنَا } قَالَ: قَدْ فَعَلْتُ، { وَ عْفُ عَنَّا وَ غْفِرْ لَنَا وَ رْحَمْنَآ أَنتَ مَوْلَنَا } قَالَ: قَدْ فعلت.

عن سعيد بن مرجانة رحمه الله: ذكر لابن عباس رضي الله عنهما أن ابن عمر رضي الله عنهما تلا هذه الآية: { وَإِن تُبْدُو مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ اللَّهُ } فبكى، ثم قال: والله لئن أخذنا الله بها لنهلكن، فقال ابن عباس: يرحم الله أبا عبد الرحمن، قد وجد المسلمون منها حين نزلت ما وجد، فذكروا ذلك لرسول الله ، فنزلت { لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا كْتَسَبَتْ } من القول والعمل، وكان حديث النفس مما لا يملكه أحد، ولا يقدر عليه أحد.

وفي لفظ آخر عند أحمد رحمه لله في المسند: عن مجاهد رحمه الله قال: دخلت على ابن عباس رضي الله عنهما فقلت: يا أبا عباس كنت عند ابن عمر رضي الله عنهما فقرأ هذه الآية فبكى قال: أية آية قلت: { وَإِن تُبْدُو مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ اللَّهُ } قال ابن عباس رضي الله عنهما: إن هذه الآية حين أنزلت غمت أصحاب رسول الله غما شديداً، وغاظتهم غيظاً شديداً، يعني وقالوا: يا رسول الله هلكنا، إن كنا نؤاخذ بما تكلمنا وبما تعمل، فأما قلوبنا فليست بأيدينا، فقال لهم رسول الله : قولوا: « سمعنا وأطعنا » قالوا: سمعنا وأطعنا، قال: فنسختها هذه الآية { ءَامَنَ لرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِ وَ لْمُؤْمِنُونَ } الي { لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا كْتَسَبَتْ }، فتجوز لهم عن حديث النفس، وأخذوا بالأعمال.

Direct context · Ayah 285 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: لَمَّا نَزَلَتْ عَلَى رَسُولِ اللهِ : { لِّلَّهِ مَا فِى لسَّمَـٰوٰتِ وَمَا فِى لْأَرْضِ وَإِن تُبْدُو مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ اللَّهُ فَيَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ وَ للَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ٢٨٤ } قَالَ: فَاشْتَدَّ ذَلِكَ عَلَى أَصْحَابِ رَسُولِ اللهِ فَأَتَوْا رَسُولَ اللهِ ، ثُمَّ بَرَكُوا عَلَى الرُّكَب، فَقَالُوا: أَي رَسُولَ اللهِ، كُلِّفْنَا مِنْ الْأَعْمَالِ مَا نُطِيقُ: الصَّلاةَ، وَالصِّيَامَ، وَالْجِهَادَ، وَالصَّدَقَةَ، وَقَدْ أُنْزِلَتْ عَلَيْكَ هَذِهِ الْآيَةُ، وَلَا نُطِيقُهَا. قَالَ رَسُولُ اللهِ : « أَتُرِيدُونَ أَنْ تَقُولُوا كَمَا قَالَ أَهْلُ الْكِتَابَيْنِ مِنْ قَبْلِكُمْ، سَمِعْنَا وَعَصَيْنَا؟ بَلْ قُولُوا: سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّ...

Islamic: Asbāb al-nuzūl on Qurʾān 2:285

APA: Asbāb al-nuzūl tradition (n.d.). (2:285).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: لَمَّا نَزَلَتْ عَلَى رَسُولِ اللهِ : { لِّلَّهِ مَا فِى لسَّمَـٰوٰتِ وَمَا فِى لْأَرْضِ وَإِن تُبْدُو مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ للَّهُ فَيَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ وَ للَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ٢٨٤ } قَالَ: فَاشْتَدَّ ذَلِكَ عَلَى أَصْحَابِ رَسُولِ اللهِ فَأَتَوْا رَسُولَ اللهِ ، ثُمَّ بَرَكُوا عَلَى الرُّكَب، فَقَالُوا: أَي رَسُولَ اللهِ، كُلِّفْنَا مِنْ الْأَعْمَالِ مَا نُطِيقُ: الصَّلاةَ، وَالصِّيَامَ، وَالْجِهَادَ، وَالصَّدَقَةَ، وَقَدْ أُنْزِلَتْ عَلَيْكَ هَذِهِ الْآيَةُ، وَلَا نُطِيقُهَا. قَالَ رَسُولُ اللهِ : « أَتُرِيدُونَ أَنْ تَقُولُوا كَمَا قَالَ أَهْلُ الْكِتَابَيْنِ مِنْ قَبْلِكُمْ، سَمِعْنَا وَعَصَيْنَا؟ بَلْ قُولُوا: سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّ...

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: { وَإِن تُبْدُو مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ للَّهُ }، قَالَ: دَخَلَ قُلُوبَهُمْ مِنْهَا شَيْءٌ لَمْ يَدْخُلْ قُلُوبَهُمْ مِنْ شَيْءٍ، فَقَالَ النَّبِيُّ : « قُولُوا سَمِعْنَا وَأَطَعْنَا وَسَلَّمْنَا »، قَالَ: فَأَلْقَى اللَّهُ الْإِيمَانَ فِي قُلُوبِهِمْ، فَأَنْزَلَ اللهُ تَعَالَى: { لَا يُكَلِّفُ للَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا كْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا } قَالَ: قَدْ فَعَلْتُ، { رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُ عَلَى لَّذِينَ مِن قَبْلِنَا } قَالَ: قَدْ فَعَلْتُ، { وَ غْفِرْ لَنَا وَ رْحَمْنَآ أَنتَ مَوْلَىٰنَا } قَالَ: قَدْ فعلت.

عن سعيد بن مرجانة رحمه الله: ذكر لابن عباس رضي الله عنهما أن ابن عمر رضي الله عنهما تلا هذه الآية: { وَإِن تُبْدُو مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ للَّهُ } فبكى، ثم قال: والله لئن أخذنا الله بها لنهلكن، فقال ابن عباس: يرحم الله أبا عبد الرحمن، قد وجد المسلمون منها حين نزلت ما وجد، فذكروا ذلك لرسول الله ، فنزلت { لَا يُكَلِّفُ للَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا كْتَسَبَتْ } من القول والعمل، وكان حديث النفس مما لا يملكه أحد، ولا يقدر عليه أحد.

وفي لفظ آخر عند أحمد رحمه لله في المسند: عن مجاهد رحمه الله قال: دخلت على ابن عباس رضي الله عنهما فقلت: يا أبا عباس كنت عند ابن عمر رضي الله عنهما فقرأ هذه الآية فبكى قال: أية آية قلت: { وَإِن تُبْدُو مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ للَّهُ } قال ابن عباس رضي الله عنهما: إن هذه الآية حين أنزلت غمت أصحاب رسول الله غما شديداً، وغاظتهم غيظاً شديداً، يعني وقالوا: يا رسول الله هلكنا، إن كنا نؤاخذ بما تكلمنا وبما تعمل، فأما قلوبنا فليست بأيدينا، فقال لهم رسول الله : قولوا: « سمعنا وأطعنا » قالوا: سمعنا وأطعنا، قال: فنسختها هذه الآية { ءَامَنَ لرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِ وَ لْمُؤْمِنُونَ } الي { لَا يُكَلِّفُ للَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا كْتَسَبَتْ }، فتجوز لهم عن حديث النفس، وأخذوا بالأعمال.

Direct context · Ayah 286 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: لَمَّا نَزَلَتْ عَلَى رَسُولِ اللهِ : { لِّلَّهِ مَا فِى لسَّمَـٰوٰتِ وَمَا فِى لْأَرْضِ وَإِن تُبْدُو مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ للَّهُ فَيَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ وَ للَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ٢٨٤ } قَالَ: فَاشْتَدَّ ذَلِكَ عَلَى أَصْحَابِ رَسُولِ اللهِ فَأَتَوْا رَسُولَ اللهِ ، ثُمَّ بَرَكُوا عَلَى الرُّكَب، فَقَالُوا: أَي رَسُولَ اللهِ، كُلِّفْنَا مِنْ الْأَعْمَالِ مَا نُطِيقُ: الصَّلاةَ، وَالصِّيَامَ، وَالْجِهَادَ، وَالصَّدَقَةَ، وَقَدْ أُنْزِلَتْ عَلَيْكَ هَذِهِ الْآيَةُ، وَلَا نُطِيقُهَا. قَالَ رَسُولُ اللهِ : « أَتُرِيدُونَ أَنْ تَقُولُوا كَمَا قَالَ أَهْلُ الْكِتَابَيْنِ مِنْ قَبْلِكُمْ، سَمِعْنَا وَعَصَيْنَا؟ بَلْ قُولُوا: سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّ...

Islamic: Asbāb al-nuzūl on Qurʾān 2:286

APA: Asbāb al-nuzūl tradition (n.d.). (2:286).

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: لَمَّا نَزَلَتْ عَلَى رَسُولِ اللهِ : { لِّلَّهِ مَا فِى لسَّمَـٰوٰتِ وَمَا فِى لْأَرْضِ وَإِن تُبْدُو مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ للَّهُ فَيَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ وَ للَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ٢٨٤ } قَالَ: فَاشْتَدَّ ذَلِكَ عَلَى أَصْحَابِ رَسُولِ اللهِ فَأَتَوْا رَسُولَ اللهِ ، ثُمَّ بَرَكُوا عَلَى الرُّكَب، فَقَالُوا: أَي رَسُولَ اللهِ، كُلِّفْنَا مِنْ الْأَعْمَالِ مَا نُطِيقُ: الصَّلاةَ، وَالصِّيَامَ، وَالْجِهَادَ، وَالصَّدَقَةَ، وَقَدْ أُنْزِلَتْ عَلَيْكَ هَذِهِ الْآيَةُ، وَلَا نُطِيقُهَا. قَالَ رَسُولُ اللهِ : « أَتُرِيدُونَ أَنْ تَقُولُوا كَمَا قَالَ أَهْلُ الْكِتَابَيْنِ مِنْ قَبْلِكُمْ، سَمِعْنَا وَعَصَيْنَا؟ بَلْ قُولُوا: سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّ...

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: { وَإِن تُبْدُو مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ للَّهُ }، قَالَ: دَخَلَ قُلُوبَهُمْ مِنْهَا شَيْءٌ لَمْ يَدْخُلْ قُلُوبَهُمْ مِنْ شَيْءٍ، فَقَالَ النَّبِيُّ : « قُولُوا سَمِعْنَا وَأَطَعْنَا وَسَلَّمْنَا »، قَالَ: فَأَلْقَى اللَّهُ الْإِيمَانَ فِي قُلُوبِهِمْ، فَأَنْزَلَ اللهُ تَعَالَى: { لَا يُكَلِّفُ للَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا كْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا } قَالَ: قَدْ فَعَلْتُ، { رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُ عَلَى لَّذِينَ مِن قَبْلِنَا } قَالَ: قَدْ فَعَلْتُ، { وَ غْفِرْ لَنَا وَ رْحَمْنَآ أَنتَ مَوْلَىٰنَا } قَالَ: قَدْ فعلت.

عن سعيد بن مرجانة رحمه الله: ذكر لابن عباس رضي الله عنهما أن ابن عمر رضي الله عنهما تلا هذه الآية: { وَإِن تُبْدُو مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ للَّهُ } فبكى، ثم قال: والله لئن أخذنا الله بها لنهلكن، فقال ابن عباس: يرحم الله أبا عبد الرحمن، قد وجد المسلمون منها حين نزلت ما وجد، فذكروا ذلك لرسول الله ، فنزلت { لَا يُكَلِّفُ للَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا كْتَسَبَتْ } من القول والعمل، وكان حديث النفس مما لا يملكه أحد، ولا يقدر عليه أحد.

وفي لفظ آخر عند أحمد رحمه لله في المسند: عن مجاهد رحمه الله قال: دخلت على ابن عباس رضي الله عنهما فقلت: يا أبا عباس كنت عند ابن عمر رضي الله عنهما فقرأ هذه الآية فبكى قال: أية آية قلت: { وَإِن تُبْدُو مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ للَّهُ } قال ابن عباس رضي الله عنهما: إن هذه الآية حين أنزلت غمت أصحاب رسول الله غما شديداً، وغاظتهم غيظاً شديداً، يعني وقالوا: يا رسول الله هلكنا، إن كنا نؤاخذ بما تكلمنا وبما تعمل، فأما قلوبنا فليست بأيدينا، فقال لهم رسول الله : قولوا: « سمعنا وأطعنا » قالوا: سمعنا وأطعنا، قال: فنسختها هذه الآية { ءَامَنَ

لرَّسُولُ بِمَآ أَنزِلَ إِلَيْهِ مِن رَّبِّهِ وَ لْمُؤْمِنُونَ } الي { لَا يُكَلِّفُ للَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا كْتَسَبَتْ }، فتجوز لهم عن حديث النفس، وأخذوا بالأعمال.

8. Al-Anfal — The Spoils of War الأنفال

Revelation order #88 · c. 627 CE · Madinah · 75 verses · Medina

Comparative reading note

Medinan discourse often turns toward community order, law, and collective ethics. Yusuf Ali widens the interpretive frame, Pickthall keeps the line tight, Maulana Muhammad Ali favors doctrinal clarity, and Qara'i preserves Shia-leaning lexical choices where the Arabic admits them.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ للَّهِ لرَّحْمَٰنِ لرَّحِيمِ يَسْـَٔلُونَكَ عَنِ لْأَنفَالِ قُلِ لْأَنفَالُ لِلَّهِ وَ لرَّسُولِ فَ تَّقُو للَّهَ وَأَصْلِحُو ذَاتَ بَيْنِكُمْ وَأَطِيعُو للَّهَ وَرَسُولَهُ إِن كُنتُم مُّؤْمِنِينَ	They ask thee concerning (things taken as) spoils of war. Say: " (such) spoils are at the disposal of God and the Apostle: So fear God, and keep straight the relations between yourselves: Obey God and His Apostle, if ye do believe."	They ask thee (O Muhammad) of the spoils of war. Say: The spoils of war belong to Allah and the messenger, so keep your duty to Allah, and adjust the matter of your difference, and obey Allah and His messenger, if ye are (true) believers	They ask thee about voluntary gifts. Say: Voluntary gifts are for Allah and the Messenger. So keep your duty to Allah and set aright your differences, and obey Allah and His Messenger, if you are believers	They ask you concerning the anfa l. Say, ‘The anfa l belong to Allah and the Apostle.’ So be wary of Allah and settle your differences, and obey Allah and His Apostle, should you be faithful	c. 627 CE 1 note
2	إِنَّمَا لْمُؤْمِنُونَ لَّذِينَ إِذَا ذُكِرَ للَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَٰتُهُ زَادَتْهُمْ إِيمَٰ ا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ	For, Believers are those who, when God is mentioned, feel a tremor in their hearts, and when they hear His signs rehearsed, find their faith	They only are the (true) believers whose hearts feel fear when Allah is mentioned, and when His revelations are	They only are believers whose hearts are full of fear when Allah is mentioned, and when his messages are recited to them	The faithful are only those whose hearts tremble [with awe] when Allah is mentioned, and when His signs are recited to them, they increase their	c. 627 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		strengthened, and put (all) their trust in their Lord	recited unto them they increase their faith, and who trust in their Lord	they increase them in faith, and in their Lord do they trust	faith, and who put their trust in their Lord	
3	لَّذِينَ يُقِيمُونَ لصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ	Who establish regular prayers and spend (freely) out of the gifts We have given them for sustenance	Who establish worship and spend of that We have bestowed on them	Those who keep up prayer and spend out of what We have given them	maintain the prayer and spend out of what We have provided them	c. 627 CE 1 note
4	أُ لَٰٓئِكَ هُمُ لْمُؤْمِنُونَ حَ ا لَّهُمْ دَرَجَٰتٌ عِندَ رَبِّهِمْ وَمَغْفِرَ وَرِزْ كَرِيمٌ	Such in truth are the believers: they have grades of dignity with their Lord, and forgiveness, and generous sustenance	Those are they who are in truth believers. For them are grades (of honour) with their Lord, and pardon, and a bountiful provision	These are the believers in truth. For them are with their Lord exalted grades and protection and an honourable sustenance	It is they who are truly the faithful. They shall have ranks near their Lord, forgiveness and a noble provision	c. 627 CE 1 note
5	كَمَآ أَخْرَجَكَ رَبُّكَ مِ بَيْتِكَ بِ لْحَقِّ وَإِنَّ فَرِي ا مِّنَ لْمُؤْمِنِينَ لَكَٰرِهُونَ	Just as thy Lord ordered thee out of thy house in truth, even though a party among the Believers disliked it	Even as thy Lord caused thee (Muhammad) to go forth from thy home with the Truth, and lo! a party of the believers were averse (to it)	Even as thy Lord caused thee to go forth from thy house with truth, though a party of the believers were surely averse	As your Lord brought you out from your home with a just cause, a part of the faithful were indeed reluctant	c. 627 CE 2 notes
6	يُجَٰدِلُونَكَ فِى لْحَقِّ بَعْدَمَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى لْمَوْتِ وَهُمْ يَنظُرُونَ	Disputing with thee concerning the truth after it was made manifest, as if they were being driven to death and they (actually) saw it	Disputing with thee of the Truth after it had been made manifest, as if they were being driven to death visible	Disputing with thee about the truth after it had become clear -- as if they were being driven to death while they saw (it)	They disputed with you concerning the truth after it had become clear, as if they were being driven towards death as they looked on	c. 627 CE No direct report
7		Behold! God promised you one of the two (enemy) parties, that it should be yours: Ye wished that the one unarmed should be yours, but God willed to justify the Truth according to His words and to cut off the roots of the Unbelievers;	And when Allah promised you one of the two bands (of the enemy) that it should be yours, and ye longed that other than the armed one might be yours. And Allah willed that He should cause the Truth to triumph	And when Allah promised you one of the two parties that it should be yours, and you loved that the one not armed should be yours, and Allah desired to establish the Truth by His words, and to cut off the root of the disbelievers -	When Allah promised you [victory over] one of the two companies, [saying], ‘It is for you,’ you were eager that it should be the one that was unarmed. But Allah desires to confirm the truth with His words, and to root out the faithless	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			by His words, and cut the root of the disbelievers			
8		That He might justify Truth and prove Falsehood false, distasteful though it be to those in guilt	That He might cause the Truth to triumph and bring vanity to naught, however much the guilty might oppose	That He might cause the Truth to triumph and bring the falsehood to naught, though the guilty disliked	so that He may confirm the truth and bring falsehood to naught, though the guilty should be averse	c. 627 CE No direct report
9	إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَ سْتَجَابَ لَكُمْ أَنِّى مُمِدُّكُم بِأَلْ فٍ مِّنَ لْمَلَٰٓئِكَةِ مُرْدِفِينَ	Remember ye implored the assistance of your Lord, and He answered you: "I will assist you with a thousand of the angels, ranks on ranks."	When ye sought help of your Lord and He answered you (saying): I will help you with a thousand of the angels, rank on rank	When you sought the aid of your Lord, so He answered you: I will assist you with a thousand of the angels following one another	When you appealed to your Lord for help, He answered you: ‘I will aid you with a thousand angels in a file.’	c. 627 CE 1 note
10	وَمَا جَعَلَهُ للَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا لنَّصْرُ إِلَّا مِنْ عِندِ للَّهِ إِنَّ للَّهَ عَزِيزٌ حَكِيمٌ	God made it but a message of hope, and an assurance to your hearts: (in any case) there is no help except from God: and God is Exalted in Power, Wise	Allah appointed it only as good tidings, and that your hearts thereby might be at rest. Victory cometh only by the help of Allah. Lo! Allah is Mighty, Wise	And Allah gave it only as good news, and that your hearts might be at ease thereby. And victory is only from Allah; surely Allah is Mighty, Wise	Allah did not appoint it but as a good news, and to reassure your hearts. Victory comes only from Allah. Indeed Allah is all-mighty, all-wise	c. 627 CE No direct report
11		Remember He covered you with a sort of drowsiness, to give you calm as from Himself, and he caused rain to descend on you from heaven, to clean you therewith, to remove from you the stain of Satan, to strengthen your hearts, and to plant your feet firmly therewith	When He made the slumber fall upon you as a reassurance from him and sent down water from the sky upon you, that thereby He might purify you, and remove from you the fear of Satan, and make strong your hearts and firm (your) feet thereby	When He made slumber fall on you as a security from Him, and sent down upon you water from the clouds that He might thereby purify you, and take away from you the uncleanness of the devil, and that He might fortify your hearts and make firm (your) feet thereby	When He covered you with a trance as a [sense of] security from Him, and He sent down water from the sky to purify you with it, and to repel from you the defilement of Satan, and to fortify your hearts, and to make [your] feet steady with it	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
12	إِذْ يُوحِى رَبُّكَ إِلَى ٱلْمَلَٰٓئِكَةِ أَنِّى مَعَكُمْ فَثَبِّتُوا۟ ٱلَّذِينَ ءَامَنُوا۟ ۚ سَأُلْقِى فِى قُلُوبِ ٱلَّذِينَ كَفَرُوا۟ ٱلرُّعْبَ فَٱضْرِبُوا۟ فَوْقَ ٱلْأَعْنَاقِ وَٱضْرِبُوا۟ مِنْهُمْ كُلَّ بَنَانٍ	Remember thy Lord inspired the angels (with the message): "I am with you: give firmness to the Believers: I will instil terror into the hearts of the Unbelievers: smite ye above their necks and smite all their finger-tips off them."	When thy Lord inspired the angels, (saying): I am with you. So make those who believe stand firm. I will throw fear into the hearts of those who disbelieve. Then smite the necks and smite of them each finger	When thy Lord revealed to the angels: I am with you, so make firm those who believe. I will cast terror into the hearts of those who disbelieve. So smite above the necks and smite every finger-tip of them	Then your Lord signaled to the angels: ‘I am indeed with you; so steady the faithful. I will cast terror into the hearts of the faithless. So strike their necks, and strike each of their fingertips!’	c. 627 CE No direct report
13		This because they contended against God and His Apostle: If any contend against God and His Apostle, God is strict in punishment	That is because they opposed Allah and His messenger. Whoso opposeth Allah and His messenger, (for him) lo! Allah is severe in punishment	This is because they opposed Allah and His Messenger. And whoever opposes Allah and His Messenger -- then surely Allah is Severe in requiting	That, because they defied Allah and His Apostle. And whoever defies Allah and His Apostle, Allah is indeed severe in retribution	c. 627 CE No direct report
14		Thus (will it be said): "Taste ye then of the (punishment): for those who resist God, is the penalty of the Fire."	That (is the award), so taste it, and (know) that for disbelievers is the torment of the Fire	This -- taste it, and (know) that for the disbelievers is the chastisement of the Fire	‘Taste this, and [know] that for the faithless is the punishment of the Fire.’	c. 627 CE No direct report
15		O ye who believe! when ye meet the Unbelievers in hostile array, never turn your backs to them	O ye who believe! When ye meet those who disbelieve in battle, turn not your backs to them	O you who believe, when you meet those who disbelieve marching for war, turn not your backs to them	O you who have faith! When you encounter the faithless advancing [for battle], do not turn your backs [to flee] from them	c. 627 CE No direct report
16		If any do turn his back to them on such a day - unless it be in a stratagem of war, or to retreat to a troop (of his own)- he draws on	Whoso on that day turneth his back to them, unless manoeuvring for battle or intent to join a company, he	And whoso turns his back to them on that day -- unless manoeuvring for battle turning to join a company --	Whoever turns his back [to flee] from them that day —unless [he is] diverting to fight or retiring towards another	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		himself the wrath of God, and his abode is Hell,- an evil refuge (indeed)	truly hath incurred wrath from Allah, and his habitation will be hell, a hapless journey's end	he, indeed, incurs Allah’s wrath and his refuge is hell. And an evil destination it is	troop— shall certainly earn Allah’s wrath, and his refuge shall be hell, an evil destination	
17	فَلَمْ تَقْتُلُوهُمْ وَلَٰكِنَّ اللَّهَ قَتَلَهُمْ ۚ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ اللَّهَ رَمَىٰ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ	It is not ye who slew them; it was God: when thou threwest (a handful of dust), it was not thy act, but God's: in order that He might test the Believers by a gracious trial from Himself: for God is He Who heareth and knoweth (all things)	Ye (Muslims) slew them not, but Allah slew them. And thou (Muhammad) threwest not when thou didst throw, but Allah threw, that He might test the believers by a fair test from Him. Lo! Allah is Hearer, Knower	So you slew them not but Allah slew them, and thou smotest not when thou didst smite (the enemy), but Allah smote (him), and that He might confer upon the believers a benefit from Himself. Surely Allah is Hearing, Knowing	You did not kill them; rather it was Allah who killed them; and you did not throw when you threw, rather it was Allah who threw, that He might test the faithful with a good test from Himself. Indeed Allah is all-hearing, all-knowing	c. 627 CE 1 note
18		That, and also because God is He Who makes feeble the plans and stratagem of the Unbelievers	That (is the case); and (know) that Allah (it is) Who maketh weak the plan of disbelievers	This -- and (know) that Allah will weaken the struggle of the disbelievers	Such is the case, and [know] that Allah undermines the stratagems of the faithless	c. 627 CE No direct report
19		(O Unbelievers!) if ye prayed for victory and judgment, now hath the judgment come to you: if ye desist (from wrong), it will be best for you: if ye return (to the attack), so shall We. Not the least good will your forces be to you even if they were multiplied: for verily God is with those who believe	(O Qureysh!) If ye sought a judgment, now hath the judgment come unto you. And if ye cease (from persecuting the believers) it will be better for you, but if ye return (to the attack) We also shall return. And your host will avail you naught, however numerous it be, and (know) that	If you sought a judgment, the judgment has indeed come to you; and if you desist, it is better for you. And if you return (to fight), We (too) shall return and your forces will avail you nothing, though they may be many; and (know) that Allah is with the believers	If you sought a verdict, the verdict has certainly come to you; and if you relinquish [faithlessness], it is better for you, but if you revert, We [too] shall return and your troops will never avail you though they should be ever so many, and [know] that Allah is with the faithful	c. 627 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			Allah is with the believers (in His Guidance)			
20	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَوَلَّوۡاْ عَنۡهُ وَأَنتُمۡ تَسۡمَعُونَ	O ye who believe! Obey God and His Apostle, and turn not away from him when ye hear (him speak)	O ye who believe! Obey Allah and His messenger, and turn not away from him when ye hear (him speak)	O you who believe, obey Allah and His Messenger and turn not away from Him while you hear	O you who have faith! Obey Allah and His Apostle, and do not turn away from him while you hear [him]	c. 627 CE No direct report
21	وَلَا تَكُونُواْ كَٱلَّذِينَ قَالُواْ سَمِعۡنَا وَهُمۡ لَا يَسۡمَعُونَ	Nor be like those who say, "We hear," but listen not	Be not as those who say, we hear, and they hear not	And be not like those who say, We hear; and they hear not	Do not be like those who say, ‘We hear,’ though they do not hear	c. 627 CE No direct report
22	إِنَّ شَرَّ ٱلدَّوَآبِّ عِندَ ٱللَّهِ ٱلصُّمُّ ٱلۡبُكۡمُ ٱلَّذِينَ لَا يَعۡقِلُونَ	For the worst of beasts in the sight of God are the deaf and the dumb,- those who understand not	Lo! the worst of beasts in Allah's sight are the deaf, the dumb, who have no sense	Surely the vilest of beasts, in Allah’s sight, are the deaf, the dumb, who understand not	Indeed the worst of beasts in Allah’s sight are the deaf and the dumb who do not apply reason	c. 627 CE No direct report
23	وَلَوۡ عَلِمَ ٱللَّهُ فِيهِمۡ خَيۡرٗا لَّأَسۡمَعَهُمۡ وَلَوۡ أَسۡمَعَهُمۡ لَتَوَلَّواْ وَّهُم مُّعۡرِضُونَ	If God had found in them any good. He would indeed have made them listen: (As it is), if He had made them listen, they would but have turned back and declined (Faith)	Had Allah known of any good in them He would have made them hear, but had He made them hear they would have turned away, averse	And if Allah had known any good in them, He would have made them hear. And if He makes them hear, they would turn away while they are averse	Had Allah known any good in them, surely He would have made them hear, and were He to make them hear, surely they would turn away, being disregardful	c. 627 CE No direct report
24	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱسۡتَجِيبُواْ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمۡ لِمَا يُحۡيِيكُمۡ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ يَحُولُ بَيۡنَ ٱلۡمَرۡءِ وَقَلۡبِهِۦ وَأَنَّهُۥٓ إِلَيۡهِ تُحۡشَرُونَ	O ye who believe! give your response to God and His Apostle, when He calleth you to that which will give you life; and know that God cometh in between a man and his heart, and that it is He to Whom ye shall (all) be gathered	O ye who believe! Obey Allah, and the messenger when He calleth you to that which quickeneth you, and know that Allah cometh in between the man and his own heart, and that He it is unto Whom ye will be gathered	O you who believe, respond to Allah and His Messenger, when he calls you to that which gives you life. And know that Allah comes in between a man and his heart, and that to Him you will be gathered	O you who have faith! Answer Allah and the Apostle when he summons you to that which will give you life. Know that Allah intervenes between a man and his heart and that toward Him you will be mustered	c. 627 CE No direct report
25		And fear tumult or oppression, which affecteth not in particular (only) those of you who do wrong:	And guard yourselves against a chastisement which cannot fall exclusively on	And guard yourselves against an affliction which may not smite those of you exclusively	And beware of a punishment which shall not visit the wrongdoers among you exclusively, and know that Allah is severe in retribution	c. 627 CE No direct report

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		and know that God is strict in punishment	those of you who are wrong-doers, and know that Allah is severe in punishment	who are unjust; and know that Allah is Severe in requiting		
26	وَ ٱذْكُرُوٓ۟ إِذْ أَنتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِى ٱلْأَرْضِ تَخَافُونَ أَن يَتَخَطَّفَكُمُ ٱلنَّاسُ فَـَٔاوَىٰكُمْ وَأَيَّدَكُم بِنَصْرِهِۦ وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِ لَعَلَّكُمْ تَشْكُرُونَ	Call to mind when ye were a small (band), despised through the land, and afraid that men might despoil and kidnap you; But He provided a safe asylum for you, strengthened you with His aid, and gave you Good things for sustenance: that ye migh t be grateful	And remember, when ye were few and reckoned feeble in the land, and were in fear lest men should extirpate you, how He gave you refuge, and strengthened you with His help, and made provision of good things for you, that haply ye might be thankful	And remember when you were few, deemed weak in the land, fearing lest people should carry you off by force, He sheltered you and strengthened you with his help, and gave you of the good things that you might give thanks	Remember when you were few, abased in the land, and feared lest the people should despoil you, and He gave you refuge, and strengthened you with His help, and provided you with all the good things so that you may give thanks	c. 627 CE No direct report
27	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَخُونُوا۟ ٱللَّهَ وَ ٱلرَّسُولَ وَتَخُونُوٓا۟ أَمَٰنَٰتِكُمْ وَأَنتُمْ تَعْلَمُونَ	O ye that believe! betray not the trust of God and the Apostle, nor misappropriate knowingly things entrusted to you	O ye who believe! Betray not Allah and His messenger, nor knowingly betray your trusts	O you who believe, be not unfaithful to Allah and the Messenger, nor be unfaithful to your trusts, while you know	O you who have faith! Do not betray Allah and the Apostle, and do not betray your trusts knowingly	c. 627 CE No direct report
28	وَ ٱعْلَمُوٓا۟ أَنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ فِتْنَةٌ وَأَنَّ ٱللَّهَ عِندَهُۥٓ أَجْرٌ عَظِيمٌ	And know ye that your possessions and your progeny are but a trial; and that it is God with Whom lies your highest reward	And know that your possessions and your children are a test, and that with Allah is immense reward	And know that your wealth and your children are a temptation, and Allah is He with Whom there is a mighty reward	Know that your possessions and children are only a test, and that Allah—with Him is a great reward	c. 627 CE No direct report
29		O ye who believe! if ye fear God, He will grant you a criterion (to judge between right and wrong), remove from you (all) evil (that may afflict) you, and forgive you: for God is the Lord of grace unbounded	O ye who believe! If ye keep your duty to Allah, He will give you discrimination (between right and wrong) and will rid you of your evil thoughts and deeds, and will forgive you. Allah	O you who believe, if you keep your duty to Allah, He will grant you a distinction and do away with your evils and protect you. And Allah is the Lord of mighty grace	O you who have faith! If you are wary of Allah, He shall appoint a criterion for you, and absolve you of your misdeeds, and forgive you, for Allah is dispenser of a great grace	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			is of Infinite Bounty			
30		Remember how the Unbelievers plotted against thee, to keep thee in bonds, or slay thee, or get thee out (of thy home). They plot and plan, and God too plans; but the best of planners is God	And when those who disbelieve plot against thee (O Muhammad) to wound thee fatally, or to kill thee or to drive thee forth; they plot, but Allah (also) plotteth; and Allah is the best of plotters	And when those who disbelieved devised plans against thee that they might confine thee or slay thee or drive thee away -- and they devised plans and Allah, too, had arranged a plan; and Allah is the best of planners	When the faithless plotted against you to take you captive, or to kill or expel you. They plotted and Allah devised, and Allah is the best of devisers	c. 627 CE No direct report
31		When Our Signs are rehearsed to them, they say: "We have heard this (before): if we wished, we could say (words) like these: these are nothing but tales of the ancients."	And when Our revelations are recited unto them they say: We have heard. If we wish we can speak the like of this. Lo! this is naught but fables of the men of old	And when our messages are recited to them, they say: We have heard. If we wished, we could say the like of it; this is nothing but the stories of the ancients	When Our signs are recited to them, they say, ‘We have heard already. If we want, we [too] can say like this. These are nothing but myths of the ancients.’	c. 627 CE No direct report
32	وَإِذْ قَالُو اللَّهُمَّ إِن كَانَ هَٰذَا هُوَ لْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَ مِّنَ لسَّمَآءِ أَوِ ئْتِنَا بِعَذَابٍ أَلِيمٍ	Remember how they said: "O God if this is indeed the Truth from Thee, rain down on us a shower of stones form the sky, or send us a grievous penalty."	And when they said: O Allah! If this be indeed the truth from Thee, then rain down stones on us or bring on us some painful doom	And when they said: O Allah, if this is indeed the truth from Thee, then rain down on us stones from heaven or inflict on us a painful chastisement	And when they said, ‘O Allah, if this be the truth from You, rain down upon us stones from the sky, or bring us a painful punishment.’	c. 627 CE No direct report
33	وَمَا كَانَ لَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ وَمَا كَانَ لَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ	But God was not going to send them a penalty whilst thou wast amongst them; nor was He going to send it whilst they could ask for pardon	But Allah would not punish them while thou wast with them, nor will He punish them while they seek forgiveness	And Allah would not chastise them while thou wast among them; nor would Allah chastise them while they seek forgiveness	But Allah will not punish them while you are in their midst, nor will Allah punish them while they plead for forgiveness	c. 627 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
34	وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ ٱللَّهُ وَهُمْ يَصُدُّونَ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ وَمَا كَانُوٓا۟ أَوْلِيَآءَهُۥٓ ۚ إِنْ أَوْلِيَآؤُهُۥٓ إِلَّا ٱلْمُتَّقُونَ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ	But what plea have they that God should not punish them, when they keep out (men) from the sacred Mosque - and they are not its guardians? No men can be its guardians except the righteous; but most of them do not understand	What (plea) have they that Allah should not punish them, when they debar (His servants) from the Inviolable Place of Worship, though they are not its fitting guardians. Its fitting guardians are those only who keep their duty to Allah. But most of them know not	And what excuse have they that Allah should not chastise them while they hinder (men) from the Sacred Mosque and they are not its (true) guardians? Its guardians are only those who keep their duty, but most of them know not	What [excuse] have they that Allah should not punish them, when they bar [the faithful] from the Holy Mosque, and they are not its custodians? Its custodians are only the Godwary, but most of them do not know	c. 627 CE 1 note
35	وَمَا كَانَ صَلَاتُهُمْ عِندَ ٱلْبَيْتِ إِلَّا مُكَآءً وَتَصْدِيَةً ۚ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ	Their prayer at the House (of God) is nothing but whistling and clapping of hands: (Its only answer can be), "Taste ye the penalty because ye blasphemed."	And their worship at the (holy) House is naught but whistling and hand-clapping. Therefore (it is said unto them): Taste of the doom because ye disbelieve	And their prayer at the House is nothing but whistling and clapping of hands. Taste, then, the chastisement, because you disbelieved	Their prayer at the House is nothing but whistling and clapping. So taste the punishment because of what you used to defy	c. 627 CE No direct report
36	إِنَّ ٱلَّذِينَ كَفَرُوا۟ يُنفِقُونَ أَمْوَٰلَهُمْ لِيَصُدُّوا۟ عَن سَبِيلِ ٱللَّهِ ۚ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ ۗ وَٱلَّذِينَ كَفَرُوٓا۟ إِلَىٰ جَهَنَّمَ يُحْشَرُونَ	The Unbelievers spend their wealth to hinder (man) from the path of God, and so will they continue to spend; but in the end they will have (only) regrets and sighs; at length they will be overcome: and the Unbelievers will be gathered together to Hell;	Lo! those who disbelieve spend their wealth in order that they may debar (men) from the way of Allah. They will spend it, then it will become an anguish for them, then they will be conquered. And those who disbelieve will be gathered unto hell	Surely those who disbelieve spend their wealth to hinder (people) from the way of Allah. So they will go on spending it, then it will be to them a regret, then they will be overcome. And those who disbelieve will be gathered together to hell	Indeed the faithless spend their wealth to bar from the way of Allah. Soon they will have spent it, then it will be a cause of regret to them, then they will be overcome, and the faithless will be gathered toward Hell	c. 627 CE No direct report
37		In order that God may separate the impure from the pure, put the impure, one on another, heap them together, and cast	That Allah may separate the wicked from the good, The wicked will He place piece upon piece,	That Allah may separate the wicked from the good, and put the wicked one upon another, then heap them together,	so that Allah may separate the bad ones from the good, and place the bad on one another, and pile them up together, and cast them into	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		them into Hell. They will be the ones to have lost	and heap them all together, and consign them unto hell. Such verily are the losers	then cast them into hell. These indeed are the losers	hell. It is they who are the losers	
38		Say to the Unbelievers, if (now) they desist (from Unbelief), their past would be forgiven them; but if they persist, the punishment of those before them is already (a matter of warning for them)	Tell those who disbelieve that if they cease (from persecution of believers) that which is past will be forgiven them; but if they return (thereto) then the example of the men of old hath already gone (before them, for a warning)	Say to those who disbelieve, if they desist, that which is past will be forgiven them; and if they return, then the example of those of old has already gone	Say to the faithless, if they relinquish [faithlessness], what is already past shall be forgiven them. But if they revert [to faithlessness], then the precedent of the ancients has already passed	c. 627 CE No direct report
39	وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنِ نتَهَوْ فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ	And fight them on until there is no more tumult or oppression, and there prevail justice and faith in God altogether and everywhere; but if they cease, verily God doth see all that they do	And fight them until persecution is no more, and religion is all for Allah. But if they cease, then lo! Allah is Seer of what they do	And fight with them until there is no more persecution, and all religions are for Allah. But if they desist, then surely Allah is Seer of what they do	Fight them until faithlessness is no more, and religion becomes exclusively for Allah. But if they relinquish, Allah indeed sees best what they do	c. 627 CE No direct report
40		If they refuse, be sure that God is your Protector - the best to protect and the best to help	And if they turn away, then know that Allah is your Befriender - a Transcendent Patron, a Transcendent Helper	And if they turn back, then know that Allah is your Patron. Most excellent the Patron and most excellent the Helper	And if they turn away, then know that Allah is your master: an excellent master and an excellent helper	c. 627 CE No direct report
41	وَ عْلَمُوَ أَنَّمَا غَنِمْتُم مِّن شَىْ فَأَنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِى لْقُرْبَىٰ وَ لْيَتَٰمَىٰ	And know that out of all the booty that ye may acquire (in war), a fifth share is	And know that whatever ye take as spoils of war, lo! a fifth thereof	And know that whatever you acquire in war, a fifth of it is for	Know that whatever thing you may come by, a fifth of it is for Allah and the Apostle, for the relatives and	c. 627 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	وَ لْمَسَٰكِينِ وَ بْنِ لسَّبِيلِ إِن كُنتُمْ ءَامَنتُم بِ لَّهِ وَمَآ أَنزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ لْفُرْقَانِ يَوْمَ لْتَقَى لْجَمْعَانِ وَ لَّهُ عَلَىٰ كُلِّ شَىْ قَدِيرٌ	assigned to God,- and to the Apostle, and to near relatives, orphans, the needy, and the wayfarer,- if ye do believe in God and in the revelation We sent down to Our servant on the Day of Testing,- the Day of the meeting of the two forces. For God hath power over all things	is for Allah, and for the messenger and for the kinsman (who hath need) and orphans and the needy and the wayfarer, if ye believe in Allah and that which We revealed unto Our slave on the Day of Discrimination, the day when the two armies met. And Allah is Able to do all things	Allah and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer, if you believe in Allah and in that which We revealed to Our servant, on the day of Discrimination, the day on which the two parties met. And Allah is Possessor of power over all things	the orphans, for the needy and the traveller, if you have faith in Allah and what We sent down to Our servant on the Day of Separation, the day when the two hosts met; and Allah has power over all things	direct report
42	إِذْ أَنتُم بِ لْعُدْوَةِ لدُّنْيَا وَهُم بِ لْعُدْوَةِ لْقُصْوَىٰ وَ لرَّكْبُ أَسْفَلَ مِنكُمْ وَلَوْ تَوَاعَدتُّمْ لَ خْتَلَفْتُمْ فِى لْمِيعَٰدِ وَلَٰكِن لِّيَقْضِىَ لَّهُ أَمْ ا كَانَ مَفْعُو ا لِّيَهْلِكَ مَنْ هَلَكَ عَ بَيِّنَ وَيَحْيَىٰ مَنْ حَىَّ عَ بَيِّنَ وَإِنَّ لَّهَ لَسَمِيعٌ عَلِيمٌ	Remember ye were on the hither side of the valley, and they on the farther side, and the caravan on lower ground than ye. Even if ye had made a mutual appointment to meet, ye would certainly have failed in the appointment: But (thus ye met), t hat God might accomplish a matter already enacted; that those who died might die after a clear Sign (had been given), and those who lived might live after a Clear Sign (had been given). And verily God is He Who heareth and knoweth (all things)	When ye were on the near bank (of the valley) and they were on the yonder bank, and the caravan was below you (on the coast plain). And had ye trysted to meet one another ye surely would have failed to keep the tryst, but (it happened, as it did, without the forethought of either of you) that Allah might conclude a thing that must be done; that he who perished (on that day) might perish by a clear proof (of His Sovereignty) and he who survived might survive by a clear proof (of His Sovereignty). Lo!	When you were on the nearer side (of the valley) and they were on the farther side, while the caravan was in a lower place than you. And if you had tried to make a mutual appointment, you would certainly have broken away from the appointment, but -- in order that Allah might bring about a matter which had to be done; that he who perished by clear argument might perish, and he who lived by clear argument might live. And surely Allah is Hearing, Knowing	When you were on the nearer side, and they on the farther side, while the caravan was below you, and had you agreed together on an encounter, you would have certainly failed to keep the tryst, but in order that Allah may carry through a matter that was bound to be fulfilled, so that he who perishes might perish by a manifest proof, and he who lives may live on by a manifest proof, and Allah is indeed all-hearing, all-knowing	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			Allah in truth is Hearer, Knower			
43		Remember in thy dream God showed them to thee as few: if He had shown them to thee as many, ye would surely have been discouraged, and ye would surely have disputed in (your) decision; but God saved (you): for He knoweth well the (secrets) of (all) hearts	When Allah showed them unto thee (O Muhammad) in thy dream as few in number, and if He had shown them to thee as many, ye (Muslims) would have faltered and would have quarrelled over the affair. But Allah saved (you). Lo! He knoweth what is in the breasts (of men)	When Allah showed them to thee in thy dream as few -- and if He had shown them to thee as many, you would certainly have become weak-hearted and you would have disputed about the matter, but Allah saved (you). Surely He is Knower of what is in the breasts	When Allah showed them to you as few in your dream, and had He shown them as many, you would have lost heart, and disputed about the matter. But Allah spared you. Indeed He knows well what is in the breasts	c. 627 CE No direct report
44		And remember when ye met, He showed them to you as few in your eyes, and He made you appear as contemptible in their eyes: that God might accomplish a matter already enacted. For to God do all questions go back (for decision)	And when He made you (Muslims), when ye met (them), see them with your eyes as few, and lessened you in their eyes, (it was) that Allah might conclude a thing that must be done. Unto Allah all things are brought back	And when He showed them to you, when you met, as few in your eyes, and He made you to appear few in their eyes, in order that Allah might bring about a matter which had to be done. And to Allah are all affairs returned	And when He showed them to you —when you met them [on the battlefield]— as few in your eyes, and He made you [appear] few in their eyes in order that Allah may carry through a matter that was bound to be fulfilled, and to Allah all matters are returned	c. 627 CE No direct report
45	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا لَقِيتُمْ فِئَةً فَٱثْبُتُواْ وَٱذْكُرُواْ ٱللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ	O ye who believe! When ye meet a force, be firm, and call God in remembrance much (and often); that ye may prosper	O ye who believe! When ye meet an army, hold firm and think of Allah much, that ye may be successful	O you who believe, when you meet an army, be firm, and remember Allah much, that you may be successful	O you who have faith! When you meet a host [in battle], then stand firm, and remember Allah greatly so that you may be felicitous	c. 627 CE No direct report
46		And obey God and His Apostle; and fall into no disputes, lest ye lose heart and your power depart; and be	And obey Allah and His messenger, and dispute not one with another lest	And obey Allah and His Messenger and dispute not one with another, lest you get weak-	And obey Allah and His Apostle, and do not dispute, or you will lose heart and your power will be gone.	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		patient and persevering: For God is with those who patiently persevere	ye falter and your strength depart from you; but be steadfast! Lo! Allah is with the steadfast	hearted and your power depart; and be steadfast. Surely Allah is with the steadfast	And be patient; indeed Allah is with the patient	
47	وَلَا تَكُونُو كَ لَّذِينَ خَرَجُو مِن دِيٰرِهِم بَطَ ا وَرِئَآءَ لنَّاسِ وَيَصُدُّونَ عَن سَبِيلِ للَّهِ وَ للَّهُ بِمَا يَعْمَلُونَ مُحِيط	And be not like those who started from their homes insolently and to be seen of men, and to hinder (men) from the path of God: For God compasseth round about all that they do	Be not as those who came forth from their dwellings boastfully and to be seen of men, and debar (men) from the way of Allah, while Allah is surrounding all they do	And be not like those who came forth from their homes exultingly and to be seen of men, and they hinder (people) from he way of Allah. And Allah encompasses what they do	Do not be like those who left their homes vainly and to show off to the people, and to bar [other people] from the way of Allah, and Allah comprehends what they do	c. 627 CE No direct report
48		Remember Satan made their (sinful) acts seem alluring to them, and said: "No one among men can overcome you this day, while I am near to you": But when the two forces came in sight of each other, he turned on his heels, and said: "Lo! I am cle ar of you; lo! I see what ye see not; Lo! I fear God: for God is strict in punishment."	And when Satan made their deeds seem fair to them and said: No-one of mankind can conquer you this day, for I am your protector. But when the armies came in sight of one another, he took flight, saying: Lo! I am guiltless of you. Lo! I see that which ye see not. Lo! I fear Allah. And Allah is severe in punishment	And when the devil made their works fair-seeming to them, and said: None among men can overcome you this day, and I am your protector. But when the two armies came in sight of one another, he turned upon his heels, and said: Surely I am clear of you, I see what you see not; surely I fear Allah. And Allah is Severe in requiting	When Satan made their deeds seem decorous to them, and said, ‘No one shall overcome you today from among all mankind, and I will stand by you.’ But when the two hosts sighted each other, he took to his heels, saying, ‘Indeed I am quit of you. I see what you do not see. Indeed I fear Allah, and Allah is severe in retribution.’	c. 627 CE No direct report
49	إِذْ يَقُولُ لْمُنٰفِقُونَ وَ لَّذِينَ فِى قُلُوبِهِم مَّرَضٌ غَرَّ هٰؤُلَآءِ دِينُهُمْ وَمَن	Lo! the hypocrites say, and those in whose hearts is a disease: "These people,- their religion has	When the hypocrites and those in whose hearts is a disease said: Their	And when the hypocrites and those in whose hearts is a disease said: Their religion	When the hypocrites said, and [also] those in whose hearts is a sickness, ‘Their religion has deceived	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٍ	misled them." But if any trust in God, behold! God is Exalted in might, Wise	religion hath deluded these. Whoso putteth his trust in Allah (will find that) lo! Allah is Mighty, Wise	has deluded them. And whoever trusts in Allah, then surely Allah is Mighty, Wise	them.’ But whoever puts his trust in Allah, then Allah is indeed all-mighty, all-wise	
50		If thou couldst see, when the angels take the souls of the Unbelievers (at death), (How) they smite their faces and their backs, (saying): "Taste the penalty of the blazing Fire	If thou couldst see how the angels receive those who disbelieve, smiting faces and their backs and (saying): Taste the punishment of burning	And if thou couldst see when the angels cause to die those who disbelieve, smiting their faces and their backs, and (saying): Taste the punishment of burning	Were you to see when the angels take away the faithless, striking their faces and their backs, [saying], ‘Taste the punishment of the burning	c. 627 CE No direct report
51	ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ	"Because of (the deeds) which your (own) hands sent forth; for God is never unjust to His servants	This is for that which your own hands have sent before (to the Judgment), and (know) that Allah is not a tyrant to His slaves	This is for that which your own hands have sent on before, and because Allah is not in the least unjust to the servants -	That is because of what your hands have sent ahead, and because Allah is not tyrannical to the servants.’	c. 627 CE No direct report
52		"(Deeds) after the manner of the people of Pharaoh and of those before them: They rejected the Signs of God, and God punished them for their crimes: for God is Strong, and Strict in punishment	(Their way is) as the way of Pharaoh's folk and those before them; they disbelieved the revelations of Allah, and Allah took them in their sins. Lo! Allah is Strong, severe in punishment	In the manner of the people of Pharaoh and those before them, they disbelieved in Allah’s messages, so Allah punished them for their sins. Surely Allah is Strong, Severe in requiting	Like the precedent of Pharaoh’s clan and those who were before them, who defied Allah’s signs, so Allah seized them for their sins. Indeed Allah is all-strong, severe in retribution	c. 627 CE No direct report
53	ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ	"Because God will never change the grace which He hath bestowed on a people until they change what	That is because Allah never changeth the grace He hath bestowed on any people	This is because Allah never changes a favour which He has conferred upon a	That is because Allah never changes a blessing that He has bestowed on a people unless they change what is	c. 627 CE No direct report

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		is in their (own) souls: and verily God is He Who heareth and knoweth (all things)."	until they first change that which is in their hearts, and (that is) because Allah is Hearer, Knower	people until they change their own condition -- and because Allah is Hearing, Knowing -	in their own souls, and Allah is all-hearing, all-knowing	
54	كَدَأْبِ ءَالِ فِرْعَوْنَ وَ لَّذِينَ مِن قَبْلِهِمْ كَذَّبُو بِـَٔايَٰتِ رَبِّهِمْ فَأَهْلَكْنَٰهُم بِذُنُوبِهِمْ وَأَغْرَقْنَآ ءَالَ فِرْعَوْنَ وَكُ كَانُو ظَٰلِمِينَ	(Deeds) after the manner of the people of Pharaoh and those before them": They treated as false the Signs of their Lord: so We destroyed them for their crimes, and We drowned the people of Pharaoh: for they were all oppressors and wrong-doers	(Their way is) as the way of Pharaoh's folk and those before them; they denied the revelations of their Lord, so We destroyed them in their sins. And We drowned the folk of Pharaoh. All were evil-doers	In the manner of the people of Pharaoh, and those before them. They rejected the messages of their Lord, so We destroyed them for their sins. And We drowned Pharaoh’s people and they were all wrongdoers	Like the precedent of Pharaoh’s clan and those who were before them, who denied the signs of their Lord; so We destroyed them for their sins, and We drowned Pharaoh’s clan; and they were all wrongdoers	c. 627 CE No direct report
55	إِنَّ شَرَّ لدَّوَآبِّ عِندَ للَّهِ لَّذِينَ كَفَرُو فَهُمْ لَا يُؤْمِنُونَ	For the worst of beasts in the sight of God are those who reject Him: They will not believe	Lo! the worst of beasts in Allah's sight are the ungrateful who will not believe	Surely the vilest of beasts in Allah’s sight are those who disbelieve, then they would not believe	Indeed the worst of beasts in Allah’s sight are those who are faithless; so they will not have faith	c. 627 CE No direct report
56	لَّذِينَ عَٰهَدتَّ مِنْهُمْ ثُمَّ يَنقُضُونَ عَهْدَهُمْ فِى كُلِّ مَرَّ وَهُمْ لَا يَتَّقُونَ	They are those with whom thou didst make a covenant, but they break their covenant every time, and they have not the fear (of God)	Those of them with whom thou madest a treaty, and then at every opportunity they break their treaty, and they keep not duty (to Allah)	Those with whom thou makest an agreement, then they break their agreement every time, and they keep not their duty	—Those with whom you made a treaty, and who violated their treaty every time, and who are not Godwary	c. 627 CE No direct report
57	فَإِمَّا تَثْقَفَنَّهُمْ فِى لْحَرْبِ فَشَرِّدْ بِهِم مَّنْ خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ	If ye gain the mastery over them in war, disperse, with them, those who follow them, that they may remember	If thou comest on them in the war, deal with them so as to strike fear in those who are behind them, that haply they may remember	So if thou overtake them in war, scatter by them those who are behind them, that they may be mindful	So if you confront them in battle, treat them [in such a wise] as to disperse those who are behind them, so that they may take admonition	c. 627 CE No direct report
58		If thou fearest treachery from any group, throw back (their covenant) to them, (so as to be) on	And if thou fearest treachery from any folk, then throw back to them (their treaty)	And if thou fear treachery on the part of a people, throw back to them (their treaty) on	And if you fear treachery from a people, break off [the treaty] with them in a like manner.	c. 627 CE No direct report

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		equal terms: for God loveth not the treacherous	fairly. Lo! Allah loveth not the treacherous	terms of equality. Surely Allah loves not the treacherous	Indeed Allah does not like the treacherous	
59	وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوٓا إِنَّهُمْ لَا يُعْجِزُونَ	Let not the unbelievers think that they can get the better (of the godly): they will never frustrate (them)	And let not those who disbelieve suppose that they can outstrip (Allah's Purpose). Lo! they cannot escape	And let not those who disbelieve think that they can outstrip (Us). Surely they cannot escape	Let the faithless not suppose that they have outmaneuvered [Allah]. Indeed they cannot thwart [His power]	c. 627 CE No direct report
60	وَأَعِدُّوا لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَءَاخَرِينَ مِن دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنفِقُوا مِن شَىْءٍ فِى سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ	Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of God and your enemies, and others besides, whom ye may not know, but whom God doth know. Whatever ye shall spend in the cause of God, shall be repaid unto you, and ye shall not be treated unjustly	Make ready for them all thou canst of (armed) force and of horses tethered, that thereby ye may dismay the enemy of Allah and your enemy, and others beside them whom ye know not. Allah knoweth them. Whatsoever ye spend in the way of Allah it will be repaid to you in full, and ye will not be wronged	And make ready for them whatever force you can and horses tied at the frontier, to frighten thereby the enemy of Allah and your enemy and others besides them, whom you know not -- Allah knows them. And whatever you spend in Allah’s way, it will be paid back to you fully and you will not be wronged	Prepare against them whatever you can of [military] power and war-horses, awing thereby the enemy of Allah, and your enemy, and others besides them, whom you do not know, but Allah knows them. And whatever you spend in the way of Allah will be repaid to you in full, and you will not be wronged	c. 627 CE No direct report
61		But if the enemy incline towards peace, do thou (also) incline towards peace, and trust in God: for He is One that heareth and knoweth (all things)	And if they incline to peace, incline thou also to it, and trust in Allah. Lo! He, even He, is the Hearer, the Knower	And if they incline to peace, include thou also to it, and trust in Allah. Surely he is the Hearer, the Knower	And if they incline toward peace, then you [too] incline toward it, and put your trust in Allah. Indeed He is the All-hearing, the All-knowing	c. 627 CE No direct report
62	وَإِن يُرِيدُوٓا أَن يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِىٓ أَيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ	Should they intend to deceive thee,- verily God sufficeth thee: He it is That hath strengthened thee with His aid and with (the	And if they would deceive thee, then lo! Allah is Sufficient for thee. He it is Who supporteth thee	And if they intend to deceive thee, then surely Allah is sufficient for thee. He it is Who strengthened thee	But if they desire to deceive you, Allah is indeed sufficient for you. It is He who strengthened you with His help and with the means of the faithful	c. 627 CE No direct report

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		company of) the Believers	with His help and with the believers	with His help and with the believers		
63	وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنفَقْتَ مَا فِى لْأَرْضِ جَمِيعا مَّآ أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَٰكِنَّ للَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُۥ عَزِيزٌ حَكِيمٌ	And (moreover) He hath put affection between their hearts: not if thou hadst spent all that is in the earth, couldst thou have produced that affection, but God hath done it: for He is Exalted in might, Wise	And (as for the believers) hath attuned their hearts. If thou hadst spent all that is in the earth thou couldst not have attuned their hearts, but Allah hath attuned them. Lo! He is Mighty, Wise	And He has united their hearts. If thou hadst spent all that is in the earth, thou couldst not have united their hearts, but Allah united them. Surely he is Mighty, Wise	and united their hearts. Had you spent all that is in the earth, you could not have united their hearts, but Allah united them together. Indeed He is all-mighty, all-wise	c. 627 CE No direct report
64		O Apostle! sufficient unto thee is God,- (unto thee) and unto those who follow thee among the Believers	O Prophet! Allah is Sufficient for thee and those who follow thee of the believers	O Prophet, Allah is sufficient for thee and those who follow thee of the believers	O Prophet! Sufficient for you is Allah and those of the faithful who follow you	c. 627 CE No direct report
65	يٰٓأَيُّهَا لنَّبِىُّ حَرِّضِ لْمُؤْمِنِينَ عَلَى لْقِتَالِ إِن يَكُن مِّنكُمْ عِشْرُونَ صَٰبِرُونَ يَغْلِبُو مِ ئَتَيْنِ وَإِن يَكُن مِّنكُم مِّ ئَ يَغْلِبُوٓ أَلْ ا مِّنَ لَّذِينَ كَفَرُو بِأَنَّهُمْ قَوْ لَّا يَفْقَهُونَ	O Apostle! rouse the Believers to the fight. If there are twenty amongst you, patient and persevering, they will vanquish two hundred: if a hundred, they will vanquish a thousand of the Unbelievers: for these are a people without understanding	O Prophet! Exhort the believers to fight. If there be of you twenty steadfast they shall overcome two hundred, and if there be of you a hundred (steadfast) they shall overcome a thousand of those who disbelieve, because they (the disbelievers) are a folk without intelligence	O Prophet, urge the believers to fight. If there be of you twenty steadfast, they shall overcome two hundred; and if there be of you a hundred, they shall overcome a thousand of those who disbelieve, because they are a people who do not understand	O Prophet! Urge on the faithful to fight: If there be twenty patient men among you, they shall overcome two hundred; and if there be a hundred of you, they shall overcome a thousand of the faithless, for they are a lot who do not understand	c. 627 CE No direct report
66		For the present, God hath lightened your (task), for He knoweth that there is a weak spot in you: But (even so), if there are a hundred of you, patient and persevering, they will	Now hath Allah lightened your burden, for He knoweth that there is weakness in you. So if there be of you a steadfast hundred they shall overcome two	Now Allah has lightened your burden and He knows that there is weakness in you. So if there be of you a hundred steadfast, they shall overcome two	Now Allah has lightened your burden, knowing that there is weakness in you. So if there be a hundred patient men among you, they shall overcome two hundred; and if there be a thousand, they shall overcome two thousand, by Allah’s	c. 627 CE No direct report

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		vanquish two hundred, and if a thousand, they will vanquish two thousand, with the leave of God: for God is with those who patiently persevere	hundred, and if there be of you a thousand (steadfast) they shall overcome two thousand by permission of Allah. Allah is with the steadfast	hundred; and if there be of you a thousand, they shall overcome two thousand by Allah’s permission. And Allah is with the steadfast	leave; and Allah is with the patient	
67	مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِى لْأَرْضِ تُرِيدُونَ عَرَضَ لدُّنْيَا وَ للَّهُ يُرِيدُ لْءَاخِرَةَ وَ للَّهُ عَزِيزٌ حَكِيمٌ	It is not fitting for an apostle that he should have prisoners of war until he hath thoroughly subdued the land. Ye look for the temporal goods of this world; but God looketh to the Hereafter: And God is Exalted in might, Wise	It is not for any prophet to have captives until he hath made slaughter in the land. Ye desire the lure of this world and Allah desireth (for you) the Hereafter, and Allah is Mighty, Wise	It is not fit for a prophet to take captives unless he has fought and triumphed in the land. You desire the frail goods of this world, while Allah desires (for you) the Hereafter. And Allah is Mighty, Wise	A prophet may not take captives until he has thoroughly decimated [the enemy] in the land. You desire the transitory gains of this world, while Allah desires [for you] [the reward of] the Hereafter, and Allah is all-mighty, all-wise	c. 627 CE 1 note
68	لَّوْلَا كِتَٰبٌ مِّنَ للَّهِ سَبَقَ لَمَسَّكُمْ فِيمَآ أَخَذْتُمْ عَذَابٌ عَظِيمٌ	Had it not been for a previous ordainment from God, a severe penalty would have reached you for the (ransom) that ye took	Had it not been for an ordinance of Allah which had gone before, an awful doom had come upon you on account of what ye took	Were it not for an ordinance from Allah that had gone before, surely there would have befallen you a great chastisement for what you were going to do	Had it not been for a prior decree of Allah, surely there would have befallen you a great punishment for what you took	c. 627 CE 1 note
69	فَكُلُوا مِمَّا غَنِمْتُمْ حَلَٰلًا طَيِّبًا وَ تَّقُوا للَّهَ إِنَّ للَّهَ غَفُورٌ رَّحِيمٌ	But (now) enjoy what ye took in war, lawful and good: but fear God: for God is Oft-forgiving, Most Merciful	Now enjoy what ye have won, as lawful and good, and keep your duty to Allah. Lo! Allah is Forgiving, Merciful	Eat then of the lawful and good (things) which you have acquired in war, and keep your duty to Allah. Surely Allah is Forgiving, Merciful	Avail yourselves of the spoils you have taken as lawful and good, and be wary of Allah. Indeed Allah is all-forgiving, all-merciful	c. 627 CE 1 note
70	يَٰٓأَيُّهَا لنَّبِىُّ قُل لِّمَن فِىٓ أَيْدِيكُم مِّنَ لْأَسْرَىٰٓ إِن يَعْلَمِ للَّهُ فِى قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّآ أُخِذَ مِنكُمْ وَيَغْفِرْ لَكُمْ وَ للَّهُ غَفُورٌ رَّحِيمٌ	O Apostle! say to those who are captives in your hands: "If God findeth any good in your hearts, He will give you something better	O Prophet! Say unto those captives who are in your hands: If Allah knoweth any good in your hearts He will	O Prophet, say to those of the captives who are in your hands: If Allah knows anything good in your hearts, He will give you	O Prophet! Say to the captives who are in your hands, ‘If Allah finds any good in your hearts, He will give you [something which is] better than what has	c. 627 CE 1 note

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		than what has been taken from you, and He will forgive you: for God is Oft-forgiving, Most Merciful."	give you better than that which hath been taken from you, and will forgive you. Lo! Allah is Forgiving, Merciful	better than that which has been taken from you, and will forgive you. And Allah is Forgiving, Merciful	been taken away from you, and He will forgive you, and Allah is all-forgiving, all-merciful.’	
71	وَإِن يُرِيدُو خِيَانَتَكَ فَقَدْ خَانُو اللَّهَ مِن قَبْلُ فَأَمْكَنَ مِنْهُمْ وَ للَّهُ عَلِيمٌ حَكِيمٌ	But if they have treacherous designs against thee, (O Apostle!), they have already been in treason against God, and so hath He given (thee) power over them. And God so He Who hath (full) knowledge and wisdom	And if they would betray thee, they betrayed Allah before, and He gave (thee) power over them. Allah is Knower, Wise	And if they intend to be treacherous to thee, so indeed they have been treacherous to Allah before, but He gave (you) mastery over them. And Allah is Knowing, Wise	But if they seek to betray you, then they have already betrayed Allah earlier, and He gave [you] power over them; and Allah is all-knowing, all-wise	c. 627 CE No direct report
72	إِنَّ لَّذِينَ ءَامَنُو وَهَاجَرُو وَجُٰهَدُو بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ للَّهِ وَ لَّذِينَ ءَاوَو وَّنَصَرُوٓ أُ لَٰٓئِكَ بَعْضُهُمْ أَوْلِيَآءُ بَعْ وَ لَّذِينَ ءَامَنُو وَلَمْ يُهَاجِرُو مَا لَكُم مِّن وَلَٰيَتِهِم مِّن شَىْءٍ حَتَّىٰ يُهَاجِرُو وَإِنِ سْتَنصَرُوكُمْ فِى لدِّينِ فَعَلَيْكُمُ لنَّصْرُ إِلَّا عَلَىٰ قَوْ بَيْنَكُمْ وَبَيْنَهُم مِّيثَٰ وَ للَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ	Those who believed, and adopted exile, and fought for the Faith, with their property and their persons, in the cause of God, as well as those who gave (them) asylum and aid,- these are (all) friends and protectors, one of another. As to those w ho believed but came not into exile, ye owe no duty of protection to them until they come into exile; but if they seek your aid in religion, it is your duty to help them, except against a people with whom ye have a treaty of mutual alliance. And (reme mber) God seeth all that ye do	Lo! those who believed and left their homes and strove with their wealth and their lives for the cause of Allah, and those who took them in and helped them: these are protecting friends one of another. And those who believed but did not leave their homes, ye have no duty to protect them till they leave their homes; but if they seek help from you in the matter of religion then it is your duty to help (them) except against a folk between whom	Surely those who believed and fled (their homes) and struggled hard in Allah’s way with their wealth and their lives, and those who gave shelter and helped -- these are friends one of another. And those who believed and did not flee, you are not responsible for their protection until they flee. And if they seek help from you in the matter of religion, it is your duty to help (them) except against a people between whom and you there is a treaty. And Allah is Seer of what you do	Indeed those who have believed and migrated and waged jiha d with their possessions and persons in the way of Allah, and those who gave [them] shelter and help —they are heirs of one another. As for those who have believed but did not migrate, you have no heirdom in relation to them whatsoever until they migrate. Yet if they ask your help for the sake of religion, it is incumbent on you to help them, excepting against a people with whom you have a treaty; and Allah sees best what you do	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			and you there is a treaty. Allah is Seer of what ye do			
73	وَ لَّذِينَ كَفَرُو بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَ فِى لْأَرْضِ وَفَسَا كَبِيرِ	The Unbelievers are protectors, one of another: Unless ye do this, (protect each other), there would be tumult and oppression on earth, and great mischief	And those who disbelieve are protectors one of another - If ye do not so, there will be confusion in the land, and great corruption	And those who disbelieve are friends one of another. If you do it not, there will be persecution in the land and great mischief	As for the faithless, they are allies of one another. Unless you do the same, there will be turmoil on the earth and great corruption	c. 627 CE No direct report
74	وَ لَّذِينَ ءَامَنُو وَهَاجَرُو وَجٰهَدُو فِى سَبِيلِ للَّهِ وَ لَّذِينَ ءَاوَو وَّنَصَرُوۤ أُ لٰئِكَ هُمُ لْمُؤْمِنُونَ حَ ا لَّهُم مَّغْفِرَ وَرِزْ كَرِيمٌ	Those who believe, and adopt exile, and fight for the Faith, in the cause of God as well as those who give (them) asylum and aid,- these are (all) in very truth the Believers: for them is the forgiveness of sins and a provision most generous	Those who believed and left their homes and strove for the cause of Allah, and those who took them in and helped them - these are the believers in truth. For them is pardon, and bountiful provision	And those who believed and fled and struggled hard in Allah’s way, and those who gave shelter and helped -- these are the believers truly. For them is forgiveness and an honourable provision	Those who have believed, migrated, and waged jiha d in the way of Allah, and those who gave them shelter and help, it is they who are truly the faithful. For them shall be forgiveness and a noble provision	c. 627 CE No direct report
75	وَ لَّذِينَ ءَامَنُو مِ بَعْدُ وَهَاجَرُو وَجٰهَدُو مَعَكُمْ فَأُ لٰئِكَ مِنكُمْ وَأُ لُو لْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْ فِى كِتٰبِ للَّهِ إِنَّ للَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ	And those who accept Faith subsequently, and adopt exile, and fight for the Faith in your company,- they are of you. But kindred by blood have prior rights against each other in the Book of God. Verily God is well-acquainted with all things	And those who afterwards believed and left their homes and strove along with you, they are of you; and those who are akin are nearer one to another in the ordinance of Allah. Lo! Allah is Knower of all things	And those who believed afterwards and fled and struggled hard along with you, they are of you. And the relatives are nearer one to another in ordinance of Allah. Surely Allah is Knower of all thing	And those who believed afterwards and migrated, and waged jiha d along with you, they belong to you; but the blood relatives are more entitled to inherit from one another in the Book of Allah. Indeed Allah has knowledge of all things	c. 627 CE 1 note

Direct context · Ayah 1 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عَنْ سَعْدٍ رضي الله عنه: أَنَّهُ نَزَلَتْ فِيهِ آيَاتٌ مِنْ الْقُرْآنِ، قَالَ: حَلَفَتْ أُمُّ سَعْدٍ أَنْ لَا تُكَلِّمَهُ أَبَداً حَتَّى يَكْفُرَ بِدِينِهِ، وَلَا تَأْكُلَ وَلَا تَشْرَبَ، قَالَتْ: زَعَمْتَ أَنَّ اللهَ وَصَّاكَ بِوَالِدَيْكَ، وَأَنَا أُمُّكَ وَأَنَا آمُرُكَ بِهَذَا. قَالَ: مَكَثَتْ ثَلاثاً حَتَّى غُشِيَ عَلَيْهَا مِنْ الْجَهْدِ، فَقَامَ ابْنٌ لَهَا يُقَالُ لَهُ عُمَارَة، فَسَقَاهَا، فَجَعَلَتْ تَدْعُو عَلَى سَعْدٍ، فَأَنْزَلَ اللهُ عز و جل فِي الْقُرْآنِ هَذِهِ الْآيَةَ: { وَوَصَّيْنَا لْإِنسَـٰنَ بِوَٰلِدَيْهِ حُسْنًا وَإِن جَـٰهَدَاكَ لِتُشْرِكَ بِى } وفيها { وَصَاحِبْهُمَا فِى لدُّنْيَا مَعْرُوفًا }. قَالَ: وَأَصَابَ رَسُولُ اللهِ غَنِيمَةً عَظِيمَةً، فَإِذَا فِيهَا سَيْفٌ فَأَخَذْتُهُ، فَأَتَيْتُ بِهِ الرَّسُولَ ، فَقُلْتُ: نَفِّلْنِي هَذَا السَّيْفَ، فَأَنَا…

Islamic: Asbāb al-nuzūl on Qurʾān 8:1

APA: Asbāb al-nuzūl tradition (n.d.). (8:1).

عَنْ سَعْدٍ رضي الله عنه: أَنَّهُ نَزَلَتْ فِيهِ آيَاتٌ مِنْ الْقُرْآنِ، قَالَ: حَلَفَتْ أُمُّ سَعْدٍ أَنْ لَا تُكَلِّمَهُ أَبَداً حَتَّى يَكْفُرَ بِدِينِهِ، وَلَا تَأْكُلَ وَلَا تَشْرَبَ، قَالَتْ: زَعَمْتَ أَنَّ اللهَ وَصَّاكَ بِوَالِدَيْكَ، وَأَنَا أُمُّكَ وَأَنَا آمُرُكَ بِهَذَا. قَالَ: مَكَثَتْ ثَلاثاً حَتَّى غُشِيَ عَلَيْهَا مِنْ الْجَهْدِ، فَقَامَ ابْنٌ لَهَا يُقَالُ لَهُ عُمَارَة، فَسَقَاهَا، فَجَعَلَتْ تَدْعُو عَلَى سَعْدٍ، فَأَنْزَلَ اللهُ عز و جل فِي الْقُرْآنِ هَذِهِ الْآيَةَ: { وَوَصَّيْنَا ٱلْإِنسَـٰنَ بِوَٰلِدَيْهِ حُسْنًا وَإِن جَـٰهَدَاكَ لِتُشْرِكَ بِى } وفيها { وَصَاحِبْهُمَا فِى ٱلدُّنْيَا مَعْرُوفًا }. قَالَ: وَأَصَابَ رَسُولُ اللهِ غَنِيمَةً عَظِيمَةً، فَإِذَا فِيهَا سَيْفٌ فَأَخَذْتُهُ، فَأَتَيْتُ بِهِ الرَّسُولَ ، فَقُلْتُ: نَفِّلْنِي هَذَا السَّيْفَ، فَأَتَا…

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Direct context · Ayah 2 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عَنْ سَعْدٍ رضي الله عنه: أَنَّهُ نَزَلَتْ فِيهِ آيَاتٌ مِنْ الْقُرْآنِ، قَالَ: حَلَفَتْ أُمُّ سَعْدٍ أَنْ لَا تُكَلِّمَهُ أَبَداً حَتَّى يَكْفُرَ بِدِينِهِ، وَلَا تَأْكُلَ وَلَا تَشْرَبَ، قَالَتْ: زَعَمْتَ أَنَّ اللهَ وَصَّاكَ بِوَالِدَيْكَ، وَأَنَا أُمُّكَ وَأَنَا آمُرُكَ بِهَذَا. قَالَ: مَكَثَتْ ثَلاثاً حَتَّى غُشِيَ عَلَيْهَا مِنْ الْجَهْدِ، فَقَامَ ابْنٌ لَهَا يُقَالُ لَهُ عُمَارَة، فَسَقَاهَا، فَجَعَلَتْ تَدْعُو عَلَى سَعْدٍ، فَأَنْزَلَ اللهُ عز و جل فِي الْقُرْآنِ هَذِهِ الْآيَةَ: { وَوَصَّيْنَا ٱلْإِنسَـٰنَ بِوَٰلِدَيْهِ حُسْنًا وَإِن جَـٰهَدَاكَ لِتُشْرِكَ بِى } وفيها { وَصَاحِبْهُمَا فِى ٱلدُّنْيَا مَعْرُوفًا }. قَالَ: وَأَصَابَ رَسُولُ اللهِ غَنِيمَةً عَظِيمَةً، فَإِذَا فِيهَا سَيْفٌ فَأَخَذْتُهُ، فَأَتَيْتُ بِهِ الرَّسُولَ ، فَقُلْتُ: نَفِّلْنِي هَذَا السَّيْفَ، فَأَتَا…

Islamic: Asbāb al-nuzūl on Qurʾān 8:2

APA: Asbāb al-nuzūl tradition (n.d.). (8:2).

عَنْ سَعْدٍ رضي الله عنه: أَنَّهُ نَزَلَتْ فِيهِ آيَاتٌ مِنْ الْقُرْآنِ، قَالَ: حَلَفَتْ أُمُّ سَعْدٍ أَنْ لَا تُكَلِّمَهُ أَبَداً حَتَّى يَكْفُرَ بِدِينِهِ، وَلَا تَأْكُلَ وَلَا تَشْرَبَ، قَالَتْ: زَعَمْتَ أَنَّ اللهَ وَصَّاكَ بِوَالِدَيْكَ، وَأَنَا أُمُّكَ وَأَنَا آمُرُكَ بِهَذَا. قَالَ: مَكَثَتْ ثَلاثاً حَتَّى غُشِيَ عَلَيْهَا مِنْ الْجَهْدِ، فَقَامَ ابْنٌ لَهَا يُقَالُ لَهُ عُمَارَة، فَسَقَاهَا، فَجَعَلَتْ تَدْعُو عَلَى سَعْدٍ، فَأَنْزَلَ اللهُ عز و جل فِي الْقُرْآنِ هَذِهِ الْآيَةَ: { وَوَصَّيْنَا ٱلْإِنسَـٰنَ بِوَٰلِدَيْهِ حُسْنًا وَإِن جَـٰهَدَاكَ لِتُشْرِكَ بِى } وفيها { وَصَاحِبْهُمَا فِى ٱلدُّنْيَا مَعْرُوفًا }. قَالَ: وَأَصَابَ رَسُولُ اللهِ غَنِيمَةً عَظِيمَةً، فَإِذَا فِيهَا سَيْفٌ فَأَخَذْتُهُ، فَأَتَيْتُ بِهِ الرَّسُولَ ، فَقُلْتُ: نَفِّلْنِي هَذَا السَّيْفَ، فَأَتَا…

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Direct context · Ayah 3 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عَنْ سَعْدٍ رضي الله عنه: أَنَّهُ نَزَلَتْ فِيهِ آيَاتٌ مِنْ الْقُرْآنِ، قَالَ: حَلَفَتْ أُمُّ سَعْدٍ أَنْ لَا تُكَلِّمَهُ أَبَداً حَتَّى يَكْفُرَ بِدِينِهِ، وَلَا تَأْكُلَ وَلَا تَشْرَبَ، قَالَتْ: زَعَمْتَ أَنَّ اللهَ وَصَّاكَ بِوَالِدَيْكَ، وَأَنَا أُمُّكَ وَأَنَا آمُرُكَ بِهَذَا. قَالَ: مَكَثَتْ ثَلاثاً حَتَّى غُشِيَ عَلَيْهَا مِنْ الْجَهْدِ، فَقَامَ ابْنٌ لَهَا يُقَالُ لَهُ عُمَارَة، فَسَقَاهَا، فَجَعَلَتْ تَدْعُو عَلَى سَعْدٍ، فَأَنْزَلَ اللهُ عز و جل فِي الْقُرْآنِ هَذِهِ الْآيَةَ: { وَوَصَّيْنَا ٱلْإِنسَـٰنَ بِوَٰلِدَيْهِ حُسْنًا وَإِن جَـٰهَدَاكَ لِتُشْرِكَ بِى } وفيها { وَصَاحِبْهُمَا فِى ٱلدُّنْيَا مَعْرُوفًا }. قَالَ: وَأَصَابَ رَسُولُ اللهِ غَنِيمَةً عَظِيمَةً، فَإِذَا فِيهَا سَيْفٌ فَأَخَذْتُهُ، فَأَتَيْتُ بِهِ الرَّسُولَ ، فَقُلْتُ: نَفِّلْنِي هَذَا السَّيْفَ، فَأَتَا…

Islamic: Asbāb al-nuzūl on Qurʾān 8:3

APA: Asbāb al-nuzūl tradition (n.d.). (8:3).

عَنْ سَعْدٍ رضي الله عنه: أَنَّهُ نَزَلَتْ فِيهِ آيَاتٌ مِنْ الْقُرْآنِ، قَالَ: حَلَفَتْ أُمُّ سَعْدٍ أَنْ لَا تُكَلِّمَهُ أَبَداً حَتَّى يَكْفُرَ بِدِينِهِ، وَلَا تَأْكُلَ وَلَا تَشْرَبَ، قَالَتْ: زَعَمْتَ أَنَّ اللهَ وَصَّاكَ بِوَالِدَيْكَ، وَأَنَا أُمُّكَ وَأَنَا آمُرُكَ بِهَذَا. قَالَ: مَكَثَتْ ثَلاثاً حَتَّى غُشِيَ عَلَيْهَا مِنْ الْجَهْدِ، فَقَامَ ابْنٌ لَهَا يُقَالُ لَهُ عُمَارَة، فَسَقَاهَا، فَجَعَلَتْ تَدْعُو عَلَى سَعْدٍ، فَأَنْزَلَ اللهُ عز و جل فِي الْقُرْآنِ هَذِهِ الْآيَةَ: { وَوَصَّيْنَا ٱلْإِنسَـٰنَ بِوَٰلِدَيْهِ حُسْنًا وَإِن جَـٰهَدَاكَ لِتُشْرِكَ بِى } وفيها { وَصَاحِبْهُمَا فِى ٱلدُّنْيَا مَعْرُوفًا }. قَالَ: وَأَصَابَ رَسُولُ اللهِ غَنِيمَةً عَظِيمَةً، فَإِذَا فِيهَا سَيْفٌ فَأَخَذْتُهُ، فَأَتَيْتُ بِهِ الرَّسُولَ ، فَقُلْتُ: نَفِّلْنِي هَذَا السَّيْفَ، فَأَتَا…

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Direct context · Ayah 4 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عَنْ سَعْدٍ رضي الله عنه: أَنَّهُ نَزَلَتْ فِيهِ آيَاتٌ مِنْ الْقُرْآنِ، قَالَ: حَلَفَتْ أُمُّ سَعْدٍ أَنْ لَا تُكَلِّمَهُ أَبَداً حَتَّى يَكْفُرَ بِدِينِهِ، وَلَا تَأْكُلَ وَلَا تَشْرَبَ، قَالَتْ: زَعَمْتَ أَنَّ اللهَ وَصَّاكَ بِوَالِدَيْكَ، وَأَنَا أُمُّكَ وَأَنَا آمُرُكَ بِهَذَا. قَالَ: مَكَثَتْ ثَلاثاً حَتَّى غُشِيَ عَلَيْهَا مِنْ الْجَهْدِ، فَقَامَ ابْنٌ لَهَا يُقَالُ لَهُ عُمَارَة، فَسَقَاهَا، فَجَعَلَتْ تَدْعُو عَلَى سَعْدٍ، فَأَنْزَلَ اللهُ عز و جل فِي الْقُرْآنِ هَذِهِ الْآيَةَ: { وَوَصَّيْنَا ٱلْإِنسَـٰنَ بِوَٰلِدَيْهِ حُسْنًا وَإِن جَـٰهَدَاكَ لِتُشْرِكَ بِى } وفيها { وَصَاحِبْهُمَا فِى ٱلدُّنْيَا مَعْرُوفًا }. قَالَ: وَأَصَابَ رَسُولُ اللهِ غَنِيمَةً عَظِيمَةً، فَإِذَا فِيهَا سَيْفٌ فَأَخَذْتُهُ، فَأَتَيْتُ بِهِ الرَّسُولَ ، فَقُلْتُ: نَفِّلْنِي هَذَا السَّيْفَ، فَأَتَا…

Islamic: Asbāb al-nuzūl on Qurʾān 8:4

APA: Asbāb al-nuzūl tradition (n.d.). (8:4).

عَنْ سَعْدٍ رضي الله عنه: أَنَّهُ نَزَلَتْ فِيهِ آيَاتٌ مِنْ الْقُرْآنِ، قَالَ: حَلَفَتْ أُمُّ سَعْدٍ أَنْ لَا تُكَلِّمَهُ أَبَداً حَتَّى يَكْفُرَ بِدِينِهِ، وَلَا تَأْكُلَ وَلَا تَشْرَبَ، قَالَتْ: زَعَمْتَ أَنَّ اللهَ وَصَّاكَ بِوَالِدَيْكَ، وَأَنَا أُمُّكَ وَأَنَا آمُرُكَ بِهَذَا. قَالَ: مَكَثَتْ ثَلاثاً حَتَّى غُشِيَ عَلَيْهَا مِنْ الْجَهْدِ، فَقَامَ ابْنٌ لَهَا يُقَالُ لَهُ عُمَارَة، فَسَقَاهَا، فَجَعَلَتْ تَدْعُو عَلَى سَعْدٍ، فَأَنْزَلَ اللهُ عز و جل فِي الْقُرْآنِ هَذِهِ الْآيَةَ: { وَوَصَّيْنَا ٱلْإِنسَـٰنَ بِوَٰلِدَيْهِ حُسْنًا وَإِن جَـٰهَدَاكَ لِتُشْرِكَ بِى } وفيها { وَصَاحِبْهُمَا فِى ٱلدُّنْيَا مَعْرُوفًا }. قَالَ: وَأَصَابَ رَسُولُ اللهِ غَنِيمَةً عَظِيمَةً، فَإِذَا فِيهَا سَيْفٌ فَأَخَذْتُهُ، فَأَتَيْتُ بِهِ الرَّسُولَ ، فَقُلْتُ: نَفِّلْنِي هَذَا السَّيْفَ، فَأَتَا…

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Direct context · Ayah 5 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عَنْ سَعْدٍ رضي الله عنه: أَنَّهُ نَزَلَتْ فِيهِ آيَاتٌ مِنْ الْقُرْآنِ، قَالَ: حَلَفَتْ أُمُّ سَعْدٍ أَنْ لَا تُكَلِّمَهُ أَبَداً حَتَّى يَكْفُرَ بِدِينِهِ، وَلَا تَأْكُلَ وَلَا تَشْرَبَ، قَالَتْ: زَعَمْتَ أَنَّ اللهَ وَصَّاكَ بِوَالِدَيْكَ، وَأَنَا أُمُّكَ وَأَنَا آمُرُكَ بِهَذَا. قَالَ: مَكَثَتْ ثَلاثاً حَتَّى غُشِيَ عَلَيْهَا مِنْ الْجَهْدِ، فَقَامَ ابْنٌ لَهَا يُقَالُ لَهُ عُمَارَة، فَسَقَاهَا، فَجَعَلَتْ تَدْعُو عَلَى سَعْدٍ، فَأَنْزَلَ اللهُ عز و جل فِي الْقُرْآنِ هَذِهِ الْآيَةَ: { وَوَصَّيْنَا ٱلْإِنسَـٰنَ بِوَٰلِدَيْهِ حُسْنًا وَإِن جَـٰهَدَاكَ لِتُشْرِكَ بِى } وفيها { وَصَاحِبْهُمَا فِى ٱلدُّنْيَا مَعْرُوفًا }. قَالَ: وَأَصَابَ رَسُولُ اللهِ غَنِيمَةً عَظِيمَةً، فَإِذَا فِيهَا سَيْفٌ فَأَخَذْتُهُ، فَأَتَيْتُ بِهِ الرَّسُولَ ، فَقُلْتُ: نَفِّلْنِي هَذَا السَّيْفَ، فَأَتَا…

Islamic: Asbāb al-nuzūl on Qurʾān 8:5

APA: Asbāb al-nuzūl tradition (n.d.). (8:5).

عَنْ سَعْدٍ رضي الله عنه: أَنَّهُ نَزَلَتْ فِيهِ آيَاتٌ مِنْ الْقُرْآنِ، قَالَ: حَلَفَتْ أُمُّ سَعْدٍ أَنْ لَا تُكَلِّمَهُ أَبَداً حَتَّى يَكْفُرَ بِدِينِهِ، وَلَا تَأْكُلَ وَلَا تَشْرَبَ، قَالَتْ: زَعَمْتَ أَنَّ اللهَ وَصَّاكَ بِوَالِدَيْكَ، وَأَنَا أُمُّكَ وَأَنَا آمُرُكَ بِهَذَا. قَالَ: مَكَثَتْ ثَلاثاً حَتَّى غُشِيَ عَلَيْهَا مِنْ الْجَهْدِ، فَقَامَ ابْنٌ لَهَا يُقَالُ لَهُ عُمَارَة، فَسَقَاهَا، فَجَعَلَتْ تَدْعُو عَلَى سَعْدٍ، فَأَنْزَلَ اللهُ عز و جل فِي الْقُرْآنِ هَذِهِ الْآيَةَ: { وَوَصَّيْنَا ٱلْإِنسَـٰنَ بِوَٰلِدَيْهِ حُسْنًا وَإِن جَـٰهَدَاكَ لِتُشْرِكَ بِى } وفيها { وَصَاحِبْهُمَا فِى ٱلدُّنْيَا مَعْرُوفًا }. قَالَ: وَأَصَابَ رَسُولُ اللهِ غَنِيمَةً عَظِيمَةً، فَإِذَا فِيهَا سَيْفٌ فَأَخَذْتُهُ، فَأَتَيْتُ بِهِ الرَّسُولَ ، فَقُلْتُ: نَفِّلْنِي هَذَا السَّيْفَ، فَأَتَا…

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Asbab al-Nuzul dataset · ungraded

وعن أبي أيوب الأنصاري رضي الله عنه قال: قال رسول الله : ونحن بالمدينة: « إني أخبرت ونحن بالمدينة عن عير أبي سفيان أنها مقبلة، فهل لكم أن نخرج قبل هذا العير، لعل الله يغنمناها »، قلنا: نعم، فخرج و خرجنا معه، فلما سرنا يوماً أو يومين، قال لنا: « ما ترون في القوم فإنهم أخبروا بمخرجكم؟ » فقلنا: لا والله ما لنا طاقة بقتال العدو، ولكن أردنا العير، ثم قال: « ما ترون في القوم؟ » فقلنا: مثل ذلك، فقال المقداد بن عمرو: إذاً لا نقول لك يا رسول الله كما قال قوم موسى لموسى: "اذهب أنت وربك فقاتلا إنا ههنا قاعدون". قال: فتمنينا معشر الأنصار أنا قلنا كما قال المقداد، أحب إلينا من أن يكون لنا مال عظيم، فأنزل الله عز و جل على رسوله { كَمَآ أَخْرَجَكَ رَبُّكَ مِ بَيْتِكَ بِ لْحَقّ وَإِنَّ فَرِيقًا مِّنَ لْمُؤْمِنِينَ لَكَـٰرِهُونَ ٥ يُجَـٰدِلُونَكَ فِى لْحَقّ بَعْدَ مَا تَبَيَّنَ كَأَنَّمَا يُسَا…

Islamic: Asbāb al-nuzūl on Qurʾān 8:5

APA: Asbāb al-nuzūl tradition (n.d.). (8:5).

Direct context · Ayah 9 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ رضي الله عنه قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ، نَظَرَ النَّبِيُّ إِلَى أَصْحَابِهِ وَهُمْ ثَلَاثُ مِئَةٍ وَنَيْفٌ، وَنَظَرَ إِلَى الْمُشْرِكِينَ وَهُمْ أَلْفٌ وَزِيَادَةٌ، فَاسْتَقْبَلَ النَّبِيُّ الْقِبْلَةَ ثُمَّ مَدَّ يَدَيْهِ، وَعَلَيْهِ رِدَاؤُهُ وَإِزَارُهُ، ثُمَّ قَالَ: « اللَّهُمَّ أَيْنَ مَا وَعَدْتَنِي؟، اللَّهُمَّ أَنجزْ لِي مَا وَعَدْتَنِي، اللَّهُمَّ إِنْ تَهْلِكْ هَذِهِ الْعِصَابَةُ مِنْ أَهْلِ الْإِسْلَام فَلَا تُعْبَدْ فِي الْأَرْضِ أَبداً »، قَالَ: فَمَا زَالَ يَسْتَغِيثُ رَبَّهُ عز و جل، وَيَدْعُوهُ حَتَّى سَقَطَ رِدَاؤُهُ عَنْ مَنْكِبَيْهِ، فَأَتَاهُ أَبُو بَكْرٍ، فَأَخَذَ رِدَاءَهُ فَرَدَّاهُ ثُمَّ الْتَزَمَهُ مِنْ وَرَائِهِ، ثُمَّ قَالَ: يَا نَبِيَّ اللهِ كَفَاكَ مُنَاشَدَتُكَ رَبَّكَ، فَإِنَّ…

Islamic: Asbāb al-nuzūl on Qurʾān 8:9

APA: Asbāb al-nuzūl tradition (n.d.). (8:9).

Direct context · Ayah 17 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

وعن حكيم بن حزام رضي الله عنه قال: لما كان يوم بدر، أمر رسول الله علياً فأخذ كفًّا من الحصى، فاستقبلنا به، فرمى بها، وقال: « شاهت الوجوه
{ لَّهَ رَمَىٰ وَلَـٰكِنَّ وَمَا رَمَيْتَ إِذْ رَمَيْتَ }، فانهزمنا فأنزل الله عز و جل: .».

Islamic: Asbāb al-nuzūl on Qurʾān 8:17

APA: Asbāb al-nuzūl tradition (n.d.). (8:17).

وعن حكيم بن حزام رضي الله عنه قال: لما كان يوم بدر، أمر رسول الله علياً فأخذ كفًّا من الحصى، فاستقبلنا به، فرمى بها، وقال: « شاهت الوجوه
{ لَّهَ رَمَىٰ وَلَـٰكِنَّ وَمَا رَمَيْتَ إِذْ رَمَيْتَ }، فانهزمنا فأنزل الله عز و جل: .».

وعن ابن عباس رضي الله عنهما: أن النبي قال لعلي: « ناولني كفا من حصى »، فناوله، فرمى به وجوه القوم، فما بقي أحد من القوم إلا امتلأت
{ لَّهَ رَمَىٰ وَلَـٰكِنَّ وَمَا رَمَيْتَ إِذْ رَمَيْتَ }، الآية عيناه من الحصباء، فنزلت: .

Direct context · Ayah 19 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عن عبد الله بن ثعلبة بن صُعَيْر رضي الله عنه: أن أبا جهل قال يوم بدر: اللهم أينا كان أقطع للرحم، وآتانا بما لا يعرف، فأحنه الغداة، وكان استفتاحاً
{ لْفَتْحُ فَقَدْ جَآءَكُمُ تَسْتَفْتِحُو إِن }، إلى آخر الآية منه، فنزلت: .

Islamic: Asbāb al-nuzūl on Qurʾān 8:19

APA: Asbāb al-nuzūl tradition (n.d.). (8:19).

Direct context · Ayah 33 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه: قَالَ أَبُو جَهْلٍ: اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقَّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنْ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ، فَنَزَلَتْ: { وَمَا
{ ٣٣ وَمَا كَانَ وَأَنتَ فِيهِمْ لِيُعَذِّبَهُمْ لَّهُ كَانَ } الْآيَةَ.

Islamic: Asbāb al-nuzūl on Qurʾān 8:33

APA: Asbāb al-nuzūl tradition (n.d.). (8:33).

Direct context · Ayah 34 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه: قَالَ أَبُو جَهْلٍ: اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقَّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنْ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ، فَنَزَلَتْ: { وَمَا
{ ٣٣ وَمَا كَانَ وَأَنتَ فِيهِمْ لِيُعَذِّبَهُمْ لَّهُ كَانَ } الْآيَةَ.

Islamic: Asbāb al-nuzūl on Qurʾān 8:34

APA: Asbāb al-nuzūl tradition (n.d.). (8:34).

Direct context · Ayah 67 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عن ابنِ عَبَّاسٍ قَالَ: بَيْنَمَا رَجُلٌ مِنْ الْمُسْلِمِينَ يَوْمَئِذٍ يَشْتَدُّ فِي أَثَرِ رَجُلٍ مِنْ الْمُشْرِكِينَ أَمَامَهُ، إِذْ سَمِعَ ضَرْبَةً بِالسَّوْطِ فَوْقَهُ، وَصَوْتَ الْفَارِسِ يَقُولُ: أَقْدِمْ حَيْزُومُ، فَنَظَرَ إِلَى الْمُشْرِكِ أَمَامَهُ فَخَرَّ مُسْتَلْقِياً، فَنَظَرَ إِلَيْهِ فَإِذَا هُوَ قَدْ خُطِمَ أَنْفُهُ، وَشُقَّ وَجْهُهُ كَضَرْبَةِ السَّوْطِ، فَاخْضَرَّ ذَلِكَ أَجْمَعُ، فَجَاءَ الْأَنْصَارِيُّ فَحَدَّثَ بِذَلِكَ رَسُولَ اللهِ فَقَالَ: « صَدَقْتَ، ذَلِكَ مِنْ مَدَدِ السَّمَاءِ الثَّالِثَةِ » فَقَتَلُوا يَوْمَئِذٍ سَبْعِينَ، وَأَسَرُوا سَبْعِينَ. قَالَ أَبُو زُمَيْلٍ: قَالَ ابْنُ عَبَّاسٍ: فَلَمَّا أَسَرُوا الْأَسَارَى، قَالَ رَسُولُ اللهِ لِأَبِي بَكْرٍ وَعُمَرَ: « مَا تَرَوْنَ فِي هَؤُلَاءِ الْأُسَارَى؟ »، فَقَالَ أَبُو بَكْرٍ: يَا نَبِيَّ اللهِ! هُمْ بَن…

Islamic: Asbāb al-nuzūl on Qurʾān 8:67

APA: Asbāb al-nuzūl tradition (n.d.). (8:67).

عن ابنِ عَبَّاسٍ قَالَ: بَيْنَمَا رَجُلٌ مِنْ الْمُسْلِمِينَ يَوْمَئِذٍ يَشْتَدُّ فِي أَثَرِ رَجُلٍ مِنْ الْمُشْرِكِينَ أَمَامَهُ، إِذْ سَمِعَ ضَرْبَةً بِالسَّوْطِ فَوْقَهُ، وَصَوْتَ الْفَارِسِ يَقُولُ: أَقْدِمْ حَيْزُومُ، فَنَظَرَ إِلَى الْمُشْرِكِ أَمَامَهُ فَخَرَّ مُسْتَلْقِياً، فَنَظَرَ إِلَيْهِ فَإِذَا هُوَ قَدْ خُطِمَ أَنْفُهُ، وَشُقَّ وَجْهُهُ كَضَرْبَةِ السَّوْطِ، فَاخْضَرَّ ذَلِكَ أَجْمَعُ، فَجَاءَ الْأَنْصَارِيُّ فَحَدَّثَ بِذَلِكَ رَسُولَ اللهِ فَقَالَ: « صَدَقْتَ، ذَلِكَ مِنْ مَدَدِ السَّمَاءِ الثَّالِثَةِ » فَقَتَلُوا يَوْمَئِذٍ سَبْعِينَ، وَأَسَرُوا سَبْعِينَ. قَالَ أَبُو زُمَيْلٍ: قَالَ ابْنُ عَبَّاسٍ: فَلَمَّا أَسَرُوا الْأَسَارَى، قَالَ رَسُولُ اللهِ لِأَبِي بَكْرٍ وَعُمَرَ: « مَا تَرَوْنَ فِي هَؤُلَاءِ الْأُسَارَى؟ »، فَقَالَ أَبُو بَكْرٍ: يَا نَبِيَّ اللهِ! هُمْ بَن…

عَنْ عَبْدِ اللهِ - يَعْنِي ابْنَ مَسْعُودٍ رضي الله عنه - قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ، قَالَ: قَالَ رَسُولُ اللهِ : « مَا تَقُولُونَ فِي هَؤُلَاءِ الْأَسْرَى؟ » قَالَ: فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللهِ، قَوْمُكَ وَأَهْلُكَ، اسْتَبْقِهِمْ، وَاسْتَأْنِ بِهِمْ، لَعَلَّ اللهَ أَنْ يَتُوبَ عَلَيْهِمْ، قَالَ: وَقَالَ عُمَرُ: يَا رَسُولَ اللهِ، أَخْرَجُوكَ وَكَذَّبُوكَ، قَرِّبْهُمْ فَاضْرِبْ أَعْنَاقَهُمْ، قَالَ: وَقَالَ عَبْدُ اللهِ بْنُ رَوَاحَةَ: يَا رَسُولَ اللهِ، انْظُرْ وَادِياً كَثِيرَ الْحَطَبِ، فَأَدْخِلْهُمْ فِيهِ، ثُمَّ أَضْرِمْ عَلَيْهِمْ نَاراً، قَالَ: فَقَالَ الْعَبَّاسُ: قَطَعْتَ رَحِمَكَ، قَالَ: فَدَخَلَ رَسُولُ اللهِ ، وَلَمْ يَرُدَّ عَلَيْهِمْ شَيْئًا، قَالَ: فَقَالَ نَاسٌ: يَأْخُذُ بِقَوْلِ أَبِي بَكْرٍ، وَقَالَ نَاسٌ: يَأْخُذُ بِقَوْلِ عُمَرَ، وَقَالَ نَاسٌ: يَ…

Direct context · Ayah 68 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عن ابنِ عَبَّاسٍ قَالَ: بَيْنَمَا رَجُلٌ مِنْ الْمُسْلِمِينَ يَوْمَئِذٍ يَشْتَدُّ فِي أَثَرِ رَجُلٍ مِنْ الْمُشْرِكِينَ أَمَامَهُ، إِذْ سَمِعَ ضَرْبَةً بِالسَّوْطِ فَوْقَهُ، وَصَوْتَ الْفَارِسِ يَقُولُ: أَقْدِمْ حَيْزُومُ، فَنَظَرَ إِلَى الْمُشْرِكِ أَمَامَهُ فَخَرَّ مُسْتَلْقِياً، فَنَظَرَ إِلَيْهِ فَإِذَا هُوَ قَدْ خُطِمَ أَنْفُهُ، وَشُقَّ وَجْهُهُ كَضَرْبَةِ السَّوْطِ، فَاخْضَرَّ ذَلِكَ أَجْمَعُ، فَجَاءَ الْأَنْصَارِيُّ فَحَدَّثَ بِذَلِكَ رَسُولَ اللهِ فَقَالَ: « صَدَقْتَ، ذَلِكَ مِنْ مَدَدِ السَّمَاءِ الثَّالِثَةِ » فَقَتَلُوا يَوْمَئِذٍ سَبْعِينَ، وَأَسَرُوا سَبْعِينَ. قَالَ أَبُو زُمَيْلٍ: قَالَ ابْنُ عَبَّاسٍ: فَلَمَّا أَسَرُوا الْأَسَارَى، قَالَ رَسُولُ اللهِ لِأَبِي بَكْرٍ وَعُمَرَ: « مَا تَرَوْنَ فِي هَؤُلَاءِ الْأُسَارَى؟ »، فَقَالَ أَبُو بَكْرٍ: يَا نَبِيَّ اللهِ! هُمْ بَن…

Islamic: Asbāb al-nuzūl on Qurʾān 8:68

APA: Asbāb al-nuzūl tradition (n.d.). (8:68).

عن ابنِ عَبَّاسٍ قَالَ: بَيْنَمَا رَجُلٌ مِنْ الْمُسْلِمِينَ يَوْمَئِذٍ يَشْتَدُّ فِي أَثَرِ رَجُلٍ مِنْ الْمُشْرِكِينَ أَمَامَهُ، إِذْ سَمِعَ ضَرْبَةً بِالسَّوْطِ فَوْقَهُ، وَصَوْتَ الْفَارِسِ يَقُولُ: أَقْدِمْ حَيْزُومُ، فَنَظَرَ إِلَى الْمُشْرِكِ أَمَامَهُ فَخَرَّ مُسْتَلْقِياً، فَنَظَرَ إِلَيْهِ فَإِذَا هُوَ قَدْ خُطِمَ أَنْفُهُ، وَشُقَّ وَجْهُهُ كَضَرْبَةِ السَّوْطِ، فَاخْضَرَّ ذَلِكَ أَجْمَعُ، فَجَاءَ الْأَنْصَارِيُّ فَحَدَّثَ بِذَلِكَ رَسُولَ اللهِ فَقَالَ: « صَدَقْتَ، ذَلِكَ مِنْ مَدَدِ السَّمَاءِ الثَّالِثَةِ » فَقَتَلُوا يَوْمَئِذٍ سَبْعِينَ، وَأَسَرُوا سَبْعِينَ. قَالَ أَبُو زُمَيْلٍ: قَالَ ابْنُ عَبَّاسٍ: فَلَمَّا أَسَرُوا الْأَسَارَى، قَالَ رَسُولُ اللهِ لِأَبِي بَكْرٍ وَعُمَرَ: « مَا تَرَوْنَ فِي هَؤُلَاءِ الْأُسَارَى؟ »، فَقَالَ أَبُو بَكْرٍ: يَا نَبِيَّ اللهِ! هُمْ بَن…

عَنْ عَبْدِ اللهِ - يَعْنِي ابْنَ مَسْعُودٍ رضي الله عنه - قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ، قَالَ: قَالَ رَسُولُ اللهِ : « مَا تَقُولُونَ فِي هَؤُلَاءِ الْأَسْرَى؟ » قَالَ: فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللهِ، قَوْمُكَ وَأَهْلُكَ، اسْتَبْقِهِمْ، وَاسْتَأْنِ بِهِمْ، لَعَلَّ اللهَ أَنْ يَتُوبَ عَلَيْهِمْ، قَالَ: وَقَالَ عُمَرُ: يَا رَسُولَ اللهِ، أَخْرَجُوكَ وَكَذَّبُوكَ، قَرِّبْهُمْ فَاضْرِبْ أَعْنَاقَهُمْ، قَالَ: وَقَالَ عَبْدُ اللهِ بْنُ رَوَاحَةَ: يَا رَسُولَ اللهِ، انْظُرْ وَادِياً كَثِيرَ الْحَطَبِ، فَأَدْخِلْهُمْ فِيهِ، ثُمَّ أَضْرِمْ عَلَيْهِمْ نَاراً، قَالَ: فَقَالَ الْعَبَّاسُ: قَطَعْتَ رَحِمَكَ، قَالَ: فَدَخَلَ رَسُولُ اللهِ ، وَلَمْ يَرُدَّ عَلَيْهِمْ شَيْئًا، قَالَ: فَقَالَ نَاسٌ: يَأْخُذُ بِقَوْلِ أَبِي بَكْرٍ، وَقَالَ نَاسٌ: يَأْخُذُ بِقَوْلِ عُمَرَ، وَقَالَ نَاسٌ: يَ…

Direct context · Ayah 69 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عن ابنِ عَبَّاسٍ قَالَ: بَيْنَمَا رَجُلٌ مِنْ الْمُسْلِمِينَ يَوْمَئِذٍ يَشْتَدُّ فِي أَثَرِ رَجُلٍ مِنْ الْمُشْرِكِينَ أَمَامَهُ، إِذْ سَمِعَ ضَرْبَةً بِالسَّوْطِ فَوْقَهُ، وَصَوْتَ الْفَارِسِ يَقُولُ: أَقْدِمْ حَيْزُومُ، فَنَظَرَ إِلَى الْمُشْرِكِ أَمَامَهُ فَخَرَّ مُسْتَلْقِياً، فَنَظَرَ إِلَيْهِ فَإِذَا هُوَ قَدْ خُطِمَ أَنْفُهُ، وَشُقَّ وَجْهُهُ كَضَرْبَةِ السَّوْطِ، فَاخْضَرَّ ذَلِكَ أَجْمَعُ، فَجَاءَ الْأَنْصَارِيُّ فَحَدَّثَ بِذَلِكَ رَسُولَ اللهِ فَقَالَ: « صَدَقْتَ، ذَلِكَ مِنْ مَدَدِ السَّمَاءِ الثَّالِثَةِ » فَقَتَلُوا يَوْمَئِذٍ سَبْعِينَ، وَأَسَرُوا سَبْعِينَ. قَالَ أَبُو زُمَيْلٍ: قَالَ ابْنُ عَبَّاسٍ: فَلَمَّا أَسَرُوا الْأَسَارَى، قَالَ رَسُولُ اللهِ لِأَبِي بَكْرٍ وَعُمَرَ: « مَا تَرَوْنَ فِي هَؤُلَاءِ الْأُسَارَى؟ »، فَقَالَ أَبُو بَكْرٍ: يَا نَبِيَّ اللهِ! هُمْ بَن…

Islamic: Asbāb al-nuzūl on Qurʾān 8:69

APA: Asbāb al-nuzūl tradition (n.d.). (8:69).

عن ابنِ عَبَّاسٍ قَالَ: بَيْنَمَا رَجُلٌ مِنْ الْمُسْلِمِينَ يَوْمَئِذٍ يَشْتَدُّ فِي أَثَرِ رَجُلٍ مِنْ الْمُشْرِكِينَ أَمَامَهُ، إِذْ سَمِعَ ضَرْبَةً بِالسَّوْطِ فَوْقَهُ، وَصَوْتَ الْفَارِسِ يَقُولُ: أَقْدِمْ حَيْزُومُ، فَنَظَرَ إِلَى الْمُشْرِكِ أَمَامَهُ فَخَرَّ مُسْتَلْقِياً، فَنَظَرَ إِلَيْهِ فَإِذَا هُوَ قَدْ خُطِمَ أَنْفُهُ، وَشُقَّ وَجْهُهُ كَضَرْبَةِ السَّوْطِ، فَاخْضَرَّ ذَلِكَ أَجْمَعُ، فَجَاءَ الْأَنْصَارِيُّ فَحَدَّثَ بِذَلِكَ رَسُولَ اللهِ فَقَالَ: « صَدَقْتَ، ذَلِكَ مِنْ مَدَدِ السَّمَاءِ الثَّالِثَةِ » فَقَتَلُوا يَوْمَئِذٍ سَبْعِينَ، وَأَسَرُوا سَبْعِينَ. قَالَ أَبُو زُمَيْلٍ: قَالَ ابْنُ عَبَّاسٍ: فَلَمَّا أَسَرُوا الْأَسَارَى، قَالَ رَسُولُ اللهِ لِأَبِي بَكْرٍ وَعُمَرَ: « مَا تَرَوْنَ فِي هَؤُلَاءِ الْأُسَارَى؟ »، فَقَالَ أَبُو بَكْرٍ: يَا نَبِيَّ اللهِ! هُمْ بَن…

عَنْ عَبْدِ اللهِ - يَعْنِي ابْنَ مَسْعُودٍ رضي الله عنه - قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ، قَالَ: قَالَ رَسُولُ اللهِ : « مَا تَقُولُونَ فِي هَؤُلَاءِ الْأَسْرَى؟ » قَالَ: فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللهِ، قَوْمُكَ وَأَهْلُكَ، اسْتَبْقِهِمْ، وَاسْتَأْنِ بِهِمْ، لَعَلَّ اللهَ أَنْ يَتُوبَ عَلَيْهِمْ، قَالَ: وَقَالَ عُمَرُ: يَا رَسُولَ اللهِ، أَخْرَجُوكَ وَكَذَّبُوكَ، قَرِّبْهُمْ فَاضْرِبْ أَعْنَاقَهُمْ، قَالَ: وَقَالَ عَبْدُ اللهِ بْنُ رَوَاحَةَ: يَا رَسُولَ اللهِ، انْظُرْ وَادِياً كَثِيرَ الْحَطَبِ، فَأَدْخِلْهُمْ فِيهِ، ثُمَّ أَضْرِمْ عَلَيْهِمْ نَاراً، قَالَ: فَقَالَ الْعَبَّاسُ: قَطَعْتَ رَحِمَكَ، قَالَ: فَدَخَلَ رَسُولُ اللهِ ، وَلَمْ يَرُدَّ عَلَيْهِمْ شَيْئًا، قَالَ: فَقَالَ نَاسٌ: يَأْخُذُ بِقَوْلِ أَبِي بَكْرٍ، وَقَالَ نَاسٌ: يَأْخُذُ بِقَوْلِ عُمَرَ، وَقَالَ نَاسٌ: يَ…

Direct context · Ayah 70 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عن عائشة رضي الله تعالى عنها قالت: (لما بعث أهل مكة في فداء أسراهم، بعثت زينب بنت رسول الله في فداء أبي العاص،...) (... وقال العباس: يا رسول الله، إني كنت مسلماً، فقال رسول الله : « الله أعلم بإسلامك، فإن يكن كما تقول فالله يجزيك، فافد نفسك وابنَيْ أخويك نوفل بن الحارث بن عبد المطلب، وعقيل بن أبي طالب بن عبد المطلب، وحليفك عتبة بن عمرو بن جحدم أخو بني الحارث بن فهر » فقال: ما ذاك عندي يا رسول الله، قال: « فأين المال الذي دفنت أنت وأم الفضل، فقلت لها: إن أصبت فهذا المال لبني الفضل، وعبد الله، وقثم » فقال: والله يا رسول الله إني أعلم أنك رسوله، إن هذا لشيء ما علمه أحد غيري وغير أم الفضل، فاحتسب لي يا رسول الله ما أصبتم من عشرين أوقية من مال كان معي. فقال رسول الله : « أفعل »، فقدى العباس نفسه وابن أخويه وحليفه وأنزل الله فيها: { يَـٰٓأَيُّهَا لنَّبِيُّ قُل لِّمَن فِىٓ أَيْدِيكُم مِّنَ …

Islamic: Asbāb al-nuzūl on Qurʾān 8:70

APA: Asbāb al-nuzūl tradition (n.d.). (8:70).

Direct context · Ayah 75 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عن الزبير بن العوام رضي الله عنه قال: أنزل الله عز و جل فينا خاصة معشر قريش والأنصار: { وَأُ لُو لْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ }، وذلك أنا معشر قريش لما قدمنا المدينة، قدمنا ولا أموال لنا، فوجدنا الأنصار نعم الإخوان، فواخيناهم، ووارثناهم، فأخي أبو بكر رضي الله عنه خارجة بن زيد، وآخي عمر رضي الله عنه فلاناً، وأخي عثمان رضي الله عنه رجلاً من بني زريق بن سعد الزرقي، ويقول بعض الناس غيره، قال الزبير رضي الله عنه: وواخيت أنا كعب بن مالك، ووارثونا ووارثناهم، فلما كان يوم أحد، قيل لي، قد قتل أخوك كعب بن مالك، فجئته فانتقلته فوجدت السلاح قد ثقله فيما يرى. فوالله يا بني لو مات يومئذٍ عن الدنيا ما ورثه غيري، حتى أنزل الله تعالى هذه الآية فينا معشر قريش والأنصار خاصة، فرجعنا إلى مواريثنا.

Islamic: Asbāb al-nuzūl on Qurʾān 8:75

APA: Asbāb al-nuzūl tradition (n.d.). (8:75).

3. Ali 'Imran — Family of Imran آل عمران

Revelation order #89 · c. 627 CE · Madinah · 200 verses · Medina

Comparative reading note

Medinan discourse often turns toward community order, law, and collective ethics. Yusuf Ali widens the interpretive frame, Pickthall keeps the line tight, Maulana Muhammad Ali favors doctrinal clarity, and Qara'i preserves Shia-leaning lexical choices where the Arabic admits them.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ الٓمٓ	A. L. M	Alim. Lam. Mim	I, Allah, am the best Knower	Alif, La m, Mim	c. 627 CE No direct report
2		God! There is no god but He,-the Living, the Self-Subsisting, Eternal	Allah! There is no god save Him, the Alive, the Eternal	Allah, (there is) no god but He, the Ever-living, the Self-subsisting, by Whom all subsist	Allah—there is no god except Him— is the Living One, the All-sustainer	c. 627 CE No direct report
3	نَزَّلَ عَلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنزَلَ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ	It is He Who sent down to thee (step by step), in truth, the Book, confirming what went before it; and He sent down the Law (of Moses) and the Gospel (of Jesus)	He hath revealed unto thee (Muhammad) the Scripture with truth, confirming that which was (revealed) before it, even as He revealed the Torah and the Gospel	He has revealed to thee the Book with truth, verifying that which is before it, and He revealed the Torah and the Gospe	He has sent down to you the Book with the truth confirming what was [revealed] before it, and He had sent down the Torah and the Evange	c. 627 CE No direct report
4		before this, as a guide to mankind, and He sent down the criterion (of judgment be tween right and wrong). Then those who reject Faith in the Signs of God will suffer the severest penalty, and God is Exalted in Might, Lord of Retribution	Aforetime, for a guidance to mankind; and hath revealed the Criterion (of right and wrong). Lo! those who disbelieve the revelations of Allah, theirs will be a heavy doom. Allah is	Aforetime, a guidance for the people, and He sent the Discrimination. Those who disbelieve in the messages of Allah -- for them is a severe chastisement. And Allah is Mighty, the	before as guidance for mankind, and He has sent down the Criterion. Indeed those who defy the signs of Allah, there is a severe punishment for them; and Allah is all-mighty, avenger	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			Mighty, Able to Requite (the wrong)	Lord of retribution		
5		From God, verily nothing is hidden on earth or in the heavens	Lo! nothing in the earth or in the heavens is hidden from Allah	Surely nothing in the earth or in the heaven is hidden from Allah	Nothing is indeed hidden from Allah in the earth or in the sky	c. 627 CE No direct report
6		He it is Who shapes you in the wombs as He pleases. There is no god but He, the Exalted in Might, the Wise	He it is Who fashioneth you in the wombs as pleaseth Him. There is no Allah save Him, the Almighty, the Wise	He it is Who shapes you in the wombs as He pleases. There is no god but He, the Mighty, the Wise	It is He who forms you in the wombs however He wishes. There is no god except Him, the All-mighty, the All-wise	c. 627 CE No direct report
7		He it is Who has sent down to thee the Book: In it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except God. And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from	He it is Who hath revealed unto thee (Muhammad) the Scripture wherein are clear revelations - they are the substance of the Book - and others (which are) allegorical. But those in whose hearts is doubt pursue, forsooth, that which is allegorical seeking (to cause) dissension by seeking to explain it. None knoweth	He it is Who has revealed the Book to thee; some of its verses are decisive -- they are the basis of the Book -- and others are allegorical. Then those in whose hearts is perversity follow the part of it which is allegorical, seeking to mislead, and seeking to give it (their own) interpretation. And none knows its interpretation save Allah, and those firmly rooted in	It is He who has sent down to you the Book. Parts of it are definitive verses, which are the mother of the Book, while others are metaphorical. As for those in whose hearts is deviance, they pursue what is metaphorical in it, courting temptation and courting its interpretation. But no one knows its interpretation except Allah and those firmly grounded in knowledge; they say, ‘We believe in it; all of it is from our Lord.’ And none takes admonition except those who possess intellect	c. 627 CE No direct report

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		our Lord:" and none will grasp the Message except men of understanding	its explanation save Allah. And those who are of sound instruction say: We believe therein; the whole is from our Lord; but only men of understanding really heed	knowledge. They say: We believe in it, it is all from our Lord. And none mind except men of understanding		
8		"Our Lord!" (they say), "Let not our hearts deviate now after Thou hast guided us, but grant us mercy from Thine own Presence; for Thou art the Grantor of bounties without measure	Our Lord! Cause not our hearts to stray after Thou hast guided us, and bestow upon us mercy from Thy Presence. Lo! Thou, only Thou, art the Bestower	Our Lord, make not our hearts to deviate after Thou has guided us and grant us mercy from Thee; surely Thou art the most liberal Giver	[They say,] ‘Our Lord! Do not make our hearts swerve after You have guided us, and bestow Your mercy on us. Indeed You are the All-munificent	c. 627 CE No direct report
9		"Our Lord! Thou art He that will gather mankind Together against a day about which there is no doubt; for God never fails in His promise."	Our Lord! Lo! it is Thou Who gatherest mankind together to a Day of which there is no doubt. Lo! Allah faileth not to keep the tryst	Our Lord, surely Thou art the Gatherer of men on a day about which there is no doubt. Surely Allah will not fail in (His) promise	Our Lord! You will indeed gather mankind on a day in which there is no doubt. Indeed Allah does not break His promise.’	c. 627 CE No direct report
10		Those who reject Faith,- neither their possessions nor their (numerous) progeny will avail them aught against God: They are themselves but fuel for the Fire	(On that Day) neither the riches nor the progeny of those who disbelieve will aught avail them with Allah. They	Those who disbelieve, neither their wealth nor their children will avail them aught against Allah. And they will be fuel for fire -	As for the faithless, neither their wealth nor their children shall avail them anything against Allah; it is they who will be fuel for the Fire	c. 627 CE No direct report

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			will be fuel for Fire			
11		(Their plight will be) no better than that of the people of Pharaoh, and their predecessors: They denied our Signs, and God called them to account for their sins. For God is strict in punishment	Like Pharaoh's folk and those who were before them, they disbelieved Our revelations and so Allah seized them for their sins. And Allah is severe in punishment	As was the case of the people of Pharoah, and those before them! They rejected Our messages, so Allah destroyed them on account of their sins. And Allah is Severe in requiting (evil)	as in the case of Pharaoh’s clan and those who were before them, who denied Our signs. So Allah seized them for their sins, and Allah is severe in retribution	c. 627 CE No direct report
12		Say to those who reject Faith: "Soon will ye be vanquished and gathered together to Hell,-an evil bed indeed (to lie on)	Say (O Muhammad) unto those who disbelieve: Ye shall be overcome and gathered unto Hell, an evil resting-place	Say to those who disbelieve: You shall be vanquished, and driven together to hell; and evil is the resting-place	Say to the faithless, ‘You shall be overcome and mustered toward hell, and it is an evil resting place.’	c. 627 CE 1 note
13		"There has already been for you a Sign in the two armies that met (in combat): One was fighting in the cause of God, the other resisting God; these saw with their own eyes Twice their number. But God doth support with His aid whom He pleaseth. In this is a warning for such as have eyes to see."	There was a token for you in two hosts which met: one army fighting in the way of Allah, and another disbelieving, whom they saw as twice their number, clearly, with their very eyes. Thus Allah strengtheneth with His succour whom He will. Lo! herein verily is	Indeed there was a sign for you in the two hosts (which) met together in encounter -- one party fighting in the way of Allah and the other disbelieving, whom they saw twice as many as themselves with the sight of the eye. And Allah strengthens with His aid whom He pleases. There	There was certainly a sign for you in the two hosts that met: one host fighting in the way of Allah and the other faithless, who saw them visibly twice as many. Allah strengthens with His help whomever He wishes. There is indeed a moral in that for those who have insight	c. 627 CE No direct report

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			a lesson for those who have eyes	is a lesson in this for those who have eyes		
14		Fair in the eyes of men is the love of things they covet: Women and sons; Heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life ; but in nearness to God is the best of the goals (To return to)	Beautified for mankind is love of the joys (that come) from women and offspring; and stored-up heaps of gold and silver, and horses branded (with their mark), and cattle and land. That is comfort of the life of the world. Allah! With Him is a more excellent abode	Fair-seeming to men is made the love of desires, of women and sons and hoarded treasures of gold and silver and well-bred horses and cattle and tilth. This is the provision of the life of this world. And Allah -- with Him is the good goal (of life)	To mankind has been made to seem decorous the love of [worldly] desires, including women and children, accumulated piles of gold and silver, horses of mark, livestock, and farms. Those are the wares of the life of this world; but Allah—with Him is a good destination	c. 627 CE No direct report
15	قُلْ أَؤُنَبِّئُكُم بِخَيْرٍ مِّن ذَٰلِكُمْ لِلَّذِينَ اتَّقَوْا عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ	Say: Shall I give you glad tidings of things Far better than those? For the righteous are Gardens in nearness to their Lord, with rivers flowing beneath; therein is their eternal home; with companions pure (and holy); and the good pleasure of G od. For in God's sight are (all) His servants,	Say: Shall I inform you of something better than that? For those who keep from evil, with their Lord, are Gardens underneath which rivers flow wherein they will abide, and pure companions, and contentment from Allah. Allah is Seer	Say: Shall I tell you of what is better than these? For those who guard against evil are Gardens with their Lord, in which rivers flow, to abide in them, and pure companions and Allah’s goodly pleasure. And Allah is Seer of the servants	Say, ‘Shall I inform you of something better than that? For those who are Godwary there will be gardens near their Lord, with streams running in them, to remain in them [forever], and chaste mates, and Allah’s pleasure.’ And Allah sees best the servants	c. 627 CE No direct report

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			of His bondmen			
16		(Namely), those who say: "Our Lord! we have indeed believed: forgive us, then, our sins, and save us from the agony of the Fire;"	Those who say: Our Lord! Lo! we believe. So forgive us our sins and guard us from the punishment of Fire	Those who say: Our Lord, we believe, so forgive our sins and save us from the chastisement of the fire	Those who say, ‘Our Lord! Indeed we have faith. So forgive us our sins, and save us from the punishment of the Fire.’	c. 627 CE No direct report
17	لصَّٰبِرِينَ وَ لصَّٰدِقِينَ وَ لْقَٰنِتِينَ وَ لْمُنفِقِينَ وَ لْمُسْتَغْفِرِينَ بِ لْأَسْحَارِ	Those who show patience, Firmness and self-control; who are true (in word and deed); who worship devoutly; who spend (in the way of God); and who pray for forgiveness in the early hours of the morning	The steadfast, and the truthful, and the obedient, those who spend (and hoard not), those who pray for pardon in the watches of the night	The patient and the truthful, and the obedient, and those who spend and those who ask Divine protection in the morning times	Patient and truthful, obedient and charitable, and pleading [Allah’s] forgiveness at dawns	c. 627 CE No direct report
18		There is no god but He: That is the witness of God, His angels, and those endued with knowledge, standing firm on justice. There is no god but He, the Exalted in Power, the Wise	Allah (Himself) is Witness that there is no Allah save Him. And the angels and the men of learning (too are witness). Maintaining His creation in justice, there is no Allah save Him the Almighty, the Wise	Allah bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge, maintaining justice. There is no god but He, the Mighty, the Wise	Allah bears witness that there is no god except Him —and [so do] the angels and those who possess knowledge— maintainer of justice, there is no god but Him, the Almighty, the All-wise	c. 627 CE No direct report
19		The Religion before God is Islam (submission to His Will): Nor did the People of the Book dissent therefrom	Lo! religion with Allah (is) the Surrender (to His Will and Guidance).	Surely the (true) religion with Allah is Islam. And those who were given the Book	Indeed, with Allah religion is Isla m, and those who were given the Book did not differ except after knowledge had come to them, out of envy among themselves. And whoever defies Allah’s signs	c. 627 CE No direct report

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		except through envy of each other, after knowledge had come to them. But if any deny the Signs of God, God is swift in calling to accou nt	Those who (formerly) received the Scripture differed only after knowledge came unto them, through transgression among themselves. Whoso disbelieveth the revelations of Allah (will find that) lo! Allah is swift at reckoning	differed only after knowledge had come to them, out of envy among themselves. And whoever disbelieves in the messages of Allah -- Allah indeed is Quick at reckoning	[should know that] Allah is swift at reckoning	
20	فَإِنْ حَآجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِىَ لِلَّهِ وَمَنِ ٱتَّبَعَنِ ۗ وَقُل لِّلَّذِينَ أُوتُو ٱلْكِتَٰبَ وَ ٱلْأُمِّيِّـۧنَ ءَأَسْلَمْتُمْ ۚ فَإِنْ أَسْلَمُو ا۟ فَقَدِ ٱهْتَدَو ا۟ ۖ وَّإِن تَوَلَّوْ ا۟ فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ ۗ وَ ٱللَّهُ بَصِيرٌۢ بِ ٱلْعِبَادِ	So if they dispute with thee, say: "I have submitted My whole self to God and so have those who follow me." And say to the People of the Book and to those who are unlearned: "Do ye (also) submit yourselves? " If they do, they are in right guidance, but if they turn back, Thy duty is to convey the Message; and in God's sight are (all) His servants	And if they argue with thee, (O Muhammad), say: I have surrendered my purpose to Allah and (so have) those who follow me. And say unto those who have received the Scripture and those who read not: Have ye (too) surrendered? If they surrender, then truly they are rightly guided, and if they turn away, then it is thy duty only to convey the	But if they dispute with thee say: I submit myself entirely to Allah and (so does) he who follows me. And say to those who have been given the Book and the Unlearned (people): Do you submit yourselves? If they submit, then indeed they following the right way; and if they turn back, thy duty is only to deliver the message. And Allah is Seer of the servants	So if they argue with you, say, ‘I have submitted my will to Allah, and [so has] he who follows me.’ And say to those who were given the Book and the uninstructed ones, ‘Do you submit?’ If they submit, they will certainly be guided; but if they turn away, then your duty is only to communicate; and Allah sees best the servants	c. 627 CE No direct report

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			message (unto them). Allah is Seer of (His) bondmen			
21	إِنَّ ٱلَّذِينَ يَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَيَقْتُلُونَ ٱلنَّبِيِّـۧنَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ ٱلَّذِينَ يَأْمُرُونَ بِٱلْقِسْطِ مِنَ ٱلنَّاسِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ	As to those who deny the Signs of God and in defiance of right, slay the prophets, and slay those who teach just dealing with mankind, announce to them a grievous penalty	Lo! those who disbelieve the revelations of Allah, and slay the prophets wrongfully, and slay those of mankind who enjoin equity: promise them a painful doom	Those who disbelieve in the messages of Allah and would slay the prophets unjustly and slay those among men who enjoin justice, announce to them a painful chastisement	Those who defy Allah’s signs and kill the prophets unjustly, and kill those who call for justice from among the people, inform them of a painful punishment	c. 627 CE No direct report
22	أُو۟لَٰٓئِكَ ٱلَّذِينَ حَبِطَتْ أَعْمَٰلُهُمْ فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ وَمَا لَهُم مِّن نَّٰصِرِينَ	They are those whose works will bear no fruit in this world and in the Hereafter nor will they have anyone to help	Those are they whose works have failed in the world and the Hereafter; and they have no helpers	Those are they whose works will be of no avail in this world and the Hereafter, and they will have no helpers	They are the ones whose works have failed in this world and the Hereafter, and they will have no helpers	c. 627 CE No direct report
23	أَلَمْ تَرَ إِلَى ٱلَّذِينَ أُوتُوا۟ نَصِيبًا مِّنَ ٱلْكِتَٰبِ يُدْعَوْنَ إِلَىٰ كِتَٰبِ ٱللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُمْ وَهُم مُّعْرِضُونَ	Hast thou not turned Thy vision to those who have been given a portion of the Book? They are invited to the Book of God, to settle their dispute, but a party of them Turn back and decline (The arbitration)	Hast thou not seen how those who have received a portion of the Scripture invoke the Scripture of Allah (in their disputes) that it may judge between them; then a faction of them turn away, being opposed (to it)	Hast thou not seen those who are given a portion of the Book? They are invited to the Book of Allah that it may decide between them, then a party of them turn back and they withdraw	Have you not regarded those who were given a share of the Book, who are summoned to the Book of Allah in order that it may judge between them, whereat a part of them refuse to comply and they are disregardful	c. 627 CE 1 note
24	ذَٰلِكَ بِأَنَّهُمْ قَالُوا۟ لَن تَمَسَّنَا ٱلنَّارُ إِلَّآ أَيَّامًا مَّعْدُودَٰتٍ وَغَرَّهُمْ فِى دِينِهِم مَّا كَانُوا۟ يَفْتَرُونَ	This because they say: "The Fire shall not touch us but for a few	That is because they say: The Fire will not touch	This is because they say: The Fire shall not touch us but for	That is because they say, ‘The Fire shall not touch us except for a number of days,’ and they have been	c. 627 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		numbered days": For their forgeries deceive them as to their own religion	us save for a certain number of days. That which they used to invent hath deceived them regarding their religion	a few days; and that which they forge deceives them regarding their religion	misled in their religion by what they used to fabricate	direct report
25	فَكَيْفَ إِذَا جَمَعْنَٰهُمْ لِيَوْمٍ لَّا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ	But how (will they fare) when we gather them together against a Day about which there is no doubt, and each soul will be paid out just what it has earned, without (favour or injustice)	How (will it be with them) when We have brought them all together to a Day of which there is no doubt, when every soul will be paid in full what it hath earned, and they will not be wronged	Then how will it be when We gather them together on a day about which there is no doubt. And every soul shall be fully paid what it has earned, and they shall not be wronged	But how will it be [with them] when We gather them on a day in which there is no doubt, and every soul shall be recompensed fully for what it has earned, and they will not be wronged	c. 627 CE No direct report
26	قُلِ اللَّهُمَّ مَٰلِكَ الْمُلْكِ تُؤْتِى الْمُلْكَ مَن تَشَآءُ وَتَنزِعُ الْمُلْكَ مِمَّن تَشَآءُ وَتُعِزُّ مَن تَشَآءُ وَتُذِلُّ مَن تَشَآءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ	Say: "O God! Lord of Power (And Rule), Thou givest power to whom Thou pleasest, and Thou strippest off power from whom Thou pleasest: Thou enduest with honour whom Thou pleasest, and Thou bringest low whom Thou pleasest: In Thy hand is all goo d. Verily, over all things Thou hast power	Say: O Allah! Owner of Sovereignty! Thou givest sovereignty unto whom Thou wilt, and Thou withdrawest sovereignty from whom Thou wilt. Thou exaltest whom Thou wilt, and Thou abasest whom Thou wilt. In Thy hand is the good. Lo! Thou art Able to do all things	Say: O Allah, Owner of the Kingdom, Thou givest the kingdom to whom Thou pleasest, and takest away the kingdom from whom Thou pleasest, and Thou exaltest whom Thou pleasest and abasest whom Thou pleasest. In Thine hand is the good. Surely, Thou are Possessor of power over all things	Say, ‘O Allah, Master of all sovereignty! You give sovereignty to whomever You wish, and strip of sovereignty whomever You wish; You make mighty whomever You wish, and You abase whomever You wish; all good is in Your hand. Indeed You have power over all things	c. 627 CE No direct report

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27	تُولِجُ لَّيْلَ فِى لنَّهَارِ وَتُولِجُ لنَّهَارَ فِى لَّيْلِ وَتُخْرِجُ لْحَىَّ مِنَ لْمَيِّتِ وَتُخْرِجُ لْمَيِّتَ مِنَ لْحَىِّ وَتَرْزُقُ مَن تَشَآءُ بِغَيْرِ حِسَا	"Thou causest the night to gain on the day, and thou causest the day to gain on the night; Thou bringest the Living out of the dead, and Thou bringest the dead out of the Living; and Thou givest sustenance to whom Thou pleasest, without measure ."	Thou causest the night to pass into the day, and Thou causest the day to pass into the night. And Thou bringest forth the living from the dead, and Thou bringest forth the dead from the living. And Thou givest sustenance to whom Thou choosest, without stint	Thou makest the night to pass into the day and Thou makest the day to pass into the night; and Thou bringest forth the living from the dead and Thou bringest forth the dead from the living; and Thou givest sustenance to whom Thou pleasest without measure	You make the night pass into the day and You make the day pass into the night. You bring forth the living from the dead and You bring forth the dead from the living, and You provide for whomever You wish without any reckoning.’	c. 627 CE No direct report
28		Let not the believers Take for friends or helpers Unbelievers rather than believers: if any do that, in nothing will there be help from God: except by way of precaution, that ye may Guard yourselves from them. But God cautions you (To remember) Himself; for the final goal is to God	Let not the believers take disbelievers for their friends in preference to believers. Whoso doeth that hath no connection with Allah unless (it be) that ye but guard yourselves against them, taking (as it were) security. Allah biddeth you beware (only) of Himself. Unto Allah is the journeying	Let not the believers take the disbelievers for friends rather than believers. And whoever does this has no connection with Allah -- except that you guard yourselves against them, guarding carefully. And Allah cautions you against His retribution. And to Allah is the eventual coming	The faithful should not take the faithless for allies instead of the faithful, and whoever does that Allah will have nothing to do with him, except when you are wary of them out of caution. Allah warns you to beware of [disobeying] Him, and toward Allah is the return	c. 627 CE 1 note
29	قُلْ إِن تُخْفُو مَا فِى صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ للَّهُ وَيَعْلَمُ مَا فِى	Say: "Whether ye hide what is in your	Say, (O Muhammad): Whether ye	Say: Whether you hide what is in your hearts	Say, ‘Whether you hide what is in your hearts, or disclose it, Allah knows it, and He knows	c. 627 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	لسَّمَٰوٰتِ وَمَا فِى لْأَرْضِ وَ للَّهُ عَلَىٰ كُلِّ شَىْ قَدِيرٌ	hearts or reveal it, God knows it all: He knows what is in the heavens, and what is on earth. And God has power over all things	hide that which is in your breasts or reveal it, Allah knoweth it. He knoweth that which is in the heavens and that which is in the earth, and Allah is Able to do all things	or manifest it, Allah knows it. And He knows whatever is in the heavens and whatever is in the earth. And Allah is Possessor of power over all things	whatever there is in the heavens and whatever there is in the earth; and Allah has power over all things.’	direct report
30	يَوْمَ تَجِدُ كُلُّ نَفْ مَّا عَمِلَتْ مِنْ خَيْ مُّحْضَ ا وَمَا عَمِلَتْ مِن سُوَ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَ ا بَعِيدٍ ا وَيُحَذِّرُكُمُ للَّهُ نَفْسَهُ وَ للَّهُ رَءُو بِ لْعِبَادِ	"On the Day when every soul will be confronted with all the good it has done, and all the evil it has done, it will wish there were a great distance between it and its evil. But God cautions you (To remember) Himself. And God is full of kindne ss to those that serve Him."	On the Day when every soul will find itself confronted with all that it hath done of good and all that it hath done of evil (every soul) will long that there might be a mighty space of distance between it and that (evil). Allah biddeth you beware of Him. And Allah is Full of Pity for (His) bondmen	On the day when every soul will find present that which it has done of good; and that which it has done of evil -- it will wish that between it and that (evil) there were a long distance. And Allah cautions you against His retribution. And Allah is Compassionate to the servants	The day when every soul will find present whatever good it has done; and as to whatever evil it has done it will wish there were a far distance between it and itself. Allah warns you to beware of [disobeying] Him, and Allah is most kind to [His] servants	c. 627 CE No direct report
31	قُلْ إِن كُنتُمْ تُحِبُّونَ للَّهَ فَ تَّبِعُونِى يُحْبِبْكُمُ للَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَ للَّهُ غَفُو رَّحِيمٌ	Say: "If ye do love God, Follow me: God will love you and forgive you your sins: For God is Oft-Forgiving, Most Merciful."	Say, (O Muhammad, to mankind): If ye love Allah, follow me; Allah will love you and forgive you your sins. Allah is	Say: If you love Allah, follow me: Allah will love you, and grant you protection from your sins. And Allah is Forgiving, Merciful	Say, ‘If you love Allah, then follow me; Allah will love you and forgive you your sins, and Allah is all-forgiving, all-merciful.’	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			Forgiving, Merciful			
32		Say: "Obey God and His Apostle": But if they turn back, God loveth not those who reject Faith	Say: Obey Allah and the messenger. But if they turn away, lo! Allah loveth not the disbelievers (in His guidance)	Say: Obey Allah and the Messenger; but if they turn back, Allah surely loves not the disbelievers	Say, ‘Obey Allah and the Apostle.’ But if they turn away, indeed Allah does not like the faithless	c. 627 CE No direct report
33		God did choose Adam and Noah, the family of Abraham, and the family of 'Imran above all people,	Lo! Allah preferred Adam and Noah and the Family of Abraham and the Family of 'Imran above (all His) creatures	Truly Allah chose Adam and Noah and the descendants of Abraham and the descendants of Amran above the nations	Indeed Allah chose Adam and Noah, and the progeny of Abraham and the progeny of Imran above all the nations	c. 627 CE No direct report
34	ذُرِّيَّۢ بَعْضُهَا مِنۢ بَعْضٍ وَ اللّٰهُ سَمِيعٌ عَلِيمٌ	Offspring, one of the other: And God heareth and knoweth all things	They were descendants one of another. Allah is Hearer, Knower	Offspring, one of the other. And Allah is Hearing, Knowing	some of them are descendants of the others, and Allah is all-hearing, all-knowing	c. 627 CE No direct report
35		Behold! a woman of 'Imran said: "O my Lord! I do dedicate unto Thee what is in my womb for Thy special service: So accept this of me: For Thou hearest and knowest all things."	(Remember) when the wife of 'Imran said: My Lord! I have vowed unto Thee that which is in my belly as a consecrated (offering). Accept it from me. Lo! Thou, only Thou, art the Hearer, the Knower	When a woman of Amran said: My Lord, I vow to Thee what is in my womb, to be devoted (to Thy service), so accept (it) from me; surely Thou, only Thou, art the Hearing, the Knowing	When the wife of Imran said, ‘My Lord, I dedicate to You what is in my belly, in consecration. Accept it from me; indeed You are the All-hearing, the All-knowing.’	c. 627 CE No direct report
36		When she was delivered, she said: "O my Lord!	And when she was delivered she said: My	So when she brought it forth, she said: My	And when she bore her, she said, ‘My Lord, I have borne a female [child]’	c. 627 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		Behold! I am delivered of a female child!"- and God knew best what she brought forth- "And no wise is the male Like the female. I have named her Mary, and I commend her and her offspring to Thy pro tection from the Evil One, the Rejected."	Lord! Lo! I am delivered of a female - Allah knew best of what she was delivered - the male is not as the female; and lo! I have named her Mary, and lo! I crave Thy protection for her and for her offspring from Satan the outcast	Lord, I have brought it forth a female -- and Allah knew best what she brought forth -- and the male is not like the female, and I have named it Mary, and I commend her and her offspring into Thy protection from the accursed devil	—and Allah knew better what she had borne— ‘and the female is not like the male. I have named her Mary, and I commend her and her offspring to Your care against [the evil of] the outcast Satan.’	direct report
37	فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَ وَأَ بَتَهَا نَبَاتًا حَسَ ا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا لْمِحْرَابَ وَجَدَ عِندَهَا رِزْ ا قَالَ يٰمَرْيَمُ أَنَّىٰ لَكِ هٰذَا قَالَتْ هُوَ مِنْ عِندِ للَّهِ إِنَّ للَّهَ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ	Right graciously did her Lord accept her: He made her grow in purity and beauty: To the care of Zakariya was she assigned. Every time that he entered (Her) chamber to see her, He found her supplied with sustenance. He said: "O Mary! Whence (co mes) this to you? " She said: "From God: for God Provides sustenance to whom He pleases without measure."	And her Lord accepted her with full acceptance and vouchsafed to her a goodly growth; and made Zachariah her guardian. Whenever Zachariah went into the sanctuary where she was, he found that she had food. He said: O Mary! Whence cometh unto thee this (food)? She answered: It is from Allah. Allah giveth without stint to whom He will	So her Lord accepted her with a goodly acceptance and made her grow up a goodly growing, and gave her into the charge of Zacharias. Whenever Zacharias entered the sanctuary to (see) her, he found food with her. He said: O Mary, whence comes this to thee? She said: It is from Allah. Surely Allah gives to whom He pleases without measure	Thereupon her Lord accepted her with a gracious acceptance, and made her grow up in a worthy fashion, and He charged Zechariah with her care. Whenever Zechariah visited her in the sanctuary, he would find provisions with her. He said, ‘O Mary, from where does this come for you?’ She said, ‘It comes from Allah. Allah provides whomever He wishes without any reckoning.’	c. 627 CE No direct report
38		There did Zakariya pray to his Lord,	Then Zachariah	There did Zacharias pray	Thereat Zechariah supplicated his Lord. He said, ‘My Lord!	c. 627 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		saying: "O my Lord! Grant unto me from Thee a progeny that is pure: for Thou art He that heareth prayer	prayed unto his Lord and said: My Lord! Bestow upon me of Thy bounty goodly offspring. Lo! Thou art the Hearer of Prayer	to his Lord. He said: My Lord, grant me from Thee goodly offspring; surely Thou art the Hearer of prayer	Grant me a good offspring from You! Indeed You hear all supplications.’	No direct report
39		While he was standing in prayer in the chamber, the angels called unto him: "God doth give thee glad tidings of Yahya, witnessing the truth of a Word from God, and (be besides) noble, chaste, and a prophet,- of the (goodly) company of the righ teous."	And the angels called to him as he stood praying in the sanctuary: Allah giveth thee glad tidings of (a son whose name is) John, (who cometh) to confirm a word from Allah lordly, chaste, a prophet of the righteous	So the angels called to him as he stood praying in the sanctuary: Allah gives thee the good news of John, verifying a word from Allah, and honourable and chaste and a prophet from among the good ones	Then the angels called out to him, as he stood praying in the sanctuary: ‘Allah gives you the good news of John, as a confirmer of a Word of Allah, eminent and chaste, a prophet, among the righteous.’	c. 627 CE No direct report
40	قَالَ رَبِّ أَنَّىٰ يَكُونُ لِى غُلَٰمٌ وَقَدْ بَلَغَنِىَ ٱلْكِبَرُ وَ ٱمْرَأَتِى عَاقِرٌ قَالَ كَذَٰلِكَ ٱللَّهُ يَفْعَلُ مَا يَشَآءُ	He said: "O my Lord! How shall I have son, seeing I am very old, and my wife is barren?" "Thus," was the answer, "Doth God accomplish what He willeth."	He said: My Lord! How can I have a son when age hath overtaken me already and my wife is barren? (The angel) answered: So (it will be). Allah doeth what He will	He said: My Lord, how can I have a son when old age has already come upon me, and my wife is barren? He said: Even thus does Allah do what He pleases	He said, ‘My Lord, how shall I have a son while old age has overtaken me and my wife is barren?’ He said, ‘So it is that Allah does whatever He wishes.’	c. 627 CE No direct report
41	قَالَ رَبِّ ٱجْعَل لِّىٓ ءَايَةً قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ ٱلنَّاسَ ثَلَٰثَةَ أَيَّامٍ إِلَّا رَمْزًا ۗ وَ ٱذْكُر رَّبَّكَ كَثِيرًا وَسَبِّحْ بِ ٱلْعَشِىِّ وَ ٱلْإِبْكَٰرِ	He said: "O my Lord! Give me a Sign!" "Thy Sign," was the answer,	He said: My Lord! Appoint a token for me. (The angel) said: The token unto	He said: My Lord, appoint a sign for me. Said He: Thy sign is that thou speak not to	He said, ‘My Lord, grant me a sign.’ He said, ‘Your sign is that you will not speak to people for three days except in gestures. And remember	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		"Shall be that thou shalt speak to no man for three days but with signals. Then celebrate the praises of thy Lord again and again, and glorify Him in the evening and in the morn ing."	thee (shall be) that thou shalt not speak unto mankind three days except by signs. Remember thy Lord much, and praise (Him) in the early hours of night and morning	men for three days except by signs. And remember thy Lord much and glorify (Him) in the evenings and early morning	Your Lord greatly, and glorify Him morning and evening.’	
42		Behold! the angels said: "O Mary! God hath chosen thee and purified thee- chosen thee above the women of all nations	And when the angels said: O Mary! Lo! Allah hath chosen thee and made thee pure, and hath preferred thee above (all) the women of creation	And when the angels said: O Mary, surely Allah has chosen thee and purified thee and chosen thee above the women of the world	And when the angels said, ‘O Mary, Allah has chosen you and purified you, and He has chosen you above the world’s women	c. 627 CE No direct report
43		"O Mary! worship Thy Lord devoutly: Prostrate thyself, and bow down (in prayer) with those who bow down."	O Mary! Be obedient to thy Lord, prostrate thyself and bow with those who bow (in worship)	O Mary, be obedient to thy Lord and humble thyself and bow down with those who bow	O Mary, be obedient to your Lord, and prostrate and bow down with those who bow [in worship].&rsquo	c. 627 CE No direct report
44	ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَٰمَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ	This is part of the tidings of the things unseen, which We reveal unto thee (O Apostle!) by inspiration: Thou wast not with them when they cast lots with arrows, as to which of them should be charged with the care of Mary: Nor wast thou with t hem	This is of the tidings of things hidden. We reveal it unto thee (Muhammad). Thou wast not present with them when they threw their pens (to know) which of them should be the guardian of	This is of the tidings of things unseen which We reveal to thee. And thou wast not with them when they cast their pens (to decide) which of them should have Mary in his charge, and thou wast not with them when	These accounts are from the Unseen, which We reveal to you, and you were not with them when they were casting lots [to see] which of them would take charge of Mary’s care, nor were you with them when they were contending	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		when they disputed (the point)	Mary, nor wast thou present with them when they quarrelled (thereupon)	they contended one with another		
45		Behold! the angels said: "O Mary! God giveth thee glad tidings of a Word from Him: his name will be Christ Jesus, the son of Mary, held in honour in this world and the Hereafter and of (the company of) those nearest to God	(And remember) when the angels said: O Mary! Lo! Allah giveth thee glad tidings of a word from him, whose name is the Messiah, Jesus, son of Mary, illustrious in the world and the Hereafter, and one of those brought near (unto Allah)	When the angels said: O Mary, surely Allah gives thee good news with a word from Him (of one) whose name is the Messiah, Jesus, son of Mary, worthy of regard in this world and the Hereafter, and of those who are drawn nigh (to Allah)	When the angels said, ‘O Mary, Allah gives you the good news of a Word from Him whose name is Messiah, Jesus, son of Mary, distinguished in the world and the Hereafter, and one of those brought near [to Allah]	c. 627 CE No direct report
46		"He shall speak to the people in childhood and in maturity. And he shall be (of the company) of the righteous."	He will speak unto mankind in his cradle and in his manhood, and he is of the righteous	And he will speak to the people when in the cradle and when of old age, and (he will be) one of the good ones	He will speak to people in the cradle and in adulthood, and will be one of the righteous.’	c. 627 CE No direct report
47	قَالَتْ رَبِّ أَنَّىٰ يَكُونُ لِى وَلَمْ يَمْسَسْنِى بَشَرٌ ۖ قَالَ كَذَٰلِكِ ٱللَّهُ يَخْلُقُ مَا يَشَآءُ ۚ إِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ	She said: "O my Lord! How shall I have a son when no man hath touched me?" He said: "Even so: God createth what He willeth: When He hath decreed a	She said: My Lord! How can I have a child when no mortal hath touched me? He said: So (it will be). Allah createth what He will. If He decreeth a	She said: My Lord, how can I have a son and man has not yet touched me? He said: Even so; Allah creates what He pleases. When he decrees a matter, He only	She said, ‘My Lord, how shall I have a child seeing that no human has ever touched me? ’ He said, ‘So it is that Allah creates whatever He wishes. When He decides on a matter He just says to it ‘‘Be!’’ and it is	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		plan, He but saith to it, 'Be,' and it is	thing, He saith unto it only: Be! and it is	says to it, Be, and it is		
48	وَيُعَلِّمُهُ ٱلْكِتَٰبَ وَ ٱلْحِكْمَةَ وَ لتَّوْرَىٰةَ وَ ٱلْإِنجِيلَ	"And God will teach him the Book and Wisdom, the Law and the Gospel	And He will teach him the Scripture and wisdom, and the Torah and the Gospel	And He will teach him the Book and the Wisdom and the Torah and the Gospel	And He will teach him the Book and wisdom, the Torah and the Evangel	c. 627 CE No direct report
49	وَرَسُولًا إِلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ أَنِّى قَدْ جِئْتُكُم بِـَٔايَةٍ مِّن رَّبِّكُمْ أَنِّىٓ أَخْلُقُ لَكُم مِّنَ لطِّينِ كَهَيْـَٔةِ لطَّيْرِ فَأَنفُخُ فِيهِ فَيَكُونُ طَيْرًۢا بِإِذْنِ للَّهِ وَأُبْرِئُ ٱلْأَكْمَهَ وَ ٱلْأَبْرَصَ وَأُحْىِ ٱلْمَوْتَىٰ بِإِذْنِ للَّهِ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِى بُيُوتِكُمْ إِنَّ فِى ذَٰلِكَ لَءَايَةً لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ	"And (appoint him) an apostle to the Children of Israel, (with this message): "I have come to you, with a Sign from your Lord, in that I make for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by God's leave: And I heal those born blind, and the lepers, and I quicken the dead, by God's leave; and I declare to you what ye eat, and what ye store in your houses. Surely therein is a Sign for you if ye did believe	And will make him a messenger unto the Children of Israel, (saying): Lo! I come unto you with a sign from your Lord. Lo! I fashion for you out of clay the likeness of a bird, and I breathe into it and it is a bird, by Allah's leave. I heal him who was born blind, and the leper, and I raise the dead, by Allah's leave. And I announce unto you what ye eat and what ye store up in your houses. Lo! herein verily is a portent for you, if ye are to be believers	And (make him) a messenger to the Children of Israel (saying): I have come to you with a sign from your Lord, that I determine for you out of dust the form of a bird, then I breathe into it and it becomes a bird with Allah’s permission, and I heal the blind and the leprous, and bring the dead to life with Allah’s permission; and I inform you of what you should eat and what you should store in your houses. Surely there is a sign in this for you, if you are believers	and [he will be] an apostle to the Children of Israel, [and he will declare,] ‘I have certainly brought you a sign from your Lord: I will create for you out of clay the form of a bird, then I will breathe into it, and it will become a bird by Allah’s leave. And I heal the blind and the leper and I revive the dead by Allah’s leave. And I will tell you what you have eaten and what you have stored in your houses. There is indeed a sign in that for you, should you be faithful	c. 627 CE No direct report
50	وَمُصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ لتَّوْرَىٰةِ وَلِأُحِلَّ لَكُم بَعْضَ لَّذِى حُرِّمَ عَلَيْكُمْ	"'(I have come to you), to	And (I come) confirming	And (I am) a verifier of that	And [I come] to confirm [the truth of] that which	c. 627 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	وَجِئْتُكُم بِـَٔايَةٍ مِّن رَّبِّكُمْ فَ ٱتَّقُوا ٱللَّهَ وَأَطِيعُونِ	attest the Law which was before me. And to make lawful to you part of what was (Before) forbidden to you; I have come to you with a Sign from your Lord. So fear God, and obey me	that which was before me of the Torah, and to make lawful some of that which was forbidden unto you. I come unto you with a sign from your Lord, so keep your duty to Allah and obey me	which is before me of the Torah, and I allow you part of that which was forbidden to you; and I have come to you with a sign from your Lord, so keep your duty to Allah and obey me	is before me of the Torah, and to make lawful for you some of the things that were forbidden you. I have brought you a sign from your Lord; so be wary of Allah and obey me	No direct report
51	إِنَّ ٱللَّهَ رَبِّى وَرَبُّكُمْ فَ ٱعْبُدُوهُ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ	"'It is God Who is my Lord and your Lord; then worship Him. This is a Way that is straight.'"	Lo! Allah is my Lord and your Lord, so worship Him. That is a straight path	Surely Allah is my Lord and your Lord, so serve Him. This is the right path	Indeed Allah is my Lord and your Lord; so worship Him. This is a straight path.’	c. 627 CE No direct report
52	فَلَمَّآ أَحَسَّ عِيسَىٰ مِنْهُمُ ٱلْكُفْرَ قَالَ مَنْ أَنصَارِىٓ إِلَى ٱللَّهِ قَالَ ٱلْحَوَارِيُّونَ نَحْنُ أَنصَارُ ٱللَّهِ ءَامَنَّا بِٱللَّهِ وَ ٱشْهَدْ بِأَنَّا مُسْلِمُونَ	When Jesus found Unbelief on their part He said: "Who will be My helpers to (the work of) God? " Said the disciples: "We are God's helpers: We believe in God, and do thou bear witness that we are Muslims	But when Jesus became conscious of their disbelief, he cried: Who will be my helpers in the cause of Allah? The disciples said: We will be Allah's helpers. We believe in Allah, and bear thou witness that we have surrendered (unto Him)	But when Jesus perceived disbelief on their part, he said: Who will be my helpers in Allah’s way? The disciples said: We are Allah’s helpers: we believe in Allah, and bear thou witness that we are submitting ones	And when Jesus sensed their faithlessness, he said, ‘Who will be my helpers toward Allah? ’ The Disciples said, ‘We will be helpers of Allah. We have faith in Allah, and bear witness that we are muslims	c. 627 CE No direct report
53		"Our Lord! we believe in what Thou hast revealed, and we follow the Apostle; then write us down among	Our Lord! We believe in that which Thou hast revealed and we follow him whom	Our Lord, we believe in that which Thou has revealed and we follow the messenger, so	Our Lord, we believe in what You have sent down, and we follow the apostle, so write us among the witnesses.’	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		those who bear witness."	Thou hast sent. Enrol us among those who witness (to the truth)	write us down with those who bear witness		
54		And (the unbelievers) plotted and planned, and God too planned, and the best of planners is God	And they (the disbelievers) schemed, and Allah schemed (against them): and Allah is the best of schemers	And (the Jews) planned and Allah (also) planned. And Allah is the best of planners	Then they plotted [against Jesus], and Allah also devised, and Allah is the best of devisers	c. 627 CE No direct report
55	إِذْ قَالَ ٱللَّهُ يَٰعِيسَىٰٓ إِنِّى مُتَوَفِّيكَ وَرَافِعُكَ إِلَىَّ وَمُطَهِّرُكَ مِنَ ٱلَّذِينَ كَفَرُوا۟ وَجَاعِلُ ٱلَّذِينَ ٱتَّبَعُوكَ فَوْقَ ٱلَّذِينَ كَفَرُوٓا۟ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ ثُمَّ إِلَىَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ	Behold! God said: "O Jesus! I will take thee and raise thee to Myself and clear thee (of the falsehoods) of those who blaspheme; I will make those who follow thee superior to those who reject faith, to the Day of Resurrection: Then shall ye all return unto me, and I will judge between you of the matters wherein ye dispute	(And remember) when Allah said: O Jesus! Lo! I am gathering thee and causing thee to ascend unto Me, and am cleansing thee of those who disbelieve and am setting those who follow thee above those who disbelieve until the Day of Resurrection. Then unto Me ye will (all) return, and I shall judge between you as to that wherein ye used to differ	When Allah said: O Jesus, I will cause thee to die and exalt thee in My presence and clear thee of those who disbelieve and make those who follow thee above those who disbelieve to the day of Resurrection. Then to Me is your return, so I shall decide between you concerning that wherein you differ	When Allah said, ‘O Jesus, I shall take you[r soul], and I shall raise you up toward Myself, and I shall clear you of [the calumnies of] the faithless, and I shall set those who follow you above the faithless until the Day of Resurrection. Then to Me will be your return, whereat I will judge between you concerning that about which you used to differ	c. 627 CE No direct report
56	فَأَمَّا ٱلَّذِينَ كَفَرُوا۟ فَأُعَذِّبُهُمْ عَذَابًا شَدِيدًا فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَمَا لَهُم مِّن نَّٰصِرِينَ	"As to those who reject faith, I will punish them with terrible agony in this world and in	As for those who disbelieve I shall chastise them with a heavy	Then as to those who disbelieve, I shall chastise them with	As for the faithless, I will punish them with a severe punishment in the world and the Hereafter; and they will have no helpers.’	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		the Hereafter, nor will they have anyone to help."	chastisement in the world and the Hereafter; and they will have no helpers	severe chastisement in this world and the Hereafter, and they will have no helpers		
57		"As to those who believe and work righteousness, God will pay them (in full) their reward; but God loveth not those who do wrong."	And as for those who believe and do good works, He will pay them their wages in full. Allah loveth not wrong-doers	And as to those who believe and do good deeds, He will pay them fully their rewards. And Allah loves not the unjust	But as for those who have faith and do righteous deeds, He will pay them in full their rewards, and Allah does not like the wrongdoers	c. 627 CE No direct report
58		"This is what we rehearse unto thee of the Signs and the Message of Wisdom."	This (which) We recite unto thee is a revelation and a wise reminder	This We recite to thee of the messages and the Reminder full of wisdom	These that We recite to you are from the signs and the Wise Reminder	c. 627 CE No direct report
59	إِنَّ مَثَلَ عِيسَىٰ عِندَ اللَّهِ كَمَثَلِ ءَادَمَ خَلَقَهُۥ مِن تُرَابٍ ثُمَّ قَالَ لَهُۥ كُن فَيَكُونُ	The similitude of Jesus before God is as that of Adam; He created him from dust, then said to him: "Be". And he was	Lo! the likeness of Jesus with Allah is as the likeness of Adam. He created him of dust, then He said unto him: Be! and he is	The likeness of Jesus with Allah is truly as the likeness of Adam. He created him from dust, then said to him, Be, and he was	Indeed the case of Jesus with Allah is like the case of Adam: He created him from dust, then said to him, ‘Be,’ and he was	c. 627 CE No direct report
60		The Truth (comes) from God alone; so be not of those who doubt	(This is) the truth from thy Lord (O Muhammad), so be not thou of those who waver	(This is) the truth from thy Lord, so be not of the disputers	This is the truth from your Lord, so do not be among the skeptics	c. 627 CE No direct report
61		If any one disputes in this matter with thee, now after (full) knowledge	And whoso disputeth with thee concerning	Whoever then disputes with thee in this matter after the	Should anyone argue with you concerning him, after the knowledge that has come to you, say, ‘Come! Let us call our	c. 627 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		Hath come to thee, say: "Come! let us gather together,- our sons and your sons, our women and your women, ourselves and yourselves: Then let us earnestly pray, and invoke the curse of God on those who lie!"	him, after the knowledge which hath come unto thee, say (unto him): Come! We will summon our sons and your sons, and our women and your women, and ourselves and yourselves, then we will pray humbly (to our Lord) and (solemnly) invoke the curse of Allah upon those who lie	knowledge that has come to thee, say: Come! Let us call our sons and your sons and our women and your women and our people and your people, then let us be earnest in prayer, and invoke the curse of Allah on the liars	sons and your sons, our women and your women, our souls and your souls, then let us pray earnestly and call down Allah’s curse upon the liars.’	
62		This is the true account: There is no god except God; and God-He is indeed the Exalted in Power, the Wise	Lo! This verily is the true narrative. There is no Allah save Allah, and lo! Allah, He verily is, is the Mighty, the Wise	Surely this is the true account, and there is no god but Allah. And Allah! He surely is the Mighty, the Wise	This is indeed the true account, for sure. There is no god but Allah, and indeed Allah is the All-mighty, the All-wise	c. 627 CE No direct report
63	فَإِن تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ	But if they turn back, God hath full knowledge of those who do mischief	And if they turn away, then lo! Allah is Aware of (who are) the corrupters	But if they turn away, then surely Allah knows the mischief-makers	But if they turn away, indeed Allah knows best the agents of corruption	c. 627 CE No direct report
64	قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ فَإِن	Say: "O People of the Book! come to common terms as between us and you: That we worship none but God; that we	Say: O People of the Scripture! Come to an agreement between us and you: that	Say: O People of the Book, come to an equitable word between us and you, that we shall serve none	Say, ‘O People of the Book! Come to a word common between us and you: that we will worship no one but Allah, and that we will not ascribe any partner to Him, and that we will not take each other as lords besides Allah.’ But if they	c. 627 CE No direct report

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	تَوَلَّوْ قفُولُو شْهَدُو بِأَنَّا مُسْلِمُونَ	associate no partners with him; that we erect not, from among ourselves, Lords and patrons other than God." If then they turn back, say ye: "Bear witness that we (at least) are Muslims (bowing to God's Will)	we shall worship none but Allah, and that we shall ascribe no partner unto Him, and that none of us shall take others for lords beside Allah. And if they turn away, then say: Bear witness that we are they who have surrendered (unto Him)	but Allah and that we shall not associate aught with Him, and that some of us shall not take others for lords besides Allah. But if they turn away, then say: Bear witness, we are Muslims	turn away, say, ‘Be witnesses that we are muslims.’	
65	يَٰٓأَهْلَ لْكِتَٰبِ لِمَ تُحَآجُّونَ فِىٓ إِبْرَٰهِيمَ وَمَآ أُنزِلَتِ لتَّوْرَىٰةُ وَ لْإِنجِيلُ إِلَّا مِ بَعْدِهِ أَفَلَا تَعْقِلُونَ	Ye People of the Book! Why dispute ye about Abraham, when the Law and the Gospel Were not revealed Till after him? Have ye no understanding	O People of the Scripture! Why will ye argue about Abraham, when the Torah and the Gospel were not revealed till after him? Have ye then no sense	O People of the Book, why do you dispute about Abraham, when the Torah and the Gospel were not revealed till after him? Do you not understand	O People of the Book! Why do you argue concerning Abraham? Neither the Torah nor the Evangel were sent down until [long] after him. Do you not apply reason	c. 627 CE No direct report
66	هَٰٓأَنتُمْ هَٰٓؤُلَآءِ حَٰجَجْتُمْ فِيمَا لَكُم بِهِ عِلْ فَلِمَ تُحَآجُّونَ فِيمَا لَيْسَ لَكُم بِهِ عِلْ وَ للَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ	Ah! Ye are those who fell to disputing (Even) in matters of which ye had some knowledge! but why dispute ye in matters of which ye have no knowledge? It is God Who knows, and ye who know not	Lo! ye are those who argue about that whereof ye have some knowledge: Why then argue ye concerning that whereof ye have no knowledge? Allah	Behold! You are they who disputed about that of which you had knowledge; why then do you dispute about that of which you have no knowledge? And Allah knows while you know not	Ah! You are the very ones who argue about that of which you have knowledge. Why then do you argue about that of which you have no knowledge? And Allah knows and you do not know	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			knoweth. Ye know not			
67		Abraham was not a Jew nor yet a Christian; but he was true in Faith, and bowed his will to God's (Which is Islam), and he joined not gods with God	Abraham was not a Jew, nor yet a Christian; but he was an upright man who had surrendered (to Allah), and he was not of the idolaters	Abraham was not a Jew nor a Christian, but he was (an) upright (man), a Muslim; and he was not one of the polytheists	Abraham was neither a Jew nor a Christian. Rather he was a muslim, and he was not one of the polytheists	c. 627 CE No direct report
68		Without doubt, among men, the nearest of kin to Abraham, are those who follow him, as are also this Apostle and those who believe: And God is the Protector of those who have faith	Lo! those of mankind who have the best claim to Abraham are those who followed him, and this Prophet and those who believe (with him); and Allah is the Protecting Guardian of the believers	The nearest of people to Abraham are surely those who follow him and their Prophet and those who believe. And Allah is the Friend of the believers	Indeed the nearest of all people to Abraham are those who follow him, and this prophet and those who have faith, and Allah is the guardian of the faithful	c. 627 CE No direct report
69	وَدَّت طَّآئِفَةٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ لَوْ يُضِلُّونَكُمْ وَمَا يُضِلُّونَ إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ	It is the wish of a section of the People of the Book to lead you astray. But they shall lead astray (Not you), but themselves, and they do not perceive	A party of the People of the Scripture long to make you go astray; and they make none to go astray except themselves, but they perceive not	A party of the People of the Book desire that they should lead you astray; and they lead not astray but themselves, and they perceive not	A group of the People of the Book were eager to lead you astray; yet they lead no one astray except themselves, but they are not aware	c. 627 CE No direct report
70	يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَأَنتُمْ تَشْهَدُونَ	Ye People of the Book! Why reject ye the Signs of God, of which ye	O People of the Scripture! Why disbelieve ye in the	O People of the Book, why do you disbelieve in the messages of Allah while	O People of the Book! Why do you defy Allah’s signs while you testify [to their truth]	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		are (Yourselves) witnesses	revelations of Allah, when ye (yourselves) bear witness (to their truth)	you witness (their truth)		
71	يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَلْبِسُونَ ٱلْحَقَّ بِٱلْبَٰطِلِ وَتَكْتُمُونَ ٱلْحَقَّ وَأَنتُمْ تَعْلَمُونَ	Ye People of the Book! Why do ye clothe Truth with falsehood, and conceal the Truth, while ye have knowledge	O People of the Scripture! Why confound ye truth with falsehood and knowingly conceal the truth	O People of the Book, why do you confound the truth with falsehood, and hide the truth while you know	O People of the Book! Why do you mix the truth with falsehood, and conceal the truth while you know [it]	c. 627 CE No direct report
72	وَقَالَت طَّآئِفَةٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ ءَامِنُواْ بِٱلَّذِىٓ أُنزِلَ عَلَى ٱلَّذِينَ ءَامَنُواْ وَجْهَ ٱلنَّهَارِ وَٱكْفُرُوٓاْ ءَاخِرَهُۥ لَعَلَّهُمْ يَرْجِعُونَ	A section of the People of the Book say: "Believe in the morning what is revealed to the believers, but reject it at the end of the day; perchance they may (themselves) Turn back	And a party of the People of the Scripture say: Believe in that which hath been revealed unto those who believe at the opening of the day, and disbelieve at the end thereof, in order that they may return	And a party of the People of the Book say: Avow belief in that which has been revealed to those who believe, in the first part of the day, and disbelieve in the latter part of it, perhaps they may turn back	A group of the People of the Book say, ‘Believe in what has been sent down to the faithful at the beginning of the day, and disbelieve at its end, so that they may turn back [from their religion].&rsquo	c. 627 CE 1 note
73	وَلَا تُؤْمِنُوٓاْ إِلَّا لِمَن تَبِعَ دِينَكُمْ قُلْ إِنَّ ٱلْهُدَىٰ هُدَى ٱللَّهِ أَن يُؤْتَىٰٓ أَحَدٌ مِّثْلَ مَآ أُوتِيتُمْ أَوْ يُحَآجُّوكُمْ عِندَ رَبِّكُمْ قُلْ إِنَّ ٱلْفَضْلَ بِيَدِ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ	"And believe no one unless he follows your religion." Say: "True guidance is the Guidance of God: (Fear ye) Lest a revelation be sent to someone (else) Like unto that which was sent unto you? or that those (Receiving such revelation) should en gage you in argument before	And believe not save in one who followeth your religion - Say (O Muhammad): Lo! the guidance is Allah's Guidance - that anyone is given the like of that which was given unto you or that they may argue with you	And believe not but in him who follows your religion. Say: True guidance -- Allah’s guidance -- is that one may be given the like of what you were given; or they would prevail on you in argument before your Lord. Say: Grace is surely	‘And do not believe anyone except him who follows your religion.’ Say, ‘Indeed [true] guidance is the guidance of Allah.’ ‘[And do not believe] that anyone may be given the like of what you were given, or that he may argue with you before your Lord.’ Say, ‘Indeed all grace is in Allah’s hand; He grants it to whomever He wishes, and Allah is all-bounteous, all-knowing	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		your Lord?" Say: "All bounties are in the hand of God: He granteth them to whom He pleaseth: And God careth for all, and He knoweth all things."	in the presence of their Lord. Say (O Muhammad): Lo! the bounty is in Allah's hand. He bestoweth it on whom He will. Allah is All-Embracing, All-Knowing	in Allah’s hand. He gives it to whom He pleases. And Allah is Ample-giving, Knowing		
74		For His Mercy He specially chooseth whom He pleaseth; for God is the Lord of bounties unbounded	He selecteth for His mercy whom He will. Allah is of Infinite Bounty	He specially chooses for His mercy whom He pleases. And Allah is the Lord of mighty grace	He singles out for His mercy whomever He wishes, and Allah is dispenser of a great grace.’	c. 627 CE No direct report
75	وَمِنْ أَهْلِ ٱلْكِتَٰبِ مَنْ إِن تَأْمَنْهُ بِقِنطَارٍ يُؤَدِّهِ إِلَيْكَ وَمِنْهُم مَّنْ إِن تَأْمَنْهُ بِدِينَارٍ لَّا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَآئِمًا ذَٰلِكَ بِأَنَّهُمْ قَالُوا۟ لَيْسَ عَلَيْنَا فِى ٱلْأُمِّيِّـۧنَ سَبِيلٌ وَيَقُولُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ وَهُمْ يَعْلَمُونَ	Among the People of the Book are some who, if entrusted with a hoard of gold, will (readily) pay it back; others, who, if entrusted with a single silver coin, will not repay it unless thou constantly stoodest demanding, because, they say, "ther e is no call on us (to keep faith) with these ignorant (Pagans)." but they tell a lie against God, and (well) they know it	Among the People of the Scripture there is he who, if thou trust him with a weight of treasure, will return it to thee. And among them there is he who, if thou trust him with a piece of gold, will not return it to thee unless thou keep standing over him. That is because they say: We have no duty to the Gentiles. They speak a lie concerning	And among the People of the Book there is he who, if thou entrust him with a heap of wealth, would pay it back to thee; and among them is he who, if thou entrust him with a dinar would not pay it back to thee, unless thou kept on demanding it. This is because they say there is not blame on us in the matter of the unlearned people and they forge a lie	And among the People of the Book is he who if you entrust him with a quintal will repay it to you, and among them is he who, if you entrust him with a dinar will not repay it to you unless you stand persistently over him. That is because they say, ‘We have no obligation to the non-Jews.’ But they attribute lies to Allah, and they know [it]	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			Allah knowingly	against Allah while they know		
76		Nay.- Those that keep their plighted faith and act aright,- verily God loves those who act aright	Nay, but (the chosen of Allah is) he who fulfilleth his pledge and wardeth off (evil); for lo! Allah loveth those who ward off (evil)	Yea, whoever fulfils his promise and keeps his duty -- then Allah surely loves the dutiful	Yes, whoever fulfills his commitments and is wary of Allah —Allah indeed loves the Godwary	c. 627 CE No direct report
77	إِنَّ لَّذِينَ يَشْتَرُونَ بِعَهْدِ للَّهِ وَأَيْمَٰنِهِمْ ثَمَ ا قَلِيلًا أُ لْئِكَ لَا خَلَٰقَ لَهُمْ فِى لْءَاخِرَةِ وَلَا يُكَلِّمُهُمُ للَّهُ وَلَا يَنظُرُ إِلَيْهِمْ يَوْمَ لْقِيَٰمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ	As for those who sell the faith they owe to God and their own plighted word for a small price, they shall have no portion in the Hereafter: Nor will God (Deign to) speak to them or look at them on the Day of Judgment, nor will He cleans them (o f sin): They shall have a grievous penalty	Lo! those who purchase a small gain at the cost of Allah's covenant and their oaths, they have no portion in the Hereafter. Allah will neither speak to them nor look upon them on the Day of Resurrection, nor will He make them grow. Theirs will be a painful doom	Those who take a small price for the covenant of Allah and their own oaths -- they have no portion in the Hereafter, and Allah will not speak to them, nor will He look upon them on the day of Resurrection, nor will He purify them, and for them is a painful chastisement	Those who sell Allah’s covenant and their oaths for a paltry gain— there shall be no share for them in the Hereafter and Allah will not speak to them nor will He [so much as] look at them on the Day of Resurrection, nor will He purify them, and there is a painful punishment for them	c. 627 CE 1 note
78	وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُ نَ أَلْسِنَتَهُم بِ لْكِتَٰبِ لِتَحْسَبُوهُ مِنَ لْكِتَٰبِ وَمَا هُوَ مِنَ لْكِتَٰبِ وَيَقُولُونَ هُوَ مِنْ عِندِ للَّهِ وَمَا هُوَ مِنْ عِندِ للَّهِ وَيَقُولُونَ عَلَى للَّهِ لْكَذِبَ وَهُمْ يَعْلَمُونَ	There is among them a section who distort the Book with their tongues: (As they read) you would think it is a part of the Book, but it is no part of the Book; and they say, "That is from God,"	And lo! there is a party of them who distort the Scripture with their tongues, that ye may think that what they say is from the Scripture,	And there is certainly a party of them who lie about the Book that you may consider it to be (a part) of the Book while it is not (a part) of the Book; and	There is indeed a group of them who twist their tongues to mimic the Book, that you may suppose that it is from the Book, though it is not from the Book, and they say, ‘It is from Allah,’ though it is not from Allah, and they attribute lies to Allah, and they know [it]	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		but it is not from God: It is they who tell a lie a gainst God, and (well) they know it	when it is not from the Scripture. And they say: It is from Allah, when it is not from Allah; and they speak a lie concerning Allah knowingly	they say, It is from Allah, while it is not from Allah; and they forge a lie against Allah whilst they know		
79	مَا كَانَ لِبَشَرٍ أَن يُؤْتِيَهُ اللَّهُ الْكِتٰبَ وَ الْحُكْمَ وَ النُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُو عِبَا ا لِّى مِن دُونِ اللَّهِ وَلٰكِن كُونُو رَبَّنِيِّ نَ بِمَا كُنتُمْ تُعَلِّمُونَ الْكِتٰبَ وَبِمَا كُنتُمْ تَدْرُسُونَ	It is not (possible) that a man, to whom is given the Book, and Wisdom, and the prophetic office, should say to people: "Be ye my worshippers rather than God's": on the contrary (He would say) "Be ye worshippers of Him Who is truly the Cherishe r of all: For ye have taught the Book and ye have studied it earnestly."	It is not (possible) for any human being unto whom Allah had given the Scripture and wisdom and the prophethood that he should afterwards have said unto mankind: Be slaves of me instead of Allah; but (what he said was): Be ye faithful servants of the Lord by virtue of your constant teaching of the Scripture and of your constant study thereof	It is not meet for a mortal that Allah should give him the Book and the judgement and the prophethood, then he should say to men: Be my servants besides Allah’s; but (he would say): Be worshippers of the Lord because you teach the Book and because you study (it)	It does not behoove any human that Allah should give him the Book, judgement and prophethood, and then he should say to the people, ‘Be my servants instead of Allah.’ Rather [he would say], ‘Be a godly people, because of your teaching the Book and because of your studying it.’	c. 627 CE No direct report
80	وَلَا يَأْمُرَكُمْ أَن تَتَّخِذُو الْمَلٰئِكَةَ وَ النَّبِيِّ نَ أَرْبَابًا أَيَأْمُرُكُم بِ الْكُفْرِ بَعْدَ إِذْ أَنتُم مُّسْلِمُونَ	Nor would he instruct you to take angels and prophets for Lords and patrons. What!	And he commanded you not that ye should take the angels and the	Nor would he enjoin you to take the angels and the prophets for	And he would not command you to take the angels and the prophets for lords. Would he call you to unfaith after you have been muslims	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		would he bid you to unbelief after ye have bowed your will (To God in Islam)	prophets for lords. Would he command you to disbelieve after ye had surrendered (to Allah)	lords. Would he enjoy you to disbelieve after you submit		
81		Behold! God took the covenant of the prophets, saying: "I give you a Book and Wisdom; then comes to you an apostle, confirming what is with you; do ye believe in him and render him help." God said: "Do ye agree, and take this my Covenant as bi nding on you? " They said: "We agree." He said: "Then bear witness, and I am with you among the witnesses."	When Allah made (His) covenant with the prophets, (He said): Behold that which I have given you of the Scripture and knowledge. And afterward there will come unto you a messenger, confirming that which ye possess. Ye shall believe in him and ye shall help him. He said: Do ye agree, and will ye take up My burden (which I lay upon you) in this (matter)? They answered: We agree. He said: Then bear ye witness. I will be a witness with you	And when Allah made a covenant through the prophets: Certainly what I have given you of Book and Wisdom -- then a Messenger comes to you verifying that which is with you, you shall believe in him, and you shall aid him. He said: Do you affirm and accept My compact in this (matter)? They said: We do affirm. He said: Then bear witness, and I (too) am of the bearers of witness with you	When Allah took a compact concerning the prophets, [He said,] ‘Inasmuch as I have given you of the Book and wisdom, should an apostle come to you thereafter confirming what is with you, you shall believe in him and help him.’ He said, ‘Do you pledge and accept My covenant on this condition? ’ They said, ‘We pledge.’ He said, ‘Then be witnesses, and I am also among the witnesses along with you.’	c. 627 CE No direct report
82		If any turn back after this, they are perverted transgressors	Then whosoever after this shall turn away:	Whoever then turns back after this, these are	Then whoever turns away after that —it is they who are the transgressors	c. 627 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			they will be miscreants	the transgressors		direct report
83	أَفَغَيْرَ دِينِ ٱللَّهِ يَبْغُونَ وَلَهُۥٓ أَسْلَمَ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ	Do they seek for other than the Religion of God?- while all creatures in the heavens and on earth have, willing or unwilling, bowed to His Will (Accepted Islam), and to Him shall they all be brought back	Seek they other than the religion of Allah, when unto Him submitteth whosoever is in the heavens and the earth, willingly or unwillingly, and unto Him they will be returned	Seek they then other than Allah’s religion? And to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him they will be returned	Do they, then, seek a religion other than Allah’s, while to Him submits whoever there is in the heavens and the earth, willingly or unwillingly, and to Him they will be brought back	c. 627 CE No direct report
84	قُلْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ عَلَيْنَا وَمَآ أُنزِلَ عَلَىٰٓ إِبْرَٰهِيمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ وَيَعْقُوبَ وَٱلْأَسْبَاطِ وَمَآ أُوتِىَ مُوسَىٰ وَعِيسَىٰ وَٱلنَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُۥ مُسْلِمُونَ	Say: "We believe in God, and in what has been revealed to us and what was revealed to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and in (the Books) given to Moses, Jesus, and the prophets, from their Lord: We make no distinction between one and another among them, and to God do we bow our will (in Islam)."	Say (O Muhammad): We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham and Ishmael and Isaac and Jacob and the tribes, and that which was vouchsafed unto Moses and Jesus and the prophets from their Lord. We make no distinction between any of them, and unto Him we have surrendered	Say: We believe in Allah and that which is revealed to us, and that which was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and that which was given to Moses and Jesus and to the prophets from their Lord; we make no distinction between any of them, and to Him we submit	Say, ‘We have faith in Allah, and in what has been sent down to us, and what was sent down to Abraham, Ishmael, Isaac, Jacob and the Tribes, and that which Moses and Jesus were given, and the prophets, from their Lord. We make no distinction between any of them, and to Him do we submit.’	c. 627 CE No direct report

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85		If anyone desires a religion other than Islam (submission to God), never will it be accepted of him; and in the Hereafter He will be in the ranks of those who have lost (All spiritual good)	And whoso seeketh as religion other than the Surrender (to Allah) it will not be accepted from him, and he will be a loser in the Hereafter	And whoever seeks a religion other than Islam, it will not be accepted from him, and in the hereafter he will be one of the losers	Should anyone follow a religion other than Islam, it shall never be accepted from him, and he will be among the losers in the Hereafter	c. 627 CE No direct report
86		How shall God Guide those who reject Faith after they accepted it and bore witness that the Apostle was true and that Clear Signs had come unto them? but God guides not a people unjust	How shall Allah guide a people who disbelieved after their belief and (after) they bore witness that the messenger is true and after clear proofs (of Allah's Sovereignty) had come unto them. And Allah guideth not wrongdoing folk	How shall Allah guide a people who disbelieved after their believing, and (after) they had borne witness that the Messenger was true, and clear arguments had come to them? And Allah guides not the unjust people	How shall Allah guide a people who have disbelieved after their faith and [after] bearing witness that the Apostle is true, and [after] manifest proofs had come to them? Allah does not guide the wrongdoing lot	c. 627 CE 1 note
87	أُ ۟لَٰٓئِكَ جَزَآؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ ٱللَّهِ وَ ٱلْمَلَٰٓئِكَةِ وَ ٱلنَّاسِ أَجْمَعِينَ	Of such the reward is that on them (rests) the curse of God, of His angels, and of all mankind;	As for such, their guerdon is that on them rests the curse of Allah and of angels and of men combined	As for these, their reward is that on them is the curse of Allah and the angels and of men, all together -	Their requital is that there shall be upon them the curse of Allah, the angels, and all mankind	c. 627 CE No direct report
88	خَٰلِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمُ ٱلْعَذَابُ وَلَا هُمْ يُنظَرُونَ	In that will they dwell; nor will their penalty be lightened, nor respite be (their lot);	They will abide therein. Their doom will not be lightened, neither will	Abiding therein. Their chastisement shall not be lightened, nor	They will remain in it [forever], and their punishment shall not be lightened, nor will they be granted any respite	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			they be reprieved	shall they be respited -		
89	إِلَّا ٱلَّذِينَ تَابُو مِ بَعْدِ ذَٰلِكَ وَأَصْلَحُو فَإِنَّ ٱللَّهَ غَفُو رَّحِيمٌ	Except for those that repent (Even) after that, and make amends; for verily God is Oft-Forgiving, Most Merciful	Save those who afterward repent and do right. Lo! Allah is Forgiving, Merciful	Except those who repent after that and amend, for surely Allah is Forgiving, Merciful	except such as repent after that and make amends, for Allah is all-forgiving, all-merciful	c. 627 CE No direct report
90		But those who reject Faith after they accepted it, and then go on adding to their defiance of Faith,- never will their repentance be accepted; for they are those who have (of set purpose) gone astray	Lo! those who disbelieve after their (profession of) belief, and afterward grow violent in disbelief: their repentance will not be accepted. And such are those who are astray	Those who disbelieve after their believing, then increase in disbelief, their repentance is not accepted, and these are they that go astray	Indeed those who turn faithless after their faith, and then advance in faithlessness, their repentance will never be accepted, and it is they who are the astray	c. 627 CE No direct report
91	إِنَّ ٱلَّذِينَ كَفَرُو وَمَاتُو وَهُمْ كُفَّا فَلَن يُقْبَلَ مِنْ أَحَدِهِم مِّلْءُ ٱلْأَرْضِ ذَهَ ا وَلَوِ فْتَدَىٰ بِهِ أُ ٰلَٰٓئِكَ لَهُمْ عَذَابٌ أَلِي وَمَا لَهُم مِّن نَّصِرِينَ	As to those who reject Faith, and die rejecting,- never would be accepted from any such as much gold as the earth contains, though they should offer it for ransom. For such is (in store) a penalty grievous, and they will find no helpers	Lo! those who disbelieve, and die in disbelief, the (whole) earth full of gold would not be accepted from such an one if it were offered as a ransom (for his soul). Theirs will be a painful doom and they will have no helpers	Those who disbelieve and die while they are disbelievers, the earth full of gold will not be accepted from one of them, though he should offer it as ransom. These it is for whom is a painful chastisement, and they shall have no helpers	Indeed those who turn faithless, and die while they are faithless, a world of gold will not be accepted from any of them should he offer it for ransom. For such there will be a painful punishment, and they will have no helpers	c. 627 CE No direct report
92	لَن تَنَالُو لْبِرَّ حَتَّىٰ تُنفِقُو مِمَّا تُحِبُّونَ وَمَا تُنفِقُو مِن شَىْ فَإِنَّ ٱللَّهَ بِهِ عَلِي	By no means shall ye attain righteousness unless ye give (freely) of that	Ye will not attain unto piety until ye spend of that which ye love.	You cannot attain to righteousness unless you spend out of	You will never attain piety until you spend out of what you hold dear, and whatever you may spend of anything, Allah indeed knows it	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		which ye love; and whatever ye give, of a truth God knoweth it well	And whatsoever ye spend, Allah is Aware thereof	what you love. And what you spend, Allah surely knows it		
93	كُلُّ لطَّعَامِ كَانَ حِ ا لِّبَنِىٓ إِسْرَٰٓءِيلَ إِلَّا مَا حَرَّمَ إِسْرَٰٓءِيلُ عَلَىٰ نَفْسِهِۦ مِن قَبْلِ أَن تُنَزَّلَ لتَّوْرَىٰةُ قُلْ فَأْتُو بِ لتَّوْرَىٰةِ فَ تْلُوهَآ إِن كُنتُمْ صَٰدِقِينَ	All food was lawful to the Children of Israel, except what Israel Made unlawful for itself, before the Law (of Moses) was revealed. Say: "Bring ye the Law and study it, if ye be men of truth."	All food was lawful unto the Children of Israel, save that which Israel forbade himself, (in days) before the Torah was revealed. Say: Produce the Torah and read it (unto us) if ye are truthful	All food was lawful to the Children of Israel, before the Torah was revealed, except that which Israel forbade himself. Say: Bring the Torah and read it, if you are truthful	All food was lawful to the Children of Israel except what Israel had forbidden himself before the Torah was sent down. Say, ‘Bring the Torah, and read it, should you be truthful.’	c. 627 CE No direct report
94		If any, after this, invent a lie and attribute it to God, they are indeed unjust wrong-doers	And whoever shall invent a falsehood after that concerning Allah, such will be wrong-doers	So whoever forgoes a lie against Allah after this, these are the wrongdoers	So whoever fabricates a lie against Allah after that —it is they who are the wrongdoers	c. 627 CE No direct report
95		Say: "God speaketh the Truth: follow the religion of Abraham, the sane in faith; he was not of the Pagans."	Say: Allah speaketh truth. So follow the religion of Abraham, the upright. He was not of the idolaters	Say: Allah speaks the truth; so follow the religion of Abraham, the upright one. And he was not one of the polytheists	Say, ‘Allah has spoken the truth; so follow the creed of Abraham, and he was not one of the polytheists	c. 627 CE No direct report
96	إِنَّ أَوَّلَ بَيْ وُضِعَ لِلنَّاسِ لَلَّذِى بِبَكَّةَ مُبَارَ ا وَهُ ى لِّلْعَٰلَمِينَ	The first House (of worship) appointed for men was that at Bakka: Full of blessing and of guidance for all kinds of beings	Lo! the first Sanctuary appointed for mankind was that at Becca, a blessed place, a guidance to the peoples	Certainly the first house appointed for men is the one at Bakkah, blessed and a guidance for the nations	Indeed the first house to be set up for mankind is the one at Bakkah, blessed and a guidance for all nations	c. 627 CE No direct report

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97		In it are Signs Manifest; (for example), the Station of Abraham; whoever enters it attains security; Pilgrimage thereto is a duty men owe to God,- those who can afford the journey; but if any deny faith, God stands not in need of any of His cr eatures	Wherein are plain memorials (of Allah's guidance); the place where Abraham stood up to pray; and whosoever entereth it is safe. And pilgrimage to the House is a duty unto Allah for mankind, for him who can find a way thither. As for him who disbelieveth, (let him know that) lo! Allah is Independent of (all) creatures	In it are clear signs: (It is) the Place of Abraham; and whoever enters it is safe; and pilgrimage to the House is a duty which men own to Allah -- whoever can find a way to it. And whoever disbelieves, surely Allah is above need of the worlds	In it are manifest signs [and] Abraham’s Station, and whoever enters it shall be secure. And it is the duty of mankind toward Allah to make pilgrimage to the House —for those who can afford the journey to it— and should anyone renege [on his obligation], Allah is indeed without need of the creatures	c. 627 CE No direct report
98	قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَ ٱللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ	Say: "O People of the Book! Why reject ye the Signs of God, when God is Himself witness to all ye do?"	Say: O People of the Scripture! Why disbelieve ye in the revelations of Allah, when Allah (Himself) is Witness of what ye do	Say: O People of the Book, why do you disbelieve in the messages of Allah? And Allah is a witness of what you do	Say, ‘O People of the Book! Why do you defy the signs of Allah, while Allah is witness to what you do?’	c. 627 CE No direct report
99	قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَصُدُّونَ عَن سَبِيلِ ٱللَّهِ مَنْ ءَامَنَ تَبْغُونَهَا عِوَجًا وَأَنتُمْ شُهَدَآءُ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ	Say: "O ye People of the Book! Why obstruct ye those who believe, from the path of God, Seeking to make it crooked,	Say: O People of the Scripture! Why drive ye back believers from the way of Allah,	Say: O People of the Book, why do you hinder those who believe from the way of Allah, seeking	Say, ‘O People of the Book! why do you bar the faithful from the way of Allah, seeking to make it crooked, while you are witnesses [to its truthfulness]? And Allah is not oblivious of what you do.’	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		while ye were yourselves witnesses (to God's Covenant)? but God is not unmindful of all that ye do."	seeking to make it crooked, when ye are witnesses (to Allah's guidance)? Allah is not unaware of what ye do	(to make) it crooked, while you are witnesses? And Allah is not heedless of what you do		
100	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن تُطِيعُواْ فَرِيقٗا مِّنَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ يَرُدُّوكُم بَعۡدَ إِيمَٰنِكُمۡ كَٰفِرِينَ	O ye who believe! If ye listen to a faction among the People of the Book, they would (indeed) render you apostates after ye have believed	O ye who believe! If ye obey a party of those who have received the Scripture they will make you disbelievers after your belief	O you who believe, if you obey a party from among those who have been given the book, they will turn you back as disbelievers after your believe	O you who have faith, if you obey a part of those who were given the Book, they will turn you back, after your faith, into faithless ones	c. 627 CE No direct report
101	وَكَيۡفَ تَكۡفُرُونَ وَأَنتُمۡ تُتۡلَىٰ عَلَيۡكُمۡ ءَايَٰتُ ٱللَّهِ وَفِيكُمۡ رَسُولُهُۥۗ وَمَن يَعۡتَصِم بِٱللَّهِ فَقَدۡ هُدِيَ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ	And how would ye deny Faith while unto you are rehearsed the Signs of God, and among you Lives the Apostle? Whoever holds firmly to God will be shown a way that is straight	How can ye disbelieve, when it is ye unto whom Allah's revelations are recited, and His messenger is in your midst? He who holdeth fast to Allah, he indeed is guided unto a right path	And how can you disbelieve while to you are recited the messages of Allah, and among you is his Messenger? And whoever holds fast to Allah, he indeed is guided to a right path	And how would you be faithless while the signs of Allah are recited to you and His Apostle is in your midst? And whoever takes recourse in Allah is certainly guided to a straight path	c. 627 CE 1 note
102	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ	O ye who believe! Fear God as He should be feared, and die not except in a state of Islam	O ye who believe! Observe your duty to Allah with right observance, and die not save as those who have	O you who believe, keep your duty to Allah, as it ought to be kept, and die not unless you are Muslims	O you who have faith! Be wary of Allah with the wariness due to Him and do not die except as muslims	c. 627 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			surrendered (unto Him			
103	وَ عْتَصِمُو بِحَبْلِ للَّهِ جَمِيـ ا وَلَا تَفَرَّقُو وَ ذْكُرُو نِعْمَتَ للَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَآ فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِ إِخْوَ ا وَكُنتُمْ عَلَىٰ شَفَا حُفْرَ مِّنَ لنَّارِ فَأَنقَذَكُم مِّنْهَا كَذَٰلِكَ يُبَيِّنُ للَّهُ لَكُمْ ءَايَٰتِهِ لَعَلَّكُمْ تَهْتَدُونَ	And hold fast, all together, by the rope which God (stretches out for you), and be not divided among yourselves; and remember with gratitude God's favour on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye b ecame brethren; and ye were on the brink of the pit of Fire, and He saved you from it. Thus doth God make His Signs clear to you: That ye may be guided	And hold fast, all of you together, to the cable of Allah, and do not separate. And remember Allah's favour unto you: How ye were enemies and He made friendship between your hearts so that ye became as brothers by His grace; and (how) ye were upon the brink of an abyss of fire, and He did save you from it. Thus Allah maketh clear His revelations unto you, that haply ye may be guided	And hold fast by the covenant of Allah all together and be not disunited. And remember Allah’s favour to you when you were enemies, then He united your hearts so by His favour you became brethren. And you were on the brink of a pit of fire, then He saved you from it. Thus Allah makes clear to you His messages that you may be guided	Hold fast, all together, to Allah’s cord, and do not be divided [into sects]. And remember Allah’s blessing upon you when you were enemies, then He brought your hearts together, so you became brothers with His blessing. And you were on the brink of a pit of Fire, whereat He saved you from it. Thus does Allah clarify His signs for you so that you may be guided	c. 627 CE 1 note
104		Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity	And there may spring from you a nation who invite to goodness, and enjoin right conduct and forbid indecency. Such are they who are successful	And from among you there should be a party who invite to good and enjoin the right and forbid the wrong. And these are they who are successful	There has to be a nation among you summoning to the good, bidding what is right, and forbidding what is wrong. It is they who are the felicitous	c. 627 CE No direct report
105	وَلَا تَكُونُو كَ لَّذِينَ تَفَرَّقُو وَ خْتَلَفُو مِ بَعْدِ مَا جَآءَهُمُ	Be not like those who are divided	And be ye not as those who	And be not like those who	Do not be like those who became divided [into sects] and	c. 627 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	لْبَيِّنَٰتُ ۚ وَأُ ۟لَٰٓئِكَ لَهُمْ عَذَابٌ عَظِيمٌ	amongst themselves and fall into disputations after receiving Clear Signs: For them is a dreadful penalty,	separated and disputed after the clear proofs had come unto them. For such there is an awful doom	became divided and disagreed after clear arguments had come to them. And for them is a grievous chastisement	differed after manifest signs had come to them. For such there will be a great punishment	No direct report
106	يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ ۚ فَأَمَّا ٱلَّذِينَ ٱسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُم بَعْدَ إِيمَٰنِكُمْ فَذُوقُوا ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ	On the Day when some faces will be (lit up with) white, and some faces will be (in the gloom of) black: To those whose faces will be black, (will be said): "Did ye reject Faith after accepting it? Taste then the penalty for rejecting Faith."	On the Day when (some) faces will be whitened and (some) faces will be blackened; and as for those whose faces have been blackened, it will be said unto them: Disbelieved ye after your (profession of) belief? Then taste the punishment for that ye disbelieved	On the day when (some) faces turn white and (some) faces turn black. Then as to those whose faces are black: Did you disbelieve after your belief? So taste the chastisement because you disbelieved	on the day when [some] faces will turn white and [some] faces will turn black. As for those whose faces turn black [it will be said to them], ‘Did you disbelieve after your faith? So taste the punishment because of what you used to disbelieve.’	c. 627 CE No direct report
107	وَأَمَّا ٱلَّذِينَ ٱبْيَضَّتْ وُجُوهُهُمْ فَفِى رَحْمَةِ ٱللَّهِ هُمْ فِيهَا خَٰلِدُونَ	But those whose faces will be (lit with) white,- they will be in (the light of) God's mercy: therein to dwell (for ever)	And as for those whose faces have been whitened, in the mercy of Allah they dwell for ever	And as to those whose faces are white, they shall be in Allah’s mercy. Therein they shall abide	But as for those whose faces become white, they shall dwell in Allah’s mercy, and they will remain in it [forever]	c. 627 CE No direct report
108	تِلْكَ ءَايَٰتُ ٱللَّهِ نَتْلُوهَا عَلَيْكَ بِ ٱلْحَقِّ ۗ وَمَا ٱللَّهُ يُرِيدُ ظُلْ ا لِّلْعَٰلَمِينَ	These are the Signs of God: We rehearse them to thee in Truth: And God means no injustice to any of His creatures	These are revelations of Allah. We recite them unto thee in truth. Allah willeth no injustice to (His) creatures	These are the messages of Allah which We recite to thee with truth. And Allah desires no injustice to (His) creatures	These are the signs of Allah which We recite to you in truth, and Allah does not desire any wrong for the creatures	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
109		To God belongs all that is in the heavens and on earth: To Him do all questions go back (for decision)	Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth; and unto Allah all things are returned	And to Allah belongs whatever is in the heavens and whatever is in the earth. And to Allah are all affairs returned	To Allah belongs whatever is in the heavens and whatever is in the earth, and to Allah all matters are returned	c. 627 CE No direct report
110		Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in God. If only the People of the Book had faith, it were best for them: among them are some who have faith, but most of them are perverted transgressors	Ye are the best community that hath been raised up for mankind. Ye enjoin right conduct and forbid indecency; and ye believe in Allah. And if the People of the Scripture had believed it had been better for them. Some of them are believers; but most of them are evil-livers	You are the best nation raised up for men: you enjoin good and forbid evil and you believe in Allah. And if the People of the Book had believed, it would have been better for them. Some of them are believers but most of them are transgressors	You are the best nation [ever] brought forth for mankind: you bid what is right and forbid what is wrong, and have faith in Allah. And if the People of the Book had believed, it would have been better for them. Among them [some] are faithful, but most of them are transgressors	c. 627 CE No direct report
111	لَن يَضُرُّوكُمْ إِلَّآ أَىٓ وَإِن يُقَٰتِلُوكُمْ يُوَلُّوكُمُ لْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ	They will do you no harm, barring a trifling annoyance; if they come out to fight you, they will show you their backs, and no help shall they get	They will not harm you save a trifling hurt, and if they fight against you they will turn and flee. And afterward they will not be helped	They will not harm you save a slight hurt. And if they fight you, they will turn (their) backs to you. Then they will not be helped	They will never do you any harm, except for some hurt; and if they fight you, they will turn their backs [to flee], then they will not be helped	c. 627 CE No direct report
112	ضُرِبَتْ عَلَيْهِمُ لذِّلَّةُ أَيْنَ مَا ثُقِفُوٓ إِلَّا بِحَبْلٍ مِّنَ للَّهِ وَحَبْلٍ مِّنَ لنَّاسِ وَبَآءُو بِغَضَبٍ مِّنَ للَّهِ وَضُرِبَتْ عَلَيْهِمُ لْمَسْكَنَةُ ذَٰلِكَ بِأَنَّهُمْ	Shame is pitched over them (Like a tent) wherever they are found, except when under a	Ignominy shall be their portion wheresoever they are found	Abasement will be their lot wherever they are found, except under a	Abasement has been stamped upon them wherever they are confronted, except for an asylum from Allah and an asylum from the people; and they earned the wrath of Allah, and	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	كَانُو يَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَيَقْتُلُونَ ٱلْأَ بِيَآءَ بِغَيْرِ حَ ذَٰلِكَ بِمَا عَصَو وَّكَانُو يَعْتَدُونَ	covenant (of protection) from God and from men; they draw on themselves wrath from God, and pitched over them is (the tent of) destitution. This because they rejected the Signs of God, and slew the prophets in defiance of right; this because they rebelled and transgressed beyond bounds	save (where they grasp) a rope from Allah and a rope from men. They have incurred anger from their Lord, and wretchedness is laid upon them. That is because they used to disbelieve the revelations of Allah, and slew the prophets wrongfully. That is because they were rebellious and used to transgress	covenant with Allah and a covenant with men, and they shall incur the wrath of Allah, and humiliation will be made to cling to them. This is because they disbelieved in the messages of Allah and killed the prophets unjustly. This is because they disobeyed and exceeded the limits	poverty was stamped upon them. That, because they would defy the signs of Allah and kill the prophets unjustly. That, because they would disobey and used to commit transgression	
113	لَيْسُو سَوَآ مِّنْ أَهْلِ ٱلْكِتَٰبِ أُمَّ قَآئِمَ يَتْلُونَ ءَايَٰتِ ٱللَّهِ ءَانَآءَ ٱلَّيْلِ وَهُمْ يَسْجُدُونَ	Not all of them are alike: Of the People of the Book are a portion that stand (For the right): They rehearse the Signs of God all night long, and they prostrate themselves in adoration	They are not all alike. Of the People of the Scripture there is a staunch community who recite the revelations of Allah in the night season, falling prostrate (before Him)	They are not all alike. Of the People of the Book there is an upright party who recite Allah’s messages in the night-time and they adore (Him)	Yet they are not all alike. Among the People of the Book is an upright nation; they recite Allah’s signs in the watches of the night and prostrate	c. 627 CE 1 note
114		They believe in God and the Last Day; they enjoin what is right, and forbid what is wrong; and they	They believe in Allah and the Last Day, and enjoin right conduct and forbid	They believe in Allah and the Last Day, and they enjoin good and forbid evil and vie one	They have faith in Allah and the Last Day, and bid what is right and forbid what is wrong, and are active in [performing] good deeds. They are among the righteous	c. 627 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		hasten (in emulation) in (all) good works: They are in the ranks of the righteous	indecency, and vie one with another in good works. These are of the righteous	with another in good deeds. And those are among the righteous		
115	وَمَا يَفْعَلُو مِنْ خَيْ فَلَن يُكْفَرُوهُ وَ للَّهُ عَلِي بِ لْمُتَّقِينَ	Of the good that they do, nothing will be rejected of them; for God knoweth well those that do right	And whatever good they do, they will not be denied the meed thereof. Allah is Aware of those who ward off (evil)	And whatever good they do, they will not be denied it. And Allah knows those who keep their duty	And whatever good they do, they will not go unappreciated for it, and Allah knows best the Godwary	c. 627 CE 1 note
116	إِنَّ لَّذِينَ كَفَرُو لَن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُم مِّنَ للَّهِ شَيْ ا وَأُ لَٰئِكَ أَصْحَٰبُ لنَّارِ هُمْ فِيهَا خَٰلِدُونَ	Those who reject Faith,- neither their possessions nor their (numerous) progeny will avail them aught against God: They will be companions of the Fire,- dwelling therein (for ever)	Lo! the riches and the progeny of those who disbelieve will not avail them aught against Allah; and such are rightful owners of the Fire. They will abide therein	Those who disbelieve, neither their wealth nor their children will avail them aught against Allah. And these are the companions of the Fire; therein they abide	As for the faithless, neither their wealth nor their children will avail them anything against Allah. They shall be the inmates of the Fire, and they shall remain in it [forever]	c. 627 CE No direct report
117	مَثَلُ مَا يُنفِقُونَ فِى هَٰذِهِ لْحَيَوٰةِ لدُّنْيَا كَمَثَلِ رِي فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْ ظَلَمُوَ أَنفُسَهُمْ فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ للَّهُ وَلَٰكِنْ أَنفُسَهُمْ يَظْلِمُونَ	What they spend in the life of this (material) world May be likened to a wind which brings a nipping frost: It strikes and destroys the harvest of men who have wronged their own souls: it is not God that hath wronged them, but they wrong thems elves	The likeness of that which they spend in this life of the world is as the likeness of a biting, icy wind which smiteth the harvest of a people who have wronged themselves, and devastateth it. Allah wronged	The likeness of that which they spend in the life of this world is as the likeness of wind in which is intense cold; it smites the harvest of a people who are unjust to themselves and destroys it. And Allah wronged them not but	The parable of what they spend in the life of this world is that of a cold wind that strikes the tillage of a people who wronged themselves, destroying it. Allah does not wrong them, but they wrong themselves	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			them not, but they do wrong themselves	they wronged themselves		
118	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُو لَا تَتَّخِذُو بِطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّو مَا عَنِتُّمْ قَدْ بَدَتِ ٱلْبَغْضَآءُ مِنْ أَفْوَٰهِهِمْ وَمَا تُخْفِى صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ ٱلْءَايَٰتِ إِن كُنتُمْ تَعْقِلُونَ	O ye who believe! Take not into your intimacy those outside your ranks: They will not fail to corrupt you. They only desire your ruin: Rank hatred has already appeared from their mouths: What their hearts conceal is far worse. We have made pla in to you the Signs, if ye have wisdom	O ye who believe! Take not for intimates others than your own folk, who would spare no pains to ruin you; they love to hamper you. Hatred is revealed by (the utterance of) their mouths, but that which their breasts hide is greater. We have made plain for you the revelations if ye will understand	O you who believe, take not for intimate friends others than your own people: they spare no pains to cause you loss. They love that which distresses you. Vehement hatred has already appeared from out of their mouths, and that which their hearts conceal is greater still. Indeed We have made the messages clear to you, if you understand	O you who have faith! Do not take your confidants from others than yourselves; they will spare nothing to ruin you. They are eager to see you in distress. Hatred has already shown itself from their mouths, and what their breasts hide [within] is yet worse. We have certainly made the signs clear for you, should you apply reason	c. 627 CE 1 note
119		Ah! ye are those who love them, but they love you not,- though ye believe in the whole of the Book. When they meet you, they say, "We believe": But when they are alone, they bite off the very tips of their fingers at you in their rage. Say: "Pe rish in you rage; God knoweth well all	Lo! ye are those who love them though they love you not, and ye believe in all the Scripture. When they fall in with you they say: We believe; but when they go apart they bite their finger-tips at you, for rage. Say: Perish in your rage! Lo!	Lo! you are they who will love them while they love you not, and you believe in the Book, (in) the whole of it. And when they meet you they say, We believe, and when they are alone, they bite (their) finger tips in rage against you. Say: Die in your rage.	Ah! You are the ones who bear love towards them, while they do not love you, though you believe in all the Books; and when they meet you, they say, ‘We believe,’ but when they are alone, they bite their fingertips out of rage at you. Say, ‘Die of your rage!’ Indeed Allah knows best what is in the breasts	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		the secrets of the heart."	Allah is Aware of what is hidden in (your) breasts	Surely Allah is Knower of what is in the hearts		
120	إِن تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِن تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ	If aught that is good befalls you, it grieves them; but if some misfortune overtakes you, they rejoice at it. But if ye are constant and do right, not the least harm will their cunning do to you; for God Compasseth round about all that they do	If a lucky chance befall you, it is evil unto them, and if disaster strike you they rejoice thereat. But if ye persevere and keep from evil their guile will never harm you. Lo! Allah is Surrounding what they do	If good befalls you, it grieves them, and if an evil afflicts you, they rejoice at it. And if you are patient and keep your duty, their struggle will not injure you in any way. Surely Allah encompasses what they do	If some good should befall you, it upsets them, but if some ill should befall you, they rejoice at it. Yet if you are patient and Godwary, their guile will not harm you in any way. Indeed Allah comprehends what they do	c. 627 CE No direct report
121	وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ	Remember that morning Thou didst leave Thy household (early) to post the faithful at their stations for battle: And God heareth and knoweth all things	And when thou settedst forth at daybreak from thy housefolk to assign to the believers their positions for the battle, Allah was Hearer, Knower	And when thou didst go forth early in the morning from thy family, to assign to the believers their positions for the battle. And Allah is Hearing, Knowing	When you left your family at dawn to settle the faithful in their positions for battle —and Allah is all-hearing, all-knowing	c. 627 CE No direct report
122		Remember two of your parties Meditated cowardice; but God was their protector, and in God should the faithful (Ever) put their trust	When two parties of you almost fell away, and Allah was their Protecting Friend. In Allah let believers put their trust	When two parties from among you thought of showing cowardice, and Allah was the Guardian of them both. And in Allah should the believers trust	When two groups among you were about to lose courage, —though Allah is their guardian, and in Allah let all the faithful put their trust	c. 627 CE 1 note
123	وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ	God had helped you at Badr, when ye were a contemptible	Allah had already given you the victory	And Allah certainly helped you at Badr	Certainly Allah helped you at Badr, when you were abased [in the enemy’s eyes]. So be	c. 627 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	تَشْكُرُونَ	little force; then fear God; thus May ye show your gratitude	at Badr, when ye were contemptible. So observe your duty to Allah in order that ye may be thankful	when you were weak. So keep your duty to Allah that you may give thanks	wary of Allah so that you may give thanks	direct report
124	إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَن يَكْفِيَكُمْ أَن يُمِدَّكُمْ رَبُّكُم بِثَلَٰثَةِ ءَالَٰ مِّنَ لْمَلَٰٓئِكَةِ مُنزَلِينَ	Remember thou saidst to the Faithful: "Is it not enough for you that God should help you with three thousand angels (Specially) sent down	When thou didst say unto the believers: Is it not sufficient for you that your Lord should support you with three thousand angels sent down (to your help)	When thou didst say to the believers: Does it not suffice you that your Lord should help you with three thousand angels sent down	When you were saying to the faithful, ‘Is it not enough for you that your Lord should aid you with three thousand angels sent down?’	c. 627 CE No direct report
125	بَلَىٰٓ إِن تَصْبِرُو وَتَتَّقُو وَيَأْتُوكُم مِّن فَوْرِهِمْ هَٰذَا يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ ءَالَٰ مِّنَ لْمَلَٰٓئِكَةِ مُسَوِّمِينَ	"Yea, - if ye remain firm, and act aright, even if the enemy should rush here on you in hot haste, your Lord would help you with five thousand angels Making a terrific onslaught	Nay, but if ye persevere, and keep from evil, and (the enemy) attack you suddenly, your Lord will help you with five thousand angels sweeping on	Yea, if you are steadfast and keep your duty, and they come upon you in a headlong manner, your Lord will assist you with five thousand of havoc-making angels	Yes, if you are steadfast and Godwary, and should they come at you suddenly, your Lord will aid you with five thousand marked angels	c. 627 CE No direct report
126		God made it but a message of hope for you, and an assurance to your hearts: (in any case) there is no help except from God. The Exalted, the Wise	Allah ordained this only as a message of good cheer for you, and that thereby your hearts might be at rest - Victory cometh only from Allah, the Mighty, the Wise	And Allah made it only as good news for you, and that your hearts might be at ease thereby. And help comes only from Allah, the Mighty, the Wise	Allah did not appoint it but as a good news for you, and to reassure with it your hearts, and victory comes only from Allah, the All-mighty, the All-wise	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
127	لِيَقْطَعَ طَرَفًا مِّنَ ٱلَّذِينَ كَفَرُوٓاْ أَوْ يَكْبِتَهُمْ فَيَنقَلِبُواْ خَآئِبِينَ	That He might cut off a fringe of the Unbelievers or expose them to infamy, and they should then be turned back, frustrated of their purpose	That He may cut off a part of those who disbelieve, or overwhelm them so that they retire, frustrated	That He may cut off a part of those who disbelieve or abase them so that they should return in failure	that He may cut down a section of the faithless, or subdue them, so that they retreat disappointed	c. 627 CE No direct report
128	لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَىْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَٰلِمُونَ	Not for thee, (but for God), is the decision: Whether He turn in mercy to them, or punish them; for they are indeed wrong-doers	It is no concern at all of thee (Muhammad) whether He relent toward them or punish them; for they are evil-doers	Thou has no concern in the matter whether He turns to them (mercifully) or chastises them; surely they are wrongdoers	You have no hand in the matter, whether He accepts their repentance or punishes them, for they are indeed wrongdoers	c. 627 CE 1 note
129	وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ يَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ وَٱللَّهُ غَفُورٌ رَّحِيمٌ	To God belongeth all that is in the heavens and on earth. He forgiveth whom He pleaseth and punisheth whom He pleaseth; but God is Oft-Forgiving, Most Merciful	Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. He forgiveth whom He will, and punisheth whom He will. Allah is Forgiving, Merciful	And to Allah belongs whatever is in the heavens and whatever is in the earth. He forgives whom He pleases and chastises whom He pleases. And Allah is Forgiving, Merciful	To Allah belongs whatever is in the heavens and whatever is in the earth: He forgives whomever He wishes and punishes whomever He wishes, and Allah is all-forgiving, all-merciful	c. 627 CE No direct report
130	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَأْكُلُواْ ٱلرِّبَوٰٓاْ أَضْعَٰفًا مُّضَٰعَفَةً وَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ	O ye who believe! Devour not usury, doubled and multiplied; but fear God; that ye may (really) prosper	O ye who believe! Devour not usury, doubling and quadrupling (the sum lent). Observe your duty to Allah, that ye may be successful	O you who believe, devour not usury, doubling and redoubling, and keep your duty to Allah, that you may be successful	O you who have faith! Do not exact usury, twofold and severalfold, and be wary of Allah so that you may be felicitous	c. 627 CE No direct report
131	وَٱتَّقُواْ ٱلنَّارَ ٱلَّتِىٓ أُعِدَّتْ لِلْكَٰفِرِينَ	Fear the Fire, which is repaired for those who reject Faith	And ward off (from yourselves) the	And guard yourselves against the fire	And beware of the Fire which has been prepared for the faithless	c. 627 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			Fire prepared for disbelievers	which has been prepared for the disbelievers		direct report
132	وَأَطِيعُوا اللَّهَ وَ الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ	And obey God and the Apostle; that ye may obtain mercy	And obey Allah and the messenger, that ye may find mercy	And obey Allah and the Messenger, that you may be shown mercy	and obey Allah and the Apostle so that you may be granted [His] mercy	c. 627 CE No direct report
133	وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَ الْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ	Be quick in the race for forgiveness from your Lord, and for a Garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous,	And vie one with another for forgiveness from your Lord, and for a paradise as wide as are the heavens and the earth, prepared for those who ward off (evil)	And hasten to forgiveness from your Lord and a Garden, as wide as the heavens and the earth; it is prepared for those who keep their duty	And hasten towards your Lord’s forgiveness and a paradise as vast as the heavens and the earth, prepared for the Godwar	c. 627 CE No direct report
134		Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men;- for God loves those who do good;	Those who spend (of that which Allah hath given them) in ease and in adversity, those who control their wrath and are forgiving toward mankind; Allah loveth the good	Those who spend in ease as well as in adversity and those who restrain (their) anger and pardon men. And Allah loves the doers of good (to others)	—those who spend in ease and adversity, and suppress their anger, and excuse [the faults of] the people, and Allah loves the virtuous	c. 627 CE No direct report
135	وَ الَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ	And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring God to mind, and ask for forgiveness for their sins,- and who can forgive sins except	And those who, when they do an evil thing or wrong themselves, remember Allah and implore forgiveness for their sins - Who forgiveth	And those who, when they commit an indecency or wrong their souls, remember Allah and ask forgiveness for their sins. And who forgives	and those who, when they commit an indecent act or wrong themselves, remember Allah, and plead [Allah’s] forgiveness for their sins —and who forgives sins except Allah?— and who do not persist in what they have committed while they know	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		God?- and are never obstinate in persisting knowingly in (the wrong) they have done	sins save Allah only? - and will not knowingly repeat (the wrong) they did	sins but Allah? And they persist not knowingly in what they do		
136		For such the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath,- an eternal dwelling: How excellent a recompense for those who work (and strive)	The reward of such will be forgiveness from their Lord, and Gardens underneath which rivers flow, wherein they will abide for ever - a bountiful reward for workers	Their reward is protection from their Lord, and Gardens wherein flow rivers, to abide in them. And excellent is the reward of the workers	Their reward is forgiveness from their Lord, and gardens with streams running in them, to remain in them [forever]. How excellent is the reward of the workers	c. 627 CE No direct report
137		Many were the Ways of Life that have passed away before you: travel through the earth, and see what was the end of those who rejected Truth	Systems have passed away before you. Do but travel in the land and see the nature of the consequence for those who did deny (the messengers)	Indeed there have been examples before you; so travel in the earth and see what was the end of the deniers	Certain [Divine] precedents have passed before you. So travel over the land and then observe how was the fate of the deniers	c. 627 CE No direct report
138	هُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ	Here is a plain statement to men, a guidance and instruction to those who fear God	This is a declaration for mankind, a guidance and an admonition unto those who ward off (evil	This is a clear statement for men, and a guidance and an admonition to those who would keep their duty	This is an explanation for mankind, and a guidance and advice for the Godwary	c. 627 CE No direct report
139	وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنتُمُ الْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ	So lose not heart, nor fall into despair: For ye must gain mastery if ye are true in Faith	Faint not nor grieve, for ye will overcome them if ye are (indeed) believers	And be not weak-hearted, nor grieve, and you will have the upper hand	Do not weaken or grieve: you shall have the upper hand, should you be faithful	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
				if you are believers		
140		If a wound hath touched you, be sure a similar wound hath touched the others. Such days (of varying fortunes) We give to men and men by turns: that God may know those that believe, and that He may take to Himself from your ranks Martyr-witness es (to Truth). And God loveth not those that do wrong	If ye have received a blow, the (disbelieving) people have received a blow the like thereof. These are (only) the vicissitudes which We cause to follow one another for mankind, to the end that Allah may know those who believe and may choose witnesses from among you; and Allah loveth not wrong-doers	If a wound has afflicted you, a wound like it has also afflicted the (disbelieving) people. And We bring these days to men by turns, that Allah may know those who believe and take witnesses from among you. And Allah loves not the wrongdoers	If a wound afflicts you, a like wound has already afflicted those people; and We make such vicissitudes rotate among mankind, so that Allah may ascertain those who have faith, and that He may take martyrs from among you, and Allah does not like the wrongdoers	c. 627 CE No direct report
141		God's object also is to purge those that are true in Faith and to deprive of blessing Those that resist Faith	And that Allah may prove those who believe, and may blight the disbelievers	And that He may purge those who believe and deprive the disbelievers of blessings	And so that Allah may purge those who have faith and that He may wipe out the faithless	c. 627 CE No direct report
142		Did ye think that ye would enter Heaven without God testing those of you who fought hard (In His Cause) and remained steadfast	Or deemed ye that ye would enter paradise while yet Allah knoweth not those of you who really strive, nor knoweth those (of you) who are steadfast	Do you think that you will enter the Garden while Allah has not yet known those from among you who strive hard (nor) known the steadfast	Do you suppose that you would enter paradise, while Allah has not yet ascertained those of you who have waged jiha d and not ascertained the steadfast	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
143	وَلَقَدْ كُنتُمْ تَمَنَّوْنَ الْمَوْتَ مِن قَبْلِ أَن تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنتُمْ تَنظُرُونَ	Ye did indeed wish for death before ye met him: Now ye have seen him with your own eyes, (And ye flinch!	And verily ye used to wish for death before ye met it (in the field). Now ye have seen it with your eyes	And certainly you desired death before you met it. So indeed you have seen it now while you look (at it)	Certainly you were longing for death before you had encountered it. Then certainly you saw it, as you looked on	c. 627 CE No direct report
144		Muhammad is no more than an apostle: many Were the apostle that passed away before him. If he died or were slain, will ye then Turn back on your heels? If any did turn back on his heels, not the least harm will he do to God; but God (on the ot her hand) will swiftly reward those who (serve Him) with gratitude	Muhammad is but a messenger, messengers (the like of whom) have passed away before him. Will it be that, when he dieth or is slain, ye will turn back on your heels? He who turneth back on his heels doth no hurt to Allah, and Allah will reward the thankful	And Muhammad is but a messenger -- messengers have already passed away before him. If then he dies or is killed, will you turn back upon your heels? And he who turns back upon his heels will do no harm at all to Allah. And Allah will reward the grateful	Muá¸¥ammad is but an apostle; [other] apostles have passed before him. If he dies or is slain, will you turn back on your heels? Anyone who turns back on his heels will not harm Allah in the least, and soon Allah will reward the grateful	c. 627 CE No direct report
145		Nor can a soul die except by God's leave, the term being fixed as by writing. If any do desire a reward in this life, We shall give it to him; and if any do desire a reward in the Hereafter, We shall give it to him. And swiftly shall We reward those that (serve us with) gratitude	No soul can ever die except by Allah's leave and at a term appointed. Whoso desireth the reward of the world, We bestow on him thereof; and whoso desireth the reward of the Hereafter, We bestow on him thereof.	And no soul can die but with Allah’s permission -- the term is fixed. And whoever desires the reward of this world, We give him of it, and whoever desires the reward of the Hereafter, We give him of it. And We shall	No soul may die except by Allah’s leave, at an appointed time. Whoever desires the reward of this world, We will give him of it; and whoever desires the reward of the Hereafter, We will give him of it; and soon We will reward the grateful	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			We shall reward the thankful	reward the grateful		
146		How many of the prophets fought (in God's way), and with them (fought) Large bands of godly men? but they never lost heart if they met with disaster in God's way, nor did they weaken (in will) nor give in. And God Loves those who are firm and steadfast	And with how many a prophet have there been a number of devoted men who fought (beside him). They quailed not for aught that befell them in the way of Allah, nor did they weaken, nor were they brought low. Allah loveth the steadfast	And how many a prophet has fought, with whom were many worshippers of the Lord. So they did not lose heart on account of that which befell them in Allah’s way, nor did they weaken, nor did they abase themselves. And Allah loves the steadfast	How many a prophet there has been with whom a multitude of godly men fought. They did not falter for what befell them in the way of Allah, neither did they weaken, nor did they abase themselves; and Allah loves the steadfast	c. 627 CE No direct report
147		All that they said was: "Our Lord! Forgive us our sins and anything We may have done that transgressed our duty: Establish our feet firmly, and help us against those that resist Faith."	Their cry was only that they said: Our Lord! forgive us for our sins and wasted efforts, make our foothold sure, and give us victory over the disbelieving folk	And their cry was only that they said: Our Lord, grant us protection from our sins and our extravagance in our affair, and make firm our feet and grant us victory over the disbelieving people	All that they said was, ‘Our Lord, forgive us our sins, and our excesses in our affairs, and make our feet steady, and help us against the faithless lot.’	c. 627 CE No direct report
148		And God gave them a reward in this world, and the excellent reward of the Hereafter. For God Loveth those who do good	So Allah gave them the reward of the world and the good reward of the Hereafter. Allah loveth	So Allah gave them the reward of the world and a good reward of the Hereafter. And Allah loves the doers	So Allah gave them the reward of this world and the fair reward of the Hereafter; and Allah loves the virtuous	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			those whose deeds are good	of good (to others)		
149	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن تُطِيعُواْ ٱلَّذِينَ كَفَرُواْ يَرُدُّوكُمْ عَلَىٰٓ أَعْقَٰبِكُمْ فَتَنقَلِبُواْ خَٰسِرِينَ	O ye who believe! If ye obey the Unbelievers, they will drive you back on your heels, and ye will turn back (from Faith) to your own loss	O ye who believe! if ye obey those who disbelieve, they will make you turn back on your heels, and ye turn back as losers	O you who believe, if you obey those who disbelieve, they will make you turn back upon your heels, so you will turn back losers	O you who have faith! If you obey the faithless, they will turn you back on your heels, and you will become losers	c. 627 CE No direct report
150		Nay, God is your protector, and He is the best of helpers	But Allah is your Protector, and He is the Best of Helpers	Nay, Allah is your Patron, and He is the Best of the helpers	Rather Allah is your Master, and He is the best of helpers	c. 627 CE No direct report
151		Soon shall We cast terror into the hearts of the Unbelievers, for that they joined companions with God, for which He had sent no authority: their abode will be the Fire: And evil is the home of the wrong-doers	We shall cast terror into the hearts of those who disbelieve because they ascribe unto Allah partners, for which no warrant hath been revealed. Their habitation is the Fire, and hapless the abode of the wrong-doers	We will cast terror into the hearts of those who disbelieve because they set up with Allah that for which He has sent down no authority, and their abode is the Fire. And evil is the abode of the wrongdoers	We shall cast terror into the hearts of the faithless because of their ascribing to Allah partners, for which He has not sent down any authority, and their refuge shall be the Fire, and evil is the [final] abode of the wrongdoers	c. 627 CE No direct report
152		God did indeed fulfil His promise to you when ye with His permission Were about to annihilate your enemy,-until ye flinched and fell to disputing about the order, and disobeyed it after He brought you in sight (of the booty)	Allah verily made good His promise unto you when ye routed them by His leave, until (the moment) when your courage failed you, and ye disagreed about the order and ye	And Allah certainly made good His promise to you when you slew them by His permission, until you became weak-hearted and disputed about the affair and disobeyed after	Allah certainly fulfilled His promise to you when you were slaying them with His leave, until you lost courage, disputed about the matter, and disobeyed after He showed you what you loved. Some of you desire this world, and some of you desire the Hereafter. Then He turned you away from them so that He might test you. Certainly He has excused you, for Allah is gracious to the faithful	c. 627 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		which ye covet. Amo ng you are some that hanker after this world and some that desire the Hereafter. Then did He divert you from your foes in order to test you but He forgave you: For God is full of grace to those who believe	disobeyed, after He had shown you that for which ye long. Some of you desired the world, and some of you desired the Hereafter. Therefore He made you flee from them, that He might try you. Yet now He hath forgiven you. Allah is a Lord of Kindness to believers	He had shown you that which you loved. Of you were some who desired this world, and of you were some who desired the Hereafter. Then He turned you away from them that He might try you; and He has indeed pardoned you. And Allah is Gracious to the believers		
153	إِذْ تُصْعِدُونَ وَلَا تَلْوُۥنَ عَلَىٰٓ أَحَدٍ وَٱلرَّسُولُ يَدْعُوكُمْ فِىٓ أُخْرَىٰكُمْ فَأَثَٰبَكُمْ غَمًّۢا بِغَمٍّ لِّكَيْلَا تَحْزَنُوا۟ عَلَىٰ مَا فَاتَكُمْ وَلَا مَآ أَصَٰبَكُمْ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ	Behold! ye were climbing up the high ground, without even casting a side glance at any one, and the Apostle in your rear was calling you back. There did God give you one distress after another by way of requital, to teach you not to grieve for (the booty) that had escaped you and for (the ill) that had befallen you. For God is well aware of all that ye do	When ye climbed (the hill) and paid no heed to anyone, while the messenger, in your rear, was calling you (to fight). Therefor He rewarded you grief for (his) grief, that (He might teach) you not to sorrow either for that which ye missed or for that which befell you. Allah is Informed of what ye do	When you went away far, and paid no heed to anyone, and the Messenger was calling you in your rear. So He gave you (another) grief for (your) first grief that you might not grieve at what escaped you, nor (at) what befell you. And Allah is Aware of what you do	When you were fleeing without paying any attention to anyone, while the Apostle was calling you from your rear, He requited you with grief upon grief, so that you may not grieve for what you lose nor for what befalls you, and Allah is well aware of what you do	c. 627 CE No direct report
154		After (the excitement) of the distress, He sent	Then, after grief, He sent down security	Then after grief He sent down security on you,	Then He sent down to you safety after grief —a drowsiness that came over a group of	c. 627 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		down calm on a band of you overcome with slumber, while another band was stirred to anxiety by their own feelings, Moved by wrong suspicions of God- suspicions due to ignorance. They said: "What a ffair is this of ours? " Say thou: "Indeed, this affair is wholly God's." They hide in their minds what they dare not reveal to thee. They say (to themselves): "If we had had anything to do with this affair, We should not have been in the slaughter here ." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death"; but (all this was) that God might test what is in your breasts and purge what is in your hearts. For God kno weth well the secrets of your hearts	for you. As slumber did it overcome a party of you, while (the other) party, who were anxious on their own account, thought wrongly of Allah, the thought of ignorance. They said: Have we any part in the cause? Say (O Muhammad): The cause belongeth wholly to Allah. They hide within themselves (a thought) which they reveal not unto thee, saying: Had we had any part in the cause we should not have been slain here. Say: Even though ye had been in your houses, those appointed to be slain would have gone forth to the places where they were to lie. (All this	slumber overcoming a party of you, while (there was) another party whom their own souls had rendered anxious -- they entertained about Allah thoughts of ignorance quite unjustly. They said: Have we any hand in the affair? Say: The affair is wholly (in the hands) of Allah. They hide within their souls that which they would not reveal to thee. They say: Had we any hand in the affair, we would not have been slain here. Say: Had you remained in your houses, those for whom slaughter was ordained would have gone forth to the places where they would be slain. And (this happened) that Allah might test what was in your breasts and that He might purge	you— while another group, anxious only about themselves, entertained false notions about Allah, notions of [pagan] ignorance. They say, ‘Do we have any role in the matter?’ Say, ‘Indeed the matter belongs totally to Allah.’ They hide in their hearts what they do not disclose to you. They say, ‘Had we any role in the matter, we would not have been slain here.’ Say, ‘Even if you had remained in your houses, those destined to be slain would have set out toward the places where they were laid to rest, so that Allah may test what is in your breasts, and that He may purge what is in your hearts, and Allah knows best what is in the breasts.’	

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			hath been) in order that Allah might try what is in your breasts and prove what is in your hearts. Allah is Aware of what is hidden in the breasts (of men)	what was in your hearts. And Allah is Knower of what is in the breasts		
155	إِنَّ ٱلَّذِينَ تَوَلَّوْا۟ مِنكُمْ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ إِنَّمَا ٱسْتَزَلَّهُمُ ٱلشَّيْطَٰنُ بِبَعْضِ مَا كَسَبُوا۟ وَلَقَدْ عَفَا ٱللَّهُ عَنْهُمْ إِنَّ ٱللَّهَ غَفُورٌ حَلِيمٌ	Those of you who turned back on the day the two hosts Met,-it was Satan who caused them to fail, because of some (evil) they had done. But God Has blotted out (their fault): For God is Oft-Forgiving, Most Forbearing	Lo! those of you who turned back on the day when the two hosts met, Satan alone it was who caused them to backslide, because of some of that which they have earned. Now Allah hath forgiven them. Lo! Allah is Forgiving, Clement	Those of you who turned back on the day when the two armies met, only the devil sought to cause them to make a slip on account of some deeds they had done, and certainly Allah has pardoned them. Surely Allah is Forgiving, Forbearing	Those of you who fled on the day when the two hosts met, only Satan had made them stumble because of some of their deeds. Certainly Allah has excused them, for Allah is all-forgiving, all-forbearing	c. 627 CE No direct report
156	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَكُونُوا۟ كَٱلَّذِينَ كَفَرُوا۟ وَقَالُوا۟ لِإِخْوَٰنِهِمْ إِذَا ضَرَبُوا۟ فِى ٱلْأَرْضِ أَوْ كَانُوا۟ غُزًّى لَّوْ كَانُوا۟ عِندَنَا مَا مَاتُوا۟ وَمَا قُتِلُوا۟ لِيَجْعَلَ ٱللَّهُ ذَٰلِكَ حَسْرَةً فِى قُلُوبِهِمْ وَٱللَّهُ يُحْىِۦ وَيُمِيتُ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ	O ye who believe! Be not like the Unbelievers, who say of their brethren, when they are travelling through the Earth or engaged in fighting: "If they had stayed with us, they would not have died, or been slain." This that God may make	O ye who believe! Be not as those who disbelieved and said of their brethren who went abroad in the land or were fighting in the field: If they had been (here) with us	O you who believe, be not like those who disbelieve and say of their brethren when they travel in the earth or engage in fighting: Had they been with us, they would not have died, or been slain;	O you who have faith! Do not be like the faithless who say of their brethren, when they travel in the land or go into battle, ‘Had they stayed with us they would not have died or been killed,’ so that Allah may make it a regret in their hearts. But Allah gives life and brings death, and Allah sees best what you do	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		it a caus e of sighs and regrets in their hearts. It is God that gives Life and Death, and God sees well all that ye do	they would not have died or been killed: that Allah may make it anguish in their hearts. Allah giveth life and causeth death; and Allah is Seer of what ye do	that Allah may make it to be a regret in their hearts. And Allah gives life and causes death. And Allah is Seer of what you do		
157	وَلَئِن قُتِلْتُمْ فِى سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ	And if ye are slain, or die, in the way of God, forgiveness and mercy from God are far better than all they could amass	And what though ye be slain in Allah's way or die therein? Surely pardon from Allah and mercy are better than all that they amass	And if you are slain in Allah’s way or you die, surely Allah’s protection and (His) mercy are better than what they amass	If you are slain in the way of Allah, or die, surely forgiveness and mercy from Allah are better than what they amass	c. 627 CE No direct report
158	وَلَئِن مُّتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ	And if ye die, or are slain, Lo! it is unto God that ye are brought together	What though ye be slain or die, when unto Allah ye are gathered	And if you die or you are slain, to Allah you are gathered	And if you die or are slain, you will surely be mustered toward Allah	c. 627 CE No direct report
159		It is part of the Mercy of God that thou dost deal gently with them Wert thou severe or harsh-hearted, they would have broken away from about thee: so pass over (Their faults), and ask for (God's) forgiveness for them; and consult them in affai rs (of moment). Then, when thou hast Taken a decision	It was by the mercy of Allah that thou wast lenient with them (O Muhammad), for if thou hadst been stern and fierce of heart they would have dispersed from round about thee. So pardon them and ask forgiveness for	Thus it is by Allah’s mercy that thou art gentle to them. And hadst thou been rough, hard-hearted, they would certainly have dispersed from around thee. So pardon them and ask protection for them, and consult them in (important)	It is by Allah’s mercy that you are gentle to them; and had you been harsh and hardhearted, surely they would have scattered from around you. So excuse them, and plead for forgiveness for them, and consult them in the affairs, and once you are resolved, put your trust in Allah. Indeed Allah loves those who trust in Him	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		put thy trust in God. For God loves those who put their trust (in Him)	them and consult with them upon the conduct of affairs. And when thou art resolved, then put thy trust in Allah. Lo! Allah loveth those who put their trust (in Him)	matters. But when thou hast determined, put thy trust in Allah. Surely Allah loves those who trust (in Him)		
160		If God helps you, none can overcome you: If He forsakes you, who is there, after that, that can help you? in God, then, Let believers put their trust	If Allah is your helper none can overcome you, and if He withdraw His help from you, who is there who can help you after Him? In Allah let believers put their trust	If Allah helps you, there is none that can overcome you; and if He forsakes you, who is there that can help you after Him? And in Allah should the believers put their trust	If Allah helps you, no one can overcome you, but if He forsakes you, who will help you after Him? So in Allah let all the faithful put their trust	c. 627 CE No direct report
161	وَمَا كَانَ لِنَبِيٍّ أَن يَغُلَّ وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَٰمَةِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ	No prophet could (ever) be false to his trust. If any person is so false, He shall, on the Day of Judgment, restore what he misappropriated; then shall every soul receive its due,- whatever it earned,- and none shall be dealt with unjustly	It is not for any prophet to embezzle. Whoso embezzleth will bring what he embezzled with him on the Day of Resurrection. Then every soul will be paid in full what it hath earned; and they will not be wronged	And it is not for a prophet to act dishonestly. And whoever acts dishonestly will bring his dishonesty on the day of Resurrection. Then shall every soul be paid back fully what it has earned, and they will not be wronged	A prophet may not breach his trust, and whoever breaches his trust will bring his breaches on the Day of Resurrection; then every soul shall be recompensed fully for what it has earned, and they will not be wronged	c. 627 CE No direct report

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162		Is the man who follows the good pleasure of God Like the man who draws on himself the wrath of God, and whose abode is in Hell?- A woeful refuge	Is one who followeth the pleasure of Allah as one who hath earned condemnation from Allah, whose habitation is the Fire, a hapless journey's end	Is then he who follows the pleasure of Allah like him who incurs Allah’s displeasure, and his abode is hell? And it is an evil destination	Is he who follows [the course of] Allah’s pleasure like him who earns Allah’s displeasure and whose refuge is hell, an evil destination	c. 627 CE No direct report
163	هُمْ دَرَجٰتٌ عِندَ ٱللَّهِ وَ ٱللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ	They are in varying gardens in the sight of God, and God sees well all that they do	There are degrees (of grace and reprobation) with Allah, and Allah is Seer of what they do	There are grades with Allah. And Allah is Seer of what they do	They have ranks with Allah, and Allah sees best what they do	c. 627 CE No direct report
164	لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَٰلٍ مُّبِينٍ	God did confer a great favour on the believers when He sent among them an apostle from among themselves, rehearsing unto them the Signs of God, sanctifying them, and instructing them in Scripture and Wisdom, while, before that, they had been i n manifest error	Allah verily hath shown grace to the believers by sending unto them a messenger of their own who reciteth unto them His revelations, and causeth them to grow, and teacheth them the Scripture and wisdom; although before (he came to them) they were in flagrant error	Certainly Allah conferred a favour on the believers when He raised among them a Messenger from among themselves, reciting to them His messages and purifying them, and teaching them the Book and the Wisdom, although before that they were surely in manifest error	Allah certainly favoured the faithful when He raised up among them an apostle from among themselves to recite to them His signs and to purify them, and to teach them the Book and wisdom, and earlier they had indeed been in manifest error	c. 627 CE No direct report
165	أَوَلَمَّآ أَصَٰبَتْكُم مُّصِيبَةٌ قَدْ أَصَبْتُم مِّثْلَيْهَا قُلْتُمْ أَنَّىٰ هَٰذَا قُلْ هُوَ مِنْ عِندِ	What! When a single disaster smites you,	And was it so, when a disaster smote	What! When a misfortune befell you, and	What, when an affliction visits you —while you have inflicted twice as much— do you say,	c. 627 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	أَنفُسِكُمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ	although ye smote (your enemies) with one twice as great, do ye say?- "Whence is this?" Say (to them): "It is from yourselves: For God hath power over all things."	you, though ye had smitten (them with a disaster) twice (as great), that ye said: How is this? Say (unto them, O Muhammad): It is from yourselves. Lo! Allah is Able to do all things	you had inflicted twice as much, you say: Whence is this? Say: It is from yourselves. Surely Allah is Possessor of power over all things	‘How is this?’! Say, ‘This is from your own souls.’ Indeed Allah has power over all things	direct report
166		What ye suffered on the day the two armies Met, was with the leave of God, in order that He might test the believers,	That which befell you, on the day when the two armies met, was by permission of Allah; that He might know the true believers	And that which befell you on the day when the two armies met was by Allah’s permission, that He might know the believers	What befell you on the day when the two hosts met, was by Allah’s permission, so that He may ascertain the faithful	c. 627 CE No direct report
167	وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِى سَبِيلِ اللَّهِ أَوِ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَّا تَّبَعْنَٰكُمْ هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَٰنِ يَقُولُونَ بِأَفْوَٰهِهِم مَّا لَيْسَ فِى قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ	And the Hypocrites also. These were told: "Come, fight in the way of God, or (at least) drive (The foe from your city)." They said: "Had we known how to fight, we should certainly have followed you." They were that day nearer to Unbelief than to Faith, saying with their lips what was not in their hearts but God hath full knowledge of all they conceal	And that He might know the hypocrites, unto whom it was said: Come, fight in the way of Allah, or defend yourselves. They answered: If we knew aught of fighting we would follow you. On that day they were nearer disbelief than faith. They utter with their mouths a thing	And that He might know the hypocrites. And it was said to them: Come, fight in Allah’s way, or defend yourselves. They said: If we knew fighting, we would have followed you. They were on that day nearer to disbelief than to belief; they say with their mouths what is not in their hearts. And	and ascertain the hypocrites. [When] they were told: ‘Come, fight in the way of Allah, or defend [yourselves], they said, ‘If we knew any fighting, surely we would have followed you.’ That day they were nearer to unfaith than to faith. They say with their mouths what is not in their hearts, and Allah knows best whatever they conceal	c. 627 CE No direct report

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			which is not in their hearts. Allah is Best Aware of what they hide	Allah best knows what they conceal		
168	لَّذِينَ قَالُو لِإِخْوَٰنِهِمْ وَقَعَدُو لَوْ أَطَاعُونَا مَا قُتِلُو قُلْ فَ دْرَءُو عَنْ أَنفُسِكُمُ لْمَوْتَ إِن كُنتُمْ صَٰدِقِينَ	(They are) the ones that say, (of their brethren slain), while they themselves sit (at ease): "If only they had listened to us they would not have been slain." Say: "Avert death from your own selves, if ye speak the truth."	Those who, while they sat at home, said of their brethren (who were fighting for the cause of Allah): If they had been guided by us they would not have been slain. Say (unto them, O Muhammad): Then avert death from yourselves if ye are truthful	Those who said of their brethren whilst they (themselves) held back: Had they obeyed us, they would not have been killed. Say: Avert death from yourselves, if you are truthful	Those who said of their brethren, while they themselves sat back: ‘Had they obeyed us, they would not have been killed.’ Say, ‘Then keep death off from yourselves, should you be truthful.’	c. 627 CE No direct report
169	وَلَا تَحْسَبَنَّ لَّذِينَ قُتِلُو فِى سَبِيلِ للَّهِ أَمْوَ ا بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ	Think not of those who are slain in God's way as dead. Nay, they live, finding their sustenance in the presence of their Lord	Think not of those, who are slain in the way of Allah, as dead. Nay, they are living. With their Lord they have provision	And think not of those who are killed in Allah’s way as dead. Nay, they are alive being provided sustenance from their Lord	Do not suppose those who were slain in the way of Allah to be dead; rather they are living and provided for near their Lord	c. 627 CE 1 note
170	فَرِحِينَ بِمَآ ءَاتَىٰهُمُ للَّهُ مِن فَضْلِهِ وَيَسْتَبْشِرُونَ بِ لَّذِينَ لَمْ يَلْحَقُو بِهِم مِّنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ	They rejoice in the bounty provided by God: And with regard to those left behind, who have not yet joined them (in their bliss), the (Martyrs) glory in the fact that on them is no fear, nor have they (cause to) grieve	Jubilant (are they) because of that which Allah hath bestowed upon them of His bounty, rejoicing for the sake of those who have not joined them	Rejoicing in what Allah has given them out of His grace, and they rejoice for the sake of those who (being left) behind them, have not yet joined them, that they have	exulting in what Allah has given them out of His grace, and rejoicing for those who have not yet joined them from [those left] behind them that they will have no fear, nor will they grieve	c. 627 CE No direct report

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			but are left behind: That there shall no fear come upon them neither shall they grieve	no fear, nor shall they grieve		
171		They glory in the Grace and the bounty from God, and in the fact that God suffereth not the reward of the Faithful to be lost (in the least)	They rejoice because of favour from Allah and kindness, and that Allah wasteth not the wage of the believers	They rejoice for Allah’s favour and (His) grace, and that Allah wastes not the reward of the believers	They rejoice in Allah’s blessing and grace, and that Allah does not waste the reward of the faithful	c. 627 CE No direct report
172	لَّذِينَ سْتَجَابُو لِلَّهِ وَ لرَّسُولِ مِ بَعْدِ مَآ أَصَابَهُمُ لْقَرْحُ لِلَّذِينَ أَحْسَنُو مِنْهُمْ وَ تَّقَوْ أَجْرٌ عَظِيمٌ	Of those who answered the call of God and the Apostle, even after being wounded, those who do right and refrain from wrong have a great reward;	As for those who heard the call of Allah and His messenger after the harm befell them (in the fight); for such of them as do right and ward off (evil), there is great reward	Those who responded to the call of Allah and the Messenger after the misfortune had befallen them -- for such among them who do good and keep their duty is a great reward	Those who responded to Allah and the Apostle [even] after they had been wounded —for those of them who have been virtuous and Godwary there shall be a great reward	c. 627 CE 1 note
173		Men said to them: "A great army is gathering against you": And frightened them: But it (only) increased their Faith: They said: "For us God sufficeth, and He is the best disposer of affairs."	Those unto whom men said: Lo! the people have gathered against you, therefor fear them. (The threat of danger) but increased the faith of them and they cried: Allah is Sufficient for us! Most Excellent is	Those to whom men said: Surely people have gathered against you, so fear them; but this increased their faith, and they said: Allah is sufficient for us and He is an excellent Guardian	Those to whom the people said, ‘All the people have gathered against you; so fear them.’ That only increased them in faith, and they said, ‘Allah is sufficient for us, and He is an excellent trustee.’	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			He in Whom we trust			
174	فَ نقَلَبُو بِنِعْمَ مِّنَ للَّهِ وَفَضْ لَّمْ يَمْسَسْهُمْ سُوَ وَ تَّبَعُو رِضْوَٰنَ للَّهِ وَ للَّهُ ذُو فَضْلٍ عَظِيمٍ	And they returned with Grace and bounty from God: no harm ever touched them: For they followed the good pleasure of God: And God is the Lord of bounties unbounded	So they returned with grace and favour from Allah, and no harm touched them. They followed the good pleasure of Allah, and Allah is of Infinite Bounty	So they returned with favour from Allah and (His) grace; no evil touched them, and they followed the pleasure of Allah. And Allah is the Lord of mighty grace	So they returned with Allah’s blessing and grace, untouched by any evil. They pursued the pleasure of Allah, and Allah is dispenser of a great grace	c. 627 CE No direct report
175	إِنَّمَا ذَٰلِكُمُ لشَّيْطَٰنُ يُخَوِّفُ أَوْلِيَآءَهُ فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنتُم مُّؤْمِنِينَ	It is only the Evil One that suggests to you the fear of his votaries: Be ye not afraid of them, but fear Me, if ye have Faith	It is only the devil who would make (men) fear his partisans. Fear them not; fear Me, if ye are true believers	It is the devil who only frightens his friends but fear them not, and fear Me, if you are believers	That is only Satan frightening his followers! So fear them not, and fear Me, should you be faithful	c. 627 CE No direct report
176	وَلَا يَحْزُنكَ لَّذِينَ يُسَٰرِعُونَ فِى لْكُفْرِ إِنَّهُمْ لَن يَضُرُّو للَّهَ شَيْ ا يُرِيدُ للَّهُ أَلَّا يَجْعَلَ لَهُمْ حَ ا فِى لْءَاخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ	Let not those grieve thee who rush headlong into Unbelief: Not the least harm will they do to God: God's plan is that He will give them no portion in the Hereafter, but a severe punishment	Let not their conduct grieve thee, who run easily to disbelief, for lo! they injure Allah not at all. It is Allah's Will to assign them no portion in the Hereafter, and theirs will be an awful doom	And let not those grieve thee who run into disbelief precipitately; surely they can do no harm to Allah. Allah intends not to assign them any portion in the Hereafter; and for them is a grievous chastisement	Do not grieve for those who are active in unfaith; they will not hurt Allah in the least: Allah desires to give them no share in the Hereafter, and there is a great punishment for them	c. 627 CE No direct report
177	إِنَّ لَّذِينَ شْتَرَوُ لْكُفْرَ بِ لْإِيمَٰنِ لَن يَضُرُّو للَّهَ شَيْ ا وَلَهُمْ عَذَابٌ أَلِي	Those who purchase Unbelief at the price of faith,- not the least harm will they do to God, but they will have a grievous punishment	Those who purchase disbelief at the price of faith harm Allah not at all, but theirs will be a painful doom	Those who buy disbelief at the price of faith can do no harm to Allah, and for them is a painful chastisement	Those who have bought unfaith for faith will not hurt Allah in the least, and there is a painful punishment for them	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
178	وَلَا يَحْسَبَنَّ ٱلَّذِينَ كَفَرُوٓا۟ أَنَّمَا نُمْلِى لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ ۚ إِنَّمَا نُمْلِى لَهُمْ لِيَزْدَادُوٓا۟ إِثْمًا ۚ وَلَهُمْ عَذَابٌ مُّهِينٌ	Let not the Unbelievers think that our respite to them is good for themselves: We grant them respite that they may grow in their iniquity: But they will have a shameful punishment	And let not those who disbelieve imagine that the rein We give them bodeth good unto their souls. We only give them rein that they may grow in sinfulness. And theirs will be a shameful doom	And let not those who disbelieve think that our granting them respite is good for themselves. We grant them respite only that they may add to their sins; and for them is an humiliating chastisement	Let the faithless not suppose that the respite that We grant them is good for their souls: We give them respite only that they may increase in sin, and there is a humiliating punishment for them	c. 627 CE No direct report
179	مَّا كَانَ ٱللَّهُ لِيَذَرَ ٱلْمُؤْمِنِينَ عَلَىٰ مَآ أَنتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ ۗ وَمَا كَانَ ٱللَّهُ لِيُطْلِعَكُمْ عَلَى ٱلْغَيْبِ وَلَٰكِنَّ ٱللَّهَ يَجْتَبِى مِن رُّسُلِهِۦ مَن يَشَآءُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ ۚ وَإِن تُؤْمِنُوا۟ وَتَتَّقُوا۟ فَلَكُمْ أَجْرٌ عَظِيمٌ	God will not leave the believers in the state in which ye are now, until He separates what is evil from what is good nor will He disclose to you the secrets of the Unseen. But He chooses of His Apostles (For the purpose) whom He pleases. So be lieve in God. And His apostles: And if ye believe and do right, ye have a reward without measure	It is not (the purpose) of Allah to leave you in your present state till He shall separate the wicked from the good. And it is not (the purpose of) Allah to let you know the Unseen. But Allah chooseth of His messengers whom He will, (to receive knowledge thereof). So believe in Allah and His messengers. If ye believe and ward off (evil), yours will be a vast reward	Allah will not leave the believers in the condition in which you are until he separates the evil from the good. Nor is Allah going to make you acquainted with the unseen, but Allah chooses of His Messengers whom he pleases. So believe in Allah and His Messengers. And if you believe and keep your duty, you will have a great reward	Allah will not leave the faithful in your present state, until He has separated the bad ones from the good. Allah will not acquaint you with the Unseen, but Allah chooses from His apostles whomever He wishes. So have faith in Allah and His apostles; and if you are faithful and Godwary, there shall be a great reward for you	c. 627 CE No direct report
180	وَلَا يَحْسَبَنَّ ٱلَّذِينَ يَبْخَلُونَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ هُوَ خَيْرًا لَّهُم	And let not those who covetously	And let not those who	And let not those who are	Let the stingy not suppose that [their grudging] what	c. 627 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	بَلْ هُوَ شَ لَّهُمْ سَيُطَوَّقُونَ مَا بَخِلُو بِهِ يَوْمَ لْقِيٰمَةِ وَلِلَّهِ مِيرٰثُ لسَّمٰوٰتِ وَ لْأَرْضِ وَ للَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ	withhold of the gifts which God Hath given them of His Grace, think that it is good for them: Nay, it will be the worse for them: soon shall the things which they covetously withheld be tied to their necks Like a twisted collar, on the Day of Judgment. To God belongs the heritage of the heavens and the earth; and God is well-acquainted with all that ye do	hoard up that which Allah hath bestowed upon them of His bounty think that it is better for them. Nay, it is worse for them. That which they hoard will be their collar on the Day of Resurrection. Allah's is the heritage of the heavens and the earth, and Allah is Informed of what ye do	niggardly in spending that which Allah has granted them out of His grace, think that it is good for them. Nay, it is evil for them. They shall have a collar of their niggardliness on their necks on the Resurrection day. And Allah’s is the heritage of the heavens and the earth. And Allah is Aware of what you do	Allah has given them out of His grace is good for them; rather it is bad for them. They will be collared with what they grudge on the Day of Resurrection. To Allah belongs the heritage of the heavens and the earth, and Allah is well aware of what you do	No direct report
181		God hath heard the taunt of those who say: "Truly, God is indigent and we are rich!"- We shall certainly record their word and (their act) of slaying the prophets in defiance of right, and We shall say: "Taste ye the penalty of the Scorching Fi re	Verily Allah heard the saying of those who said, (when asked for contributions to the war): "Allah, forsooth, is poor, and we are rich!" We shall record their saying with their slaying of the prophets wrongfully and We shall say: Taste ye the	Allah has certainly heard the saying of those who said: Allah is poor and we are rich. We shall record what they say, and their killing the prophets unjustly, and We shall say: Taste the chastisement of burning	Allah has certainly heard the remark of those who said, ‘Allah is poor and we are rich.’ We will record what they have said, and their killing of the prophets unjustly, and We shall say, ‘Taste the punishment of the burning	c. 627 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			punishment of burning			
182	ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ	"This is because of the (unrighteous deeds) which your hands sent on before ye: For God never harms those who serve Him."	This is on account of that which your own hands have sent before (you to the judgment). Allah is no oppressor of (His) bondmen	This is for that which your own hands have sent before, and because Allah is not in the least unjust to the servants	That is because of what your hands have sent ahead, and because Allah is not tyrannical to the servants.’	c. 627 CE No direct report
183	الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهِدَ إِلَيْنَا أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رُسُلٌ مِّن قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُنتُمْ صَادِقِينَ	They (also) said: "God took our promise not to believe in an apostle unless He showed us a sacrifice consumed by Fire (From heaven)." Say: "There came to you apostles before me, with clear Signs and even with what ye ask for: why then did ye s lay them, if ye speak the truth?"	(The same are) those who say: Lo! Allah hath charged us that we believe not in any messenger until he bring us an offering which fire (from heaven) shall devour. Say (unto them, O Muhammad): Messengers came unto you before me with miracles, and with that (very miracle) which ye describe. Why then did ye slay them? (Answer that) if ye are truthful	Those who say: Allah has enjoined us that we should not believe in any messenger until he brings us an offering which is consumed by the fire. Say: Indeed there came to you messengers before me with clear arguments and with that which you demand. Why then did you try to kill them, if you are truthful	[To] those who say, ‘Allah has pledged us not to believe in any apostle unless he brings us an offering consumed by fire,’ say, ‘Apostles before me certainly brought you manifest signs and what you speak of. Then why did you kill them, should you be truthful?’	c. 627 CE No direct report
184		Then if they reject thee, so were rejected apostles before thee, who came with Clear Signs, Books of dark prophecies,	And if they deny thee, even so did they deny messengers who were before thee,	But if they reject thee, so indeed were rejected before thee messengers who came with	But if they deny you, then before you [other] apostles have been denied, who came with manifest signs, holy writs, and an illuminating scripture	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		and the Book of Enlightenment	who came with miracles and with the Psalms and with the Scripture giving light	clear arguments and scriptures and the illuminating Book		
185		Every soul shall have a taste of death: And only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the Fire and admitted to the Garden will have attained the object (of Life): For the life of this wor ld is but goods and chattels of deception	Every soul will taste of death. And ye will be paid on the Day of Resurrection only that which ye have fairly earned. Whoso is removed from the Fire and is made to enter paradise, he indeed is triumphant. The life of this world is but comfort of illusion	Every soul will taste of death. And you will be paid your reward fully only on the Resurrection day. Then whoever is removed far from the Fire and is made to enter the Garden, he indeed attains the object. And the life of this world is nothing but a provision of vanities	Every soul shall taste death, and you will indeed be paid your full rewards on the Day of Resurrection. Whoever is delivered from the Fire and admitted to paradise has certainly succeeded. The life of this world is nothing but the wares of delusion	c. 627 CE No direct report
186		Ye shall certainly be tried and tested in your possessions and in your personal selves; and ye shall certainly Hear much that will grieve you, from those who received the Book before you and from those who worship many gods. But if ye persever e patiently, and guard against evil,-then that will be a determining factor in all affairs	Assuredly ye will be tried in your property and in your persons, and ye will hear much wrong from those who were given the Scripture before you, and from the idolaters. But if ye persevere and ward off (evil), then that is of the	You will certainly be tried in your property and your persons. And you will certainly hear from those who have been given the Book before you and from the idolaters much abuse. And if you are patient and keep your duty, surely this	You will surely be tested in your possessions and your souls, and you will surely hear from those who were given the Book before you and from the polytheists much affront; but if you are patient and Godwary, that is indeed the steadiest of courses	c. 627 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			steadfast heart of things	is an affair of great resolution		
187	وَإِذْ أَخَذَ اللَّهُ مِيثَٰقَ لَّذِينَ أُوتُو لْكِتَٰبَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَآءَ ظُهُورِهِمْ وَ شْتَرَوْ بِهِ ثَمَ ا قَلِيلِ ا فَبِئْسَ مَا يَشْتَرُونَ	And remember God took a covenant from the People of the Book, to make it known and clear to mankind, and not to hide it; but they threw it away behind their backs, and purchased with it some miserable gain! And vile was the bargain they made	And (remember) when Allah laid a charge on those who had received the Scripture (He said): Ye are to expound it to mankind and not to hide it. But they flung it behind their backs and bought thereby a little gain. Verily evil is that which they have gained thereby	And when Allah took a covenant from those who were given the Book: You shall explain it to men and shall not hide it. But they cast it behind their backs and took a small price for it. So evil is that which they buy	When Allah made a covenant with those who were given the Book: ‘You shall explain it for the people, and you shall not conceal it,’ they cast it behind their backs and sold it for a paltry gain. How evil is what they buy	c. 627 CE No direct report
188	لَا تَحْسَبَنَّ لَّذِينَ يَفْرَحُونَ بِمَآ أَتَو وَّيُحِبُّونَ أَن يُحْمَدُو بِمَا لَمْ يَفْعَلُو فَلَا تَحْسَبَنَّهُم بِمَفَازَ مِّنَ لْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ	Think not that those who exult in what they have brought about, and love to be praised for what they have not done,- think escape the penalty. For them is a penalty Grievous indeed	Think not that those who exult in what they have given, and love to be praised for what they have not done - Think not, they are in safety from the doom. A painful doom is theirs	Think not that those who exult in what they have done, and love to be praised for what they have not done -- think not them to be safe from the chastisement; and for them is a painful chastisement	Do not suppose those who exult in what they have done, and love to be praised for what they have not done —do not suppose them saved from punishment, and there is a painful punishment for them	c. 627 CE 1 note
189	وَلِلَّهِ مُلْكُ لسَّمَٰوَٰتِ وَ لْأَرْضِ وَ للَّهُ عَلَىٰ كُلِّ شَىْ قَدِيرٌ	To God belongeth the dominion of the heavens and the earth; and God hath power over all things	Unto Allah belongeth the Sovereignty of the heavens and the earth. Allah is Able to do all things	And Allah’s is the kingdom of the heavens and the earth. And Allah is Possessor of power over all things	To Allah belongs the kingdom of the heavens and the earth, and Allah has power over all things	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
190		Behold! in the creation of the heavens and the earth, and the alternation of night and day,- there are indeed Signs for men of understanding,	Lo! In the creation of the heavens and the earth and (in) the difference of night and day are tokens (of His Sovereignty) for men of understanding	In the creation of the heavens and the earth and the alternation of the night and the day, there are surely signs for men of understanding	Indeed in the creation of the heavens and the earth and the alternation of night and day, there are signs for those who possess intellects	c. 627 CE No direct report
191		Men who celebrate the praises of God, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): "Our Lord! not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire	Such as remember Allah, standing, sitting, and reclining, and consider the creation of the heavens and the earth, (and say): Our Lord! Thou createdst not this in vain. Glory be to Thee! Preserve us from the doom of Fire	Those who remember Allah standing and sitting and (lying) on their sides, and reflect on the creation of the heavens and the earth: Our Lord, Thou has not created this in Vain! Glory be to Thee! Save us from the chastisement of the Fire	Those who remember Allah standing, sitting, and lying on their sides, and reflect on the creation of the heavens and the earth [and say], ‘Our Lord, You have not created this in vain! Immaculate are You! Save us from the punishment of the Fire	c. 627 CE No direct report
192	رَبَّنَآ إِنَّكَ مَن تُدْخِلِ لنَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَا	"Our Lord! any whom Thou dost admit to the Fire, Truly Thou coverest with shame, and never will wrong-doers Find any helpers	Our Lord! Whom Thou causest to enter the Fire: him indeed Thou hast confounded. For evil-doers there will be no helpers	Our Lord, whomsoever Thou makest enter the Fire, him Thou indeed bringest to disgrace. And there will be no helpers for the wrongdoers	Our Lord, whoever that You make enter the Fire will surely have been disgraced by You, and the wrongdoers will have no helpers	c. 627 CE No direct report
193		"Our Lord! we have heard the call of one calling (Us) to Faith, 'Believe ye in the	Our Lord! Lo! we have heard a crier calling unto Faith: "Believe	Our Lord, surely we have heard a Crier calling to the faith, saying:	Our Lord, we have indeed heard a summoner calling to faith, declaring, ‘‘Have faith in your Lord!’’ So we believed. Our Lord, forgive	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		Lord,' and we have believed. Our Lord! Forgive us our sins, blot out from us our iniquities, and take to Thyself our souls in the company of the righteous	ye in your Lord!" So we believed. Our Lord! Therefor forgive us our sins, and remit from us our evil deeds, and make us die the death of the righteous	Believe in your Lord. So we do believe. Our Lord, grant us protection from our sins and remove our evils and make us die with the righteous	us our sins and absolve us of our misdeeds, and make us die with the pious	
194		"Our Lord! Grant us what Thou didst promise unto us through Thine apostles, and save us from shame on the Day of Judgment: For Thou never breakest Thy promise."	Our Lord! And give us that which Thou hast promised to us by Thy messengers. Confound us not upon the Day of Resurrection. Lo! Thou breakest not the tryst	Our Lord, grant us what Thou hast promised us by Thy messengers and disgrace us not on the day of Resurrection. Surely Thou never failest in (Thy) promise	Our Lord, give us what You have promised us through Your apostles, and do not disgrace us on the Day of Resurrection. Indeed You do not break Your promise.’	c. 627 CE No direct report
195		And their Lord hath accepted of them, and answered them: "Never will I suffer to be lost the work of any of you, be he male or female: Ye are members, one of another: Those who have left their homes, or been driven out therefrom, or suffered h arm in My Cause, or fought or been slain,- verily, I will blot out from them their iniquities, and admit them into	And their Lord hath heard them (and He saith): Lo! I suffer not the work of any worker, male or female, to be lost. Ye proceed one from another. So those who fled and were driven forth from their homes and suffered damage for My cause, and fought and were slain,	So their Lord accepted their prayer, (saying): I will not suffer the work of any worker among you to be lost whether male or female, the one of you being the other. So those who fled and were driven forth from their homes and persecuted in My way and who fought and were slain, I	Then their Lord answered them, ‘I do not waste the work of any worker among you, whether male or female; you are all on the same footing. So those who migrated and were expelled from their homes, and were tormented in My way, and those who fought and were killed —I will surely absolve them of their misdeeds and I will admit them into gardens with streams running in them, as a reward from Allah, and Allah—with Him is the best of rewards.’	c. 627 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		Gardens with rivers flowing beneath;- A reward from the presence of God, and from His presence is the best of rewards."	verily I shall remit their evil deeds from them and verily I shall bring them into Gardens underneath which rivers flow - A reward from Allah. And with Allah is the fairest of rewards	shall truly remove their evil and make them enter Gardens wherein flow rivers -- a reward from Allah. And with Allah is the best reward		
196		Let not the strutting about of the Unbelievers through the land deceive thee	Let not the vicissitude (of the success) of those who disbelieve, in the land, deceive thee (O Muhammad)	Let not control in the land of those who disbelieve, deceive thee	Never be misled by the bustle of the faithless in the towns	c. 627 CE No direct report
197		Little is it for enjoyment: Their ultimate abode is Hell: what an evil bed (To lie on)	It is but a brief comfort. And afterward their habitation will be hell, an ill abode	A brief enjoyment! Then their abode is hell. And evil is the resting-place	It is a trivial enjoyment; then their refuge is hell, and it is an evil resting place	c. 627 CE No direct report
198	لَٰكِنِ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ لَهُمْ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا نُزُلًا مِّنْ عِندِ ٱللَّهِ وَمَا عِندَ ٱللَّهِ خَيْرٌ لِّلْأَبْرَارِ	On the other hand, for those who fear their Lord, are Gardens, with rivers flowing beneath; therein are they to dwell (for ever),- a gift from the presence of God; and that which is in the presence of God is the best (bliss) for the righteous	But those who keep their duty to their Lord, for them are Gardens underneath which rivers flow, wherein they will be safe for ever. A gift of welcome from their Lord. That which Allah hath in store is better	But those who keep their duty to their Lord, for them are Gardens wherein flow rivers, to abide therein; and entertainment from their Lord. And that which Allah has in store for the righteous is best	But those who are wary of their Lord —for them shall be gardens with streams running in them, to remain in them [forever], a hospitality from Allah; and what is with Allah is better for the pious	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			for the righteous			
199		And there are, certainly, among the People of the Book, those who believe in God, in the revelation to you, and in the revelation to them, bowing in humility to God: They will not sell the Signs of God for a miserable gain! For them is a reward with their Lord, and God is swift in account	And lo! of the People of the Scripture there are some who believe in Allah and that which is revealed unto you and that which was revealed unto them, humbling themselves before Allah. They purchase not a trifling gain at the price of the revelations of Allah. Verily their reward is with their Lord. Lo! Allah is swift to take account	And of the People of the Book there are those who believe in Allah and (in) that which as been revealed to you and (in) that which has been revealed to them, humbling themselves before Allah -- they take not a small price for the messages of Allah. These it is that have their reward with their Lord. Surely Allah is Swift to take account	Indeed among the People of the Book there are surely some who have faith in Allah, and in what has been sent down to you, and in what has been sent down to them. Humble toward Allah, they do not sell the signs of Allah for a paltry gain. They shall have their reward near their Lord; indeed Allah is swift at reckoning	c. 627 CE No direct report
200	يٰٓأَيُّهَا الَّذِينَ ءَامَنُو صْبِرُو وَصَابِرُو وَرَابِطُو وَ تَّقُو اللَّه لَعَلَّكُمْ تُفْلِحُونَ	O ye who believe! Persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear God; that ye may prosper	O ye who believe! Endure, outdo all others in endurance, be ready, and observe your duty to Allah, in order that ye may succeed	O you who believe, be steadfast and try to excel in steadfastness and guard (the frontiers). And keep your duty to Allah that you may be successful	O you who have faith! Be patient, stand firm, and close [your] ranks, and be wary of Allah so that you may be felicitous	c. 627 CE No direct report

Direct context · Ayah 12 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: لَمَّا أَصَابَ رَسُولُ اللهِ قُرَيْشاً يَوْمَ بَدْرٍ وَقَدِمَ الْمَدِينَةَ جَمَعَ الْيَهُودَ فِي سُوقِ بَنِي قَيْنقَاع، فَقَالَ: « يَا مَعْشَرَ يَهُودَ، أَسْلِمُوا قَبْلَ أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قُرَيْشاً » قَالُوا: يَا مُحَمَّدُ، لَا يَغُرَّنَّكَ مِنْ نَفْسِكَ أَنَّكَ قَتَلْتَ نَفَراً مِنْ قُرَيْشٍ، كَانُوا أَغْمَاراً لَا يَعْرِفُونَ الْقِتَالَ، إِنَّكَ لَوْ

قَاتَلْتَنَا لَعَرَفَتْ أَنَّا نَحْنُ النَّاسُ، وَأَنَّكَ لَمْ تَلْقَ مِثْلَنَا. فَأَنْزَلَ اللهُ عز و جل فِي ذَلِكَ { قُل لِّلَّذِينَ كَفَرُو سَتُغْلَبُونَ } إِلَى قَوْلِهِ: { فِئَةٌ تُقَـٰتِلُ فِى سَبِيلِ للَّهِ } بِبَدْرٍ { وَأُخْرَىٰ كَافِرَةٌ }.

Islamic: Asbāb al-nuzūl on Qurʾān 3:12

APA: Asbāb al-nuzūl tradition (n.d.). (3:12).

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: لَمَّا أَصَابَ رَسُولُ اللهِ فُرَيْشاً يَوْمَ بَدْرٍ وَقَدِمَ الْمَدِينَةَ جَمَعَ الْيَهُودَ فِي سُوقِ بَنِي قَيْنقَاع، فَقَالَ: « يَا مَعْشَرَ يَهُودَ، أَسْلِمُوا قَبْلَ أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قُرَيْشاً » قَالُوا: يَا مُحَمَّدُ، لَا يَغُرَّنَّكَ مِنْ نَفْسِكَ أَنَّكَ قَتَلْتَ نَفَراً مِنْ قُرَيْشٍ، كَانُوا أَغْمَاراً لَا يَعْرِفُونَ الْقِتَالَ، إِنَّكَ لَوْ قَاتَلْتَنَا لَعَرَفَتْ أَنَّا نَحْنُ النَّاسُ، وَأَنَّكَ لَمْ تَلْقَ مِثْلَنَا. فَأَنْزَلَ اللهُ عز و جل فِي ذَلِكَ { قُل لِّلَّذِينَ كَفَرُو سَتُغْلَبُونَ } إِلَى قَوْلِهِ: { فِئَةٌ تُقَـٰتِلُ فِى سَبِيلِ للَّهِ } بِبَدْرٍ { وَأُخْرَىٰ كَافِرَةٌ }.

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Direct context · Ayah 23 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عن ابن عباس رضي الله عنهما قال: دخل رسول الله بيت المدراس على جماعة من يهود فدعاهم إلى الله، فقال له نعيم بن عمرو والحارث بن زيد: على أي دين أنت يا محمد؟ فقال: « على ملة إبراهيم ودينه »، فقالا: فإن إبراهيم كان يهودياً. فقال لهما رسول الله : « فهلموا إلى التوراة فهي بيننا وبينكم »، فأبوا عليه، فأنزل الله عز و جل { أَلَمْ تَرَ إِلَى لَّذِينَ أُوتُو نَصِيبًا مِّنَ لْكِتَـٰبِ يُدْعَوْنَ إِلَىٰ كِتَـٰبِ للَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُمْ وَهُم مُّعْرِضُونَ ٢٣ ... } إلى قوله:{... مَّا كَانُو يَفْتَرُونَ }.

Islamic: Asbāb al-nuzūl on Qurʾān 3:23

APA: Asbāb al-nuzūl tradition (n.d.). (3:23).

Direct context · Ayah 28 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

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Islamic: Asbāb al-nuzūl on Qurʾān 3:28

APA: Asbāb al-nuzūl tradition (n.d.). (3:28).

Direct context · Ayah 61 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عن جابر رضي الله عنه قال: قدم وفد أهل نجران على النبي العاقب والسيد، فدعاهما إلى الإسلام، فقالا: أسلمنا قبلك، قال: « كذبتما، إن شئت أخبرتكما بما يمنعكما من الإسلام؟ » فقالا: هات أنبئنا، فقال: « حب الصليب، وشرب الخمر، وأكل لحم الخنزير »، فدعاهما إلى الملاعنة، فوعداه على أن يغادياه بالغداة، فغدا رسول الله، فأخذ بيد علي وفاطمة والحسن والحسين، ثم أرسل إليهما فأبيا أن يجيبا، فأقرا له بالخراج، فقال النبي : « والذي بعثني بالحق لو فعلا لمطر الوادي ناراً ». قال جابر: فنزلت فيهم هذه الآية: { فَقُلْ تَعَالَوْ نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ }.

Islamic: Asbāb al-nuzūl on Qurʾān 3:61

APA: Asbāb al-nuzūl tradition (n.d.). (3:61).

Direct context · Ayah 72 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عن ابن عباس رضي الله عنهما في قوله: { وَقَالَت طَّآئِفَةٌ مِّنْ أَهْلِ ٱلْكِتَـٰبِ ءَامِنُو بِ ٱلَّذِىٓ أُنزِلَ عَلَى ٱلَّذِينَ ءَامَنُو وَجْهَ ٱلنَّهَارِ } الآية: وذلك أن طائفة من اليهود قالوا: إذا لقيتم أصحاب محمد أول النهار فآمنوا، وإذا كان آخره فصلوا صلاتكم، لعلهم يقولون هؤلاء أهل الكتاب وهم أعلم منا، لعلهم ينقلبون عن دينهم، ولا تؤمنوا إلا لمن تبع دينكم.

Islamic: Asbāb al-nuzūl on Qurʾān 3:72

APA: Asbāb al-nuzūl tradition (n.d.). (3:72).

Direct context · Ayah 77 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أَبِي وَائِلٍ رحمه الله قَالَ: قَالَ عَبْدُ اللَّهِ رضي الله عنه: مَنْ حَلَفَ عَلَى يَمِينٍ يَسْتَحِقُّ بِهَا مَالاً، وَهُوَ فِيهَا فَاجِرٌ لَقِيَ اللَّهَ وَهُوَ عَلَيْه غَضْبَانُ، فَأَنْزَلَ اللَّهُ تَصْدِيقَ { إِنَّ لَّذِينَ يَشْتَرُونَ بِعَهْدِ للَّهِ وَأَيْمَـٰنِهِمْ ثَمَنًا قَلِيلًا } فَقَرَأَ إِلَى { عَذَابٌ أَلِيمٌ }، ثُمَّ إِنَّ الْأَشْعَثَ بْنَ قَيْسٍ رضي الله عنه خَرَجَ إِلَيْنَا فَقَال: مَا يُحَدِّثُكُمْ أَبُو عَبْدِ الرَّحْمَنِ؟ قَالَ: فَحَدَّثْنَاهُ، قَالَ: فَقَالَ: صَدَقَ، لَفِيَّ وَاللهِ، أُنْزِلَتْ، كَانَتْ بَيْنِي وَبَيْنَ رَجُلٍ خُصُومَةٌ فِي بِئْرٍ فَاخْتَصَمْنَا إِلَى رَسُولِ اللهِ ، فَقَالَ رَسُولُ اللهِ: « شَاهَدَاكَ أَوْ يَمِينُهُ ». قُلْتُ: إِنَّهُ إِذَاً يَحْلِفُ وَلَا يُبَالِي، فَقَالَ رَسُولُ اللهِ : « مَنْ حَلَفَ عَلَى يَمِينٍ يَسْتَحِقُّ بِهَا مَالاً،...

Islamic: Asbāb al-nuzūl on Qurʾān 3:77

APA: Asbāb al-nuzūl tradition (n.d.). (3:77).

عَنْ أَبِي وَائِلٍ رحمه الله قَالَ: قَالَ عَبْدُ اللَّهِ رضي الله عنه: مَنْ حَلَفَ عَلَى يَمِينٍ يَسْتَحِقُّ بِهَا مَالاً، وَهُوَ فِيهَا فَاجِرٌ لَقِيَ اللَّهَ وَهُوَ عَلَيْه غَضْبَانُ، فَأَنْزَلَ اللَّهُ تَصْدِيقَ { إِنَّ لَّذِينَ يَشْتَرُونَ بِعَهْدِ للَّهِ وَأَيْمَـٰنِهِمْ ثَمَنًا قَلِيلًا } فَقَرَأَ إِلَى { عَذَابٌ أَلِيمٌ }، ثُمَّ إِنَّ الْأَشْعَثَ بْنَ قَيْسٍ رضي الله عنه خَرَجَ إِلَيْنَا فَقَال: مَا يُحَدِّثُكُمْ أَبُو عَبْدِ الرَّحْمَنِ؟ قَالَ: فَحَدَّثْنَاهُ، قَالَ: فَقَالَ: صَدَقَ، لَفِيَّ وَاللهِ، أُنْزِلَتْ، كَانَتْ بَيْنِي وَبَيْنَ رَجُلٍ خُصُومَةٌ فِي بِئْرٍ فَاخْتَصَمْنَا إِلَى رَسُولِ اللهِ ، فَقَالَ رَسُولُ اللهِ: « شَاهَدَاكَ أَوْ يَمِينُهُ ». قُلْتُ: إِنَّهُ إِذَاً يَحْلِفُ وَلَا يُبَالِي، فَقَالَ رَسُولُ اللهِ : « مَنْ حَلَفَ عَلَى يَمِينٍ يَسْتَحِقُّ بِهَا مَالاً،...

وهناك سبب آخر للنزول: فقد جاء عن عبد الله بن أبي أوفى رضي الله تعالى عنه أن رجلاً أقام سلعة وهو في السوق، فحلف بالله لقد أعطي بها ما لم يعط ليوقع فيها رجلاً من المسلمين، فنزلت { إِنَّ لَّذِينَ يَشْتَرُونَ بِعَهْدِ للَّهِ وَأَيْمَـٰنِهِمْ ثَمَنًا قَلِيلًا }.

Direct context · Ayah 86 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: كَانَ رَجُلٌ مِنْ الْأَنْصَارِ أَسْلَمَ ثُمَّ ارْتَدَّ وَلَحِقَ بِالشِّرْكِ، ثُمَّ تَنَدَّمَ فَأَرْسَلَ إِلَى قَوْمِهِ: سَلُوا لِي رَسُولَ اللهِ هَلْ لِي مِنْ تَوْبَةٍ؟ فَجَاءَ قَوْمُهُ إِلَى رَسُولِ اللهِ فَقَالُوا: إِنَّ فُلاناً قَدْ نَدِمَ، وَإِنَّهُ أَمَرَنَا أَنْ نَسْأَلَكَ هَلْ لَهُ مِنْ تَوْبَةٍ؟ فَنَزَلَتْ { كَيْفَ يَهْدِى للَّهُ قَوْمًا كَفَرُو بَعْدَ إِيمَـٰنِهِمْ } إِلَى قَوْلِهِ { غَفُورٌ رَّحِيمٌ } فَأَرْسَلَ إِلَيْهِ، فَأَسْلَمَ.

Islamic: Asbāb al-nuzūl on Qurʾān 3:86

APA: Asbāb al-nuzūl tradition (n.d.). (3:86).

Direct context · Ayah 101 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عن ابن عباس رضي الله عنهما قال: كانت الأوس والخزرج في الجاهلية بينهم شر، فبينما هم يوماً جلوس، ذكروا ما بينهم حتى غضبوا، فقام بعضهم إلى بعض بالسلاح ؛ فنزلت { وَكَيْفَ تَكْفُرُونَ وَأَنتُمْ تُتْلَىٰ عَلَيْكُمْ ءَايَـٰتُ للَّهِ وَفِيكُمْ رَسُولُهُ } الآية كلها، والآيتان بعدها إلى { وَ ذْكُرُو نِعْمَتَ للَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَآءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ }.

Islamic: Asbāb al-nuzūl on Qurʾān 3:101

APA: Asbāb al-nuzūl tradition (n.d.). (3:101).

عن ابن عباس رضي الله عنهما قال: كانت الأوس والخزرج في الجاهلية بينهم شر، فبينما هم يوماً جلوس، ذكروا ما بينهم حتى غضبوا، فقام بعضهم إلى بعض بالسلاح ؛ فنزلت { وَكَيْفَ تَكْفُرُونَ وَأَنتُمْ تُتْلَىٰ عَلَيْكُمْ ءَايَـٰتُ للَّهِ وَفِيكُمْ رَسُولُهُ } الآية كلها، والآيتان بعدها إلى { وَ ذْكُرُو نِعْمَتَ للَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَآءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ }.

عن مجاهد رحمه الله في قوله: { يَـٰٓأَيُّهَا لَّذِينَ ءَامَنُوٓ إِن تُطِيعُو فَرِيقًا مِّنَ لَّذِينَ أُوتُو لْكِتَـٰبَ } قال: كان جماع قبائل الأنصار بطنين الأوس والخزرج، وكان بينهما في الجاهلية حرب ودماء وشنآن، حتى مَنَّ الله عليهم بالإسلام وبالنبي فأطفأ الله الحرب التي كانت بينهم وألف بينهم بالإسلام. قال: فبينا رجل من الأوس، ورجل من الخزرج قاعدان يتحدثان، ومعهما يهودي جالس، فلم يزل يذكرهما أيامهما، والعداوة التي كانت بينهم حتى استبَّا ثم اقتتلا. قال: فنادى هذا قومه، وهذا قومه، فخرجوا بالسلاح، وصف بعضهم لبعض، قال: ورسول الله شاهد يومئذٍ بالمدينة، فجاء رسول الله فلم يزل يمشي بينهم إلى هؤلاء، وإلى هؤلاء ليسكنهم، حتى رجعوا ووضعوا السلاح، فأنزل الله عز و جل القرآن في ذلك { يَـٰٓأَيُّهَا لَّذِينَ ءَامَنُوٓ إِن تُطِيعُو فَرِيقًا مِّنَ لَّذِينَ أُوتُو لْكِتَـٰبَ } الي قوله…

Direct context · Ayah 102 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عن ابن عباس رضي الله عنهما قال: كانت الأوس والخزرج في الجاهلية بينهم شر، فبينما هم يوماً جلوس، ذكروا ما بينهم حتى غضبوا، فقام بعضهم إلى بعض بالسلاح ؛ فنزلت { وَكَيْفَ تَكْفُرُونَ وَأَنتُمْ تُتْلَىٰ عَلَيْكُمْ ءَايَـٰتُ للَّهِ وَفِيكُمْ رَسُولُهُ } الآية كلها، والآيتان بعدها إلى { وَ ذْكُرُو نِعْمَتَ للَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَآءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ }.

Islamic: Asbāb al-nuzūl on Qurʾān 3:102

APA: Asbāb al-nuzūl tradition (n.d.). (3:102).

عن ابن عباس رضي الله عنهما قال: كانت الأوس والخزرج في الجاهلية بينهم شر، فبينما هم يوماً جلوس، ذكروا ما بينهم حتى غضبوا، فقام بعضهم إلى بعض بالسلاح ؛ فنزلت { وَكَيْفَ تَكْفُرُونَ وَأَنتُمْ تُتْلَىٰ عَلَيْكُمْ ءَايَـٰتُ للَّهِ وَفِيكُمْ رَسُولُهُ } الآية كلها، والآيتان بعدها إلى { وَ ذْكُرُو نِعْمَتَ للَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَآءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ }.

عن مجاهد رحمه الله في قوله: { يَـٰٓأَيُّهَا لَّذِينَ ءَامَنُوٓ إِن تُطِيعُو فَرِيقًا مِّنَ لَّذِينَ أُوتُو لْكِتَـٰبَ } قال: كان جماع قبائل الأنصار بطنين الأوس والخزرج، وكان بينهما في الجاهلية حرب ودماء وشنآن، حتى مَنَّ الله عليهم بالإسلام وبالنبي فأطفأ الله الحرب التي كانت بينهم وألف بينهم بالإسلام. قال: فبينا رجل من الأوس، ورجل من الخزرج قاعدان يتحدثان، ومعهما يهودي جالس، فلم يزل يذكرهما أيامهما، والعداوة التي كانت بينهم حتى استبَّا ثم اقتتلا. قال: فنادى هذا قومه، وهذا قومه، فخرجوا بالسلاح، وصف بعضهم لبعض، قال: ورسول الله شاهد يومئذٍ بالمدينة، فجاء رسول الله فلم يزل يمشي بينهم إلى هؤلاء، وإلى هؤلاء ليسكنهم، حتى رجعوا ووضعوا السلاح، فأنزل الله عز و جل القرآن في ذلك { يَـٰٓأَيُّهَا لَّذِينَ ءَامَنُوٓ إِن تُطِيعُو فَرِيقًا مِّنَ لَّذِينَ أُوتُو لْكِتَـٰبَ } الي قوله…

Direct context · Ayah 103 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عن ابن عباس رضي الله عنهما قال: كانت الأوس والخزرج في الجاهلية بينهم شر، فبينما هم يوماً جلوس، ذكروا ما بينهم حتى غضبوا، فقام بعضهم إلى بعض بالسلاح ؛ فنزلت { وَكَيْفَ تَكْفُرُونَ وَأَنتُمْ تُتْلَىٰ عَلَيْكُمْ ءَايَـٰتُ للَّهِ وَفِيكُمْ رَسُولُهُ } الآية كلها، والآيتان بعدها إلى { وَ ذْكُرُو نِعْمَتَ للَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَآءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ }.

Islamic: Asbāb al-nuzūl on Qurʾān 3:103

APA: Asbāb al-nuzūl tradition (n.d.). (3:103).

عن ابن عباس رضي الله عنهما قال: كانت الأوس والخزرج في الجاهلية بينهم شر، فبينما هم يوماً جلوس، ذكروا ما بينهم حتى غضبوا، فقام بعضهم إلى بعض بالسلاح ؛ فنزلت { وَكَيْفَ تَكْفُرُونَ وَأَنتُمْ تُتْلَىٰ عَلَيْكُمْ ءَايَـٰتُ للَّهِ وَفِيكُمْ رَسُولُهُ } الآية كلها، والآيتان بعدها إلى { وَ ذْكُرُو نِعْمَتَ للَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَآءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ }.

عن مجاهد رحمه الله في قوله: { يَـٰٓأَيُّهَا لَّذِينَ ءَامَنُوٓ إِن تُطِيعُو فَرِيقًا مِّنَ لَّذِينَ أُوتُو لْكِتَـٰبَ } قال: كان جماع قبائل الأنصار بطنين الأوس والخزرج، وكان بينهما في الجاهلية حرب ودماء وشنآن، حتى مَنَّ الله عليهم بالإسلام وبالنبي فأطفأ الله الحرب التي كانت بينهم وألف بينهم

بالإسلام. قال: فبينا رجل من الأوس، ورجل من الخزرج قاعدان يتحدثان، ومعهما يهودي جالس، فلم يزل يذكرهما أيامهما، والعداوة التي كانت بينهم حتى استبَّا ثم اقتتلا. قال: فنادى هذا قومه، وهذا قومه، فخرجوا بالسلاح، وصف بعضهم لبعض، قال: ورسول الله شاهد يومئذٍ بالمدينة، فجاء رسول الله فلم يزل يمشي بينهم إلى هؤلاء، وإلى هؤلاء ليسكنهم، حتى رجعوا ووضعوا السلاح، فأنزل الله عز و جل القرآن في ذلك { يَـٰٓأَيُّهَا لَّذِينَ ءَامَنُوٓ إِن تُطِيعُو فَرِيقًا مِّنَ لَّذِينَ أُوتُو لْكِتَـٰبَ } الي قوله...

Direct context · Ayah 113 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

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Islamic: Asbāb al-nuzūl on Qurʾān 3:113

APA: Asbāb al-nuzūl tradition (n.d.). (3:113).

Direct context · Ayah 114 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

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Islamic: Asbāb al-nuzūl on Qurʾān 3:114

APA: Asbāb al-nuzūl tradition (n.d.). (3:114).

Direct context · Ayah 115 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

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Islamic: Asbāb al-nuzūl on Qurʾān 3:115

APA: Asbāb al-nuzūl tradition (n.d.). (3:115).

Direct context · Ayah 118 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عن ابن عباس رضي الله عنهما قال: كان رجال من المسلمين يواصلون رجالاً من اليهود لما كان بينهم من الجوار والحلف في الجاهلية، فأنزل الله عز و جل فيهم، فنهاهم عن مباطنتهم؛ تخوف الفتنة عليهم منهم، { يَـٰٓأَيُّهَا لَّذِينَ ءَامَنُو لَا تَتَّخِذُو بِطَانَةً مِّن دُونِكُمْ } إلى قوله: { وَتُؤْمِنُونَ بِ لْكِتَـٰبِ

{ كُلِّهِ.

Islamic: Asbāb al-nuzūl on Qurʾān 3:118

APA: Asbāb al-nuzūl tradition (n.d.). (3:118).

Direct context · Ayah 122 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عن جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما يَقُولُ: فِينَا نَزَلَتْ: { إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلَا وَ للَّهُ وَلِيُّهُمَا }، قَالَ: نَحْنُ الطَّائِفَتَانِ: بَنُو حَارِثَةَ وَبَنُو سَلِمَةَ، وَمَا نُحِبُّ - وَقَالَ سُفْيَانُ مَرَّةً: وَمَا يَسُرُّنِي - أَنَّها لَمْ تُنْزَلْ؛ لِقَولِ اللهِ: { وَ للَّهُ وَلِيُّهُمَا }.

Islamic: Asbāb al-nuzūl on Qurʾān 3:122

APA: Asbāb al-nuzūl tradition (n.d.). (3:122).

Direct context · Ayah 128 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أَنَسٍ رضي الله عنه أَنَّ رَسُولَ اللهِ كُسِرَتْ رَبَاعِيَتُهُ يَوْمَ أُحُدٍ، وَشُجَّ فِي رَأْسِهِ، فَجَعَلَ يَسْلُتُ الدَّمَ عَنْهُ، وَيَقُولُ: « كَيْفَ يُفْلِحُ قَوْمٌ شَجُّوا نَبِيَّهُمْ وَكَسَرُوا رَبَاعِيَتَهُ، وَهُوَ يَدْعُوهُمْ إِلَى اللهِ » فَأَنْزَلَ اللهُ قَالَ: { لَيْسَ لَكَ مِنَ لْأَمْرِ شَيْءٌ } و اللفظ لمسلم.

Islamic: Asbāb al-nuzūl on Qurʾān 3:128

APA: Asbāb al-nuzūl tradition (n.d.). (3:128).

Direct context · Ayah 152 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عَنِ ابْنِ مَسْعُودٍ رضي الله عنه: أَنَّ النِّسَاءَ كُنَّ يَوْمَ أُحُدٍ خَلْفَ الْمُسْلِمِينَ، يُجْهِزْنَ عَلَى جَرْحَى الْمُشْرِكِينَ، فَلَوْ حَلَفْتُ يَوْمَئِذٍ رَجَوْتُ أَنْ أَبَرَّ، إِنَّهُ لَيْسَ أَحَدٌ مِنَّا يُرِيدُ الدُّنْيَا، حَتَّى أَنْزَلَ اللهُ عز و جل: { مِنكُم مَّن يُرِيدُ لدُّنْيَا وَمِنكُم مَّن يُرِيدُ لْـَٔاخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ } فَلَمَّا خَالَفَ أَصْحَابُ النَّبِيِّ ، وَعَصَوْا مَا أُمِرُوا بِهِ، أُفْرِدَ رَسُولُ اللهِ فِي تِسْعَةٍ، سَبْعَةٍ مِنْ الْأَنْصَارِ، وَرَجُلَيْنِ مِنْ قُرَيْشٍ، وَهُوَ عَاشِرُهُمْ....

Islamic: Asbāb al-nuzūl on Qurʾān 3:152

APA: Asbāb al-nuzūl tradition (n.d.). (3:152).

عَنِ ابْنِ مَسْعُودٍ رضي الله عنه: أَنَّ النِّسَاءَ كُنَّ يَوْمَ أُحُدٍ خَلْفَ الْمُسْلِمِينَ، يُجْهِزْنَ عَلَى جَرْحَى الْمُشْرِكِينَ، فَلَوْ حَلَفْتُ يَوْمَئِذٍ رَجَوْتُ أَنْ أَبَرَّ، إِنَّهُ لَيْسَ أَحَدٌ مِنَّا يُرِيدُ الدُّنْيَا، حَتَّى أَنْزَلَ اللهُ عز و جل: { مِنكُم مَّن يُرِيدُ لدُّنْيَا وَمِنكُم مَّن يُرِيدُ لْـَٔاخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ } فَلَمَّا خَالَفَ أَصْحَابُ النَّبِيِّ ، وَعَصَوْا مَا أُمِرُوا بِهِ، أُفْرِدَ رَسُولُ اللهِ فِي تِسْعَةٍ، سَبْعَةٍ مِنْ الْأَنْصَارِ، وَرَجُلَيْنِ مِنْ قُرَيْشٍ، وَهُوَ عَاشِرُهُمْ....

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما أَنَّهُ قَالَ: مَا نَصَرَ اللهُ تَبَارَكَ وَتَعَالَى فِي مَوْطِنٍ، كَمَا نَصَرَ يَوْمَ أُحد، قَالَ: فَأَنْكَرْنَا ذَلِكَ، فَقَالَ ابْنُ عَبَّاسٍ: بَيْنِي وَبَيْنَ مَنْ أَنْكَرَ ذَلِكَ!!! كتابُ اللهِ تَبَارَكَ وَتَعَالَى، إِنَّ اللَّه عز و جل يَقُولُ فِي يَوْمِ أُحُد: { وَلَقَدْ صَدَقَكُمُ للَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُم بِإِذْنِهِ }. يَقُولُ ابْنُ عَبَّاسٍ: وَالحَسُّ: الْقَتْلُ { حَتَّىٰٓ إِذَا فَشِلْتُمْ } إِلَى قَوْلِهِ: { وَلَقَدْ عَفَا عَنكُمْ وَ للَّهُ ذُو فَضْلٍ عَلَى لْمُؤْمِنِينَ } وَإِنَّمَا عَلَى بِهَذَا الرُّمَاةَ، وَذَلِكَ أَنَّ النَّبِيَّ أَقَامَهُمْ فِي مَوْضِعٍ، ثم قال: « احمُوا ظُهُورَنَا، فَإِنْ رَأَيْتُمُونَا نُقْتَلُ، فَلَا تَنْصُرُونَا، وَإِنْ رَأَيْتُمُونَا قَدْ غَنِمْنَا، فَلَا تَشْرِكُونَا ». فَلَمَّا غَنِمَ النَّبِيّ...

عَنِ الْبَرَاءِ بْنِ عَازِبٍ رضي الله عنهما قَالَ: جَعَلَ رَسُولُ اللهِ عَلَى الرُّمَاةِ - وَكَانُوا خَمْسِينَ رَجُلاً - عَبْدَ اللهِ بْنَ جُبَيْرٍ يَوْمَ أُحُدٍ، وَقَالَ: « إِنْ رَأَيْتُمُ الْعَدُوَّ وَرَأَيْتُمُ الطَّيْرَ تَخْطَفُنَا فَلَا تَبْرَحُوا »، فَلَمَّا رَأَوْا الْغَنَائِمَ قَالُوا: غَنِيْكُمْ الْغَنَائِمَ، فَقَالَ عَبْدُ اللَّهِ: أَلَمْ يَقُلْ رَسُولُ اللهِ : لَا تَبْرَحُوا؟!، قَالَ غَيْرُهُ: فَنَزَلَتْ { وَعَصَيْتُم مِّ بَعْدِ مَآ أَرَىٰكُم مَّا تُحِبُّونَ }، يَقُولُ: عَصَيْتُمُ الرَّسُولَ مِنْ بَعْدِ مَا أَرَاكُمْ الْغَنَائِمَ، وَهَزِيمَةَ الْعَدُو.

Direct context · Ayah 154 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عن عبد الله بن الزبير رضي الله عنهما قال: قال الزبير رضي الله عنه: لقد رأيتني مع رسول الله حين اشتد الخوف علينا، أرسل الله علينا النوم، فما منا من رجل إلا ذقنه في صدره، قال: فوالله إني لأسمع قول معتب بن قشير ما أسمعه إلا كالحلم يقول: { لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَّا قُتِلْنَا هَـٰهُنَا } لقول معتب.

Islamic: Asbāb al-nuzūl on Qurʾān 3:154

APA: Asbāb al-nuzūl tradition (n.d.). (3:154).

Direct context · Ayah 169 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عن جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما قَالَ: لَقِيَنِي رَسُولُ اللهِ فَقَالَ لِي: « يَا جَابِرُ: مَا لِي أَرَاكَ مُنْكَسِراً » قُلْتُ: يَا رَسُولَ اللهِ، اسْتُشْهِدَ أَبِي، قُتِلَ يَوْمَ أُحُدٍ وَتَرَكَ عِيَالاً وَدَيْنًا. قَالَ: « أَفَلَا أُبَشِّرُكَ بِمَا لَقِيَ اللهُ بِهِ أَبَاكَ »، قَالَ: قُلْتُ: بَلَى يَا رَسُولَ اللهِ. قَالَ: « مَا كَلَّمَ اللَّهُ أَحَداً قَطُّ إِلَّا مِنْ وَرَاءِ حِجَابٍ، وَأَحْيَا أَبَاكَ فَكَلَّمَهُ كِفَاحاً، فَقَالَ: يَا عَبْدِي، تَمَنَّ عَلَيَّ أُعْطِكَ. قَالَ: يَا رَبِّ تُحْيِيني فَأُقْتَلَ فِيكَ ثَانِيَةً، قَالَ الرَّبُّ عز و جل: إِنَّهُ قَدْ سَبَقَ مِنِّي أَنَّهُمْ إِلَيْهَا لَا يُرْجَعُونَ » قَالَ: وَأُنْزِلَتْ هَذِهِ الْآيَةُ { وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِى سَبِيلِ اللَّهِ أَمْوَا } .

Islamic: Asbāb al-nuzūl on Qurʾān 3:169

APA: Asbāb al-nuzūl tradition (n.d.). (3:169).

عن جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما قَالَ: لَقِيَنِي رَسُولُ اللهِ فَقَالَ لِي: « يَا جَابِرُ: مَا لِي أَرَاكَ مُنْكَسِراً » قُلْتُ: يَا رَسُولَ اللهِ، اسْتُشْهِدَ أَبِي، قُتِلَ يَوْمَ أُحُدٍ وَتَرَكَ عِيَالاً وَدَيْنًا. قَالَ: « أَفَلَا أُبَشِّرُكَ بِمَا لَقِيَ اللهُ بِهِ أَبَاكَ »، قَالَ: قُلْتُ: بَلَى يَا رَسُولَ اللهِ. قَالَ: « مَا كَلَّمَ اللَّهُ أَحَداً قَطُّ إِلَّا مِنْ وَرَاءِ حِجَابٍ، وَأَحْيَا أَبَاكَ فَكَلَّمَهُ كِفَاحاً، فَقَالَ: يَا عَبْدِي، تَمَنَّ عَلَيَّ أُعْطِكَ. قَالَ: يَا رَبِّ تُحْيِيني فَأُقْتَلَ فِيكَ ثَانِيَةً، قَالَ الرَّبُّ عز و جل: إِنَّهُ قَدْ سَبَقَ مِنِّي أَنَّهُمْ إِلَيْهَا لَا يُرْجَعُونَ » قَالَ: وَأُنْزِلَتْ هَذِهِ الْآيَةُ { وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِى سَبِيلِ اللَّهِ أَمْوَا } .

عَن ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: قَالَ رَسُولُ اللهِ : « لَمَّا أُصِيبَ إِخْوَانُكُمْ بِأَحَدٍ جَعَلَ اللهُ عز و جل أَرْوَاحَهُمْ فِي أَجْوَافِ طَيْرٍ خُضْرٍ، تَرِدُ أَنْهَارَ الْجَنَّةِ تَأْكُلُ مِنْ ثِمَارِهَا، وَتَأْوِي إِلَى قَنَادِيلَ مِنْ ذَهَبٍ فِي ظِلِّ الْعَرْشِ، فَلَمَّا وَجَدُوا طِيبَ مَشْرَبِهِمْ وَمَأْكَلِهِمْ وَحُسْنَ مُنْقَلَبِهِمْ قَالُوا: يَا لَيْتَ إِخْوَانَنَا يَعْلَمُونَ بِمَا صَنَعَ اللهُ لَنَا، لِئَلَّا يَزْهَدُوا فِي الْجِهَادِ، وَلَا يَنْكُلُوا عَنْ الْحَرْبِ؟ فَقَالَ اللهُ عز و جل: أَنَا أُبَلِّغُهُمْ عَنْكُمْ »، فَأَنْزَلَ اللهُ عز و جل هَؤُلَاءِ الْآيَاتِ عَلَى رَسُولِهِ { وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِى سَبِيلِ اللَّهِ أَمْوَا بَلْ أَحْيَآءٌ }. واللفظ لأحمد.

Direct context · Ayah 172 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عن ابن عباس رضي الله عنها قال: لما انصرف أبو سفيان والمشركون عن أحد وبلغوا الروحاء، قال أبو سفيان: لا محمداً قتلتم، ولا الكواعب أردفتم، شر ما صنعتم. فبلغ ذلك رسول الله ، فندب الناس فانتدبوا حتى بلغوا حمر الأسد أو بئر بني عيينة، فأنزل الله عز و جل { الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَآ أَصَابَهُمُ الْقَرْحُ }، وذلك أن أبا سفيان قال للنبي : موعدك موسم بدر حيث قتلتم أصحابنا، فأما الجبان فرجع، وأما الشجاع فأخذ أهبة القتال والتجارة، فأتوه فلم يجدوا به أحداً، وتسوقوا، فأنزل الله جل ذكره { فَانقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوٓءٌ }.

Islamic: Asbāb al-nuzūl on Qurʾān 3:172

APA: Asbāb al-nuzūl tradition (n.d.). (3:172).

Direct context · Ayah 181 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

قال سعيد بن جبير رحمه الله: عن ابن عباس رضي الله عنهما: لما نزل قوله تعالى مَن { ذَا الَّذِى يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَـٰعِفَهُۥ لَهُۥ أَضْعَافًا كَثِيرَةً } قالت اليهود: يا محمد: افتقر ربك فسأل عباده القرض؟ فأنزل { لَّقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوٓا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَآءُ } الآية.

Islamic: Asbāb al-nuzūl on Qurʾān 3:181

APA: Asbāb al-nuzūl tradition (n.d.). (3:181).

قال سعيد بن جبير رحمه الله: عن ابن عباس رضي الله عنهما: لما نزل قوله تعالى مَن { مَّن ذَا ٱلَّذِى يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنًا فَيُضَـٰعِفَهُۥ لَهُۥ أَضْعَافًا كَثِيرَةً } قالت اليهود: يا محمد: افتقر ربك فسأل عباده القرض؟ فأنزل { لَّقَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّذِينَ قَالُوٓا إِنَّ ٱللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَآءُ } الآية.

عن ابن عباس رضي الله عنهما قال: دخل أبو بكر الصديق رضي الله عنه بيت المدراس، فوجد من يهود ناساً كثيرة قد اجتمعوا على رجل منهم يقال له: فنحاص، وكان من علمائهم وأحبارهم، ومعه حبر يقال له: أشيع، فقال له أبو بكر رضي الله عنه: ويحك يا فنحاص اتق الله وأسلم، فوالله لتعلم أن محمداً رسول من عند الله قد جاءكم بالحق من عنده، تجدونه مكتوباً عندكم في التوراة والإنجيل. فقال فنحاص: والله يا أبا بكر ما بنا إلى الله من حاجة من فقر، وإنه إلينا لفقير، وما نتضرع إليه كما يتضرع إلينا، وإنا عنه لأغنياء، ولو كان عنا غنياً ما استقرض منا كما يزعم صاحبكم، ينهاكم عن الربا ويعطيناه، ولو كان غنياً ما أعطانا الربا. فغضب أبو بكر رضي الله عنه، فضرب وجه فنحاص ضرباً شديداً، وقال: والذي نفسي بيده لولا الذي بيننا وبينك من العهد لضربت عنقك يا عدو الله، فأكذبونا ما استطعتم إن كنتم صادقين. فذهب فنحاص إلى رسول الله صلى الله تعا…

Direct context · Ayah 186 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عَنْ كَعْبِ بْنِ مَالِكٍ رضي الله عنه، وَكَانَ أَحَدَ الثَّلَاثَةِ الَّذِينَ تِيبَ عَلَيْهِمْ: كَانَ كَعْبُ بْنُ الْأَشْرَفِ يَهْجُو النَّبِيَّ وَيُحَرِّضُ عَلَيْهِ كُفَّارَ قُرَيْشٍ، وَكَانَ النَّبِيُّ حِينَ قَدِمَ الْمَدِينَةَ وَأَهْلُهَا أَخْلَاطٌ: مِنْهُمْ الْمُسْلِمُونَ وَالْمُشْرِكُونَ يَعْبُدُونَ الْأَوْثَانَ، وَالْيَهُودُ، وَكَانُوا يُؤْذُونَ النَّبِيَّ وَأَصْحَابَهُ، فَأَمَرَ اللهُ عز و جل نَبِيَّهُ بِالصَّبْرِ وَالْعَفْوِ، فَفِيهِمْ أَنْزَلَ اللهُ { وَلَتَسْمَعُنَّ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ مِن قَبْلِكُمْ } الْآيَةَ، فَلَمَّا أَبَى كَعْبُ بْنُ الْأَشْرَفِ أَنْ يَنْزِعَ عَنْ أَذَى النَّبِيِّ ، أَمَرَ النَّبِيُّ سَعْدَ بْنَ مُعَاذٍ أَنْ يَبْعَثَ رَهْطاً يَقْتُلُونَهُ، فَبَعَثَ مُحَمَّدَ بْنَ مَسْلَمَةَ، وَذَكَرَ قِصَّةَ قَتْلِهِ، فَلَمَّا قَتَلُوهُ فَزِعَتِ الْي…

Islamic: Asbāb al-nuzūl on Qurʾān 3:186

APA: Asbāb al-nuzūl tradition (n.d.). (3:186).

Direct context · Ayah 188 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه: أَنَّ رِجَالاً مِنْ الْمُنَافِقِينَ عَلَى عَهْدِ رَسُولِ اللَّهِ ، كَانَ إِذَا خَرَجَ رَسُولُ اللهِ إِلَى الْغَزْوِ تَخَلَّفُوا عَنْهُ، وَفَرِحُوا بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللهِ ، فَإِذَا قَدِمَ رَسُولُ اللهِ اعْتَذَرُوا إِلَيْهِ وَحَلَفُوا، وَأَحَبُّوا أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا، فَنَزَلَتْ { لَا تَحْسَبَنَّ ٱلَّذِينَ يَفْرَحُونَ بِمَآ أَتَوا۟ وَّيُحِبُّونَ أَن يُحْمَدُوا۟ بِمَا لَمْ يَفْعَلُوا۟ } الآية. واللفظ للبخاري.

Islamic: Asbāb al-nuzūl on Qurʾān 3:188

APA: Asbāb al-nuzūl tradition (n.d.). (3:188).

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه: أَنَّ رِجَالاً مِنْ الْمُنَافِقِينَ عَلَى عَهْدِ رَسُولِ اللَّهِ ، كَانَ إِذَا خَرَجَ رَسُولُ اللهِ إِلَى الْغَزْوِ تَخَلَّفُوا عَنْهُ، وَفَرِحُوا بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللهِ ، فَإِذَا قَدِمَ رَسُولُ اللهِ اعْتَذَرُوا إِلَيْهِ وَحَلَفُوا، وَأَحَبُّوا أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا، فَنَزَلَتْ { لَا تَحْسَبَنَّ ٱلَّذِينَ يَفْرَحُونَ بِمَآ أَتَوا۟ وَّيُحِبُّونَ أَن يُحْمَدُوا۟ بِمَا لَمْ يَفْعَلُوا۟ } الآية. واللفظ للبخاري.

وهناك سبب ثان لنزول هذه الآية: فقد جاء عَنْ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّ مَرْوَانَ قَالَ: اذْهَبْ يَا رَافِعُ، لِبَوَّابِهِ، إِلَى ابْنِ عَبَّاسٍ فَقُلْ: لَئِنْ كَانَ كُلُّ امْرِئٍ مِنَّا فَرِحَ بِمَا أَتَى، وَأَحَبَّ أَنْ يُحْمَدَ بِمَا لَمْ يَفْعَلْ، مُعَذَّباً، لَنُعَذَّبَنَّ أَجْمَعُونَ. فَقَالَ ابْنُ عَبَّاسٍ: مَا لَكُمْ وَلِهَذِهِ الْآيَةِ؟ إِنَّمَا أُنْزِلَتْ هَذِهِ الْآيَةُ فِي أَهْلِ الْكِتَابِ، ثُمَّ تَلَا ابْنُ عَبَّاسٍ: { وَإِذْ أَخَذَ ٱللَّهُ مِيثَـٰقَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ لَتُبَيِّنُنَّهُۥ لِلنَّاسِ وَلَا تَكْتُمُونَهُۥ } هَذِهِ الْآيَةَ، وَتَلَا ابْنُ عَبَّاسٍ { لَا تَحْسَبَنَّ ٱلَّذِينَ يَفْرَحُونَ بِمَآ أَتَوا۟ وَّيُحِبُّونَ أَن يُحْمَدُوا۟ بِمَا لَمْ يَفْعَلُوا۟ }. وَقَالَ ابْنُ عَبَّاسٍ: سَأَلَهُمْ النَّبِيُّ عَنْ شَيْءٍ، فَكَتَمُوهُ…

Direct context · Ayah 195 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أُمِّ سَلَمَةَ رضي الله عنها قَالَتْ: يَا رَسُولَ اللهِ، لَا أَسْمَعُ اللهَ ذَكَرَ النِّسَاءَ فِي الْهِجْرَةِ، فَأَنْزَلَ اللهُ تَعَالَى { أَنِّى لَآ أُضِيعُ عَمَلَ عَٰمِلٍ مِّنكُم مِّن ذَكَرٍ أَوْ أُنثَىٰ بَعْضُكُم مِّنۢ بَعْضٍ }. واللفظ للترمذي.

Islamic: Asbāb al-nuzūl on Qurʾān 3:195

APA: Asbāb al-nuzūl tradition (n.d.). (3:195).

33. Al-Ahzab — The Combined Forces الأحزاب

Revelation order #90 · c. 627 CE · Madinah · 73 verses · Medina

Comparative reading note

Medinan discourse often turns toward community order, law, and collective ethics. Yusuf Ali widens the interpretive frame, Pickthall keeps the line tight, Maulana Muhammad Ali favors doctrinal clarity, and Qara'i preserves Shia-leaning lexical choices where the Arabic admits them.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ يَٰٓأَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَٰفِرِينَ وَالْمُنَٰفِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا	O Prophet! Fear God, and hearken not to the Unbelievers and the Hypocrites: verily God is full of Knowledge and Wisdom	O Prophet! Keep thy duty to Allah and obey not the disbelievers and the hypocrites. Lo! Allah is Knower, Wise	O Prophet, keep thy duty to Allah and obey not the disbelievers and the hypocrites. Surely Allah is ever Knowing, Wise	O Prophet! Be wary of Allah and do not obey the faithless and the hypocrites. Indeed Allah is all-knowing, all-wise	c. 627 CE No direct report
2	وَاتَّبِعْ مَا يُوحَىٰٓ إِلَيْكَ مِن رَّبِّكَ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا	But follow that which comes to thee by inspiration from thy Lord: for God is well acquainted with (all) that ye do	And follow that which is inspired in thee from thy Lord. Lo! Allah is Aware of what ye do	And follow that which is revealed to thee from thy Lord. Surely Allah is ever Aware of what you do	And follow that which is revealed to you from your Lord. Indeed Allah is well aware of what you do	c. 627 CE No direct report
3	وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا	And put thy trust in God, and enough is God as a disposer of affairs	And put thy trust in Allah, for Allah is sufficient as Trustee	And trust in Allah. And Allah is enough as having charge (of affairs)	And put your trust in Allah; Allah suffices as trustee	c. 627 CE No direct report
4		God has not made for any man two hearts in his (one) body: nor has He made your wives whom ye divorce by Zihar your mothers: nor has He made your	Allah hath not assigned unto any man two hearts within his body, nor hath He made your wives whom ye declare (to be your	Allah has not made for any man two hearts within him; nor has He made your wives whom you desert by Zihar, your mothers, nor	Allah has not put two hearts within any man, nor has He made your wives whom you repudiate by Zihar your mothers, nor has he made your adopted sons your sons. These are	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		adopted sons your sons. Such is (only) your (manner of) speech by your mouths. But God tells (you) the Truth, and He shows the (right) Way	mothers) your mothers, nor hath He made those whom ye claim (to be your sons) your sons. This is but a saying of your mouths. But Allah saith the truth and He showeth the way	has He made those whom you assert (to be your sons) your sons. These are the words of your mouths. And Allah speaks the truth and He shows the way	mere utterances of your mouths. But Allah speaks the truth and He guides to the way	
5	ٱدْعُوهُمْ لِءَابَآئِهِمْ هُوَ أَقْسَطُ عِندَ ٱللَّهِ فَإِن لَّمْ تَعْلَمُوٓا۟ ءَابَآءَهُمْ فَإِخْوَٰنُكُمْ فِى ٱلدِّينِ وَمَوَٰلِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَآ أَخْطَأْتُم بِهِۦ وَلَٰكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ ۚ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا	Call them by (the names of) their fathers: that is juster in the sight of God. But if ye know not their father's (names, call them) your Brothers in faith, or your maulas. But there is no blame on you if ye make a mistake therein: (what counts is) the intention of your hearts: and God is Oft-Returning, Most Merciful	Proclaim their real parentage. That will be more equitable in the sight of Allah. And if ye know not their fathers, then (they are) your brethren in the faith, and your clients. And there is no sin for you in the mistakes that ye make unintentionally, but what your hearts purpose (that will be a sin for you). Allah is ever Forgiving, Merciful	Call them by (the names of) their fathers; this is more equitable with Allah; but if you know not their fathers, then they are your brethren in faith and your friends. And there is no blame on you in that wherein you make a mistake, but (you are answerable for) that which your hearts purpose. And Allah is ever Forgiving, Merciful	Call them after their fathers. That is more just with Allah. And if you do not know their fathers, then they are your brethren in the faith and your kinsmen. There will be no sin upon you for any mistake that you may make therein, barring what your hearts may premeditate. And Allah is all-forgiving, all-merciful	c. 627 CE No direct report
6	ٱلنَّبِىُّ أَوْلَىٰ بِٱلْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ ۖ وَأَزْوَٰجُهُۥٓ أُمَّهَٰتُهُمْ ۗ وَأُو۟لُوا۟ ٱلْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِى كِتَٰبِ ٱللَّهِ مِنَ ٱلْمُؤْمِنِينَ وَٱلْمُهَٰجِرِينَ إِلَّآ أَن تَفْعَلُوٓا۟ إِلَىٰٓ أَوْلِيَآئِكُم	The Prophet is closer to the Believers than their own selves, and his wives are their mothers. Blood-relations among each other have closer personal ties, in the Decree of God. Than (the Brotherhood of) Believers and Muhajirs:	The Prophet is closer to the believers than their selves, and his wives are (as) their mothers. And the owners of kinship are closer one to another in the ordinance of Allah	The Prophet is closer to the faithful than their own selves, and his wives are (as) their mothers. And the possessors of relationship are closer one to another in the	The Prophet is closer to the faithful than their own souls, and his wives are their mothers. The blood relatives are more entitled to inherit from one another in the Book of Allah than the [other] faithful and Emigrants, barring any favour you	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	مَّعْرُو ا كَانَ ذَٰلِكَ فِى لْكِتَٰبِ مَسْطُو ا	nevertheless do y e what is just to your closest friends: such is the writing in the Decree (of God)	than (other) believers and the fugitives (who fled from Mecca), except that ye should do kindness to your friends. This is written in the Book (of nature)	ordinance of Allah than (other) believers, and those who fled (their homes), except that you do some good to your friends. This is written in the Book	may do your comrades. This has been written in the Book	
7	وَإِذْ أَخَذْنَا مِنَ لنَّبِيِّ نَ مِيثَٰقَهُمْ وَمِنكَ وَمِن نُّو وَإِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَى بْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُم مِّيثَٰقًا غَلِي ا	And remember We took from the prophets their covenant: As (We did) from thee: from Noah, Abraham, Moses, and Jesus the son of Mary: We took from them a solemn covenant	And when We exacted a covenant from the prophets, and from thee (O Muhammad) and from Noah and Abraham and Moses and Jesus son of Mary. We took from them a solemn covenant	And when We took a covenant from the prophets and from thee, and from Noah and Abraham and Moses and Jesus, son of Mary, and We took from them a solemn covenant	[Recall] when We took a pledge from the prophets, and from you and from Noah and Abraham and Moses and Jesus son of Mary, and We took from them a solemn pledge	c. 627 CE No direct report
8	لِّيَسْـَٔلَ لصَّٰدِقِينَ عَن صِدْقِهِمْ وَأَعَدَّ لِلْكَٰفِرِينَ عَذَابًا أَلِي ا	That (God) may question the (custodians) of Truth concerning the Truth they (were charged with): And He has prepared for the Unbelievers a grievous Penalty	That He may ask the loyal of their loyalty. And He hath prepared a painful doom for the unfaithful	That He may question the truthful of their truth, and He has prepared for the disbelievers a painful chastisement	so that He may question the truthful concerning their truthfulness. And He has prepared for the faithless a painful punishment	c. 627 CE No direct report
9	يَٰٓأَيُّهَا لَّذِينَ ءَامَنُو ذْكُرُو نِعْمَةَ للَّهِ عَلَيْكُمْ إِذْ جَآءَتْكُمْ جُنُو فَأَرْسَلْنَا عَلَيْهِمْ رِي ا وَجُنُو ا لَّمْ تَرَوْهَا وَكَانَ للَّهُ بِمَا تَعْمَلُونَ بَصِيرًا	O ye who believe! Remember the Grace of God, (bestowed) on you, when there came down on you hosts (to overwhelm you): But We sent against them a hurricane and forces that ye saw not: but God sees (clearly) all that ye do	O ye who believe! Remember Allah's favour unto you when there came against you hosts, and We sent against them a great wind and hosts ye could not see. And Allah is ever Seer of what ye do	O you who believe, call to mind the favour of Allah to you when there came against you hosts, so We sent against them a strong wind and hosts that you saw not. And Allah is ever Seer of what you do	O you who have faith! Remember Allah’s blessing upon you when the hosts came at you, and We sent against them a gale and hosts whom you did not see. And Allah sees best what you do	c. 627 CE No direct report
10		Behold! they came on you from above you and from below you, and behold, the eyes became dim and the hearts gaped up to the throats, and ye	When they came upon you from above you and from below you, and when eyes grew wild and hearts	When they came upon you from above you and from below you, and when the eyes turned dull and the	When they came at you from above and below you, and when the eyes rolled [with fear] and the hearts leapt to the throats, and you	c. 627 CE No direct report

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		imagined various (vain) thoughts about God	reached to the throats, and ye were imagining vain thoughts concerning Allah	hearts rose up to the throats, and you began to think diverse thoughts about Allah	entertained misgivings about Allah	
11	هُنَالِكَ ٱبْتُلِىَ ٱلْمُؤْمِنُونَ وَزُلْزِلُو ا زِلْزَا ا شَدِيدًا	In that situation were the Believers tried: they were shaken as by a tremendous shaking	There were the believers sorely tried, and shaken with a mighty shock	There were the believers tried and they were shaken with a severe shaking	it was there that the faithful were tested and jolted with a severe agitation	c. 627 CE No direct report
12	وَإِذْ يَقُولُ ٱلْمُنَٰفِقُونَ وَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَ ضٌ مَّا وَعَدَنَا ٱللَّهُ وَرَسُولُهُ إِلَّا غُرُو ا	And behold! The Hypocrites and those in whose hearts is a disease (even) say: "God and His Apostle promised us nothing but delusion!"	And when the hypocrites, and those in whose hearts is a disease, were saying: Allah and His messenger promised us naught but delusion	And when a party of them said: O people of Yathrib, you cannot make a stand, so go back. And a party of them asked permission of the Prophet, saying, Our houses are exposed. And they were not exposed. They only desired to run away	And when the hypocrites were saying, as well as those in whose hearts is a sickness, ‘Allah and His Apostle did not promise us [anything] except delusion.’	c. 627 CE No direct report
13	وَإِذْ قَالَت طَّآئِفَةٌ مِّنْهُمْ يَٰٓأَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَ ٱرْجِعُو ا وَيَسْتَـْٔذِنُ فَرِيقٌ مِّنْهُمُ ٱلنَّبِىَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِىَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَا ا	Behold! A party among them said: "Ye men of Yathrib! ye cannot stand (the attack)! therefore go back!" And a band of them ask for leave of the Prophet, saying, "Truly our houses are bare and exposed," though they were not exposed they intende d nothing but to run away	And when a party of them said: O folk of Yathrib! There is no stand (possible) for you, therefor turn back. And certain of them (even) sought permission of the Prophet, saying: Our homes lie open (to the enemy). And they lay not open. They but wished to flee	And if an entry were made upon them from the outlying parts of it, then they were asked to wage war (against the Muslims), they would certainly have done it, and they would not have stayed in it but a little while	And when a group of them said, ‘O people of Yathrib! [This is] not a place for you, so go back!’ And a group of them sought the Prophet’s permission, saying, ‘Our homes lie exposed [to the enemy],’ although they were not exposed. They only sought to flee	c. 627 CE No direct report

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14	وَلَوْ دُخِلَتْ عَلَيْهِم مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُو لْفِتْنَةَ لَءَاتَوْهَا وَمَا تَلَبَّثُو بِهَآ إِلَّا يَسِيرا	And if an entry had been effected to them from the sides of the (city), and they had been incited to sedition, they would certainly have brought it to pass, with none but a brief delay	If the enemy had entered from all sides and they had been exhorted to treachery, they would have committed it, and would have hesitated thereupon but little	And they had indeed made a covenant with Allah before, (that) they would not turn (their) backs. And a covenant with Allah must be answered for	Had they been invaded from its flanks and had they been asked to apostatize, they would have done so with only a mild hesitation	c. 627 CE No direct report
15	وَلَقَدْ كَانُو عَٰهَدُو للَّهَ مِن قَبْلُ لَا يُوَلُّونَ لْأَدْبَرَ وَكَانَ عَهْدُ للَّهِ مَسْـُٔولا	And yet they had already covenanted with God not to turn their backs, and a covenant with God must (surely) be answered for	And verily they had already sworn unto Allah that they would not turn their backs (to the foe). An oath to Allah must be answered for	Say: Flight will not profit you, if you flee from death or slaughter, and then you will not be allowed to enjoy yourselves but a little	though they had certainly pledged to Allah before that they would not turn their backs [to flee], and pledges given to Allah are accountable	c. 627 CE No direct report
16	قُل لَّن يَنفَعَكُمُ لْفِرَارُ إِن فَرَرْتُم مِّنَ لْمَوْتِ أَوِ لْقَتْلِ وَإِذا لَّا تُمَتَّعُونَ إِلَّا قَلِيلا	Say: "Running away will not profit you if ye are running away from death or slaughter; and even if (ye do escape), no more than a brief (respite) will ye be allowed to enjoy!"	Say: Flight will not avail you if ye flee from death or killing, and then ye dwell in comfort but a little while	Say: Who is it that can protect you from Allah, if He intends harm for you or He intends to show you mercy? And they will not find for themselves a guardian or a helper besides Allah	Say, ‘Flight will not avail you should you flee from death or from being killed, and then you will be let to enjoy only for a little while.’	c. 627 CE No direct report
17	قُلْ مَن ذَا لَّذِى يَعْصِمُكُم مِّنَ للَّهِ إِنْ أَرَادَ بِكُمْ سُوٓءًا أَوْ أَرَادَ بِكُمْ رَحْمَة وَلَا يَجِدُونَ لَهُم مِّن دُونِ للَّهِ وَلِيّا وَلَا نَصِيرا	Say: "Who is it that can screen you from God if it be His wish to give you punishment or to give you Mercy? " Nor will they find for themselves, besides God, any protector or helper	Say: Who is he who can preserve you from Allah if He intendeth harm for you, or intendeth mercy for you. They will not find that they have any friend or helper other than Allah	Allah indeed knows those among you who hinder others and those who say to their brethren, Come to us. And they come not to the fight but a little	Say, ‘Who is it that can protect you from Allah should He desire to cause you ill, or desire to grant you mercy?’ They will not find for themselves any protector or helper besides Allah	c. 627 CE No direct report
18	قَدْ يَعْلَمُ للَّهُ لْمُعَوِّقِينَ مِنكُمْ وَ لْقَآئِلِينَ لِإِخْوَٰنِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ لْبَأْسَ إِلَّا قَلِيلا	Verily God knows those among you who keep back (men) and those who say to their brethren, "Come along to us", but come not to the fight except for just a little while	Allah already knoweth those of you who hinder, and those who say unto their brethren: "Come ye hither unto us!" and they come not to the	Being niggardly with respect to you. But when fear comes, thou wilt see them looking to thee, their eyes rolling like one swooning because of death. But when	Allah knows those of you who discourage others, and those who say to their brethren, ‘Come to us!’ and they take little part in the battle	c. 627 CE No direct report

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			stress of battle save a little	fear is gone they smite you with sharp tongues, being covetous of wealth. These have not believed, so Allah makes their deeds naught. And that is easy for Allah		
19	أَشِحَّةً عَلَيْكُمْ فَإِذَا جَآءَ ٱلْخَوْفُ رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَ ٱلَّذِى يُغْشَىٰ عَلَيْهِ مِنَ ٱلْمَوْتِ فَإِذَا ذَهَبَ ٱلْخَوْفُ سَلَقُوكُم بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى ٱلْخَيْرِ أُ ٰٓلَٰئِكَ لَمْ يُؤْمِنُو فَأَحْبَطَ ٱللَّهُ أَعْمَٰلَهُمْ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِي ا	Covetous over you. Then when fear comes, thou wilt see them looking to thee, their eyes revolving, like (those of) one over whom hovers death: but when the fear is past, they will smite you with sharp tongues, covetous of goods. Such men have no faith, and so God has made their deeds of none effect: and that is easy for God	Being sparing of their help to you (believers). But when the fear cometh, then thou (Muhammad) seest them regarding thee with rolling eyes like one who fainteth unto death. Then, when the fear departeth, they scald you with sharp tongues in their greed for wealth (from the spoil). Such have not believed. Therefor Allah maketh their deeds fruitless. And that is easy for Allah	They think the allies are not gone, and if the allies should come (again), they would fain be in the deserts with the desert Arabs, asking for news about you. And if they were among you, they would not fight save a little	grudging you [their help]. So when there is panic, you see them observing you, their eyes rolling, like someone fainting at death. Then, when the panic is over, they scald you with [their] sharp tongues in their greed for riches. They never have had faith. So Allah has made their works fail, and that is easy for Allah	c. 627 CE No direct report
20	يَحْسَبُونَ ٱلْأَحْزَابَ لَمْ يَذْهَبُو وَإِن يَأْتِ ٱلْأَحْزَابُ يَوَدُّو لَوْ أَنَّهُم بَادُونَ فِى ٱلْأَعْرَابِ يَسْـَٔلُونَ عَنْ أَ بَآئِكُمْ وَلَوْ كَانُو فِيكُم مَّا قَٰتَلُوٓ إِلَّا قَلِي ا	They think that the Confederates have not withdrawn; and if the Confederates should come (again), they would wish they were in the deserts (wandering) among the Bedouins, and seeking news about you (from a safe distance); and if they were in y our midst, they would fight but little	They hold that the clans have not retired (for good); and if the clans should advance (again), they would fain be in the desert with the wandering Arabs, asking for the news of you; and if they were among you, they would not give battle, save a little	Certainly you have in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the Latter day, and remembers Allah much	They suppose the confederates have not left yet, and were the confederates to come [again], they would wish they were in the desert with the Bedouins asking about your news, and if they were with you they would fight but a little	c. 627 CE No direct report

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21	لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ للَّهِ أُسْوَةٌ حَسَنَ لِّمَن كَانَ يَرْجُو للَّهَ وَ لْيَوْمَ لْءَاخِرَ وَذَكَرَ للَّهَ كَثِيرِ ا	Ye have indeed in the Apostle of God a beautiful pattern (of conduct) for any one whose hope is in God and the Final Day, and who engages much in the Praise of God	Verily in the messenger of Allah ye have a good example for him who looketh unto Allah and the Last Day, and remembereth Allah much	And follow that which is revealed to thee from thy Lord. Surely Allah is ever Aware of what you do	In the Apostle of Allah there is certainly for you a good exemplar, for those who look forward to Allah and the Last Day, and remember Allah greatly	c. 627 CE No direct report
22	وَلَمَّا رَءَا لْمُؤْمِنُونَ لْأَحْزَابَ قَالُو هَٰذَا مَا وَعَدَنَا للَّهُ وَرَسُولُهُ وَصَدَقَ للَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّآ إِيمَٰ ا وَتَسْلِي ا	When the Believers saw the Confederate forces, they said: "This is what God and his Apostle had promised us, and God and His Apostle told us what was true." And it only added to their faith and their zeal in obedience	And when the true believers saw the clans, they said: This is that which Allah and His messenger promised us. Allah and His messenger are true. It did but confirm them in their faith and resignation	And when the believers saw the allies, they said: This is what Allah and His Messenger promised us, and Allah and His Messenger spoke the truth. And it only added to their faith and submission	But when the faithful saw the confederates, they said, ‘This is what Allah and His Apostle had promised us, and Allah and His Apostle were true.’ And it only increased them in faith and submission	c. 627 CE No direct report
23	مِّنَ لْمُؤْمِنِينَ رِجَا صَدَقُو مَا عَٰهَدُو للَّهَ عَلَيْهِ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُ وَمِنْهُم مَّن يَنتَظِرُ وَمَا بَدَّلُو تَبْدِي ا	Among the Believers are men who have been true to their covenant with God: of them some have completed their vow (to the extreme), and some (still) wait: but they have never changed (their determination) in the least	Of the believers are men who are true to that which they covenanted with Allah. Some of them have paid their vow by death (in battle), and some of them still are waiting; and they have not altered in the least	Of the believers are men who are true to the covenant they made with Allah; so of them is he who has accomplished his vow, and of them is he who yet waits, and they have not changed in the least -	Among the faithful are men who fulfill what they have pledged to Allah. Of them are some who have fulfilled their pledge, and of them are some who still wait, and they have not changed in the least	c. 627 CE No direct report
24	لِّيَجْزِيَ للَّهُ لصَّٰدِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ لْمُنَٰفِقِينَ إِن شَآءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ للَّهَ كَانَ غَفُو ا رَّحِي ا	That God may reward the men of Truth for their Truth, and punish the Hypocrites if that be His Will, or turn to them in Mercy: for God is Oft-Forgiving, Most Merciful	That Allah may reward the true men for their truth, and punish the hypocrites if He will, or relent toward them (if He will). Lo! Allah is Forgiving, Merciful	That Allah may reward the truthful for their truth, and chastise the hypocrites, if He pleases, or turn to them (mercifully). Surely Allah is ever Forgiving, Merciful	that Allah may reward the true for their truthfulness, and punish the hypocrites, if He wishes, or accept their repentance. Indeed Allah is all-forgiving, all-merciful	c. 627 CE No direct report
25	وَرَدَّ للَّهُ لَّذِينَ كَفَرُو بِغَيْظِهِمْ لَمْ يَنَالُو خَيْ ا وَكَفَى للَّهُ لْمُؤْمِنِينَ لْقِتَالَ وَكَانَ للَّهُ قَوِيًّا عَزِي ا	And God turned back the Unbelievers for (all) their fury: no advantage did they gain; and enough is God for the	And Allah repulsed the disbelievers in their wrath; they gained no good. Allah averted their	And Allah turned back the disbelievers in their rage -- they gained no advantage. And	Allah sent back the faithless in their rage, without their attaining any advantage, and Allah spared the faithful of	c. 627 CE No direct report

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		believers in their fight. And God is full of Strength, able to enforce His Will	attack from the believers. Allah is ever Strong, Mighty	Allah sufficed the believers in fighting. And Allah is ever Strong, Mighty	fighting, and Allah is all-strong, all-mighty	
26	وَأَنزَلَ الَّذِينَ ظَٰهَرُوهُم مِّنْ أَهْلِ الْكِتَٰبِ مِن صَيَاصِيهِمْ وَقَذَفَ فِى قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا	And those of the People of the Book who aided them - God did take them down from their strongholds and cast terror into their hearts. (So that) some ye slew, and some ye made prisoners	And He brought those of the People of the Scripture who supported them down from their strongholds, and cast panic into their hearts. Some ye slew, and ye made captive some	And He drove down those of the People of the Book who backed them from their fortresses and He cast awe into their hears; some you killed and you took captive some	And He dragged down those who had backed them from among the People of the Book from their strongholds, and He cast terror into their hearts, [so that] you killed a part of them, and took captive [another] part of them	c. 627 CE No direct report
27	وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَٰرَهُمْ وَأَمْوَٰلَهُمْ وَأَرْضًا لَّمْ تَطَـُٔوهَا وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرًا	And He made you heirs of their lands, their houses, and their goods, and of a land which ye had not frequented (before). And God has power over all things	And He caused you to inherit their land and their houses and their wealth, and land ye have not trodden. Allah is ever Able to do all things	And He made you heirs to their land and their dwellings and their property, and (to) a land which you have not yet trodden. And Allah is ever Possessor of power over all things	And He bequeathed you their land, their houses and their possessions, and a territory you had not trodden, and Allah has power over all things	c. 627 CE No direct report
28	يَٰٓأَيُّهَا النَّبِىُّ قُل لِّأَزْوَٰجِكَ إِن كُنتُنَّ تُرِدْنَ الْحَيَوٰةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا	O Prophet! Say to thy Consorts: "If it be that ye desire the life of this World, and its glitter,- then come! I will provide for your enjoyment and set you free in a handsome manner	O Prophet! Say unto thy wives: If ye desire the world's life and its adornment, come! I will content you and will release you with a fair release	O Prophet, say to thy wives: If you desire this world’s life and its adornment, come, I will give you a provision and allow you to depart a goodly departing	O Prophet! Say to your wives, ‘If you desire the life of the world and its glitter, come, I will provide for you and release you in a graceful manner	c. 627 CE 1 note
29	وَإِن كُنتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُۥ وَالدَّارَ الْءَاخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَٰتِ مِنكُنَّ أَجْرًا عَظِيمًا	But if ye seek God and His Apostle, and the Home of the Hereafter, verily God has prepared for the well-doers amongst you a great reward	But if ye desire Allah and His messenger and the abode of the Hereafter, then lo! Allah hath prepared for the good among you an immense reward	And if you desire Allah and His Messenger and the abode of the Hereafter, then surely Allah has prepared for the doers of good among you a mighty reward	But if you desire Allah and His Apostle and the abode of the Hereafter, then Allah has indeed prepared for the virtuous among you a great reward.’	c. 627 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
30	يٰنِسَآءَ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَآءِ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا	O Consorts of the Prophet! If any of you were guilty of evident unseemly conduct, the Punishment would be doubled to her, and that is easy for God	O ye wives of the Prophet! Whosoever of you committeth manifest lewdness, the punishment for her will be doubled, and that is easy for Allah	O wives of the Prophet, whoever of you is guilty of manifestly improper conduct, the chastisement will be doubled for her. And this is easy for Allah	O wives of the Prophet! Whoever of you commits a gross indecency, her punishment shall be doubled, and that is easy for Allah	c. 627 CE No direct report
31	وَمَن يَقْنُتْ مِنكُنَّ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُّؤْتِهَآ أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا	But any of you that is devout in the service of God and His Apostle, and works righteousness,- to her shall We grant her reward twice: and We have prepared for her a generous Sustenance	And whosoever of you is submissive unto Allah and His messenger and doeth right, We shall give her her reward twice over, and We have prepared for her a rich provision	And whoever of you is obedient to Allah and His Messenger and does good, We shall give her a double reward, and We have prepared for her an honourable sustenance	But whoever of you is obedient to Allah and His Apostle and acts righteously, We shall give her a twofold reward, and We hold a noble provision in store for her	c. 627 CE No direct report
32	يٰنِسَآءَ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَآءِ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا	O Consorts of the Prophet! Ye are not like any of the (other) women: if ye do fear (God), be not too complacent of speech, lest one in whose heart is a disease should be moved with desire: but speak ye a speech (that is) just	O ye wives of the Prophet! Ye are not like any other women. If ye keep your duty (to Allah), then be not soft of speech, lest he in whose heart is a disease aspire (to you), but utter customary speech	O wives of the Prophet, you are not like any other women. If you would keep your duty, be not soft in speech, lest he in whose heart is a disease yearn; and speak a word of goodness	O wives of the Prophet! You are not like any other women: if you are wary [of Allah], then do not be complaisant in your speech, lest he in whose heart is a sickness should aspire, and speak honourable words	c. 627 CE No direct report
33	وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَٰهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَوٰةَ وَءَاتِينَ الزَّكَوٰةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا	And stay quietly in your houses, and make not a dazzling display, like that of the former Times of Ignorance; and establish regular Prayer, and give regular Charity; and obey God and His Apostle. And God only wishes to remove all abomination f rom you, ye members of the Family, and to make you pure and spotless	And stay in your houses. Bedizen not yourselves with the bedizenment of the Time of Ignorance. Be regular in prayer, and pay the poor-due, and obey Allah and His messenger. Allah's wish is but to remove uncleanness far from you, O Folk of the Household, and cleanse you	And stay in your houses and display not your beauty like the displaying of the ignorance of yore; and keep up prayer, and pay the poor-rate, and obey Allah and His Messenger. Allah only desires to take away uncleanness from you, O people of the household, and to purify you a (thorough) purifying	Stay in your houses and do not display your finery with the display of the former [days of] ignorance. Maintain the prayer and pay the zaka t and obey Allah and His Apostle. Indeed Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			with a thorough cleansing			
34	وَ ٱذْكُرْنَ مَا يُتْلَىٰ فِى بُيُوتِكُنَّ مِنْ ءَايَٰتِ ٱللَّهِ وَ ٱلْحِكْمَةِ إِنَّ ٱللَّهَ كَانَ لَطِيفًا خَبِيرًا	And recite what is rehearsed to you in your homes, of the Signs of God and His Wisdom: for God understands the finest mysteries and is well-acquainted (with them)	And bear in mind that which is recited in your houses of the revelations of Allah and wisdom. Lo! Allah is Subtile, Aware	And remember that which is recited in your houses of the messages of Allah and the Wisdom. Surely Allah is ever Knower of subtilties, Aware	And remember what is recited in your homes of the signs of Allah and wisdom. Indeed Allah is all-attentive, all-aware	c. 627 CE No direct report
35	إِنَّ ٱلْمُسْلِمِينَ وَ ٱلْمُسْلِمَٰتِ وَ ٱلْمُؤْمِنِينَ وَ ٱلْمُؤْمِنَٰتِ وَ ٱلْقَٰنِتِينَ وَ ٱلْقَٰنِتَٰتِ وَ ٱلصَّٰدِقِينَ وَ ٱلصَّٰدِقَٰتِ وَ ٱلصَّٰبِرِينَ وَ ٱلصَّٰبِرَٰتِ وَ ٱلْخَٰشِعِينَ وَ ٱلْخَٰشِعَٰتِ وَ ٱلْمُتَصَدِّقِينَ وَ ٱلْمُتَصَدِّقَٰتِ وَ ٱلصَّائِمِينَ وَ ٱلصَّائِمَٰتِ وَ ٱلْحَٰفِظِينَ فُرُوجَهُمْ وَ ٱلْحَٰفِظَٰتِ وَ ٱلذَّٰكِرِينَ ٱللَّهَ كَثِيرًا وَ ٱلذَّٰكِرَٰتِ أَعَدَّ ٱللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا	For Muslim men and women,- for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in Charity, for men a nd women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in God's praise,- for them has God prepared forgiveness and great reward	Lo! men who surrender unto Allah, and women who surrender, and men who believe and women who believe, and men who obey and women who obey, and men who speak the truth and women who speak the truth, and men who persevere (in righteousness) and women who persevere, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their modesty and women who guard (their modesty), and men who remember Allah much and women who remember - Allah hath prepared for them forgiveness and a vast reward	Surely the men who submit and the women who submit, and the believing men and the believing women, and the truthful men and the truthful women, and the patient men and the patient women, and the humble men and the humble women, and the charitable men and the charitable women, and the fasting men and the fasting women, and the men who guard their chastity and the women who guard, and the men who remember Allah much and the women who remember -- Allah has prepared for them forgiveness and a mighty reward	Indeed the muslim men and the muslim women, the faithful men and the faithful women, the obedient men and the obedient women, the truthful men and the truthful women, the patient men and the patient women, the humble men and the humble women, the charitable men and the charitable women, the men who fast and the women who fast, the men who guard their private parts and the women who guard, the men who remember Allah greatly and the women who remember [Allah greatly] —Allah holds in store for them forgiveness and a great reward	c. 627 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
36	وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَن يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَٰلًا مُّبِينًا	It is not fitting for a Believer, man or woman, when a matter has been decided by God and His Apostle to have any option about their decision: if any one disobeys God and His Apostle, he is indeed on a clearly wrong Path	And it becometh not a believing man or a believing woman, when Allah and His messenger have decided an affair (for them), that they should (after that) claim any say in their affair; and whoso is rebellious to Allah and His messenger, he verily goeth astray in error manifest	And it behoves not a believing man or a believing woman, when Allah and His Messenger have decided an affair, to exercise a choice in their matter. And whoever disobeys Allah and His Messenger, he surely strays off to manifest error	A faithful man or woman may not, when Allah and His Apostle have decided on a matter, have any option in their matter, and whoever disobeys Allah and His Apostle has certainly strayed into manifest error	c. 627 CE 1 note
37	وَإِذْ تَقُولُ لِلَّذِىٓ أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَ تَّقِ اللَّهَ وَتُخْفِى فِى نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى لنَّاسَ وَ اللَّهُ أَحَقُّ أَن تَخْشَٰهُ فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَا ا زَوَّجْنٰكَهَا لِكَىْ لَا يَكُونَ عَلَى لْمُؤْمِنِينَ حَرَ فِىٓ أَزْوَٰجِ أَدْعِيَآئِهِمْ إِذَا قَضَوْ مِنْهُنَّ وَطَا ا وَكَانَ أَمْرُ اللَّهِ مَفْعُو ا	Behold! Thou didst say to one who had received the grace of God and thy favour: "Retain thou (in wedlock) thy wife, and fear God." But thou didst hide in thy heart that which God was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst fear God. Then when Zaid had dissolved (his marriage) with her, with the necessary (formality), We joined her in marriage to thee: in order that (in future) there may be no difficulty to the Believers in (the matter of) marriage with the wives of their adopted sons, when the latter have dissolved with the necessary (formality) (their marriage) with them. And God's	And when thou saidst unto him on whom Allah hath conferred favour and thou hast conferred favour: Keep thy wife to thyself, and fear Allah. And thou didst hide in thy mind that which Allah was to bring to light, and thou didst fear mankind whereas Allah hath a better right that thou shouldst fear Him. So when Zeyd had performed that necessary formality (of divorce) from her, We gave her unto thee in marriage, so that (henceforth) there may be no sin for believers in respect of wives of their adopted sons, when the latter have performed the	And when thou saidst to him to whom Allah had shown favour and to whom thou hadst shown a favour: Keep thy wife to thyself and keep thy duty to Allah; and thou concealedst in thy heart what Allah would bring to light, and thou fearedst men, and Allah has a greater right that thou shouldst fear Him. So when Zaid dissolved her marriage-tie, We gave her to thee as a wife, so that there should be no difficulty for the believers about the wives of their adopted sons, when they have dissolved their marriage-tie. And Allah’s	When you said to him whom Allah had blessed, and whom you [too] had blessed, ‘Retain your wife for yourself, and be wary of Allah,’ and you had hidden in your heart what Allah was to divulge, and you feared the people though Allah is worthier that you should fear Him, so when Zayd had got through with her, We wedded her to you, so that there may be no blame on the faithful in respect of the wives of their adopted sons, when the latter have got through with them, and Allah’s command is bound to be fulfilled	c. 627 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		command must be fulfilled	necessary formality (of release) from them. The commandment of Allah must be fulfilled	command is ever performed		
38	مَّا كَانَ عَلَى لنَّبِيِّ مِنْ حَرَ فِيمَا فَرَضَ لَّهُ لَهُ سُنَّةَ لَّهِ فِى لَّذِينَ خَلَوْ مِن قَبْلُ وَكَانَ أَمْرُ لَّهِ قَدَ ا مَّقْدُورًا	There can be no difficulty to the Prophet in what God has indicated to him as a duty. It was the practice (approved) of God amongst those of old that have passed away. And the command of God is a decree determined	There is no reproach for the Prophet in that which Allah maketh his due. That was Allah's way with those who passed away of old - and the commandment of Allah is certain destiny	There is no harm for the Prophet in that which Allah has ordained for him. Such has been the way of Allah with those who have gone before. And the command of Allah is a decree that is made absolute -	There is no blame on the Prophet in respect of that which Allah has made lawful for him: Allah’s precedent with those who passed away earlier —and Allah’s commands are ordained by a precise ordaining—	c. 627 CE No direct report
39	لَّذِينَ يُبَلِّغُونَ رِسَٰلَٰتِ لَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا لَّهَ وَكَفَىٰ بِ لَّهِ حَسِيبِ ا	(It is the practice of those) who preach the Messages of God, and fear Him, and fear none but God. And enough is God to call (men) to account	Who delivered the messages of Allah and feared Him, and feared none save Allah. Allah keepeth good account	Those who deliver the messages of Allah and fear Him, and fear none but Allah. And Allah is Sufficient to take account	such as deliver the messages of Allah and fear Him, and fear no one except Allah, and Allah suffices as reckoner	c. 627 CE No direct report
40	مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ لَّهِ وَخَاتَمَ لنَّبِيِّ نَ وَكَانَ لَّهُ بِكُلِّ شَىْءٍ عَلِيمًا	Muhammad is not the father of any of your men, but (he is) the Apostle of God, and the Seal of the Prophets: and God has full knowledge of all things	Muhammad is not the father of any man among you, but he is the messenger of Allah and the Seal of the Prophets; and Allah is ever Aware of all things	Muhammad is not the father of any of you men, but he is the Messenger of Allah and the Seal of the prophets. And Allah is ever Knower of all things	Muhammad is not the father of any man among you, but he is the Apostle of Allah and the Seal of the Prophets, and Allah has knowledge of all things	c. 627 CE No direct report
41	يَٰٓأَيُّهَا لَّذِينَ ءَامَنُو ذْكُرُو لَّهَ ذِكْرً ا كَثِيرً ا	O ye who believe! Celebrate the praises of God, and do this often	O ye who believe! Remember Allah with much remembrance	O you who believe, remember Allah with much remembrance	O you who have faith! Remember Allah with frequent remembrance	c. 627 CE No direct report
42	وَسَبِّحُوهُ بُكْرَ وَأَصِيلًا	And glorify Him morning and evening	And glorify Him early and late	And glorify Him morning and evening	and glorify Him morning and evening	c. 627 CE No direct report
43	هُوَ لَّذِى يُصَلِّى عَلَيْكُمْ وَمَلَٰٓئِكَتُهُ لِيُخْرِجَكُم مِّنَ لظُّلُمَٰتِ إِلَى لنُّورِ	He it is Who sends blessings on you, as do His angels, that He may	He it is Who blesseth you, and His angels (bless	He it is Who sends blessings on you, and (so do) His	It is He who blesses you, and so do His angels, that He may bring you out from	c. 627 CE No

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	وَكَانَ بِ لْمُؤْمِنِينَ رَحِي ا	bring you out from the depths of Darkness into Light: and He is Full of Mercy to the Believers	you), that He may bring you forth from darkness unto light; and He is ever Merciful to the believers	angels, that He may bring you forth out of darkness into light. And He is ever Merciful to the believers	darkness into light, and He is most merciful to the faithful	direct report
44	تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلٰ وَأَعَدَّ لَهُمْ أَجْ ا كَرِي ا	Their salutation on the Day they meet Him will be "Peace!"; and He has prepared for them a generous Reward	Their salutation on the day when they shall meet Him will be: Peace. And He hath prepared for them a goodly recompense	Their salutation on the day they meet Him will be, Peace! and He has prepared for them an honourable reward	The day they encounter Him, their greeting will be, ‘Peace,’ and He holds in store for them a noble reward	c. 627 CE No direct report
45	يٰأَيُّهَا لنَّبِيُّ إِنَّآ أَرْسَلْنٰكَ شٰهِ ا وَمُبَشِّ ا وَنَذِي ا	O Prophet! Truly We have sent thee as a Witness, a Bearer of Glad Tidings, and Warner,	O Prophet! Lo! We have sent thee as a witness and a bringer of good tidings and a warner	O Prophet, surely We have sent thee as a witness, and a bearer of good news and a warner	O Prophet! Indeed We have sent you as a witness, as a bearer of good news and as a warne	c. 627 CE No direct report
46	وَدَاعِيًا إِلَى للَّهِ بِإِذْنِهِ وَسِرَا ا مُّنِي ا	And as one who invites to God's (grace) by His leave, and as a lamp spreading light	And as a summoner unto Allah by His permission, and as a lamp that giveth light	And as an inviter to Allah by His permission, and as a light-giving sun	and as a summoner to Allah by His permission, and as a radiant lamp	c. 627 CE No direct report
47	وَبَشِّرِ لْمُؤْمِنِينَ بِأَنَّ لَهُم مِّنَ للَّهِ فَضْ ا كَبِي ا	Then give the Glad Tidings to the Believers, that they shall have from God a very great Bounty	And announce unto the believers the good tidings that they will have great bounty from Allah	And give the believers the good news that they will have great grace from Allah	Announce to the faithful the good news that there will be for them a great grace from Allah	c. 627 CE No direct report
48	وَلَا تُطِعِ لْكٰفِرِينَ وَ لْمُنٰفِقِينَ وَدَعْ أَذَىٰهُمْ وَتَوَكَّلْ عَلَى للَّهِ وَكَفَىٰ بِ للَّهِ وَكِي ا	And obey not (the behests) of the Unbelievers and the Hypocrites, and heed not their annoyances, but put thy Trust in God. For enough is God as a Disposer of affairs	And incline not to the disbelievers and the hypocrites. Disregard their noxious talk, and put thy trust in Allah. Allah is sufficient as Trustee	And obey not the disbelievers and the hypocrites, and disregard their annoying talk, and rely on Allah. And Allah is enough as having charge (of affairs)	And do not obey the faithless and the hypocrites, and disregard their torments, and put your trust in Allah, and Allah suffices as trustee	c. 627 CE No direct report
49	يٰأَيُّهَا لَّذِينَ ءَامَنُوٓ إِذَا نَكَحْتُمُ لْمُؤْمِنٰتِ ثُمَّ طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّ تَعْتَدُّونَهَا فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَا ا جَمِي ا	O ye who believe! When ye marry believing women, and then divorce them before ye have touched them, no period of 'Iddat have ye to count in respect of them: so give them a present. And	O ye who believe! If ye wed believing women and divorce them before ye have touched them, then there is no period that ye should reckon. But content them and	O you who believe, when you marry believing women, then divorce them before you touch them, you have in their case no term which you should reckon. But make	O you who have faith! When you marry faithful women and then divorce them before you touch them, there shall be no period for you to reckon. But provide for them and release them in a graceful manner	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		set them free in a handsome manner	release them handsomely	provision for them and set them free in a goodly manner		
50	يَٰٓأَيُّهَا لنَّبِيُّ إِنَّآ أَحۡلَلۡنَا لَكَ أَزۡوَٰجَكَ لَّٰتِيٓ ءَاتَيۡتَ أُجُورَهُنَّ وَمَا مَلَكَتۡ يَمِينُكَ مِمَّآ أَفَآءَ للَّهُ عَلَيۡكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّٰتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ خَٰلَٰتِكَ لَّٰتِى هَاجَرۡنَ مَعَكَ وَ مۡرَأَ مُّؤۡمِنَةً إِن وَهَبَتۡ نَفۡسَهَا لِلنَّبِيِّ إِنۡ أَرَادَ لنَّبِيُّ أَن يَسۡتَنكِحَهَا خَالِصَ لَّكَ مِن دُونِ لۡمُؤۡمِنِينَ قَدۡ عَلِمۡنَا مَا فَرَضۡنَا عَلَيۡهِمۡ فِىٓ أَزۡوَٰجِهِمۡ وَمَا مَلَكَتۡ أَيۡمَٰنُهُمۡ لِكَيۡلَا يَكُونَ عَلَيۡكَ حَرَ وَكَانَ للَّهُ غَفُو ا رَّحِي ا	O Prophet! We have made lawful to thee thy wives to whom thou hast paid their dowers; and those whom thy right hand possesses out of the prisoners of war whom God has assigned to thee; and daughters of thy paternal uncles and aunts, and daught ers of thy maternal uncles and aunts, who migrated (from Makka) with thee; and any believing woman who dedicates her soul to the Prophet if the Prophet wishes to wed her;- this only for thee, and not for the Believers (at large); We know what We have appointed for them as to their wives and the captives whom their right hands possess;- in order that there should be no difficulty for thee. And God is Oft-Forgiving, Most Merciful	O Prophet! Lo! We have made lawful unto thee thy wives unto whom thou hast paid their dowries, and those whom thy right hand possesseth of those whom Allah hath given thee as spoils of war, and the daughters of thine uncle on the father's side and the daughters of thine aunts on the father's side, and the daughters of thine uncle on the mother's side and the daughters of thine aunts on the mother's side who emigrated with thee, and a believing woman if she give herself unto the Prophet and the Prophet desire to ask her in marriage - a privilege for thee only, not for the (rest of) believers - We are Aware of that which We enjoined upon them concerning their wives and those whom their right hands possess - that thou mayst be free from blame, for	O Prophet, We have made lawful to thee thy wives whom thou hast given their dowries, and those whom thy right hand possesses, out of those whom Allah has given thee as prisoners of war, and the daughters of thy paternal uncle and the daughters of thy paternal aunts, and the daughters of thy maternal uncle and the daughters of thy maternal aunts who fled with thee; and a believing woman, if she gives herself to the Prophet, if the Prophet desires to marry her. (It is) especially for thee, not for the believers -- We know what We have ordained for them concerning their wives and those whom their right hands possess in order that no blame may attach to thee. And Allah is ever Forgiving, Merciful	O Prophet! Indeed We have made lawful to you your wives whom you have given their dowries, and those whom your right hand owns, of those whom Allah gave you as spoils of war, and the daughters of your paternal uncle, and the daughters of your paternal aunts, and the daughters of your maternal uncle, and the daughters of your maternal aunts who migrated with you, and a faithful woman if she offers herself to the Prophet and the Prophet desires to take her in marriage, (a privilege exclusively for you, not for [the rest of] the faithful; We know what We have made lawful for them with respect to their wives and those whom their right hands own so that there may be no blame on you,) and Allah is all-forgiving, all-merciful	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			Allah is ever Forgiving, Merciful			
51	تُرْجِى مَن تَشَآءُ مِنْهُنَّ وَتُـْوِىٓ إِلَيْكَ مَن تَشَآءُ وَمَنِ ٱبْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ذَٰلِكَ أَدْنَىٰٓ أَن تَقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنَّ وَيَرْضَيْنَ بِمَآ ءَاتَيْتَهُنَّ كُلُّهُنَّ وَ للَّهُ يَعْلَمُ مَا فِى قُلُوبِكُمْ وَكَانَ للَّهُ عَلِيمًا حَلِيـ ا	Thou mayest defer (the turn of) any of them that thou pleasest, and thou mayest receive any thou pleasest: and there is no blame on thee if thou invite one whose (turn) thou hadst set aside. This were nigher to the cooling of their eyes, the p revention of their grief, and their satisfaction - that of all of them - with that which thou hast to give them: and God knows (all) that is in your hearts: and God is All- Knowing, Most Forbearing	Thou canst defer whom thou wilt of them and receive unto thee whom thou wilt, and whomsoever thou desirest of those whom thou hast set aside (temporarily), it is no sin for thee (to receive her again); that is better; that they may be comforted and not grieve, and may all be pleased with what thou givest them. Allah knoweth what is in your hearts (O men), and Allah is ever Forgiving, Clement	Thou mayest put off whom thou pleasest of them, and take to thee whom thou pleasest. And whom thou desirest of those whom thou hadst separated provisionally, no blame attaches to thee. This is most proper so that their eyes may be cool and they may not grieve, and that they should be pleased, all of them, with what thou givest them. And Allah knows what is in your hearts. And Allah is ever Knowing, Forbearing	You may put off whichever of them you wish and consort with whichever of them you wish, and as for any whom you may seek [to consort with] from among those you have set aside [earlier], there is no sin upon you [in receiving her again]. That makes it likelier that they will be comforted and not feel unhappy, all of them being pleased with what you give them. Allah knows what is in your hearts, and Allah is all-knowing, all-forbearing	c. 627 CE 1 note
52	لَّا يَحِلُّ لَكَ لنِّسَآءُ مِ بَعْدُ وَلَآ أَن تَبَدَّلَ بِهِنَّ مِنْ أَزْوَ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ للَّهُ عَلَىٰ كُلِّ شَىْ رَّقِيـ ا	It is not lawful for thee (to marry more) women after this, nor to change them for (other) wives, even though their beauty attract thee, except any thy right hand should possess (as handmaidens): and God doth watch over all things	It is not allowed thee to take (other) women henceforth, nor that thou shouldst change them for other wives even though their beauty pleased thee, save those whom thy right hand possesseth. And Allah is ever Watcher over all things	It is not allowed to thee to take wives after this, nor to change them for other wives, though their beauty be pleasing to thee, except those whom thy right hand possesses. And Allah is ever Watchful over all things	Beyond that, women are not lawful for you, nor that you should change them for other wives even though their beauty should impress you, except those whom your right hand owns. And Allah is watchful over all things	c. 627 CE No direct report
53	يَٰٓأَيُّهَا لَّذِينَ ءَامَنُو لَا تَدْخُلُو بُيُوتَ لنَّبِىِّ إِلَّآ أَن يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ ٰظِرِينَ إِنَىٰهُ وَلَٰكِنْ إِذَا دُعِيتُمْ فَ دْخُلُو فَإِذَا طَعِمْتُمْ فَ نتَشِرُو وَلَا مُسْتَـْنِسِينَ	O ye who believe! Enter not the Prophet's houses,- until leave is given you,- for a meal, (and then) not (so early as) to wait for its preparation: but when ye	O Ye who believe! Enter not the dwellings of the Prophet for a meal without waiting for the proper time, unless permission	O you who believe, enter not the houses of the Prophet unless permission is given to you for a meal, not waiting for its cooking	O you who have faith! Do not enter the Prophet’s houses unless permission is granted you for a meal, without waiting for it to be readied. But enter when	c. 627 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	لِحَدِيثٍ إِنَّ ذَٰلِكُمْ كَانَ يُؤْذِى لنَّبِىَّ فَيَسْتَحْىِ مِنكُمْ وَ للَّهُ لَا يَسْتَحْىِ مِنَ لْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتٰعًا فَسْـَٔلُوهُنَّ مِن وَرَآءِ حِجَابٍ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَن تُؤْذُوا رَسُولَ للَّهِ وَلَآ أَن تَنكِحُوٓا أَزْوَٰجَهُۥ مِۢ بَعْدِهِۦٓ أَبَدًا إِنَّ ذَٰلِكُمْ كَانَ عِندَ للَّهِ عَظِيمًا	are invited, enter; and when ye have taken your meal, disperse, without seeking fami liar talk. Such (behaviour) annoys the Prophet: he is ashamed to dismiss you, but God is not ashamed (to tell you) the truth. And when ye ask (his ladies) for anything ye want, ask them from before a screen: that makes for greater purity for your heart s and for theirs. Nor is it right for you that ye should annoy God's Apostle, or that ye should marry his widows after him at any time. Truly such a thing is in God's sight an enormity	be granted you. But if ye are invited, enter, and, when your meal is ended, then disperse. Linger not for conversation. Lo! that would cause annoyance to the Prophet, and he would be shy of (asking) you (to go); but Allah is not shy of the truth. And when ye ask of them (the wives of the Prophet) anything, ask it of them from behind a curtain. That is purer for your hearts and for their hearts. And it is not for you to cause annoyance to the messenger of Allah, nor that ye should ever marry his wives after him. Lo! that in Allah's sight would be an enormity	being finished -- but when you are invited, enter, and when you have taken food, disperse -- not seeking to listen to talk. Surely this gives the Prophet trouble, but he forbears from you, and Allah forbears not from the truth. And when you ask of them any goods, ask of them from behind a curtain. This is purer for your hearts and their hearts. And it behoves you not to give trouble to the Messenger of Allah, nor to marry his wives after him ever. Surely this is grievous in the sight of Allah	you are invited, and disperse when you have taken your meal, without settling down to chat. Indeed such conduct torments the Prophet, and he is ashamed of [asking] you [to leave]; but Allah is not ashamed of [expressing] the truth. And when you ask anything of [his] womenfolk, ask it from them from behind a curtain. That is more chaste for your hearts and their hearts. You may not torment the Apostle of Allah, nor may you ever marry his wives after him. Indeed that would be a grave [matter] with Allah	
54	إِن تُبْدُوا شَيْـًٔا أَوْ تُخْفُوهُ فَإِنَّ للَّهَ كَانَ بِكُلِّ شَىْءٍ عَلِيمًا	Whether ye reveal anything or conceal it, verily God has full knowledge of all things	Whether ye divulge a thing or keep it hidden, lo! Allah is ever Knower of all things	If you do a thing openly or do it in secret, then surely Allah is ever Knower of all things	Whether you disclose anything or hide it, Allah indeed knows all things	c. 627 CE No direct report
55	لَّا جُنَاحَ عَلَيْهِنَّ فِىٓ ءَابَآئِهِنَّ وَلَآ أَبْنَآئِهِنَّ وَلَآ إِخْوَٰنِهِنَّ وَلَآ أَبْنَآءِ إِخْوَٰنِهِنَّ وَلَآ أَبْنَآءِ أَخَوَٰتِهِنَّ وَلَا نِسَآئِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَٰنُهُنَّ وَ تَّقِينَ للَّهَ إِنَّ للَّهَ كَانَ عَلَىٰ كُلِّ شَىْ شَهِيدًا	There is no blame (on these ladies if they appear) before their fathers or their sons, their brothers, or their brother's sons, or their sisters' sons, or their women, or the (slaves) whom their right hands	It is no sin for them (thy wives) to converse freely) with their fathers, or their sons, or their brothers, or their brothers' sons, or the sons of their sisters or of their	There is no blame on them in respect of their fathers, nor their sons, nor their brothers, nor their brothers’ sons, nor their sisters’ sons, nor their own	There is no sin on them [in socializing freely] with their fathers, or their sons, or their brothers, or their brothers’ sons, or the sons of their sisters, or their own womenfolk, or what their right hands own.	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		possess. And, (ladies), fear God; for God is Witness to all things	own women, or their slaves. O women! Keep your duty to Allah. Lo! Allah is ever Witness over all things	women, nor of what their right hands possess -- and (ye women) keep your duty to Allah. Surely Allah is ever Witness over all things	Be wary of Allah. Indeed Allah is witness to all things	
56	إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِىِّ ۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ صَلُّوا۟ عَلَيْهِ وَسَلِّمُوا۟ تَسْلِيمًا	God and His angels send blessings on the Prophet: O ye that believe! Send ye blessings on him, and salute him with all respect	Lo! Allah and His angels shower blessings on the Prophet. O ye who believe! Ask blessings on him and salute him with a worthy salutation	Surely Allah and His angels bless the Prophet. O you who believe, call for blessings on him and salute him with a (becoming) salutation	Indeed Allah and His angels bless the Prophet; O you who have faith! Invoke blessings on him and invoke Peace upon him in a worthy manner	c. 627 CE No direct report
57	إِنَّ ٱلَّذِينَ يُؤْذُونَ ٱللَّهَ وَرَسُولَهُۥ لَعَنَهُمُ ٱللَّهُ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا	Those who annoy God and His Apostle - God has cursed them in this World and in the Hereafter, and has prepared for them a humiliating Punishment	Lo! those who malign Allah and His messenger, Allah hath cursed them in the world and the Hereafter, and hath prepared for them the doom of the disdained	Surely those who annoy Allah and His Messenger, Allah has cursed them in this world and the Hereafter, and He has prepared for them an abasing chastisement	Indeed those who torment Allah and His Apostle are cursed by Allah in the world and the Hereafter, and He has prepared a humiliating punishment for them	c. 627 CE No direct report
58	وَٱلَّذِينَ يُؤْذُونَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ بِغَيْرِ مَا ٱكْتَسَبُوا۟ فَقَدِ ٱحْتَمَلُوا۟ بُهْتَٰنًا وَإِثْمًا مُّبِينًا	And those who annoy believing men and women undeservedly, bear (on themselves) a calumny and a glaring sin	And those who malign believing men and believing women undeservedly, they bear the guilt of slander and manifest sin	And those who annoy believing men and believing women undeservedly, they bear the guilt of slander and manifest sin	Those who torment faithful men and women undeservedly, certainly bear the guilt of slander and flagrant sin	c. 627 CE No direct report
59	يَٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّأَزْوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَٰبِيبِهِنَّ ۚ ذَٰلِكَ أَدْنَىٰٓ أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا	O Prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad): that is most convenient, that they should be known (as such) and not molested. And God is Oft- Forgi ving, Most Merciful	O Prophet! Tell thy wives and thy daughters and the women of the believers to draw their cloaks close round them (when they go abroad). That will be better, so that they may be recognised and not annoyed. Allah is	O Prophet, tell thy wives and thy daughters and the women of believers to let down upon them their over-garments. This is more proper, so that they may be known, and not be given trouble. And Allah is ever Forgiving, Merciful	O Prophet! Tell your wives and your daughters and the women of the faithful to draw closely over themselves their chadors [when going out]. That makes it likely for them to be recognized and not be troubled, and Allah is all-forgiving, all-merciful	c. 627 CE No direct report

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			ever Forgiving, Merciful			
60	لَّئِن لَّمْ يَنتَهِ لْمُنَٰفِقُونَ وَ لَّذِينَ فِى قُلُوبِهِم مَّرَ وَ لْمُرْجِفُونَ فِى لْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَآ إِلَّا قَلِيلا	Truly, if the Hypocrites, and those in whose hearts is a disease, and those who stir up sedition in the City, desist not, We shall certainly stir thee up against them: Then will they not be able to stay in it as thy neighbours for any length of time	If the hypocrites, and those in whose hearts is a disease, and the alarmists in the city do not cease, We verily shall urge thee on against them, then they will be your neighbours in it but a little while	If the hypocrites and those in whose hearts is a disease and the agitators in Madinah desist not, We shall certainly urge thee on against them, then they shall not be thy neighbours in it but for a little while -	If the hypocrites do not relinquish and [also] those in whose hearts is a sickness, and the rumourmongers in the city [do not give up], We will surely urge you [to take action] against them, then they will not be your neighbours in it except for a little [while]	c. 627 CE No direct report
61	مَّلْعُونِينَ أَيْنَمَا ثُقِفُوٓ أُخِذُو وَقُتِّلُو تَقْتِيلا	They shall have a curse on them: whenever they are found, they shall be seized and slain (without mercy)	Accursed, they will be seized wherever found and slain with a (fierce) slaughter	Accursed, wherever they are found they will be seized and slain	Accursed, they will be seized wherever they are confronted and slain violently	c. 627 CE No direct report
62	سُنَّةَ للَّهِ فِى لَّذِينَ خَلَوْ مِن قَبْلُ وَلَن تَجِدَ لِسُنَّةِ للَّهِ تَبْدِيلا	(Such was) the practice (approved) of God among those who lived aforetime: No change wilt thou find in the practice (approved) of God	That was the way of Allah in the case of those who passed away of old; thou wilt not find for the way of Allah aught of power to change	That was the way of Allah concerning those who have gone before; and thou wilt find no change in the way of Allah	Allah’s precedent with those who passed away before, and you will never find any change in Allah’s precedent	c. 627 CE No direct report
63	يَسْـَٔلُكَ لنَّاسُ عَنِ لسَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِندَ للَّهِ وَمَا يُدْرِيكَ لَعَلَّ لسَّاعَةَ تَكُونُ قَرِيبًا	Men ask thee concerning the Hour: Say, "The knowledge thereof is with God (alone)": and what will make thee understand?- perchance the Hour is nigh	Men ask thee of the Hour. Say: The knowledge of it is with Allah only. What can convey (the knowledge) unto thee? It may be that the Hour is nigh	Men ask thee about the Hour. Say: The Knowledge of it is only with Allah. And what will make thee comprehend that the Hour may be nigh	The people question you concerning the Hour. Say, ‘Its knowledge is only with Allah.’ What do you know, maybe the Hour is near	c. 627 CE No direct report
64	إِنَّ للَّهَ لَعَنَ لْكَٰفِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا	Verily God has cursed the Unbelievers and prepared for them a Blazing Fire,	Lo! Allah hath cursed the disbelievers, and hath prepared for them a flaming fire	Surely Allah has cursed the disbelievers and prepared for them a burning Fire	Indeed Allah has cursed the faithless and prepared for them a blaze	c. 627 CE No direct report
65	خَٰلِدِينَ فِيهَآ أَبَدا لَّا يَجِدُونَ وَلِيّا وَلَا نَصِيرا	To dwell therein for ever: no protector will they find, nor helper	Wherein they will abide for ever. They will find (then) no protecting friend nor helper	To abide therein for a long time; they will find no protector nor helper	in which they will remain forever. They will not find any guardian or helper	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
66		The Day that their faces will be turned upside down in the Fire, they will say: "Woe to us! Would that we had obeyed God and obeyed the Apostle!"	On the day when their faces are turned over in the Fire, they say: Oh, would that we had obeyed Allah and had obeyed His messenger	On the day when their leaders are turned back into the Fire, they say: O would that we had obeyed Allah and obeyed the Messenger	The day when their faces are turned about in the Fire, they will say, ‘We wish we had obeyed Allah and obeyed the Apostle!’	c. 627 CE No direct report
67		And they would say: "Our Lord! We obeyed our chiefs and our great ones, and they misled us as to the (right) Path	And they say: Our Lord! Lo! we obeyed our princes and great men, and they misled us from the Way	And they say: Our Lord, we only obeyed our leaders and our great men, so they led us astray from the path	And they will say, ‘Our Lord! We obeyed our leaders and elders, and they led us astray from the way.’	c. 627 CE No direct report
68	رَبَّنَآ ءَاتِهِمْ ضِعْفَيْنِ مِنَ لْعَذَابِ وَ لْعَنْهُمْ لَعْ ا كَبِيرِ ا	"Our Lord! Give them double Penalty and curse them with a very great Curse!"	Our Lord! Oh, give them double torment and curse them with a mighty curse	Our Lord, give them a double chastisement and curse them with a great curse	Our Lord! Give them a double punishment and curse them with a mighty curse.’	c. 627 CE No direct report
69	يَٰٓأَيُّهَا لَّذِينَ ءَامَنُو لَا تَكُونُو كَ لَّذِينَ ءَاذَوْ مُوسَىٰ فَبَرَّأَهُ للَّهُ مِمَّا قَالُو وَكَانَ عِندَ للَّهِ وَجِيهً ا	O ye who believe! Be ye not like those who vexed and insulted Moses, but God cleared him of the (calumnies) they had uttered: and he was honourable in God's sight	O ye who believe! Be not as those who slandered Moses, but Allah proved his innocence of that which they alleged, and he was well esteemed in Allah's sight	O you who believe, be not like those who maligned Moses, but Allah cleared him what they said. And he was worthy of regard with Allah	O you who have faith! Do not be like those who tormented Moses, whereat Allah absolved him of what they alleged, and he was distinguished in Allah’s sight	c. 627 CE No direct report
70	يَٰٓأَيُّهَا لَّذِينَ ءَامَنُو تَّقُو للَّهَ وَقُولُو قَوْ ا سَدِيدً ا	O ye who believe! Fear God, and (always) say a word directed to the Right	O ye who believe! Guard your duty to Allah, and speak words straight to the point	O you who believe, keep your duty to Allah and speak straight worlds	O you who have faith! Be wary of Allah, and speak upright words	c. 627 CE No direct report
71	يُصْلِحْ لَكُمْ أَعْمَٰلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَن يُطِعِ للَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا	That He may make your conduct whole and sound and forgive you your sins: He that obeys God and His Apostle, has already attained the highest achievement	He will adjust your works for you and will forgive you your sins. Whosoever obeyeth Allah and His messenger, he	He will put your deeds into a right state for you, and forgive you your sins. And whoever obeys Allah and His Messenger, he	He shall rectify your conduct for you and He shall forgive you your sins. Whoever obeys Allah and His Apostle has certainly achieved a great success	c. 627 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			verily hath gained a signal victory	indeed achieves a mighty success		
72	إِنَّا عَرَضْنَا لْأَمَانَةَ عَلَى لسَّمٰوٰتِ وَ لْأَرْضِ وَ لْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا لْإِنسٰنُ إِنَّهُ كَانَ ظَلُو ا جَهُو ا	We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: but man undertook it;- He was indeed unjust and foolish;	Lo! We offered the trust unto the heavens and the earth and the hills, but they shrank from bearing it and were afraid of it. And man assumed it. Lo! he hath proved a tyrant and a fool	Surely We offered the trust to the heavens and the earth and the mountains, but they refused to be unfaithful to it and feared from it, and man has turned unfaithful to it. Surely he is ever unjust, ignorant -	Indeed We presented the Trust to the heavens and the earth and the mountains, but they refused to bear it, and were apprehensive of it; but man undertook it. Indeed he is most unfair and senseless	c. 627 CE No direct report
73	لِّيُعَذِّبَ للَّهُ لْمُنٰفِقِينَ وَ لْمُنٰفِقٰتِ وَ لْمُشْرِكِينَ وَ لْمُشْرِكٰتِ وَيَتُوبَ للَّهُ عَلَى لْمُؤْمِنِينَ وَ لْمُؤْمِنٰتِ وَكَانَ للَّهُ غَفُو ا رَّحِي ا	(With the result) that God has to punish the Hypocrites, men and women, and the Unbelievers, men and women, and God turns in Mercy to the Believers, men and women: for God is Oft-Forgiving, Most Merciful	So Allah punisheth hypocritical men and hypocritical women, and idolatrous men and idolatrous women. But Allah pardoneth believing men and believing women, and Allah is ever Forgiving, Merciful	That Allah may chastise the hypocritical men and the hypocritical women and the polytheistic men and the polytheistic women, and Allah will turn (mercifully) to the believing men and the believing women. And Allah is every Forgiving, Merciful	Allah will surely punish the hypocrites, men and women, and the polytheists, men and women, and Allah will turn clemently to the faithful, men and women, and Allah is all-forgiving, all-merciful	c. 627 CE No direct report

Direct context · Ayah 28 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

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Islamic: Asbāb al-nuzūl on Qurʾān 33:28

APA: Asbāb al-nuzūl tradition (n.d.). (33:28).

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عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: دَخَلَ أَبُو بَكْرٍ يَسْتَأْذِنُ عَلَى رَسُولِ اللهِ ، فَوَجَدَ النَّاسِ جُلُوساً بِبَابِهِ، لَمْ يُؤْذَنْ لِأَحَدٍ مِنْهُمْ، قَالَ: فَأُذِنَ لِأَبِي بَكْرٍ فَدَخَلَ، ثُمَّ أَقْبَلَ عُمَرُ فَاسْتَأْذَنَ فَأُذِنَ لَهُ، فَوَجَدَ النَّبِيَّ جَالِساً حَوْلَهُ نِسَاؤُهُ، وَاجِماً سَاكِتاً، قَالَ: فَقَالَ: - أي عمر - لَأَقُولَنَّ شَيْئاً أُضْحِكُ النَّبِيَّ ، فَقَالَ: يَا رَسُولَ اللهِ، لَوْ رَأَيْتَ بِنْت خَارِجَةَ، سَأَلَتْنِي النَّفَقَةَ فَقُمْتُ إِلَيْهَا فَوَجَأْتُ عُنُقَهَا، فَضَحِكَ رَسُولُ اللهِ وَقَالَ: « هُنَّ حَوْلِي كَمَا تَرَى يَسْأَلْنَنِي النَّفَقَةِ ». فَقَامَ أَبُو بَكْرٍ إِلَى عَائِشَةَ يَجَأُ عُنُقَهَا، فَقَامَ عُمَرُ إِلَى حَفْصَةَ يَجَأُ عُنُقَهَا، كِلَاهُمَا يَقُولُ: تَسْأَلْنَ رَسُولَ اللهِ مَا لَيْسَ عِنْدَهُ؟! فَقُلْنَ: وَال…

Direct context · Ayah 29 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

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Islamic: Asbāb al-nuzūl on Qurʾān 33:29

APA: Asbāb al-nuzūl tradition (n.d.). (33:29).

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عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: دَخَلَ أَبُو بَكْرٍ يَسْتَأْذِنُ عَلَى رَسُولِ اللهِ ، فَوَجَدَ النَّاسِ جُلُوساً بِبَابِهِ، لَمْ يُؤْذَنْ لِأَحَدٍ مِنْهُمْ، قَالَ: فَأُذِنَ لِأَبِي بَكْرٍ فَدَخَلَ، ثُمَّ أَقْبَلَ عُمَرُ فَاسْتَأْذَنَ فَأُذِنَ لَهُ، فَوَجَدَ النَّبِيَّ جَالِساً حَوْلَهُ نِسَاؤُهُ، وَاجِماً سَاكِتاً، قَالَ: فَقَالَ: - أي عمر - لَأَقُولَنَّ شَيْئاً أُضْحِكُ النَّبِيَّ ، فَقَالَ: يَا رَسُولَ اللهِ، لَوْ رَأَيْتَ بِنْت خَارِجَةَ، سَأَلَتْنِي النَّفَقَةَ فَقُمْتُ إِلَيْهَا فَوَجَأْتُ عُنُقَهَا، فَضَحِكَ رَسُولُ اللهِ وَقَالَ: « هُنَّ حَوْلِي كَمَا تَرَى يَسْأَلْنَنِي النَّفَقَةِ ». فَقَامَ أَبُو بَكْرٍ إِلَى عَائِشَةَ يَجَأُ عُنُقَهَا، فَقَامَ عُمَرُ إِلَى حَفْصَةَ يَجَأُ عُنُقَهَا، كِلَاهُمَا يَقُولُ: تَسْأَلْنَ رَسُولَ اللهِ مَا لَيْسَ عِنْدَهُ؟! فَقُلْنَ: وَال…

Direct context · Ayah 35 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أُمِّ عُمَارَةَ الْأَنْصَارِيَّةِ رضي الله عنها أَنَّهَا أَتَتِ النَّبِيَّ فَقَالَتْ: مَا أَرَى كُلَّ شَيْءٍ إِلَّا لِلرِّجَالِ، وَمَا أَرَى النِّسَاءَ يُذْكَرْنَ بِشَيْءٍ، فَنَزَلَتْ هَذِهِ الْآيَة: { إِنَّ لْمُسْلِمِينَ وَ لْمُسْلِمَـٰتِ وَ لْمُؤْمِنِينَ وَ لْمُؤْمِنَـٰتِ } الآية. واللفظ للترمذي .

Islamic: Asbāb al-nuzūl on Qurʾān 33:35

APA: Asbāb al-nuzūl tradition (n.d.). (33:35).

عَنْ أُمِّ عُمَارَةَ الْأَنْصَارِيَّةِ رضي الله عنها أَنَّهَا أَتَتِ النَّبِيَّ فَقَالَتْ: مَا أَرَى كُلَّ شَيْءٍ إِلَّا لِلرِّجَالِ، وَمَا أَرَى النِّسَاءَ يُذْكَرْنَ بِشَيْءٍ، فَنَزَلَتْ هَذِهِ الْآيَة: { إِنَّ لْمُسْلِمِينَ وَ لْمُسْلِمَـٰتِ وَ لْمُؤْمِنِينَ وَ لْمُؤْمِنَـٰتِ } الآية. واللفظ للترمذي .

وهناك سبب ثان للنزول: فقد جاء عَنْ أُمِّ سَلَمَةَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ مَا لَنَا لَا نُذْكَرُ فِي الْقُرْآنِ كَمَا يُذْكَرُ الرِّجَالُ؟ قَالَتْ: فَلَمْ يَرُعْنِي مِنْهُ يَوْماً إِلَّا وَنِدَاؤُهُ عَلَى الْمِنْبَرِ: « يَا أَيُّهَا النَّاسُ » قَالَتْ: وَأَنَا أُسَرِّحُ رَأْسِي، فَلَفَفْتُ شَعْرِي، ثُمَّ دَنَوْتُ مِنَ الْبَابِ، فَجَعَلْتُ سَمْعِي عِنْدَ الْجَرِيدِ، فَسَمِعْتُهُ يَقُولُ: إِنَّ اللهَ عز و جل يَقُولُ: { إِنَّ لْمُسْلِمِينَ وَ لْمُسْلِمَـٰتِ وَ لْمُؤْمِنِينَ وَ لْمُؤْمِنَـٰتِ }، هَذه الْآيَةَ، قَالَ عَفَّانُ: { أَعَدَّ للَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا }. واللفظ لأحمد.

Direct context · Ayah 36 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عن ابن عباس رضي الله عنهما قال: خطب رسول الله زينب بنت جحش رضي الله عنها، لزيد بن حارثة رضي الله عنه، فاستنكفت منه وقالت: أنا خير منه حسبا، وكانت امرأة فيها حدة، فأنزل الله تعالى { وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ } الآية كلها.

Islamic: Asbāb al-nuzūl on Qurʾān 33:36

APA: Asbāb al-nuzūl tradition (n.d.). (33:36).

عن ابن عباس رضي الله عنهما قال: خطب رسول الله زينب بنت جحش رضي الله عنها، لزيد بن حارثة رضي الله عنه، فاستنكفت منه وقالت: أنا خير منه حسبا، وكانت امرأة فيها حدة، فأنزل الله تعالى { وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ } الآية كلها.

وعن قتادة رحمه الله: نزلت هذه الآية في زينب بنت جحش رضي الله عنها، وكانت بنت عمة رسول الله ، فخطبها رسول الله فرضيت وظنت أنه يخطبها على نفسه، ولما علمت أنه يخطبها على زيد بن حارثة رضي الله عنه أبت وأنكرت، فأنزل الله: { وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ } الآية.

Direct context · Ayah 37 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه: أَنَّ هَذِهِ الْآيَةَ { وَتُخْفِى فِى نَفْسِكَ مَا للَّهُ مُبْدِيهِ }، نَزَلَتْ فِي شَأْنِ زَيْنَبَ بِنْتِ جَحْشٍ، وَزَيْدِ بْنِ حَارِثَةَ. واللفظ للبخاري.

Islamic: Asbāb al-nuzūl on Qurʾān 33:37

APA: Asbāb al-nuzūl tradition (n.d.). (33:37).

عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه: أَنَّ هَذِهِ الْآيَةَ { وَتُخْفِى فِى نَفْسِكَ مَا للَّهُ مُبْدِيهِ }، نَزَلَتْ فِي شَأْنِ زَيْنَبَ بِنْتِ جَحْشٍ، وَزَيْدِ بْنِ حَارِثَةَ. واللفظ للبخاري.

عَنْ أَنَسٍ رضي الله عنه قَالَ: جَاءَ زَيْدُ بْنُ حَارِثَةَ يَشْكُو، فَجَعَلَ النَّبِيُّ يَقُولُ: « اتَّقِ اللهَ، وَأَمْسِكْ عَلَيْكَ زَوْجَكَ »، فَنَزَلَتْ: { وَتُخْفِى فِى نَفْسِكَ مَا للَّهُ مُبْدِيهِ }، قَالَ أَنَسٌ: فَلَوْ كَانَ رَسُولُ اللهِ كَاتِماً شَيْئاً لَكَتَمَ هَذِه الآية، فما أولم على امرأة من نسائه ما أولم عليها، ذبح شاة، { فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَـٰكَهَا }، قَالَ: فَكَانَتْ تَفْخَرُ عَلَى أَزْوَاجِ النَّبِيِّ ، تَقُولُ: زَوَّجَكُنَّ أَهَالِيكُنَّ، وَزَوَّجَنِي اللهُ تَعَالَى مِنْ فَوْقِ سَبْعِ سَمَوَاتٍ.

عَنْ أَنَسٍ رضي الله عنه قَالَ: (لَمَّا انْقَضَتْ عِدَّةُ زَيْنَبَ قَالَ رَسُولُ اللهِ لِزَيْدٍ: « فَاذْكُرْهَا عَلَيَّ » قَالَ: فَانْطَلَقَ زَيْدٌ حَتَّى أَتَاهَا وَهِيَ تُخَمِّرُ عَجِينَهَا، قَالَ: فَلَمَّا رَأَيْتُهَا عَظُمَتْ فِي صَدْرِي، حَتَّى مَا أَسْتَطِيعُ أَنْ أَنْظُرَ إِلَيْهَا أَنَّ رَسُولَ اللهِ ذَكَرَهَا، فَوَلَّيْتُهَا ظَهْرِي وَنَكَصْتُ عَلَى عَقِبِي، فَقُلْتُ: يَا زَيْنَبُ، أَرْسَلَ رَسُولُ اللهِ يَذْكُرُكِ، قَالَتْ: مَا أَنَا بِصَانِعَةٍ شَيْئًا حَتَّى أُوَامِرَ رَبِّي. فَقَامَتْ إِلَى مَسْجِدِهَا، وَنَزَلَ الْقُرْآنُ...). واللفظ لمسلم.

Direct context · Ayah 51 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: كُنْتُ أَغَارُ عَلَى اللَّاتِي وَهَبْنَ أَنْفُسَهُنَّ لِرَسُولِ اللهِ، وَأَقُولُ: أَتَهَبُ الْمَرْأَةُ نَفْسَهَا؟ فَأَنْزَلَ اللهُ تَعَالَى: { تُرْجِى مَن تَشَآءُ مِنْهُنَّ وَتُـْوِىٓ إِلَيْكَ مَن تَشَآءُ وَمَنِ ٱبْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ }، قُلْتُ: وَاللهِ مَا أَرَى رَبَّكَ إِلَّا يُسَارِعُ فِي هَوَاكَ. واللفظ للبخاري.

Islamic: Asbāb al-nuzūl on Qurʾān 33:51

APA: Asbāb al-nuzūl tradition (n.d.). (33:51).

Direct context · Ayah 53 · c. 627 CE

Asbab al-Nuzul dataset · ungraded

سبب من أسباب النزول لهذه الآية: عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: تَزَوَّجَ رَسُولُ اللهِ فَدَخَلَ بِأَهْلِهِ، قَالَ: فَصَنَعَتْ أُمِّي أُمُّ سُلَيْمٍ حَيْساً فَجَعَلَتْهُ فِي تَوْرٍ، فَقَالَتْ: يَا أَنَسُ اذْهَبْ بِهَذَا إِلَى رَسُولِ اللهِ ، فَقُلْ لَهُ: بَعَثَتْ بِهَذَا إِلَيْكَ أُمِّي، وَهِيَ تُقْرِئُكَ السَّلَامَ، وَتَقُولُ: إِنَّ هَذَا لَكَ مِنَّا قَلِيلٌ، يَا رَسُولَ اللهِ. قَالَ: فَذَهَبْتُ بِهِ إِلَى رَسُولِ اللهِ ، فَقُلْتُ إِنَّ أُمِّي تُقْرِئُكَ السَّلَامَ وَتَقُولُ إِنَّ هَذَا مِنَّا لَكَ قَلِيلٌ، فَقَالَ: « ضَعْهُ » ثُمَّ قَالَ: « اذْهَبْ فَادْعُ لِي فُلَاناً وَفُلَاناً، وَفُلَاناً وَمَنْ لَقِيتَ » فَسَمَّى رِجَالًا، قَالَ: فَدَعَوْتُ مَنْ سَمَّى وَمَنْ لَقِيتُ. قَالَ: قُلْتُ لِأَنَسٍ: عَدَدُ كَمْ كَانُوا؟ قَالَ: زُهَاءَ ثَلَاثِ مِائَةٍ. قَالَ: وَقَالَ لِي رَس…

Islamic: Asbāb al-nuzūl on Qurʾān 33:53

APA: Asbāb al-nuzūl tradition (n.d.). (33:53).

سبب من أسباب النزول لهذه الآية: عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: تَزَوَّجَ رَسُولُ اللهِ فَدَخَلَ بِأَهْلِهِ، قَالَ: فَصَنَعَتْ أُمِّي أُمُّ سُلَيْمٍ حَيْساً فَجَعَلَتْهُ فِي تَوْرٍ، فَقَالَتْ: يَا أَنَسُ اذْهَبْ بِهَذَا إِلَى رَسُولِ اللهِ ، فَقُلْ لَهُ: بَعَثَتْ بِهَذَا إِلَيْكَ أُمِّي، وَهِيَ تُقْرِئُكَ السَّلَامَ، وَتَقُولُ: إِنَّ هَذَا لَكَ مِنَّا قَلِيلٌ، يَا رَسُولَ اللهِ. قَالَ: فَذَهَبْتُ بِهِ إِلَى رَسُولِ اللهِ ، فَقُلْتُ إِنَّ أُمِّي تُقْرِئُكَ السَّلَامَ وَتَقُولُ إِنَّ هَذَا مِنَّا لَكَ قَلِيلٌ، فَقَالَ: « ضَعْهُ » ثُمَّ قَالَ: « اذْهَبْ فَادْعُ لِي فُلَاناً وَفُلَاناً، وَفُلَاناً وَمَنْ لَقِيتَ » فَسَمَّى رِجَالًا، قَالَ: فَدَعَوْتُ مَنْ سَمَّى وَمَنْ لَقِيتُ. قَالَ: قُلْتُ لِأَنَسٍ: عَدَدُ كَمْ كَانُوا؟ قَالَ: زُهَاءَ ثَلَاثِ مِائَةٍ. قَالَ: وَقَالَ لِي رَس…

وسبب آخر: فقد جاء عَنْ أَنَسٍ رضي الله عنه قَالَ: قَالَ عُمَرُ رضي الله عنها: (وَافَقْتُ اللهَ فِي ثَلَاثٍ...) (وَقُلْتُ: يَا رَسُولَ اللهِ يَدْخِلُ عَلَيْكَ الْبَرُّ وَالْفَاجِرُ فَلَوْ أَمَرْتَ أُمَّهَاتِ الْمُؤْمِنِينَ بِالْحِجَابِ، فَأَنْزَلَ اللهُ آيَةَ الْحِجَابِ....).

وسبب آخر: فقد جاء عَنْ عَائِشَةَ رضي الله عنها: أَنَّ أَزْوَاجَ النَّبِيِّ كُنَّ يَخْرُجْنَ بِاللَّيْلِ إِذَا تَبَرَّزْنَ إِلَى الْمَنَاصِعِ - وَهُوَ صَعِيدٌ أَفْيَحُ - وَكَانَ عُمَرُ بْنُ الْخَطَّابِ يَقُولُ لِرَسُولِ اللهِ : احْجُبْ نِسَاءَكَ، فَلَمْ يَكُنْ رَسُولُ اللهِ يَفْعَلُ، فَخَرَجَتْ سَوْدَةُ بِنْتُ زَمْعَةَ زَوْجُ النَّبِيِّ لَيْلَةً مِنَ اللَّيَالِي عِشَاءً، وَكَانَتِ امْرَأَةً طَوِيلَةً، فَنَادَاهَا عُمَرُ: أَلا قَدْ عَرَفْنَاكِ يَا سَوْدَةُ، حِرْصاً عَلَى أَنْ يُنْزَلَ الْحِجَابُ، قَالَتْ عَائِشَةُ: فَأُنْزِلَ الْحِجَابُ. واللفظ لأحمد.

60. Al-Mumtahanah — She that is to be examined الممتحنة

Revelation order #91 · c. 628 CE · Madinah · 13 verses · compact Medina

Comparative reading note

Medinan discourse often turns toward community order, law, and collective ethics. Yusuf Ali widens the interpretive frame, Pickthall keeps the line tight, Maulana Muhammad Ali favors doctrinal clarity, and Qara'i preserves Shia-leaning lexical choices where the Arabic admits them.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1		O ye who believe! Take not my enemies and yours as friends (or protectors),- offering them (your) love, even though they have rejected the Truth that has come to you, and have (on the contrary) driven out the Prophet and yourselves (from your homes), (simply) because ye believe in God your Lord! If ye have come out to strive in My Way and to seek My Good Pleasure, (take them not as friends), holding secret converse of love (and friendship) with them: for I know full well all that ye conceal and all that ye reveal. And any of you that does this has strayed from the Straight Path	O ye who believe! Choose not My enemy and your enemy for allies. Do ye give them friendship when they disbelieve in that truth which hath come unto you, driving out the messenger and you because ye believe in Allah, your Lord? If ye have come forth to strive in My way and seeking My good pleasure, (show them not friendship). Do ye show friendship unto them in secret, when I am Best Aware of what ye hide and what ye proclaim? And whosoever doeth it among you, he verily hath strayed from the right way	O you who believe, take not My enemy and your enemy for friends. Would you offer them love, while they deny the Truth that has come to you, driving out the Messenger and yourselves because you believe in Allah, your Lord? If you have come forth to strive in My way and to seek My pleasure, would you love them in secret? And I know what you conceal and what you manifest. And whoever of you does this, he indeed strays from the straight path	O you who have faith! Do not take My enemy and your enemy for friends, [secretly] offering them affection (for they have certainly defied whatever has come to you of the truth, expelling the Apostle and you, because you have faith in Allah, your Lord) if you have set out for jiha d in My way and to seek My pleasure. You secretly nourish affection for them, while I know well whatever you hide and whatever you disclose, and whoever among you does that has certainly strayed from the right way	c. 628 CE 1 note
2	إِن يَثْقَفُوكُمْ يَكُونُو لَكُمْ أَعْدَآ وَيَبْسُطُوٓ إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم	If they were to get the better of you,	If they have the upper hand of	If they overcome you, they will be your	If they were to confront you they would be your	c. 628 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	بِ لسُّوٓءِ وَوَدُّو لَوۡ تَكۡفُرُونَ	they would behave to you as enemies, and stretch forth their hands and their tongues against you for evil: and they desire that ye should reject the Truth	you, they will be your foes, and will stretch out their hands and their tongues toward you with evil (intent), and they long for you to disbelieve	enemies, and will stretch forth their hands and their tongues towards you with evil, and they desire that you may disbelieve	enemies, and would stretch out against you their hands and their tongues with evil [intentions], and they are eager that you should be faithless	No direct report
3	لَن تَنفَعَكُمۡ أَرۡحَامُكُمۡ وَلَآ أَوۡلَٰدُكُمۡ يَوۡمَ لۡقِيَٰمَةِ يَفۡصِلُ بَيۡنَكُمۡ وَ للَّهُ بِمَا تَعۡمَلُونَ بَصِيرٞ	Of no profit to you will be your relatives and your children on the Day of Judgment: He will judge between you: for God sees well all that ye do	Your ties of kindred and your children will avail you naught upon the Day of Resurrection. He will part you. Allah is Seer of what ye do	Your relationships and your children would not profit you, on the day of Resurrection -- He will decide between you. And Allah is Seer of what you do	Your relatives and your children will not avail you on the Day of Resurrection: He will separate you [from one another], and Allah sees best what you do	c. 628 CE No direct report
4		There is for you an excellent example (to follow) in Abraham and those with him, when they said to their people: "We are clear of you and of whatever ye worship besides God: we have rejected you, and there has arisen, between us and you, enmity and hatred for ever,- unless ye believe in God and Him alone": But not when Abraham said to his father: "I will pray for forgiveness for thee, though I have no power (to get) aught on thy behalf from	There is a goodly pattern for you in Abraham and those with him, when they told their folk: Lo! we are guiltless of you and all that ye worship beside Allah. We have done with you. And there hath arisen between us and you hostility and hate for ever until ye believe in Allah only - save that which Abraham promised his father (when he said): I will ask forgiveness for thee, though I own nothing for thee from Allah - Our Lord! In Thee we put our	Indeed there is for you a good example in Abraham and those with him, when they said to their people: We are clear of you and of that which you serve besides Allah. We disbelieve in you and there has arisen enmity and hatred between us and you forever until you believe in Allah alone -- except Abraham’s saying to his sire: I would ask forgiveness for thee, and I control naught for thee from Allah. Our Lord, on Thee do we rely, and to Thee do we turn, and to Thee is the eventual coming	There is certainly a good exemplar for you in Abraham and those who were with him, when they said to their own people, ‘Indeed we repudiate you and whatever you worship besides Allah. We disavow you, and between you and us there has appeared enmity and hate for ever, unless you come to have faith in Allah alone,’ except for Abraham’s saying to his father, ‘I will surely plead forgiveness for you, though I cannot avail you anything against Allah.’ ‘Our Lord! In You do we put our trust, and to You do we turn penitently, and toward You is the destination	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		God." (They prayed): "Our Lord! in Thee do we trus t, and to Thee do we turn in repentance: to Thee is (our) Final Goal	trust, and unto Thee we turn repentant, and unto Thee is the journeying			
5		"Our Lord! Make us not a (test and) trial for the Unbelievers, but forgive us, our Lord! for Thou art the Exalted in Might, the Wise."	Our Lord! Make us not a prey for those who disbelieve, and forgive us, our Lord! Lo! Thou, only Thou, are the Mighty, the Wise	Our Lord, make us not a trial for those who disbelieve, and forgive us, our Lord. Surely Thou art the Mighty, the Wise	Our Lord! Do not make us a trial for the faithless, and forgive us. Our Lord! Indeed You are the All-mighty, the All-wise.’	c. 628 CE No direct report
6		There was indeed in them an excellent example for you to follow,- for those whose hope is in God and in the Last Day. But if any turn away, truly God is Free of all Wants, Worthy of all Praise	Verily ye have in them a goodly pattern for everyone who looketh to Allah and the Last Day. And whosoever may turn away, lo! still Allah, He is the Absolute, the Owner of Praise	Certainly there is for you in them a good example, for him who hopes for Allah and the Last Day. And whoever turns away, surely Allah is the Self-Sufficient, the Praised	There is certainly a good exemplar for you in them —for those who look forward to Allah and the Last Day— and anyone who refuses to comply [should know that] indeed Allah is the All-sufficient, the All-laudable	c. 628 CE No direct report
7	عَسَى ٱللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ ٱلَّذِينَ عَادَيْتُم مِّنْهُم مَّوَدَّةً وَٱللَّهُ قَدِيرٌ وَٱللَّهُ غَفُورٌ رَّحِيمٌ	It may be that God will grant love (and friendship) between you and those whom ye (now) hold as enemies. For God has power (over all things); And God is Oft-Forgiving, Most Merciful	It may be that Allah will ordain love between you and those of them with whom ye are at enmity. Allah is Mighty, and Allah is Forgiving, Merciful	It may be that Allah will bring about friendship between you and those of them whom you hold as enemies. And Allah is Powerful; and Allah is Forgiving, Merciful	It may be that Allah will bring about between you and those with whom you are at enmity affection, and Allah is all-powerful, and Allah is all-forgiving, all-merciful	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
8		God forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for God loveth those who are just	Allah forbiddeth you not those who warred not against you on account of religion and drove you not out from your homes, that ye should show them kindness and deal justly with them. Lo! Allah loveth the just dealers	Allah forbids you not respecting those who fight you not for religion, nor drive you forth from your homes, that you show them kindness and deal with them justly. Surely Allah loves the doers of justice	Allah does not forbid you in regard to those who did not make war against you on account of religion and did not expel you from your homes, that you deal with them with kindness and justice. Indeed Allah loves the just	c. 628 CE 1 note
9		God only forbids you, with regard to those who fight you for (your) Faith, and drive you out of your homes, and support (others) in driving you out, from turning to them (for friendship and protection). It is such as turn to them (in these cir cumstances), that do wrong	Allah forbiddeth you only those who warred against you on account of religion and have driven you out from your homes and helped to drive you out, that ye make friends of them. Whosoever maketh friends of them - (All) such are wrong-doers	Allah forbids you only respecting those who fight you for religion, and drive you forth from your homes and help (others) in your expulsion, that you make friends of them; and whoever makes friends of them, these are the wrongdoers	Allah forbids you only in regard to those who made war against you on account of religion and expelled you from your homes and supported [others] in your expulsion, that you make friends with them, and whoever makes friends with them —it is they who are the wrongdoers	c. 628 CE No direct report
10	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا جَآءَكُمُ ٱلْمُؤْمِنَٰتُ مُهَٰجِرَٰتٍ فَٱمْتَحِنُوهُنَّ ٱللَّهُ أَعْلَمُ بِإِيمَٰنِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَٰتٍ فَلَا تَرْجِعُوهُنَّ إِلَى ٱلْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَءَاتُوهُم مَّآ أَنفَقُوا۟ وَلَا جُنَاحَ عَلَيْكُمْ أَن تَنكِحُوهُنَّ إِذَآ ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّ وَلَا تُمْسِكُوا۟ بِعِصَمِ ٱلْكَوَافِرِ وَسْـَٔلُوا۟ مَآ أَنفَقْتُمْ وَلْيَسْـَٔلُوا۟ مَآ أَنفَقُوا۟ ذَٰلِكُمْ حُكْمُ	O ye who believe! When there come to you believing women refugees, examine (and test) them: God knows best as to their Faith: if ye ascertain that they are Believers, then send them not back to the Unbelievers. They are not lawful	O ye who believe! When believing women come unto you as fugitives, examine them. Allah is Best Aware of their faith. Then, if ye know them for true believers, send them not back unto the disbelievers.	O you who believe, when believing women come to you fleeing, examine them. Allah knows best their faith. Then if you know them to be believers send them not back to the disbelievers. Neither are these (women) lawful for them, nor are those (men) lawful for them. And give	O you who have faith! When faithful women come to you as immigrants, test them. Allah knows best [the state of] their faith. Then, if you ascertain them to be faithful women, do not send them back to the faithless. They are not lawful for them, nor are they lawful for them. And give them what they have spent [for them].	c. 628 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	لِلَّهِ يَحْكُمُ بَيْنَكُمْ وَ لَّهُ عَلِيمٌ حَكِيمٌ	(wives) for the Unbelievers, nor are the (Unbelievers) lawful (husbands) for them. But pay the Unbelievers what they have spent (on their dower), and there will be no blame on you if ye marry them on payment of their dower to them. But hold not to the guardianship of unbelieving women: ask for what ye have spent on their dowers, and let the (Unbelievers) ask for what they have spent (on the dowers of women who come over to you). Such is the command of God: He judges (with justice) between you. And God is Full of Knowledge and Wisdom	They are not lawful for them (the disbelievers), nor are they (the disbelievers) lawful for them. And give them (the disbelievers) that which they have spent (upon them). And it is no sin for you to marry such women when ye have given them their dues. And hold not to the ties of disbelieving women; and ask for (the return of) that which ye have spent; and let them (the disbelievers) ask for that which they have spent. That is the judgment of Allah. He judgeth between you. Allah is Knower, Wise	them what they have spent; and there is no blame on you in marrying them, when you give them their dowries. And hold not to the ties of marriage of disbelieving women, and ask for what you have spent, and let them ask for what they have spent. That is Allah’s judgment; He judges between you. And Allah is Knowing, Wise	There is no sin upon you in marrying them when you have given them their dowries. Do not hold on to [conjugal] ties with faithless women. Ask [the infidels] for what you have spent, and let the faithless ask for what they have spent. That is the judgment of Allah; He judges between you; and Allah is all-knowing, all-wise	
11	وَإِن فَاتَكُمْ شَىْءٌ مِّنْ أَزْوَٰجِكُمْ إِلَى لْكُفَّارِ فَعَاقَبْتُمْ فَـَٔاتُو لَّذِينَ ذَهَبَتْ أَزْوَٰجُهُم مِّثْلَ مَآ أَنفَقُو وَ تَّقُو للَّهَ لَّذِىٓ أَنتُم بِهِۦ مُؤْمِنُونَ	And if any of your wives deserts you to the Unbelievers, and ye have an accession (by the coming over of a woman from the other side), then pay to those whose wives have deserted the equivalent of what they had spent (on their dower). And	And if any of your wives have gone from you unto the disbelievers and afterward ye have your turn (of triumph), then give unto those whose wives have gone the like of that which they have spent, and keep your	And if any part (of the dowries) of your wives has passed away from you to the disbelievers, then your turn comes, give to those whose wives have gone away the like of what they have spent, and keep your duty to Allah in Whom you believe	If anything pertaining to your wives is not reclaimed from the faithless and then you have your turn, then give to those whose wives have left the like of what they have spent, and be wary of Allah in whom you have faith	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		fear God, in Whom ye believe	duty to Allah in Whom ye are believers			
12	يَٰٓأَيُّهَا لنَّبِيُّ إِذَا جَآءَكَ لْمُؤْمِنٰتُ يُبَايِعْنَكَ عَلَىٰٓ أَن لَّا يُشْرِكْنَ بِ للَّهِ شَيْ ا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَٰدَهُنَّ وَلَا يَأْتِينَ بِبُهْتَٰ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ فِى مَعْرُو فَبَايِعْهُنَّ وَ سْتَغْفِرْ لَهُنَّ للَّهَ إِنَّ للَّهَ غَفُو رَّحِي	O Prophet! When believing women come to thee to take the oath of fealty to thee, that they will not associate in worship any other thing whatever with God, that they will not steal, that they will not commit adultery (or fornication), that they will not kill their children, that they will not utter slander, intentionally forging falsehood, and that they will not disobey thee in any just matter,- then do thou receive their fealty, and pray to God for the forgiveness (of their sins): for God i s Oft-Forgiving, Most Merciful	O Prophet! If believing women come unto thee, taking oath of allegiance unto thee that they will ascribe no thing as partner unto Allah, and will neither steal nor commit adultery nor kill their children, nor produce any lie that they have devised between their hands and feet, nor disobey thee in what is right, then accept their allegiance and ask Allah to forgive them. Lo! Allah is Forgiving, Merciful	O Prophet, when believing women come to thee giving thee a pledge that they will not associate aught with Allah, and will not steal, nor commit adultery; nor kill their children, nor bring a calumny which they have forged of themselves, nor disobey thee in what is good, accept their pledge, and ask forgiveness for them from Allah. Surely Allah is Forgiving, Merciful	O Prophet! If faithful women come to you, to take the oath of allegiance to you, [pledging] that they shall not ascribe any partners to Allah, that they shall not steal, nor commit adultery, nor kill their children, nor utter any slander that they may have intentionally fabricated, nor disobey you in what is right, then accept their allegiance, and plead for them to Allah for forgiveness. Indeed Allah is all-forgiving, all-merciful	c. 628 CE No direct report
13		O ye who believe! Turn not (for friendship) to people on whom is the Wrath of God, of the Hereafter they are already in despair, just as the Unbelievers are in despair about those (buried) in graves	O ye who believe! Be not friendly with a folk with whom Allah is wroth, (a folk) who have despaired of the Hereafter as the disbelievers despair of those who are in the graves	O you who believe, take not for friends people with whom Allah is wroth- they indeed despair of the Hereafter, as the disbelievers despair of those in the graves	O you who have faith! Do not befriend a people at whom Allah is wrathful: they have despaired of the Hereafter, just as the faithless have despaired of the occupants of the graves	c. 628 CE No direct report

Direct context · Ayah 1 · c. 628 CE

Asbab al-Nuzul dataset · ungraded

عَنْ عَلِيٍّ رضي الله عنه قَالَ: بَعَثَنَا رَسُولُ اللهِ أَنَا وَالزُّبَيْرَ وَالْمِقْدَادَ، فَقَالَ: « انْتُوا رَوْضَةَ خَاخٍ، فَإِنَّ بِهَا ظَعِينَةً مَعَهَا كِتَابٌ، فَخُذُوهُ مِنْهَا »، فَانْطَلَقْنَا تَعَادَى بِنَا خَيْلُنَا، فَإِذَا نَحْنُ بِالْمَرْأَةِ، فَقُلْنَا: أَخْرِجِي الْكِتَابَ. فَقَالَتْ: مَا مَعِي كِتَابٌ. فَقُلْنَا: لَتُخْرِجِنَّ الْكِتَابَ أَوْ لَتُلْقِيَنَّ الثِّيَابَ، فَأَخْرَجَتْهُ مِنْ عِقَاصِهَا، فَأَتَيْنَا بِهِ رَسُولَ اللهِ ، فَإِذَا فِيهِ: مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى نَاسٍ مِنْ الْمُشْرِكِينَ، مِنْ أَهْلِ مَكَّةَ، يُخْبِرُهُمْ بِبَعْضِ أَمْرِ رَسُولِ اللهِ ، فَقَالَ رَسُولُ اللهِ : « يَا حَاطِبُ! مَا هَذَا؟ » قَالَ: لَا تَعْجَلْ عَلَيَّ يَا رَسُولَ اللهِ، إِنِّي كُنْتُ امْرَأً مُلْصَقاً فِي قُرَيْشٍ - قَالَ سُفْيَانُ: كَانَ حَلِيفاً لَهُمْ، وَ…

Islamic: Asbāb al-nuzūl on Qurʾān 60:1

APA: Asbāb al-nuzūl tradition (n.d.). (60:1).

Direct context · Ayah 8 · c. 628 CE

Asbab al-Nuzul dataset · ungraded

عَنْ عَبْدِ اللهِ بْنِ الزُّبَيْرِ رضي الله عنهما قَالَ: قَدِمَتْ قُتَيْلَةُ ابْنَةُ عَبْدِ الْعُزَّى بْنِ عَبْدِ أَسْعَدَ مِنْ بَنِي مَالِكِ بْنِ حَسَلٍ عَلَى ابْنَتِهَا أَسْمَاءَ ابْنَةِ أَبِي بَكْرٍ بِهَدَايَا، ضِبَابٍ وَأَقِطٍ وَسَمْنٍ، وَهِيَ مُشْرِكَةٌ، فَأَبَتْ أَسْمَاءُ أَنْ تَقْبَلَ هَدِيَّتَهَا وَتُدْخِلَهَا بَيْتَهَا، فَسَأَلَتْ عَائِشَةُ النَّبِيَّ ، فَأَنْزَلَ اللهُ عز و جل: { لَّا يَنْهَىٰكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَـٰتِلُوكُمْ فِى الدِّينِ } إِلَى آخِرِ الْآيَةِ، فَأَمَرَهَا أَنْ تَقْبَلَ هَدِيَّتَهَا، وَأَنْ تُدْخِلَهَا بَيْتَهَا. واللفظ لأحمد .

Islamic: Asbāb al-nuzūl on Qurʾān 60:8

APA: Asbāb al-nuzūl tradition (n.d.). (60:8).

Direct context · Ayah 10 · c. 628 CE

Asbab al-Nuzul dataset · ungraded

عَنْ مَرْوَانَ وَالْمِسْوَرَ بْنَ مَخْرَمَةَ رضي الله عنهما يُخْبِرَانِ عَنْ أَصْحَابِ رَسُولِ اللهِ قَالَ: لَمَّا كَاتَبَ سُهَيْلُ بْنُ عَمْرٍو يَوْمَئِذٍ، كَانَ فِيمَا اشْتَرَطَ سُهَيْلُ بْنُ عَمْرٍو عَلَى النَّبِيِّ ، أَنَّهُ لَا يَأْتِيكَ مِنَّا أَحَدٌ، وَإِنْ كَانَ عَلَى دِينِكَ إِلَّا رَدَدْتَهُ إِلَيْنَا، وَخَلَّيْتَ بَيْنَنَا وَبَيْنَهُ، فَكَرِهَ الْمُؤْمِنُونَ ذَلِكَ وَامْتَعَضُوا مِنْهُ، وَأَبَى سُهَيْلٌ إِلَّا ذَلِكَ، فَكَاتَبَهُ النَّبِيُّ عَلَى ذَلِكَ، فَرَدَّ يَوْمَئِذٍ أَبَا جَنْدَلٍ إِلَى أَبِيهِ سُهَيْلِ بْنِ عَمْرٍو، وَلَمْ يَأْتِهِ أَحَدٌ مِنْ الرِّجَالِ إِلَّا رَدَّهُ فِي تِلْكَ الْمُدَّةِ، وَإِنْ كَانَ مُسْلِماً، وَجَاءَتِ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ، وَكَانَتْ أُمُّ كُلْثُومٍ بِنْتُ عُقْبَةَ بْنِ أَبِي مُعَيْطٍ مِمَّنْ خَرَجَ إِلَى رَسُولِ يَوْمَئِذٍ وَهِيَ عَات…

Islamic: Asbāb al-nuzūl on Qurʾān 60:10

APA: Asbāb al-nuzūl tradition (n.d.). (60:10).

4. An-Nisa — The Women النساء

Revelation order #92 · c. 628 CE · Madinah · 176 verses · Medina

Comparative reading note

Medinan discourse often turns toward community order, law, and collective ethics. Yusuf Ali widens the interpretive frame, Pickthall keeps the line tight, Maulana Muhammad Ali favors doctrinal clarity, and Qara'i preserves Shia-leaning lexical choices where the Arabic admits them.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ يَٰٓأَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً وَاتَّقُوا اللَّهَ الَّذِى تَسَآءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا	O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women;- reverence God, through whom ye demand your mutual (rights), and (reverence) the wombs (That bore you): for God ever watches over you	O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women. Be careful of your duty toward Allah in Whom ye claim (your rights) of one another, and toward the wombs (that bare you). Lo! Allah hath been a watcher over you	O people, keep your duty to your Lord, Who created you from a single being and created its mate of the same (kind), and spread from these two many men and women. And keep your duty to Allah, by Whom you demand one of another (your rights), and (to) the ties of relationship. Surely Allah is ever a Watcher over you	O mankind! Be wary of your Lord who created you from a single soul, and created its mate from it, and, from the two of them, scattered numerous men and women. Be wary of Allah, in whose Name you adjure one another, and the wombs. Indeed Allah is watchful over you	c. 628 CE No direct report
2	وَءَاتُوا الْيَتَٰمَىٰٓ أَمْوَٰلَهُمْ وَلَا تَتَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ وَلَا تَأْكُلُوٓا أَمْوَٰلَهُمْ إِلَىٰٓ أَمْوَٰلِكُمْ إِنَّهُۥ كَانَ حُوبًا كَبِيرًا	To orphans restore their property (When they reach their age), nor substitute (your) worthless things for (their) good ones; and devour not their substance (by mixing it up) with your won. For this is indeed a great sin	Give unto orphans their wealth. Exchange not the good for the bad (in your management thereof) nor absorb their wealth into your own wealth. Lo! that would be a great sin	And give to the orphans their property, and substitute not worthless (things) for (their) good (ones), and devour not their property (adding) to your own property. This is surely a great sin	Give the orphans their property, and do not replace the good with the bad, and do not eat up their property [by mingling it] with your own property, for that is indeed a great sin	c. 628 CE No direct report
3	وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِى الْيَتَٰمَىٰ فَانكِحُوا مَا طَابَ لَكُم مِّنَ النِّسَآءِ مَثْنَىٰ وَثُلَٰثَ وَرُبَٰعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَٰحِدَةً أَوْ مَا مَلَكَتْ أَيْمَٰنُكُمْ ذَٰلِكَ أَدْنَىٰٓ أَلَّا تَعُولُوا	If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands pos sess, that will be more suitable, to prevent you from doing injustice	And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four; and if ye fear that ye cannot do justice (to so many) then one (only) or (the captives) that your right hands possess. Thus it is	And if you fear that you cannot do justice to orphans, marry such women as seem good to you, two, or three, or four; but if you fear that you will not do justice, then (marry) only one or that which your right hands possess. This is	If you fear that you may not deal justly with the orphans, then marry [other] women that you like, two, three, or four. But if you fear that you may not treat them fairly, then [marry only] one, or [marry from among] your slave-women. That makes it likelier that you will not be unfair	c. 628 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			more likely that ye will not do injustice	more proper that you may not do injustice		
4	وَءَاتُو لنِّسَآءَ صَدُقَٰتِهِنَّ نِحْلَ فَإِن طِبْنَ لَكُمْ عَن شَىْ مِّنْهُ نَفْ ا فَكُلُوهُ هَنِيَٓـ ا مَّرِيٓـ ا	And give the women (on marriage) their dower as a free gift; but if they, of their own good pleasure, remit any part of it to you, Take it and enjoy it with right good cheer	And give unto the women (whom ye marry) free gift of their marriage portions; but if they of their own accord remit unto you a part thereof, then ye are welcome to absorb it (in your wealth)	And give women their dowries as a free gift. But if they of themselves be pleased to give you a portion thereof, consume it with enjoyment and pleasure	Give women their dowries as an obligation; but if they remit anything of it of their own accord, then consume it as [something] lawful and wholesome	c. 628 CE No direct report
5	وَلَا تُؤْتُو لسُّفَهَآءَ أَمْوَٰلَكُمُ لَّتِى جَعَلَ للَّهُ لَكُمْ قِيَـ ا وَ رْزُقُوهُمْ فِيهَا وَ كْسُوهُمْ وَقُولُو لَهُمْ قَوْ ا مَّعْرُو ا	To those weak of understanding Make not over your property, which God hath made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice	Give not unto the foolish (what is in) your (keeping of their) wealth, which Allah hath given you to maintain; but feed and clothe them from it, and speak kindly unto them	And make not over your property, which Allah has made a (means of) support for you, to the weak of understanding, and maintain them out of it, and clothe them and give them a good education	Do not give the feeble-minded your property which Allah has assigned you to manage: provide for them out of it, and clothe them, and speak to them honourable words	c. 628 CE No direct report
6	وَ بْتَلُو لْيَتَٰمَىٰ حَتَّىٰٓ إِذَا بَلَغُو لنِّكَاحَ فَإِنْ ءَانَسْتُم مِّنْهُمْ رُشْ ا فَ دْفَعُوَ إِلَيْهِمْ أَمْوَٰلَهُمْ وَلَا تَأْكُلُوهَآ إِسْرَا ا وَبِدَارًا أَن يَكْبَرُو وَمَن كَانَ غَنِـ ا فَلْيَسْتَعْفِفْ وَمَن كَانَ فَقِيـ ا فَلْيَأْكُلْ بِـ لْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَٰلَهُمْ فَأَشْهِدُو عَلَيْهِمْ وَكَفَىٰ بِـ للَّهِ حَسِيـ ا	Make trial of orphans until they reach the age of marriage; if then ye find sound judgment in them, release their property to them; but consume it not wastefully, nor in haste against their growing up. If the guardian is well-off, Let him clai m no remuneration, but if he is poor, let him have for himself what is just and reasonable. When ye release their property to them, take witnesses in their presence: But all-sufficient is God in taking account	Prove orphans till they reach the marriageable age; then, if ye find them of sound judgment, deliver over unto them their fortune; and devour it not by squandering and in haste lest they should grow up Whoso (of the guardians) is rich, let him abstain generously (from taking of the property of orphans); and whoso is poor let him take thereof in reason (for his guardianship). And when ye deliver up their fortune unto	And test the orphans until they reach the age of marriage. Then if you find in them maturity of intellect, make over to them their property, and consume it not extravagantly and hastily against their growing up. And whoever is rich, let him abstain, and whoever is poor let him consume reasonably. And when you make over to them their property, call witnesses in their	Test the orphans when they reach the age of marriage. Then if you discern in them maturity, deliver to them their property. And do not consume it lavishly and hastily lest they should grow up. As for him who is well-off, let him be abstemious, and as for him who is poor, let him eat in an honourable manner. And when you deliver to them their property, take witnesses over them, and Allah suffices as reckoner	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			orphans, have (the transaction) witnessed in their presence. Allah sufficeth as a Reckoner	presence. And Allah is enough as a Reckoner		
7	لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا	From what is left by parents and those nearest related there is a share for men and a share for women, whether the property be small or large,-a determinate share	Unto the men (of a family) belongeth a share of that which parents and near kindred leave, and unto the women a share of that which parents and near kindred leave, whether it be little or much - a legal share	For men is a share of what the parents and the near relatives leave, and for women a share of what the parents and the near relatives leave whether it be little or much -- an appointed share	Men have a share in the heritage left by parents and near relatives, and women have a share in the heritage left by parents and near relatives, whether it be little or much, a share ordained [by Allah]	c. 628 CE No direct report
8	وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُم مِّنْهُ وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا	But if at the time of division other relatives, or orphans or poor, are present, feed them out of the (property), and speak to them words of kindness and justice	And when kinsfolk and orphans and the needy are present at the division (of the heritage), bestow on them therefrom and speak kindly unto them	And when relatives and the orphans and the needy are present at the division, give them out of it and speak to them kind words	And when the division is attended by relatives, the orphans and the needy, provide for them out of it, and speak to them honourable words	c. 628 CE No direct report
9	وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا	Let those (disposing of an estate) have the same fear in their minds as they would have for their own if they had left a helpless family behind: Let them fear God, and speak words of appropriate (comfort)	And let those fear (in their behaviour toward orphans) who if they left behind them weak offspring would be afraid for them. So let them mind their duty to Allah, and speak justly	And let those fear who, should they leave behind them weakly off-spring, would fear on their account; so let them observe their duty to Allah and let them speak right words	Let those fear [the result of mistreating orphans] who, were they to leave behind weak offspring, would be concerned on their account. So let them be wary of Allah, and let them speak upright words	c. 628 CE No direct report
10	إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا	Those who unjustly eat up the property of orphans, eat up a Fire into their own bodies: They will soon be enduring a Blazing Fire	Lo! Those who devour the wealth of orphans wrongfully, they do but swallow fire into their bellies, and they will be exposed to burning flame	Those who swallow the property of the orphans unjustly, they swallow only fire into their bellies. And they will burn in blazing fire	Indeed those who consume the property of orphans wrongfully, only ingest fire into their bellies, and soon they will enter the Blaze	c. 628 CE No direct report
11	يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ	God (thus) directs you as regards your Children's (Inheritance): to the male,	Allah chargeth you concerning (the provision for) your	Allah enjoins you concerning your children: for the	Allah enjoins you concerning your children: for the male shall be the like of the share of two females,	c. 628 CE 1 note

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	حَظِّ ٱلْأُنثَيَيْنِ فَإِن كُنَّ نِسَآ فَوْقَ ٱثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِن كَانَتْ وَٰحِدَةً فَلَهَا ٱلنِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَٰحِدٍ مِّنْهُمَا ٱلسُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُۥ وَلَدٌ فَإِن لَّمْ يَكُن لَّهُۥ وَلَدٌ وَوَرِثَهُۥٓ أَبَوَاهُ فَلِأُمِّهِ ٱلثُّلُثُ فَإِن كَانَ لَهُۥٓ إِخْوَةٌ فَلِأُمِّهِ ٱلسُّدُسُ مِنۢ بَعْدِ وَصِيَّةٍ يُوصِى بِهَآ أَوْ دَيْنٍ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةً مِّنَ ٱللَّهِ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا	a portion equal to that of two females: if only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half. For parents, a sixth share of the inheritance to each, if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased Left brothers (or sisters) the mother has a sixth. (The distribution in all cases ('s) after the payment of legacies and debts. Ye know not whether your parents or your children are nearest to you in benefit. These are settled portions ordained by God; and God is All-knowing, Al-wise	children: to the male the equivalent of the portion of two females, and if there be women more than two, then theirs is two-thirds of the inheritance, and if there be one (only) then the half. And to each of his parents a sixth of the inheritance, if he have a son; and if he have no son and his parents are his heirs, then to his mother appertaineth the third; and if he have brethren, then to his mother appertaineth the sixth, after any legacy he may have bequeathed, or debt (hath been paid). Your parents and your children: Ye know not which of them is nearer unto you in usefulness. It is an injunction from Allah. Lo! Allah is Knower, Wise	male is the equal of the portion of two females; but if there be more than two females, two-thirds of what the deceased leaves is theirs; and if there be one, for her is the half. And as for his parents, for each of them is the sixth of what he leaves, if he has a child; but if he has no child and (only) his two parents inherit him, for his mother is the third; but if he has brothers, for his mother is the sixth, after (payment of) a bequest he may have bequeathed or a debt. Your parents and your children, you know not which of them is the nearer of you in benefit. This is an ordinance from Allah. Allah is surely ever Knowing, Wise	and if there be [two or] more than two females, then for them shall be two-thirds of what he leaves; but if she be alone, then for her shall be a half; and for each of his parents a sixth of what he leaves, if he has children; but if he has no children, and his parents are his [sole] heirs, then it shall be a third for his mother; but if he has brothers, then a sixth for his mother, after [paying off] any bequest he may have made or any debt [he may have incurred]. Your parents and your children —you do not know which of them is likelier to be beneficial for you. This is an ordinance from Allah. Indeed Allah is all-knowing, all-wise	
12	وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَٰجُكُمْ إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ فَإِن كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ ٱلرُّبُعُ مِمَّا تَرَكْنَ مِنۢ بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَآ أَوْ دَيْنٍ وَلَهُنَّ ٱلرُّبُعُ مِمَّا تَرَكْتُمْ إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ فَإِن كَانَ	In what your wives leave, your share is a half, if they leave no child; but if they leave a child, ye get a fourth; after payment of legacies and debts. In what ye leave, their share is a fourth, if ye leave no child; but if ye leave a child, t hey get an eighth; after payment of legacies and debts. If the man or	And unto you belongeth a half of that which your wives leave, if they have no child; but if they have a child then unto you the fourth of that which they leave, after any legacy they may have bequeathed, or debt (they may have	And yours is half of what your wives leave if they have no child; but if they have a child, your share is a fourth of what they leave after (payment of) any bequest they may have bequeathed or a debt; and theirs is	For you shall be a half of what your wives leave, if they have no children; but if they have children, then for you shall be a fourth of what they leave, after [paying off] any bequest they may have made or any debt [they may have incurred]. And for them [it shall be] a fourth of what you leave, if you have no children; but if you have children, then for them shall be an	c. 628 CE No direct report

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	لَكُمْ وَلَ فَلَهُنَّ لثُّمُنُ مِمَّا تَرَكْتُم مِّ بَعْدِ وَصِيَّ تُوصُونَ بِهَآ أَوْ دَيْ وَإِن كَانَ رَجُ يُورَثُ كَلَٰلَةً أَوِ مْرَأَ وَلَهُ أَخٌ أَوْ أُخْ فَلِكُلِّ وَٰحِ مِّنْهُمَا لسُّدُسُ فَإِن كَانُوٓ أَكْثَرَ مِن ذَٰلِكَ فَهُمْ شُرَكَآءُ فِى لثُّلُثِ مِ بَعْدِ وَصِيَّ يُوصَىٰ بِهَآ أَوْ دَيْنٍ غَيْرَ مُضَآ وَصِيَّ مِّنَ للَّهِ وَ للَّهُ عَلِيمٌ حَلِي	woman whose inheritance is in question, has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of legacies and debts; so that no loss is caused (to any one). Thus is it ordained by God; and God is All-knowing, Most Forbearing	contracted, hath been paid). And unto them belongeth the fourth of that which ye leave if ye have no child, but if ye have a child then the eighth of that which ye leave, after any legacy ye may have bequeathed, or debt (ye may have contracted, hath been paid). And if a man or a woman have a distant heir (having left neither parent nor child), and he (or she) have a brother or a sister (only on the mother's side) then to each of them twain (the brother and the sister) the sixth, and if they be more than two, then they shall be sharers in the third, after any legacy that may have been bequeathed or debt (contracted) not injuring (the heirs by willing away more than a third of the heritage) hath been paid. A commandment from Allah. Allah is Knower, Indulgent	the fourth of what you leave if you have no child, but if you have a child, their share is the eighth of what you leave after (payment of) a bequest you may have bequeathed or a debt. And if a man or a woman, having no children leaves property to be inherited and he (or she) has a brother or a sister, then for each of them is the sixth; but if they are more than that they shall be sharers in the third after (payment of) a bequest that may have been bequeathed or a debt not injuring (others). This is an ordinance from Allah: and Allah is Knowing, Forbearing	eighth of what you leave, after [paying off] any bequest you may have made or any debt [you may have incurred]. If a man or woman is inherited by siblings and has a brother or a sister, then each of them shall receive a sixth; but if they are more than that, then they shall share in one third, after [paying off] any bequest he may have made or any debt [he may have incurred] without prejudice. [This is] an enjoinment from Allah, and Allah is all-knowing, all-forbearing	
13		Those are limits set by God: those who obey God and His Apostle will be admitted to Gardens with rivers flowing beneath, to abide therein (for ever) and that will be the supreme achievement	These are the limits (imposed by) Allah. Whoso obeyeth Allah and His messenger, He will make him enter Gardens underneath which rivers flow,	These are Allah’s limits. And whoever obeys Allah and His Messenger, He will admit him to Gardens wherein	These are Allah’s bounds, and whoever obeys Allah and His Apostle, He shall admit him to gardens with streams running in them, to remain in them [forever]. That is the great success	c. 628 CE No direct report

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			where such will dwell for ever. That will be the great success	flow rivers, to abide in them. And this is the great achievement		
14	وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَٰلِدًا فِيهَا وَلَهُ عَذَابٌ مُّهِينٌ	But those who disobey God and His Apostle and transgress His limits will be admitted to a Fire, to abide therein: And they shall have a humiliating punishment	And whoso disobeyeth Allah and His messenger and transgresseth His limits, He will make him enter Fire, where he will dwell for ever; his will be a shameful doom	And whoever disobeys Allah and His Messenger and goes beyond His limits, He will make him enter fire to abide in it, and for him is an abasing chastisement	But whoever disobeys Allah and His Apostle, and transgresses the bounds set by Allah, He shall make him enter a Fire, to remain in it [forever], and there will be a humiliating punishment for him	c. 628 CE No direct report
15	وَ ٱلَّٰتِى يَأْتِينَ ٱلْفَٰحِشَةَ مِن نِّسَآئِكُمْ فَ ٱسْتَشْهِدُو عَلَيْهِنَّ أَرْبَعَ مِّنكُمْ فَإِن شَهِدُو فَأَمْسِكُوهُنَّ فِى ٱلْبُيُوتِ حَتَّىٰ يَتَوَفَّىٰهُنَّ ٱلْمَوْتُ أَوْ يَجْعَلَ ٱللَّهُ لَهُنَّ سَبِيلًا	If any of your women are guilty of lewdness, Take the evidence of four (Reliable) witnesses from amongst you against them; and if they testify, confine them to houses until death do claim them, or God ordain for them some (other) way	As for those of your women who are guilty of lewdness, call to witness four of you against them. And if they testify (to the truth of the allegation) then confine them to the houses until death take them or (until) Allah appoint for them a way (through new legislation)	And as for those of your women who are guilty of an indecency, call to witness against them four (witnesses) from among you; so if they bear witness, confine them to the houses until death takes them away or Allah opens a way for them	Should any of your women commit an indecent act, produce against them four witness from yourselves, and if they testify, detain them in [their] houses until death finishes them, or Allah decrees a course for them	c. 628 CE No direct report
16	وَ ٱلَّذَانِ يَأْتِيَٰنِهَا مِنكُمْ فَـَٔاذُوهُمَا فَإِن تَابَا وَأَصْلَحَا فَأَعْرِضُو عَنْهُمَآ إِنَّ ٱللَّهَ كَانَ تَوَّابًا رَّحِيمًا	If two men among you are guilty of lewdness, punish them both. If they repent and amend, Leave them alone; for God is Oft-returning, Most Merciful	And as for the two of you who are guilty thereof, punish them both. And if they repent and improve, then let them be. Lo! Allah is ever relenting, Merciful	And as for the two of you who are guilty of it, give them both a slight punishment; then if they repent and amend, turn aside from them. Surely Allah is ever Oft-returning (to	Should two among you commit it, chastise them both; but if they repent and reform, let them alone. Indeed Allah is all-clement, all-merciful	c. 628 CE No direct report

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				mercy), the Merciful		
17	إِنَّمَا لتَّوْبَةُ عَلَى للَّهِ لِلَّذِينَ يَعْمَلُونَ لسُّوٓءَ بِجَهَٰلَةٍ ثُمَّ يَتُوبُونَ مِن قَرِيبٍ فَأُ لْئِكَ يَتُوبُ للَّهُ عَلَيْهِمْ وَكَانَ للَّهُ عَلِيمًا حَكِيمًا	God accept the repentance of those who do evil in ignorance and repent soon afterwards; to them will God turn in mercy: For God is full of knowledge and wisdom	Forgiveness is only incumbent on Allah toward those who do evil in ignorance (and) then turn quickly (in repentance) to Allah. These are they toward whom Allah relenteth. Allah is ever Knower, Wise	Repentance with Allah is only for those who do evil in ignorance, then turn (to Allah) soon, so these it is to whom Allah turns (mercifully). And Allah is ever Knowing, Wise	[Acceptance of] repentance by Allah is only for those who commit evil out of ignorance, then repent promptly. It is such whose repentance Allah will accept, and Allah is all-knowing, all-wise	c. 628 CE No direct report
18	وَلَيْسَتِ لتَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ لسَّيِّـَٔاتِ حَتَّىٰٓ إِذَا حَضَرَ أَحَدَهُمُ لْمَوْتُ قَالَ إِنِّى تُبْتُ لْـَٰٔنَ وَلَا لَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُ لْئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا	Of no effect is the repentance of those who continue to do evil, until death faces one of them, and he says, "Now have I repented indeed;" nor of those who die rejecting Faith: for them have We prepared a punishment most grievous	The forgiveness is not for those who do ill-deeds until, when death attendeth upon one of them, he saith: Lo! I repent now; nor yet for those who die while they are disbelievers. For such We have prepared a painful doom	And repentance is not for those who go on doing evil deeds, until when death comes to one of them he says: Now I repent; nor (for) those who die while they are disbelievers. For such We have prepared a painful chastisement	But [acceptance of] repentance is not for those who go on committing misdeeds: when death approaches any of them, he says, ‘I repent now.’ Nor is it for those who die while they are faithless. For such We have prepared a painful punishment	c. 628 CE No direct report
19	يَٰٓأَيُّهَا لَّذِينَ ءَامَنُو لَا يَحِلُّ لَكُمْ أَن تَرِثُو لنِّسَآءَ كَرْ ا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُو بِبَعْضِ مَآ ءَاتَيْتُمُوهُنَّ إِلَّآ أَن يَأْتِينَ بِفَٰحِشَةٍ مُّبَيِّنَةٍ وَعَاشِرُوهُنَّ بِ لْمَعْرُوفِ فَإِن كَرِهْتُمُوهُنَّ فَعَسَىٰٓ أَن تَكْرَهُو شَيْـًٔا وَيَجْعَلَ للَّهُ فِيهِ خَيْرًا كَثِيرًا	O ye who believe! Ye are forbidden to inherit women against their will. Nor should ye treat them with harshness, that ye may Take away part of the dower ye have given them,-except where they have been guilty of open lewdness; on the contrary l ive with them on a footing of kindness and equity. If ye take a dislike to them it may be that ye dislike a thing, and God brings about through it a great deal of good	O ye who believe! It is not lawful for you forcibly to inherit the women (of your deceased kinsmen), nor (that) ye should put constraint upon them that ye may take away a part of that which ye have given them, unless they be guilty of flagrant lewdness. But consort with them in kindness, for if ye hate them it may happen that ye hate a thing wherein Allah hath placed much good	O you who believe, it is not lawful for you to take women as heritage against (their) will. Nor should you straiten them by taking part of what you have given them, unless they are guilty of manifest indecency. And treat them kindly. Then if you hate them, it may be that you dislike a thing while Allah has placed abundant good in it	O you who have faith! It is not lawful for you to inherit women forcibly, and do not press them to take away part of what you have given them, unless they commit a gross indecency. Consort with them in an honourable manner; and should you dislike them, maybe you dislike something while Allah invests it with an abundant good	c. 628 CE 1 note

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20	وَإِنْ أَرَدتُّمُ سْتِبْدَالَ زَوْ مَّكَانَ زَوْ وَءَاتَيْتُمْ إِحْدَىٰهُنَّ قِنطَا ا فَلَا تَأْخُذُو مِنْهُ شَيْـًٔا أَتَأْخُذُونَهُۥ بُهْتَٰ ا وَإِثْ ا مُّبِي ا	But if ye decide to take one wife in place of another, even if ye had given the latter a whole treasure for dower, Take not the least bit of it back: Would ye take it by slander and manifest wrong	And if ye wish to exchange one wife for another and ye have given unto one of them a sum of money (however great), take nothing from it. Would ye take it by the way of calumny and open wrong	And if you wish to have (one) wife in the place of another and you have given one of them a heap of gold, take nothing from it. Would you take it by slandering (her) and (doing her) manifest wrong	If you desire to take a wife in place of another, and you have given one of them a quintal [of gold], do not take anything away from it. Would you take it by way of calumny and flagrant sin?	c. 628 CE No direct report
21	وَكَيْفَ تَأْخُذُونَهُۥ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْ وَأَخَذْنَ مِنكُم مِّيثَٰقًا غَلِي ا	And how could ye take it when ye have gone in unto each other, and they have Taken from you a solemn covenant	How can ye take it (back) after one of you hath gone in unto the other, and they have taken a strong pledge from you	And how can you take it when one of you has already gone in to the other and they have taken from you a strong covenant	How could you take it back, when you have known each other, and they have taken from you a solemn covenant	c. 628 CE No direct report
22	وَلَا تَنكِحُو مَا نَكَحَ ءَابَآؤُكُم مِّنَ لنِّسَآءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُۥ كَانَ فَٰحِشَ وَمَقْ ا وَسَآءَ سَبِيلًا	And marry not women whom your fathers married,- except what is past: It was shameful and odious,- an abominable custom indeed	And marry not those women whom your fathers married, except what hath already happened (of that nature) in the past. Lo! it was ever lewdness and abomination, and an evil way	And marry not women whom your fathers married, except what has already passed. This surely is indecent and hateful; and it is an evil way	Do not marry any of the women whom your fathers had married, excluding what is already past. That is indeed an indecency, an outrage and an evil course	c. 628 CE No direct report
23	حُرِّمَتْ عَلَيْكُمْ أُمَّهَٰتُكُمْ وَبَنَاتُكُمْ وَأَخَوَٰتُكُمْ وَعَمَّٰتُكُمْ وَخَٰلَٰتُكُمْ وَبَنَاتُ لْأَخِ وَبَنَاتُ لْأُخْتِ وَأُمَّهَٰتُكُمُ لَّٰتِىٓ أَرْضَعْنَكُمْ وَأَخَوَٰتُكُم مِّنَ لرَّضَٰعَةِ وَأُمَّهَٰتُ نِسَآئِكُمْ وَرَبَٰٓئِبُكُمُ لَّٰتِى فِى حُجُورِكُم مِّن نِّسَآئِكُمُ لَّٰتِى دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُو دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَٰٓئِلُ أَبْنَآئِكُمُ لَّذِينَ مِنْ أَصْلَٰبِكُمْ وَأَن تَجْمَعُو بَيْنَ لْأُخْتَيْنِ	Prohibited to you (For marriage) are:- Your mothers, daughters, sisters; father's sisters, Mother's sisters; brother's daughters, sister's daughters; foster-mothers (Who gave you suck), foster-sisters; your wives' mothers; your step-daughters u nder your guardianship, born of your wives to whom ye have gone in,- no prohibition if ye have not gone in;- (Those who have been) wives of your sons proceeding from	Forbidden unto you are your mothers, and your daughters, and your sisters, and your father's sisters, and your mother's sisters, and your brother's daughters and your sister's daughters, and your foster-mothers, and your foster-sisters, and your mothers-in-law, and your step-daughters who are under your protection (born) of your women unto	Forbidden to you are your mothers, and your daughters, and your sisters, and your paternal aunts, and your maternal aunts, and brother’s daughters and sister’s daughters, and your mothers that have suckled you, and your foster-sisters, and mothers of your wives, and your	Forbidden to you are your mothers, your daughters and your sisters, your paternal aunts and your maternal aunts, your brother’s daughters and your sister’s daughters, your [foster-]mothers who have suckled you and your sisters through fosterage, your wives’ mothers, and your stepdaughters who are under your care [born] of the wives whom you have gone into —but if you have not gone into them there is no sin upon you— and the wives of your sons who are from your own loins, and that you should marry two	c. 628 CE No direct report

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	إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا	your loins; and two sisters in wedlock at one and the same time, except for what is pa st; for God is Oft-forgiving, Most Merciful;	whom ye have gone in - but if ye have not gone in unto them, then it is no sin for you (to marry their daughters) - and the wives of your sons who (spring) from your own loins. And (it is forbidden unto you) that ye should have two sisters together, except what hath already happened (of that nature) in the past. Lo! Allah is ever Forgiving, Merciful	stepdaughters who are in your guardianship (born) of your wives to whom you have gone in -- but if you have not gone in to them, there is no blame on you -- and the wives of your sons who are of your own loins; and that you should have two sisters together, except what has already passed. Surely Allah is ever Forgiving, Merciful	sisters at one time —excluding what is already past; indeed Allah is all-forgiving, all-merciful—	
24	وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كِتَابَ اللَّهِ عَلَيْكُمْ وَأُحِلَّ لَكُم مَّا وَرَاءَ ذَٰلِكُمْ أَن تَبْتَغُوا بِأَمْوَالِكُم مُّحْصِنِينَ غَيْرَ مُسَافِحِينَ فَمَا اسْتَمْتَعْتُم بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُم بِهِ مِن بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا	Also (prohibited are) women already married, except those whom your right hands possess: Thus hath God ordained (Prohibitions) against you: Except for these, all others are lawful, provided ye seek (them in marriage) with gifts from your prope rty,- desiring chastity, not lust, seeing that ye derive benefit from them, give them their dowers (at least) as prescribed; but if, after a dower is prescribed, agree Mutually (to vary it), there is no blame on you, and God is All-knowing, All-wise	And all married women (are forbidden unto you) save those (captives) whom your right hands possess. It is a decree of Allah for you. Lawful unto you are all beyond those mentioned, so that ye seek them with your wealth in honest wedlock, not debauchery. And those of whom ye seek content (by marrying them), give unto them their portions as a duty. And there is no sin for you in what ye do by mutual agreement after the duty (hath been done). Lo! Allah is ever Knower, Wise	And all married women except those whom your right hands possess (are forbidden); (this is) Allah’s ordinance to you. And lawful for you are (all women) besides those, provided that you seek (them) with your property, taking (them) in marriage, not committing fornication. Then as to those whom you profit by (by marrying), give them their dowries as appointed. And there is no blame on you about what you mutually agree	and married women excepting your slave-women. This is Allah’s ordinance for you. As to others than these, it is lawful for you to seek [union with them] with your wealth, in wedlock, not in license. For the enjoyment you have had from them thereby, give them their dowries, by way of settlement, and there is no sin upon you in what you may agree upon after the settlement. Indeed Allah is all-knowing, all-wise	c. 628 CE 1 note

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				after what is appointed (of dowry). Surely Allah is every Knowing, Wise		
25	وَمَن لَّمْ يَسْتَطِعْ مِنكُمْ طَوْلًا أَن يَنكِحَ لْمُحْصَنٰتِ لْمُؤْمِنٰتِ فَمِن مَّا مَلَكَتْ أَيْمٰنُكُم مِّن فَتَيٰتِكُمُ لْمُؤْمِنٰتِ وَ للَّهُ أَعْلَمُ بِإِيمٰنِكُم بَعْضُكُم مِّ بَعْ فَ نكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَءَاتُوهُنَّ أُجُورَهُنَّ بِ لْمَعْرُوفِ مُحْصَنٰتٍ غَيْرَ مُسٰفِحٰتٍ وَلَا مُتَّخِذٰتِ أَخْدَانٍ فَإِذَآ أُحْصِنَّ فَإِنْ أَتَيْنَ بِفٰحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى لْمُحْصَنٰتِ مِنَ لْعَذَابِ ذٰلِكَ لِمَنْ خَشِيَ لْعَنَتَ مِنكُمْ وَأَن تَصْبِرُو خَيْ لَّكُمْ وَ للَّهُ غَفُو رَّحِي	If any of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hands possess: And God hath full knowledge about your faith. Ye are one from another: Wed them with the leave of their owners, and give them their dowers, according to what is reasonable: They should be chaste, not lustful, nor taking paramours: when they are taken in wedlock, if they fall into shame, their punishment is half that for free women. This (permis sion) is for those among you who fear sin; but it is better for you that ye practise self-restraint. And God is Oft-forgiving, Most Merciful	And whoso is not able to afford to marry free, believing women, let them marry from the believing maids whom your right hands possess. Allah knoweth best (concerning) your faith. Ye (proceed) one from another; so wed them by permission of their folk, and give unto them their portions in kindness, they being honest, not debauched nor of loose conduct. And if when they are honourably married they commit lewdness they shall incur the half of the punishment (prescribed) for free women (in that case). This is for him among you who feareth to commit sin. But to have patience would be better for you. Allah is Forgiving, Merciful	And whoever among you cannot afford to marry free believing women, (let him marry) such of your believing maidens as your right hands possess. And Allah knows best your faith -- you are (sprung) the one from the other. So marry them with the permission of their masters, and give them their dowries justly, they being caste, not fornicating, nor receiving paramours; then if they are guilty of adultery when they are taken in marriage, they shall suffer half the punishment for free married women. This is for him among you who fears falling into evil. And that you abstain is better for you. And Allah is Forgiving, Merciful	As for those of you who cannot afford to marry faithful free women, then [let them marry] from what you own, from among your faithful slave-women. Your faith is best known [only] to Allah; you are all [on a] similar [footing]. So marry them with their masters’ permission, and give them their dowries in an honourable manner —[such of them] as are chaste women, not licentious ones or those who take paramours. But on marrying, should they commit an indecent act, then there shall be for them [only] half the punishment for free women. This is for those of you who fear falling into fornication; but it is better that you be continent, and Allah is all-forgiving, all-merciful	c. 628 CE No direct report
26	يُرِيدُ للَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ لَّذِينَ	God doth wish to make clear to you and to show you the ordinances of those before you; and (He	Allah would explain to you and guide you by the examples of those who were	Allah desires to explain to you, and to guide you into the ways of those	Allah desires to explain [the laws] to you, and to guide you to the customs of those who were before you, and to turn toward you	c. 628 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	مِن قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَ للَّهُ عَلِيمٌ حَكِيمٌ	doth wish to) turn to you (In Mercy): And God is All-knowing, All-wise	before you, and would turn to you in mercy. Allah is Knower, Wise	before you, and to turn to you (mercifully). And Allah is Knowing, Wise	clemently, and Allah is all-knowing, all-wise	direct report
27	وَ للَّهُ يُرِيدُ أَن يَتُوبَ عَلَيْكُمْ وَيُرِيدُ لَّذِينَ يَتَّبِعُونَ لشَّهَوَٰتِ أَن تَمِيلُو مَيْلًا عَظِيمًا	God doth wish to Turn to you, but the wish of those who follow their lusts is that ye should turn away (from Him),- far, far away	And Allah would turn to you in mercy; but those who follow vain desires would have you go tremendously astray	And Allah desires to turn to you (mercifully). And those who follow (their) lusts desire that you should deviate (with) a great deviation	Allah desires to turn toward you clemently, but those who pursue their [base] appetites desire that you fall into gross waywardness	c. 628 CE No direct report
28	يُرِيدُ للَّهُ أَن يُخَفِّفَ عَنكُمْ وَخُلِقَ لْإِنسَٰنُ ضَعِيفًا	God doth wish to lighten your (difficulties): For man was created Weak (in flesh)	Allah would make the burden light for you, for man was created weak	Allah desires to make light your burdens, and man is created weak	Allah desires to lighten your burden, for man was created weak	c. 628 CE No direct report
29	يَٰٓأَيُّهَا لَّذِينَ ءَامَنُو لَا تَأْكُلُو أَمْوَٰلَكُم بَيْنَكُم بِ لْبَٰطِلِ إِلَّآ أَن تَكُونَ تِجَٰرَةً عَن تَرَا مِّنكُمْ وَلَا تَقْتُلُو أَنفُسَكُمْ إِنَّ للَّهَ كَانَ بِكُمْ رَحِيمًا	O ye who believe! Eat not up your property among yourselves in vanities: But let there be amongst you Traffic and trade by mutual good-will: Nor kill (or destroy) yourselves: for verily God hath been to you Most Merciful	O ye who believe! Squander not your wealth among yourselves in vanity, except it be a trade by mutual consent, and kill not one another. Lo! Allah is ever Merciful unto you	O you who believe, devour not your property among yourselves by illegal methods except that it be trading by your mutual consent. And kill not your people. Surely Allah is ever Merciful to you	O you who have faith! Do not eat up your wealth among yourselves unrightfully, but it should be trade by mutual consent. And do not kill yourselves. Indeed Allah is most merciful to you	c. 628 CE No direct report
30	وَمَن يَفْعَلْ ذَٰلِكَ عُدْوَٰ ا وَظُلْ ا فَسَوْفَ نُصْلِيهِ نَا ا وَكَانَ ذَٰلِكَ عَلَى للَّهِ يَسِيرًا	If any do that in rancour and injustice,- soon shall We cast them into the Fire: And easy it is for God	Whoso doeth that through aggression and injustice, we shall cast him into Fire, and that is ever easy for Allah	And whoso does this aggressively and unjustly, We shall soon cast him into fire. And this is ever easy for Allah	And whoever does that in aggression and injustice, We will soon make him enter the Fire, and that is easy for Allah	c. 628 CE No direct report
31	إِن تَجْتَنِبُو كَبَآئِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنكُمْ سَيِّـَٔاتِكُمْ وَنُدْخِلْكُم مُّدْخَلًا كَرِيمًا	If ye (but) eschew the most heinous of the things which ye are forbidden to do, We shall expel out of you all the evil in you, and admit you to a gate of great honour	If ye avoid the great (things) which ye are forbidden, We will remit from you your evil deeds and make you enter at a noble gate	If you shun the great things which you are forbidden, We shall do away with your evil (inclinations) and cause you to enter an honourable place of entering	If you avoid the major sins that you are forbidden, We will absolve you of your misdeeds, and admit you to a noble abode	c. 628 CE No direct report

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32	وَلَا تَتَمَنَّوْ مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَىٰ بَعْ ضٍ لِّلرِّجَالِ نَصِي بٌ مِّمَّا كْتَسَبُو ا وَلِلنِّسَآءِ نَصِي بٌ مِّمَّا كْتَسَبْنَ وَسْـَٔلُو ا اللَّهَ مِن فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَىْءٍ عَلِي مًا	And in no wise covet those things in which God Hath bestowed His gifts More freely on some of you than on others: To men is allotted what they earn, and to women what they earn: But ask God of His bounty. For God hath full knowledge of all thi ngs	And covet not the thing in which Allah hath made some of you excel others. Unto men a fortune from that which they have earned, and unto women a fortune from that which they have earned. (Envy not one another) but ask Allah of His bounty. Lo! Allah is ever Knower of all things	And covet not that by which Allah has made some of you excel others. For men is the benefit of what they earn. And for women is the benefit of what they earn. And ask Allah of His grace. Surely Allah is ever Knower of all things	Do not covet the advantage which Allah has given some of you over others. To men belongs a share of what they have earned, and to women a share of what they have earned. And ask Allah for His grace. Indeed Allah has knowledge of all things	c. 628 CE 1 note
33	وَلِكُ جَعَلْنَا مَوَٰلِىَ مِمَّا تَرَكَ لْوَٰلِدَانِ وَ لْأَقْرَبُونَ وَ لَّذِينَ عَقَدَتْ أَيْمَٰنُكُمْ فَـَٔاتُوهُمْ نَصِيبَهُمْ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَىْ ءٍ شَهِيدًا	To (benefit) every one, We have appointed shares and heirs to property left by parents and relatives. To those, also, to whom your right hand was pledged, give their due portion. For truly God is witness to all things	And unto each We have appointed heirs of that which parents and near kindred leave; and as for those with whom your right hands have made a covenant, give them their due. Lo! Allah is ever Witness over all things	And to every one We have appointed heirs of that which parents and near relatives leaves. And as to those with whom your right hands have ratified agreements, give them their due. Surely Allah is ever Witness over all things	For everyone We have appointed heirs to what the parents and near relatives leave, as well as those with whom you have made a compact; so give them their share [of the heritage]. Indeed Allah is witness to all things	c. 628 CE No direct report
34	لرِّجَالُ قَوَّمُونَ عَلَى لنِّسَآءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَىٰ بَعْ وَبِمَآ أَنفَقُو مِنْ أَمْوَٰلِهِمْ فَ لصَّٰلِحَٰتُ قَٰنِتَٰتٌ حَٰفِظَٰ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَ لَّٰتِى تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَ هْجُرُوهُنَّ فِى لْمَضَاجِعِ وَ ضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُو عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ	Men are the protectors and maintainers of women, because God has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) ab sence what God would have them guard. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (Next), refuse to share their beds, (And	Men are in charge of women, because Allah hath made the one of them to excel the other, and because they spend of their property (for the support of women). So good women are the obedient, guarding in secret that which Allah hath guarded. As for those from whom ye fear rebellion, admonish them and banish them to beds apart,	Men are the maintainers of women, with what Allah has made some of them to excel others and with what they spend out of their wealth. So the good women are obedient, guarding the unseen as Allah has guarded. And (as to) those on whose part you fear desertion, admonish them, and leave them	Men are the managers of women, because of the advantage Allah has granted some of them over others, and by virtue of their spending out of their wealth. So righteous women are obedient, care-taking in the absence [of their husbands] of what Allah has enjoined [them] to guard. As for those [wives] whose misconduct you fear, [first] advise them, and [if ineffective] keep away from them in the bed, and [as the last resort] beat them. Then if they obey you, do not seek any course [of	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	كَانَ عَلِا كَبِيرا	last) beat them (lightly); but if they return to obedience, seek not against them Means (of annoyance): For God is Most High, great (above you all)	and scourge them. Then if they obey you, seek not a way against them. Lo! Allah is ever High, Exalted, Great	alone in the beds and chastise them. So if they obey you, seek not a way against them. Surely Allah is ever Exalted, Great	action] against them. Indeed Allah is all-exalted, all-great	
35	وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَٱبْعَثُوا۟ حَكَمًا مِّنْ أَهْلِهِۦ وَحَكَمًا مِّنْ أَهْلِهَآ إِن يُرِيدَآ إِصْلَٰحًا يُوَفِّقِ ٱللَّهُ بَيْنَهُمَآ إِنَّ ٱللَّهَ كَانَ عَلِيمًا خَبِيرًا	If ye fear a breach between them twain, appoint (two) arbiters, one from his family, and the other from hers; if they wish for peace, God will cause their reconciliation: For God hath full knowledge, and is acquainted with all things	And if ye fear a breach between them twain (the man and wife), appoint an arbiter from his folk and an arbiter from her folk. If they desire amendment Allah will make them of one mind. Lo! Allah is ever Knower, Aware	And if you fear a breach between the two, appoint an arbiter from his people and an arbiter from her people. If they both desire agreement, Allah will effect harmony between them. Surely Allah is ever Knowing, Aware	And if you fear a split between the two of them, then appoint an arbiter from his relatives and an arbiter from her relatives. If they desire reconcilement, Allah shall reconcile them. Indeed Allah is all-knowing, all-aware	c. 628 CE No direct report
36	وَٱعْبُدُوا۟ ٱللَّهَ وَلَا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا وَبِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱلْجَارِ ذِى ٱلْقُرْبَىٰ وَٱلْجَارِ ٱلْجُنُبِ وَٱلصَّاحِبِ بِٱلْجَنۢبِ وَٱبْنِ ٱلسَّبِيلِ وَمَا مَلَكَتْ أَيْمَٰنُكُمْ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا	Serve God, and join not any partners with Him; and do good- to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the companion by your side, the wayfarer (ye meet), and what your right hands poss ess: For God loveth not the arrogant, the vainglorious;	And serve Allah. Ascribe no thing as partner unto Him. (Show) kindness unto parents, and unto near kindred, and orphans, and the needy, and unto the neighbour who is of kin (unto you) and the neighbour who is not of kin, and the fellow-traveller and the wayfarer and (the slaves) whom your right hands possess. Lo! Allah loveth not such as are proud and boastful	And serve Allah, and associate naught with Him, and be good to the parents and to the near of kin and the orphans and the needy and the neighbour of (your) kin and the alien neighbour, and the companion in the journey and the wayfarer and those whom your right hands possess. Surely Allah loves not such as are proud, boastful	Worship Allah and do not ascribe any partners to Him, and be good to parents, the relatives, the orphans, the needy, the near neighbour and the distant neighbour, the companion at your side, the traveller, and your slaves. Indeed Allah does not like anyone who is a swaggering braggart	c. 628 CE No direct report
37	ٱلَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ ٱلنَّاسَ بِٱلْبُخْلِ وَيَكْتُمُونَ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ وَأَعْتَدْنَا لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا	(Nor) those who are niggardly or enjoin niggardliness on others, or hide the bounties which God hath bestowed on them; for We have prepared, for those who resist Faith, a	Who hoard their wealth and enjoin avarice on others, and hide that which Allah hath bestowed upon them of His bounty. For disbelievers We	Who are niggardly and bid people to be niggardly and hide that which Allah has given them out of his grace. And We have prepared for	Those who are stingy and bid [other] people to be stingy, and conceal whatever Allah has given them out of His grace; and We have prepared for the faithless a humiliating punishment	c. 628 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		punishment that steeps them in contempt;	prepare a shameful doom	the disbelievers an abasing chastisement -		
38	وَ لَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ رِئَآءَ لنَّاسِ وَلَا يُؤْمِنُونَ بِ للَّهِ وَلَا بِ لْيَوْمِ لْءَاخِرِ وَمَن يَكُنِ لشَّيْطَٰنُ لَهُ قَرِي ا فَسَآءَ قَرِي ا	Not those who spend of their substance, to be seen of men, but have no faith in God and the Last Day: If any take the Evil One for their intimate, what a dreadful intimate he is	And (also) those who spend their wealth in order to be seen of men, and believe not in Allah nor the Last Day. Whoso taketh Satan for a comrade, a bad comrade hath he	And those who spend their wealth to be seen of men and believe not in Allah nor in the Last Day. And as for him whose companion is the devil, an evil companion is he	And those who spend their wealth to be seen by people, and believe neither in Allah nor in the Last Day. As for him who has Satan for his companion —an evil companion is he	c. 628 CE No direct report
39	وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُو بِ للَّهِ وَ لْيَوْمِ لْءَاخِرِ وَأَنفَقُو مِمَّا رَزَقَهُمُ للَّهُ وَكَانَ للَّهُ بِهِمْ عَلِيمًا	And what burden Were it on them if they had faith in God and in the Last Day, and they spent out of what God hath given them for sustenance? For God hath full knowledge of them	What have they (to fear) if they believe in Allah and the Last Day and spend (aright) of that which Allah hath bestowed upon them, when Allah is ever Aware of them (and all they do)	And what (harm) would it do them if they believe in Allah and the Last Day and spend of that which Allah has given them? And Allah is ever Knower of them	What harm would it have done them had they believed in Allah and the Last Day, and spent out of what Allah has provided them? Allah knows them well	c. 628 CE No direct report
40	إِنَّ للَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّ وَإِن تَكُ حَسَنَ يُضَٰعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِي ا	God is never unjust in the least degree: If there is any good (done), He doubleth it, and giveth from His own presence a great reward	Lo! Allah wrongeth not even of the weight of an ant; and if there is a good deed, He will double it and will give (the doer) from His presence an immense reward	Surely Allah wrongs not the weight of an atom; and if it is a good deed, He multiplies it and gives from Himself a great reward	Indeed Allah does not wrong [anyone] [even to the extent of] an atom’s weight, and if it be a good deed He doubles it[s reward], and gives from Himself a great reward	c. 628 CE No direct report
41	فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّ بِشَهِي وَجِئْنَا بِكَ عَلَىٰ هَٰٓؤُلَآءِ شَهِي ا	How then if We brought from each people a witness, and We brought thee as a witness against these people	But how (will it be with them) when We bring of every people a witness, and We bring thee (O Muhammad) a witness against these	But how will it be when We bring from every people a witness and bring thee as a witness against these	So how shall it be, when We bring from every nation a witness and We bring you as a witness to them	c. 628 CE No direct report
42	يَوْمَئِ يَوَدُّ لَّذِينَ كَفَرُو وَعَصَوُ لرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ لْأَرْضُ وَلَا يَكْتُمُونَ للَّهَ حَدِي ا	On that day those who reject Faith and disobey the apostle will wish that the earth Were made one with them: But never will they hide a single fact from God	On that day those who disbelieved and disobeyed the messenger will wish that they were level with the ground, and they can hide no fact from Allah	On that day will those who disbelieved and disobeyed the Messenger desire that the earth were levelled with them.	On that day those who were faithless and [who] disobeyed the Apostle will wish the earth were levelled with them, and they will not conceal any matter from Allah	c. 628 CE No direct report

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				And they can hide no fact from Allah		
43	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَقۡرَبُواْ ٱلصَّلَوٰةَ وَأَنتُمۡ سُكَٰرَىٰ حَتَّىٰ تَعۡلَمُواْ مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغۡتَسِلُواْ وَإِن كُنتُم مَّرۡضَىٰٓ أَوۡ عَلَىٰ سَفَرٍ أَوۡ جَآءَ أَحَدٞ مِّنكُم مِّنَ ٱلۡغَآئِطِ أَوۡ لَٰمَسۡتُمُ ٱلنِّسَآءَ فَلَمۡ تَجِدُواْ مَآءٗ فَتَيَمَّمُواْ صَعِيدٗا طَيِّبٗا فَٱمۡسَحُواْ بِوُجُوهِكُمۡ وَأَيۡدِيكُمۡ إِنَّ ٱللَّهَ كَانَ عَفُوّٗا غَفُورٗا	O ye who believe! Approach not prayers with a mind befogged, until ye can understand all that ye say,- nor in a state of ceremonial impurity (Except when travelling on the road), until after washing your whole body. If ye are ill, or on a jour ney, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. For God doth blot out sins and forgive again and again	O ye who believe! Draw not near unto prayer when ye are drunken, till ye know that which ye utter, nor when ye are polluted, save when journeying upon the road, till ye have bathed. And if ye be ill, or on a journey, or one of you cometh from the closet, or ye have touched women, and ye find not water, then go to high clean soil and rub your faces and your hands (therewith). Lo! Allah is Benign, Forgiving	O you who believe, go not near prayer when you are intoxicated till you know what you say, nor after sexual intercourse -- except that you are merely passing by -- until you have bathed. And if you are sick or on a journey, or one of you come from the privy, or you have touched the women, and you cannot find water, betake yourselves to pure earth, then wipe your faces and your hands. Surely Allah is ever Pardoning, Forgiving	O you who have faith! Do not approach prayer when you are intoxicated, [not] until you know what you are saying, nor [enter mosques] in the state of ritual impurity —except while passing through— until you have washed yourselves. But if you are sick or on a journey, or any of you has come from the toilet, or you have touched women, and you cannot find water, then make your ablution on clean ground and wipe a part of your faces and your hands. Indeed Allah is all-excusing, all-forgiving	c. 628 CE 1 note
44		Hast thou not turned Thy vision to those who were given a portion of the Book? they traffic in error, and wish that ye should lose the right path	Seest thou not those unto whom a portion of the Scripture hath been given, how they purchase error, and seek to make you (Muslims) err from the right way	Seest thou not those to whom a portion of the Book was given? They buy error and desire to make you err from the (right) way	Have you not regarded those who were given a share of the Book, who purchase error and desire that you [too] should lose the way	c. 628 CE No direct report
45	وَٱللَّهُ أَعۡلَمُ بِأَعۡدَآئِكُمۡۚ وَكَفَىٰ بِٱللَّهِ وَلِيّٗا	But God hath full knowledge of your enemies: God is enough	Allah knoweth best (who are) your enemies. Allah is	And Allah best knows your enemies. And Allah	But Allah knows your enemies better, and Allah suffices as	c. 628 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	وَكَفَىٰ بِ للَّهِ نَصِيرا	for a protector, and God is enough for a Helper	sufficient as a Guardian, and Allah is sufficient as a Supporter	is sufficient as a Friend and Allah is sufficient as a Helper	guardian, and Allah suffices as helper	direct report
46	مِّنَ لَّذِينَ هَادُو يُحَرِّفُونَ لْكَلِمَ عَن مَّوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَ سْمَعْ غَيْرَ مُسْمَ وَرَٰعِنَا لَ ا بِأَلْسِنَتِهِمْ وَطَعْ ا فِى لدِّينِ وَلَوْ أَنَّهُمْ قَالُو سَمِعْنَا وَأَطَعْنَا وَ سْمَعْ وَ نظُرْنَا لَكَانَ خَيْرا لَّهُمْ وَأَقْوَمَ وَلَٰكِن لَّعَنَهُمُ للَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلا	Of the Jews there are those who displace words from their (right) places, and say: "We hear and we disobey"; and "Hear what is not Heard"; and "Ra'ina"; with a twist of their tongues and a slander to Faith. If only they had said: "We hear and we obey"; and "Do hear"; and "Do look at us"; it would have been better for them, and more proper; but God hath cursed them for their Unbelief; and but few of them will believe	Some of those who are Jews change words from their context and say: "We hear and disobey; hear thou as one who heareth not" and "Listen to us!" distorting with their tongues and slandering religion. If they had said: "We hear and we obey: hear thou, and look at us" it had been better for them, and more upright. But Allah hath cursed them for their disbelief, so they believe not, save a few	Some of those who are Jews alter words from their places and say, We have heard and we disobey; and (say), Hear without being made to hear, and (say), Raina, distorting with their tongues and slandering religion. And if they had said, We hear and we obey, and hearken, and unzurna, it would have been better for them and more upright; but Allah has cursed them on account of their disbelief, so they believe not but a little	Among the Jews are those who pervert words from their meanings and say, ‘We hear and disobey’ and ‘Hear without listening!’ and ‘Ra ‘ina ,’ twisting their tongues and reviling the faith. But had they said, ‘We hear and obey’ and ‘Listen’ and ‘Unurna ,’ it would have been better for them, and more upright. But Allah has cursed them for their faithlessness, so they will not believe except a few	c. 628 CE No direct report
47	يَٰٓأَيُّهَا لَّذِينَ أُوتُو لْكِتَٰبَ ءَامِنُو بِمَا نَزَّلْنَا مُصَدِّ ا لِّمَا مَعَكُم مِّن قَبْلِ أَن نَّطْمِسَ وُجُو ا فَنَرُدَّهَا عَلَىٰٓ أَدْبَارِهَآ أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّآ أَصْحَٰبَ لسَّبْتِ وَكَانَ أَمْرُ للَّهِ مَفْعُولًا	O ye People of the Book! believe in what We have (now) revealed, confirming what was (already) with you, before We change the face and fame of some (of you) beyond all recognition, and turn them hindwards, or curse them as We cursed the Sabbat h-breakers, for the decision of God Must be carried out	O ye unto whom the Scripture hath been given! Believe in what We have revealed confirming that which ye possess, before We destroy countenances so as to confound them, or curse them as We cursed the Sabbath-breakers (of old time). The commandment of Allah is always executed	O you who have been given the Book, believe in what we have revealed, verifying that which you have, before We destroy the leaders and turn them on their backs, or curse them as We cursed the Sabbath-breakers. And the command of Allah is ever executed	O you who were given the Book! Believe in what We have sent down confirming what is with you, before We blot out the faces and turn them backwards, or curse them as We cursed the People of the Sabbath, and Allah’s command is bound to be fulfilled	c. 628 CE No direct report
48	إِنَّ للَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا	God forgiveth not that partners should be set up	Lo! Allah forgiveth not that a partner	Surely Allah forgives not that a	Indeed Allah does not forgive that any partner should be ascribed to	c. 628 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	دُونَ ذَٰلِكَ لِمَن يَشَآءُ وَمَن يُشْرِكْ بِ ٱللَّهِ فَقَدِ فْتَرَىٰٓ إِثْمًا عَظِيمًا	with Him; but He forgiveth anything else, to whom He pleaseth; to set up partners with God is to devise a sin Most heinous indeed	should be ascribed unto Him. He forgiveth (all) save that to whom He will. Whoso ascribeth partners to Allah, he hath indeed invented a tremendous sin	partner should be set up with Him, and forgives all besides that to whom He pleases. And whoever sets up a partner with Allah, he devises indeed a great sin	Him, but He forgives anything besides that to whomever He wishes. And whoever ascribes partners to Allah has indeed fabricated [a lie] in great sinfulness	1 note
49	أَلَمْ تَرَ إِلَى ٱلَّذِينَ يُزَكُّونَ أَنفُسَهُم بَلِ ٱللَّهُ يُزَكِّى مَن يَشَآءُ وَلَا يُظْلَمُونَ فَتِيلًا	Hast thou not turned Thy vision to those who claim sanctity for themselves? Nay-but God Doth sanctify whom He pleaseth. But never will they fail to receive justice in the least little thing	Hast thou not seen those who praise themselves for purity? Nay, Allah purifieth whom He will, and they will not be wronged even the hair upon a date-stone	Hast thou not seen those who attribute purity to themselves? Nay, Allah purifies whom He pleases, and they will not be wronged a whit	Have you not regarded those who style themselves as pure? Rather it is Allah who purifies whomever He wishes, and they will not be wronged [so much as] a single date-thread	c. 628 CE No direct report
50	نظُرْ كَيْفَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ وَكَفَىٰ بِهِۦٓ إِثْمًا مُّبِينًا	Behold! how they invent a lie against God! but that by itself is a manifest sin	See, how they invent lies about Allah! That of itself is flagrant sin	See how they forge lies against Allah! And sufficient is this as a manifest sin	Look, how they fabricate lies against Allah! That suffices for a flagrant sin	c. 628 CE No direct report
51	أَلَمْ تَرَ إِلَى ٱلَّذِينَ أُوتُوا۟ نَصِيبًا مِّنَ ٱلْكِتَٰبِ يُؤْمِنُونَ بِ ٱلْجِبْتِ وَ لطَّٰغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا۟ هَٰٓؤُلَآءِ أَهْدَىٰ مِنَ ٱلَّذِينَ ءَامَنُوا۟ سَبِيلًا	Hast thou not turned Thy vision to those who were given a portion of the Book? they believe in sorcery and Evil, and say to the Unbelievers that they are better guided in the (right) way Than the believers	Hast thou not seen those unto whom a portion of the Scripture hath been given, how they believe in idols and false deities, and how they say of those (idolaters) who disbelieve: "These are more rightly guided than those who believe"	Hast thou not seen those to whom a portion of the Book was given? They believe in sorcery and diviners and say of those who disbelieve: These are better guided in the path than those who believe	Have you not regarded those who were given a share of the Book believing in idols and the Rebels and saying of the pagans: ‘These are better guided on the way than the faithful’	c. 628 CE 1 note
52	أُو۟لَٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ وَمَن يَلْعَنِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ نَصِيرًا	They are (men) whom God hath cursed: And those whom God Hath cursed, thou wilt find, have no one to help	Those are they whom Allah hath cursed, and he whom Allah hath cursed, thou (O Muhammad) wilt find for him no helper	Those are they whom Allah has cursed. And whomever Allah curses, thou wilt not find a helper for him	They are the ones whom Allah has cursed, and whomever Allah curses, you will never find any helper for him	c. 628 CE No direct report
53	أَمْ لَهُمْ نَصِيبٌ مِّنَ ٱلْمُلْكِ فَإِذًا لَّا	Have they a share in dominion or power? Behold, they give not a	Or have they even a share in the Sovereignty? Then in	Or have they a share in the kingdom? But then	Or do they have a share in sovereignty? If so, they will not	c. 628 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	يُؤْتُونَ لنَّاسَ نَقِيرًا	farthing to their fellow-men	that case, they would not give mankind even the speck on a date-stone	they would not give to people even the speck on a date-stone	give the people [so much as] a speck on a date-stone	direct report
54	أَمْ يَحْسُدُونَ لنَّاسَ عَلَىٰ مَآ ءَاتَىٰهُمُ للَّهُ مِن فَضْلِهِ فَقَدْ ءَاتَيْنَآ ءَالَ إِبْرَٰهِيمَ لْكِتَٰبَ وَ لْحِكْمَةَ وَءَاتَيْنَٰهُم مُّلْكًا عَظِيمًا	Or do they envy mankind for what God hath given them of his bounty? but We had already given the people of Abraham the Book and Wisdom, and conferred upon them a great kingdom	Or are they jealous of mankind because of that which Allah of His bounty hath bestowed upon them? For We bestowed upon the house of Abraham (of old) the Scripture and wisdom, and We bestowed on them a mighty kingdom	Or do they envy the people for that which Allah has given them of His grace? But indeed We have given to Abraham’s children the Book and the Wisdom, and We have given them a grand kingdom	Or do they envy the people for what Allah has given them out of His grace? We have certainly given the progeny of Abraham the Book and wisdom, and We have given them a great sovereignty	c. 628 CE No direct report
55	فَمِنْهُم مَّنْ ءَامَنَ بِهِ وَمِنْهُم مَّن صَدَّ عَنْهُ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا	Some of them believed, and some of them averted their faces from him: And enough is Hell for a burning fire	And of them were (some) who believed therein and of them were (some) who turned away from it. Hell is sufficient for (their) burning	So of them is he who believes in him, and of them is he who turns away from him. And Hell is sufficient to burn	Of them are some who believe in him, and of them are some who deter [others] from him; and hell suffices for a blaze	c. 628 CE No direct report
56	إِنَّ لَّذِينَ كَفَرُو بِـَٔايَٰتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُم بَدَّلْنَٰهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُو لْعَذَابَ إِنَّ للَّهَ كَانَ عَزِيزًا حَكِيمًا	Those who reject our Signs, We shall soon cast into the Fire: as often as their skins are roasted through, We shall change them for fresh skins, that they may taste the penalty: for God is Exalted in Power, Wise	Lo! Those who disbelieve Our revelations, We shall expose them to the Fire. As often as their skins are consumed We shall exchange them for fresh skins that they may taste the torment. Lo! Allah is ever Mighty, Wise	Those who disbelieve in Our Messages, we shall make them enter Fire. As often as their skins are burned, We shall change them for other skins, that they may taste the chastisement. Surely Allah is ever Mighty, Wise	Indeed those who defy Our signs, We shall soon make them enter a Fire: as often as their skins become scorched, We shall replace them with other skins, so that they may taste the punishment. Indeed Allah is all-mighty, all-wise	c. 628 CE No direct report
57	وَ لَّذِينَ ءَامَنُو وَعَمِلُو لصَّٰلِحَٰتِ سَنُدْخِلُهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا لْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا لَّهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا	But those who believe and do deeds of righteousness, We shall soon admit to Gardens, with rivers flowing beneath,- their eternal home: Therein shall they have companions pure and holy: We shall admit them to shades, cool and ever deepening	And as for those who believe and do good works, We shall make them enter Gardens underneath which rivers flow - to dwell therein for ever; there for them are pure companions - and We shall make	And those who believe and do good deeds, We shall make them enter Gardens wherein flow rivers, to abide in them for ever. For them therein are pure companions and We shall make	As for those who have faith and do righteous deeds, We shall admit them into gardens with streams running in them, to remain in them forever. In it there will be chaste mates for them, and We shall admit them into a deep shade	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			them enter plenteous shade	them enter a pleasant shade		
58	إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا۟ ٱلْأَمَٰنَٰتِ إِلَىٰٓ أَهْلِهَا وَإِذَا حَكَمْتُم بَيْنَ ٱلنَّاسِ أَن تَحْكُمُوا۟ بِٱلْعَدْلِ إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓ إِنَّ ٱللَّهَ كَانَ سَمِيعًۢا بَصِيرًا	God doth command you to render back your Trusts to those to whom they are due; And when ye judge between man and man, that ye judge with justice: Verily how excellent is the teaching which He giveth you! For God is He Who heareth and seeth all things	Lo! Allah commandeth you that ye restore deposits to their owners, and, if ye judge between mankind, that ye judge justly. Lo! comely is this which Allah admonisheth you. Lo! Allah is ever Hearer, Seer	Surely Allah commands you to make over trusts to those worthy of them, and that when you judge between people, you judge with justice. Surely Allah admonishes you with what is excellent. Surely Ally is ever Hearing, Seeing	Indeed Allah commands you to deliver the trusts to their [rightful] owners, and, when you judge between people, to judge with fairness. Excellent indeed is what Allah advises you. Indeed Allah is all-hearing, all-seeing	c. 628 CE No direct report
59	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَأُو۟لِى ٱلْأَمْرِ مِنكُمْ فَإِن تَنَٰزَعْتُمْ فِى شَىْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا	O ye who believe! Obey God, and obey the Apostle, and those charged with authority among you. If ye differ in anything among yourselves, refer it to God and His Apostle, if ye do believe in God and the Last Day: That is best, and most suitable for final determination	O ye who believe! Obey Allah, and obey the messenger and those of you who are in authority; and if ye have a dispute concerning any matter, refer it to Allah and the messenger if ye are (in truth) believers in Allah and the Last Day. That is better and more seemly in the end	O you who believe, obey Allah and obey the Messenger and those in authority from among you; then if you quarrel about any thing, refer it to Allah and the Messenger, if you believe in Allah and the Last Day. This is best and more suitable to (achieve) the end	O you who have faith! Obey Allah and obey the Apostle and those vested with authority among you. And if you dispute concerning anything, refer it to Allah and the Apostle, if you have faith in Allah and the Last Day. That is better and more favourable in outcome	c. 628 CE 1 note
60	أَلَمْ تَرَ إِلَى ٱلَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا۟ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوٓا۟ إِلَى ٱلطَّٰغُوتِ وَقَدْ أُمِرُوٓا۟ أَن يَكْفُرُوا۟ بِهِۦ وَيُرِيدُ ٱلشَّيْطَٰنُ أَن يُضِلَّهُمْ ضَلَٰلًۢا بَعِيدًا	Hast thou not turned Thy vision to those who declare that they believe in the revelations that have come to thee and to those before thee? Their (real) wish is to resort together for judgment (in their disputes) to the Evil One, though they wer e ordered to reject him. But Satan's wish is to lead them astray far away (from the right)	Hast thou not seen those who pretend that they believe in that which is revealed unto thee and that which was revealed before thee, how they would go for judgment (in their disputes) to false deities when they have been ordered to abjure them? Satan would mislead them far astray	Hast thou not seen those who assert that they believe in that which has been revealed to thee and that which was revealed before thee? They desire to seek the judgment of the devil, though they have been commanded to deny him. And the devil desires to	Have you not regarded those who claim that they believe in what has been sent down to you, and what was sent down before you? They desire to seek the judgment of the Rebel, though they were commanded to defy it, and Satan desires to lead them astray into far error	c. 628 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
				lead them far astray		
61	وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَآ أَنزَلَ ٱللَّهُ وَإِلَى ٱلرَّسُولِ رَأَيْتَ ٱلْمُنَٰفِقِينَ يَصُدُّونَ عَنكَ صُدُو ا	When it is said to them: "Come to what God hath revealed, and to the Apostle": Thou seest the Hypocrites avert their faces from thee in disgust	And when it is said unto them: Come unto that which Allah hath revealed and unto the messenger, thou seest the hypocrites turn from thee with aversion	And when it is said to them, Come to that which Allah has revealed and to the Messenger, thou seest the hypocrites turning away from thee with aversion	And when they are told, ‘Come to what Allah has sent down and [come] to the Apostle,’ you see the hypocrites keep away from you aversely	c. 628 CE No direct report
62	فَكَيْفَ إِذَآ أَصَٰبَتْهُم مُّصِيبَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَآءُوكَ يَحْلِفُونَ بِ ٱللَّهِ إِنْ أَرَدْنَآ إِلَّآ إِحْسَٰ ا وَتَوْفِيقًا	How then, when they are seized by misfortune, because of the deeds which they hands have sent forth? Then their come to thee, swearing by God: "We meant no more than good-will and conciliation!"	How would it be if a misfortune smote them because of that which their own hands have sent before (them)? Then would they come unto thee, swearing by Allah that they were seeking naught but harmony and kindness	But how is it that when a misfortune befalls them on account of that which their hands have sent before, they come to thee swearing by Allah: We desired naught but good and concord	But how will it be when an affliction visits them because of what their hands have sent ahead? Then they will come to you, swearing by Allah: ‘We desired nothing but benevolence and comity.’	c. 628 CE No direct report
63	أُ ٰلَٰٓئِكَ ٱلَّذِينَ يَعْلَمُ ٱللَّهُ مَا فِى قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُل لَّهُمْ فِىٓ أَنفُسِهِمْ قَوْ ا بَلِي ا	Those men,-God knows what is in their hearts; so keep clear of them, but admonish them, and speak to them a word to reach their very souls	Those are they, the secrets of whose hearts Allah knoweth. So oppose them and admonish them, and address them in plain terms about their souls	These are they, the secrets of whose hearts Allah knows; so turn aside from them and admonish them and speak to them effective words concerning themselves	They are the ones whom Allah knows as to what is in their hearts. So let them alone, and advise them, and speak to them concerning themselves far-reaching words	c. 628 CE No direct report
64	وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ ٱللَّهِ وَلَوْ أَنَّهُمْ إِذ ظَّلَمُوٓ أَنفُسَهُمْ جَآءُوكَ فَ ٱسْتَغْفَرُو ٱللَّهَ وَ ٱسْتَغْفَرَ لَهُمُ ٱلرَّسُولُ لَوَجَدُو ٱللَّهَ تَوَّا ا رَّحِي ا	We sent not an apostle, but to be obeyed, in accordance with the will of God. If they had only, when they were unjust to themselves, come unto thee and asked God's forgiveness, and the Apostle had asked forgiveness for them, they would have fo und God indeed Oft-returning, Most Merciful	We sent no messenger save that he should be obeyed by Allah's leave. And if, when they had wronged themselves, they had but come unto thee and asked forgiveness of Allah, and asked forgiveness of the messenger, they would have found	And We sent no messenger but that he should be obeyed by Allah’s command. And had they, when they wronged themselves, come to thee and asked forgiveness of Allah, and the Messenger had (also) asked	We did not send any apostle but to be obeyed by Allah’s leave. Had they, when they wronged themselves, come to you and pleaded to Allah for forgiveness, and the Apostle had pleaded for forgiveness for them, they would have surely found Allah all-clement, all-merciful	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			Allah Forgiving, Merciful	forgiveness for them, they would have found Allah Oft-returning (to mercy), Merciful		
65	فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُو فِىٓ أَنفُسِهِمْ حَرَا مِّمَّا قَضَيْتَ وَيُسَلِّمُو تَسْلِيمًا	But no, by the Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against Thy decisions, but accept them with the fullest conviction	But nay, by thy Lord, they will not believe (in truth) until they make thee judge of what is in dispute between them and find within themselves no dislike of that which thou decidest, and submit with full submission	But no, by thy Lord! They believe not until they make thee a judge of what is in dispute between them, then find not any straitness in their hearts as to that which thou decidest and submit with full submission	But no, by your Lord! They will not believe until they make you a judge in their disputes, then do not find within their hearts any dissent to your verdict and submit in full submission	c. 628 CE 1 note
66	وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ ٱقْتُلُوٓا أَنفُسَكُمْ أَوِ ٱخْرُجُوا مِن دِيَٰرِكُم مَّا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِۦ لَكَانَ خَيْرًا لَّهُمْ وَأَشَدَّ تَثْبِيتًا	If We had ordered them to sacrifice their lives or to leave their homes, very few of them would have done it: But if they had done what they were (actually) told, it would have been best for them, and would have gone farthest to strengthen thei r (faith)	And if We had decreed for them: Lay down your lives or go forth from your dwellings, but few of them would have done it; though if they did what they are exhorted to do it would be better for them, and more strengthening	And if We had enjoined them, Lay down your lives or go forth from your homes, they would not have done it except a few of them. And if they had done what they are exhorted to do, it would certainly have been better for them and more strengthening	Had We prescribed for them, [commanding]: ‘Slay [the guilty among] your folks or leave your habitations,’ they would not have done it, except a few of them. And if they had done as they were advised it would have been better for them, and firmer in confirming [their faith]	c. 628 CE No direct report
67	وَإِذًا لَّءَاتَيْنَٰهُم مِّن لَّدُنَّآ أَجْرًا عَظِيمًا	And We should then have given them from our presence a great reward	And then We should bestow upon them from Our presence an immense reward	And then We would certainly have given them from Ourselves a great reward	Then We would surely have given them a great reward from Us	c. 628 CE No direct report
68	وَلَهَدَيْنَٰهُمْ صِرَٰطًا مُّسْتَقِيمًا	And We should have shown them the Straight Way	And should guide them unto a straight path	And We would certainly have guided them in the right path	and We would have surely guided them to a straight path	c. 628 CE No direct report
69	وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُو۟لَٰٓئِكَ مَعَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ	All who obey God and the apostle are in the company of those on whom is the Grace of God,- of the prophets	Whoso obeyeth Allah and the messenger, they are with those unto whom Allah hath	And whoever obeys Allah and the Messenger, they are with those upon whom Allah	Whoever obeys Allah and the Apostle —they are with those whom Allah has blessed, including the prophets and the truthful, the martyrs and the	c. 628 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	وَ لصِّدِّيقِينَ وَ لشُّهَدَآءِ وَ لصَّٰلِحِينَ وَحَسُنَ أُ ٰلَئِكَ رَفِيقا	(who teach), the sincere (lovers of Truth), the witnesses (who testify), and the Righteous (who do good): Ah! what a beautiful fellowshi p	shown favour, of the prophets and the saints and the martyrs and the righteous. The best of company are they	has bestowed favours from among the prophets and the truthful and the faithful and the righteous, and a goodly company are they	righteous, and excellent companions are they	
70	ذَٰلِكَ لْفَضْلُ مِنَ للَّهِ وَكَفَىٰ بِ للَّهِ عَلِيما	Such is the bounty from God: And sufficient is it that God knoweth all	That is bounty from Allah, and Allah sufficeth as Knower	Such is the grace from Allah and Allah is sufficient as Knower	That is the grace of Allah, and Allah suffices as knower [of His creatures]	c. 628 CE No direct report
71	يَٰٓأَيُّهَا لَّذِينَ ءَامَنُو خُذُو حِذْرَكُمْ فَ نفِرُو ثُبَاتٍ أَوِ نفِرُو جَمِيعا	O ye who believe! Take your precautions, and either go forth in parties or go forth all together	O ye who believe! Take your precautions, then advance the proven ones, or advance all together	O you who believe, take your precautions, then go forth in detachments or go forth in a body	O you who have faith! Take your precautions, then go forth in companies, or go forth en masse	c. 628 CE No direct report
72	وَإِنَّ مِنكُمْ لَمَن لَّيُبَطِّئَنَّ فَإِنْ أَصَٰبَتْكُم مُّصِيبَةٌ قَالَ قَدْ أَنْعَمَ للَّهُ عَلَىَّ إِذْ لَمْ أَكُن مَّعَهُمْ شَهِيدا	There are certainly among you men who would tarry behind: If a misfortune befalls you, they say: "God did favour us in that we were not present among them."	Lo! among you there is he who loitereth; and if disaster overtook you, he would say: Allah hath been gracious unto me since I was not present with them	And among you is he would hang back. Then if a misfortune befalls you he says: Allah indeed bestowed a favour on me as I was not present with them	Among you is indeed he who drags his feet, and should an affliction visit you, he says, ‘It was certainly Allah’s blessing that I did not accompany them!’	c. 628 CE No direct report
73	وَلَئِنْ أَصَٰبَكُمْ فَضْ لٌ مِّنَ للَّهِ لَيَقُولَنَّ كَأَن لَّمْ تَكُ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّ يَٰلَيْتَنِى كُنتُ مَعَهُمْ فَأَفُوزَ فَوْزا عَظِيما	But if good fortune comes to you from God, they would be sure to say - as if there had never been Ties of affection between you and them - "Oh! I wish I had been with them; a fine thing should I then have made of it!"	And if a bounty from Allah befell you, he would surely cry, as if there had been no love between you and him: Oh, would that I had been with them, then should I have achieved a great success	And if bounty from Allah comes to you, he would cry, as if there were no friendship between you and him: Would that I had been with them, then I should have achieved a mighty success	But should a grace from Allah come to you, he will surely say, as if there were no affection between you and him, ‘I wish I were with them so that I had achieved a great success!’	c. 628 CE No direct report
74	فَلْيُقَٰتِلْ فِى سَبِيلِ للَّهِ لَّذِينَ يَشْرُونَ لْحَيَوٰةَ لدُّنْيَا بِ لْءَاخِرَةِ وَمَن يُقَٰتِلْ فِى سَبِيلِ للَّهِ فَيُقْتَلْ أَوْ	Let those fight in the cause of God Who sell the life of this world for the hereafter. To him who fighteth in the cause of God,- whether he is slain or gets victory - Soon	Let those fight in the way of Allah who sell the life of this world for the other. Whoso fighteth in the way of Allah, be he slain or be he victorious, on him	So let those fight in the way of Allah who sell this world’s life for the Hereafter. And whoever fights in the way of Allah, be he slain	Let those fight in the way of Allah who sell the life of this world for the Hereafter; and whoever fights in the way of Allah, and then is slain, or he subdues [the enemy], soon We shall give him a great reward	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا	shall We give him a reward of great (value)	We shall bestow a vast reward	or be he victorious, We shall grant him mighty reward		
75	وَمَا لَكُمْ لَا تُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ وَ ٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَ ٱلنِّسَآءِ وَ ٱلْوِلْدَٰنِ ٱلَّذِينَ يَقُولُونَ رَبَّنَآ أَخْرِجْنَا مِنْ هَٰذِهِ ٱلْقَرْيَةِ ٱلظَّالِمِ أَهْلُهَا وَ ٱجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَ ٱجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا	And why should ye not fight in the cause of God and of those who, being weak, are ill-treated (and oppressed)?- Men, women, and children, whose cry is: "Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from the e one who will protect; and raise for us from thee one who will help!"	How should ye not fight for the cause of Allah and of the feeble among men and of the women and the children who are crying: Our Lord! Bring us forth from out this town of which the people are oppressors! Oh, give us from thy presence some protecting friend! Oh, give us from Thy presence some defender	And what reason have you not to fight in the way of Allah, and of the weak among the men and the women and the children, who say: Our Lord, take us out of this town, whose people are oppressors, and grant us from Thee a friend, and grant us from Thee a helper	Why should you not fight in the way of Allah and the abased men, women, and children, who say, ‘Our Lord, bring us out of this town whose people are wrongdoers, and appoint for us a guardian from You, and appoint for us a helper from You’	c. 628 CE No direct report
76	ٱلَّذِينَ ءَامَنُو يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ وَ ٱلَّذِينَ كَفَرُو يُقَٰتِلُونَ فِى سَبِيلِ ٱلطَّٰغُوتِ فَقَٰتِلُوٓ أَوْلِيَآءَ ٱلشَّيْطَٰنِ إِنَّ كَيْدَ ٱلشَّيْطَٰنِ كَانَ ضَعِيفًا	Those who believe fight in the cause of God, and those who reject Faith Fight in the cause of Evil: So fight ye against the friends of Satan: feeble indeed is the cunning of Satan	Those who believe do battle for the cause of Allah; and those who disbelieve do battle for the cause of idols. So fight the minions of the devil. Lo! the devil's strategy is ever weak	Those who believe fight in the way of Allah, and those who disbelieve, fight in the way of the devil. So fight against the friends of the devil; surely the struggle of the devil is ever weak	Those who have faith fight in the way of Allah, and those who are faithless fight in the way of the Rebel. So fight the friends of Satan; indeed the stratagems of Satan are always flimsy	c. 628 CE No direct report
77	أَلَمْ تَرَ إِلَى ٱلَّذِينَ قِيلَ لَهُمْ كُفُّوٓ أَيْدِيَكُمْ وَأَقِيمُو ٱلصَّلَوٰةَ وَءَاتُو ٱلزَّكَوٰةَ فَلَمَّا كُتِبَ عَلَيْهِمُ ٱلْقِتَالُ إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ ٱلنَّاسَ كَخَشْيَةِ ٱللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُو رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا ٱلْقِتَالَ لَوْلَآ أَخَّرْتَنَآ إِلَىٰٓ أَجَلٍ قَرِيبٍ قُلْ مَتَٰعُ ٱلدُّنْيَا قَلِيلٌ وَ ٱلْءَاخِرَةُ	Hast thou not turned Thy vision to those who were told to hold back their hands (from fight) but establish regular prayers and spend in regular charity? When (at length) the order for fighting was issued to them, behold! a section of them feare d men as - or even more than - they should have feared God: They said: "Our Lord! Why hast Thou ordered us to fight? Wouldst Thou not Grant us respite to our (natural) term, near	Hast thou not seen those unto whom it was said: Withhold your hands, establish worship and pay the poordue, but when fighting was prescribed for them behold! a party of them fear mankind even as their fear of Allah or with greater fear, and say: Our Lord! Why hast Thou ordained fighting for us? If only Thou wouldst give us respite yet a	Has thou not seen those to whom it was said: Withhold your hands, and keep up prayer and pay the poor-rate. But when fighting is prescribed for them, lo! a party of them fear men as they ought to fear Allah, or with a greater fear, and say: Our Lord, why has Thou ordained fighting for us? Wouldst Thou not grant us respite to a	Have you not regarded those who were told, ‘Keep your hands off [from warfare], and maintain the prayer, and give the zaka t’? But when fighting was prescribed for them, behold, a part of them were afraid of people as if fearing Allah, or were even more afraid, and they said, ‘Our Lord! Why did You prescribe fighting for us? Why did You not respite us for a short time?!’ Say, ‘The enjoyment of this world is little and the Hereafter is better for the Godwary, and you will not be wronged so much as a single date-thread	c. 628 CE 1 note

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	خَيْرٌ لِّمَنِ ٱتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا	(enough)?" Say: "Short is the enjoyment of this world: the Hereafter is the best for those who do right: Never will ye be dealt with unjustly in the very least	while! Say (unto them, O Muhammad): The comfort of this world is scant; the Hereafter will be better for him who wardeth off (evil); and ye will not be wronged the down upon a date-stone	near term? Say: The enjoyment of this world is short, and the Hereafter is better for him who keeps his duty. And you shall not be wronged a whit		
78	أَيْنَمَا تَكُونُوا۟ يُدْرِككُّمُ ٱلْمَوْتُ وَلَوْ كُنتُمْ فِى بُرُوجٍ مُّشَيَّدَةٍ وَإِن تُصِبْهُمْ حَسَنَةٌ يَقُولُوا۟ هَٰذِهِۦ مِنْ عِندِ ٱللَّهِ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا۟ هَٰذِهِۦ مِنْ عِندِكَ قُلْ كُلٌّ مِّنْ عِندِ ٱللَّهِ فَمَالِ هَٰٓؤُلَآءِ ٱلْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا	"Wherever ye are, death will find you out, even if ye are in towers built up strong and high!" If some good befalls them, they say, "This is from God"; but if evil, they say, "This is from thee" (O Prophet). Say: "All things are from God." But what hath come to these people, that they fail to understand a single fact	Wheresoever ye may be, death will overtake you, even though ye were in lofty towers. Yet if a happy thing befalleth them they say: This is from Allah; and if an evil thing befalleth them they say: This is of thy doing (O Muhammad). Say (unto them): All is from Allah. What is amiss with these people that they come not nigh to understand a happening	Wherever you are, death will overtake you, though you are in towers, raised high. And if good befalls them, they say: This is from Allah; and if a misfortune befalls them, they say: This is from thee. Say: All is from Allah. But what is the matter with these people that they make no effort to understand anything	Wherever you may be, death shall overtake you, even if you were in fortified towers.’ And if any good befalls them, they say, ‘This is from Allah;’ and when an ill befalls them, they say, ‘This is from you.’ Say, ‘All is from Allah.’ What is the matter with these people that they would not understand any matter	c. 628 CE No direct report
79	مَّآ أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ ٱللَّهِ وَمَآ أَصَابَكَ مِن سَيِّئَةٍ فَمِن نَّفْسِكَ وَأَرْسَلْنَٰكَ لِلنَّاسِ رَسُولًا وَكَفَىٰ بِٱللَّهِ شَهِيدًا	Whatever good, (O man!) happens to thee, is from God; but whatever evil happens to thee, is from thy (own) soul. and We have sent thee as an apostle to (instruct) mankind. And enough is God for a witness	Whatever of good befalleth thee (O man) it is from Allah, and whatever of ill befalleth thee it is from thyself. We have sent thee (Muhammad) as a messenger unto mankind and Allah is sufficient as Witness	Whatever good befalls thee (O man), it is from Allah, and whatever misfortune befalls thee, it is from thyself. And We have sent thee (O Prophet) to mankind as a Messenger. And Allah is sufficient as a witness	Whatever good befalls you is from Allah; and whatever ill befalls you is from yourself. We sent you as an apostle to mankind, and Allah suffices as a witness	c. 628 CE No direct report
80	مَّن يُطِعِ ٱلرَّسُولَ فَقَدْ أَطَاعَ ٱللَّهَ وَمَن تَوَلَّىٰ	He who obeys the Apostle, obeys God: But	Whoso obeyeth the messenger hath	Whoever obeys the Messenger, he	Whoever obeys the Apostle certainly obeys Allah; and as for	c. 628 CE

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	فَمَآ أَرْسَلْنٰكَ عَلَيْهِمْ حَفِيظًا	if any turn away, We have not sent thee to watch over their (evil deeds)	obeyed Allah, and whoso turneth away: We have not sent thee as a warder over them	indeed obeys Allah. And whoever turns away, We have not sent thee as a keeper over them	those who turn their backs [on you], We have not sent you to keep watch over them	No direct report
81	وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِندِكَ بَيَّتَ طَآئِفَةٌ مِّنْهُمْ غَيْرَ الَّذِى تَقُولُ وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا	They have "Obedience" on their lips; but when they leave thee, a section of them Meditate all night on things very different from what thou tellest them. But God records their nightly (plots): So keep clear of them, and put thy trust in God, an d enough is God as a disposer of affairs	And they say: (It is) obedience; but when they have gone forth from thee a party of them spend the night in planning other than what thou sayest. Allah recordeth what they plan by night. So oppose them and put thy trust in Allah. Allah is sufficient as Trustee	And they say: Obedience. But when they go out from thy presence, a party of them plan by night doing otherwise than what thou sayest. And Allah writes down what they plan by night, so turn aside from them and trust in Allah. And Allah is sufficient as having charge of affairs	They profess obedience [to you], but when they go out from your presence, a group of them conspire overnight [to do] something other than what you say. But Allah records what they conspire overnight. So disregard them and put your trust in Allah, for Allah suffices as trustee	c. 628 CE No direct report
82	أَفَلَا يَتَدَبَّرُونَ الْقُرْءَانَ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلٰفًا كَثِيرًا	Do they not consider the Qur'an (with care)? Had it been from other Than God, they would surely have found therein Much discrepancy	Will they not then ponder on the Qur'an? If it had been from other than Allah they would have found therein much incongruity	Will they not then meditate on the Qur’an? And if it were from any other than Allah, they would have found in it many a discrepancy	Do they not contemplate the Qur’an? Had it been from [someone] other than Allah, they would have surely found much discrepancy in it	c. 628 CE No direct report
83	وَإِذَا جَآءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰٓ أُولِى الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنۢبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطٰنَ إِلَّا قَلِيلًا	When there comes to them some matter touching (Public) safety or fear, they divulge it. If they had only referred it to the Apostle, or to those charged with authority among them, the proper investigators would have Tested it from them (direct). Were it not for the Grace and Mercy of God unto you, all but a few of you would have fallen into the clutches of Satan	And if any tidings, whether of safety or fear, come unto them, they noise it abroad, whereas if they had referred it to the messenger and to such of them as are in authority, those among them who are able to think out the matter would have known it. If it had not been for the grace of Allah upon you and His mercy	But if any news of security or fear comes to them, they spread it abroad. And if they had referred it to the Messenger and to those in authority among them, those of them who can search out knowledge of it would have known it. And were it not for the grace of	When a report of safety or alarm comes to them, they immediately broadcast it; but had they referred it to the Apostle or to those vested with authority among them, those of them who investigate would have ascertained it. And were it not for Allah’s grace upon you and His mercy, you would have surely followed Satan, [all] except a few	c. 628 CE 1 note

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			ye would have followed Satan, save a few (of you)	Allah upon you and His mercy, you would certainly have followed the devil save a few		
84	فَقَٰتِلْ فِى سَبِيلِ ٱللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضِ ٱلْمُؤْمِنِينَ عَسَى ٱللَّهُ أَن يَكُفَّ بَأْسَ ٱلَّذِينَ كَفَرُوا۟ ۗ وَٱللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنكِيلًا	Then fight in God's cause - Thou art held responsible only for thyself - and rouse the believers. It may be that God will restrain the fury of the Unbelievers; for God is the strongest in might and in punishment	So fight (O Muhammad) in the way of Allah Thou art not taxed (with the responsibility for anyone) except thyself - and urge on the believers. Peradventure Allah will restrain the might of those who disbelieve. Allah is stronger in might and stronger in inflicting punishment	Fight then in Allah’s way -- thou art not responsible except for thyself; and urge on the believers. It may be that Allah will restrain the fighting of those who disbelieve. And Allah is stronger in prowess and stronger to give exemplary punishment	So fight in the way of Allah: you are responsible only for yourself, but urge on the faithful [to fight]. Maybe Allah will curb the might of the faithless, for Allah is greatest in might and severest in punishment	c. 628 CE No direct report
85	مَّن يَشْفَعْ شَفَٰعَةً حَسَنَةً يَكُن لَّهُۥ نَصِيبٌ مِّنْهَا ۖ وَمَن يَشْفَعْ شَفَٰعَةً سَيِّئَةً يَكُن لَّهُۥ كِفْلٌ مِّنْهَا ۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ مُّقِيتًا	Whoever recommends and helps a good cause becomes a partner therein: And whoever recommends and helps an evil cause, shares in its burden: And God hath power over all things	Whoso interveneth in a good cause will have the reward thereof, and whoso interveneth in an evil cause will bear the consequence thereof. Allah overseeth all things	Whoever intercedes in a good cause has a share of it, and whoever intercedes in an evil cause has a portion of it. And Allah is ever Keeper over all things	Whoever intercedes for a good cause shall receive a share of it, and whoever intercedes for an evil cause shall share its burden, and Allah is prepotent over all things	c. 628 CE No direct report
86	وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا۟ بِأَحْسَنَ مِنْهَآ أَوْ رُدُّوهَآ ۗ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَىْءٍ حَسِيبًا	When a (courteous) greeting is offered you, meet it with a greeting still more courteous, or (at least) of equal courtesy. God takes careful account of all things	When ye are greeted with a greeting, greet ye with a better than it or return it. Lo! Allah taketh count of all things	And when you are greeted with a greeting, greet with one better than it, or return it. Surely Allah ever takes account of all things	When you are greeted with a salute, greet with a better one than it, or return it; indeed Allah takes account of all things	c. 628 CE No direct report
87	ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۚ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَا رَيْبَ فِيهِ ۗ وَمَنْ أَصْدَقُ مِنَ ٱللَّهِ حَدِيثًا	God! There is no god but He: of a surety He will gather you together against the Day of Judgment, about which there is no doubt. And	Allah! There is no Allah save Him. He gathereth you all unto a Day of Resurrection whereof there is no doubt.	Allah, there is no god but He -- He will certainly gather you together on the Resurrection day, there is no doubt in it. And	Allah—there is no god except Him— will surely gather you on the Day of Resurrection, in which there is no doubt; and who is more truthful in speech than Allah	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		whose word can be truer than God's	Who is more true in statement than Allah	who is more true in word than Allah		
88	فَمَا لَكُمْ فِى لْمُنٰفِقِينَ فِئَتَيْنِ وَ للَّهُ أَرْكَسَهُم بِمَا كَسَبُوٓ أَتُرِيدُونَ أَن تَهْدُو مَنْ أَضَلَّ للَّهُ وَمَن يُضْلِلِ للَّهُ فَلَن تَجِدَ لَهُ سَبِيلا	Why should ye be divided into two parties about the Hypocrites? God hath upset them for their (evil) deeds. Would ye guide those whom God hath thrown out of the Way? For those whom God hath thrown out of the Way, never shalt thou find the Way	What aileth you that ye are become two parties regarding the hypocrites, when Allah cast them back (to disbelief) because of what they earned? Seek ye to guide him whom Allah hath sent astray? He whom Allah sendeth astray, for him thou (O MUhammad) canst not find a road	Why should you, then, be two parties in relation to the hypocrites while Allah has made them return (to disbelief) for what they have earned? Do you desire to guide him whom Allah leaves in error? And whomsoever Allah leaves in error thou canst not find a way for him	Why should you be two groups concerning the hypocrites, while Allah has made them relapse because of their deeds? Do you desire to guide someone Allah has led astray? Whomever Allah leads astray, you will never find any way for him	c. 628 CE 1 note
89	وَدُّو لَوْ تَكْفُرُونَ كَمَا كَفَرُو فَتَكُونُونَ سَوَآ فَلَا تَتَّخِذُو مِنْهُمْ أَوْلِيَآءَ حَتَّىٰ يُهَاجِرُو فِى سَبِيلِ للَّهِ فَإِن تَوَلَّوْ فَخُذُوهُمْ وَ قْتُلُوهُمْ حَيْثُ وَجَدتُّمُوهُمْ وَلَا تَتَّخِذُو مِنْهُمْ وَلِ ا وَلَا نَصِيرًا	They but wish that ye should reject Faith, as they do, and thus be on the same footing (as they): But take not friends from their ranks until they flee in the way of God (From what is forbidden). But if they turn renegades, seize them and slay them wherever ye find them; and (in any case) take no friends or helpers from their ranks;	They long that ye should disbelieve even as they disbelieve, that ye may be upon a level (with them). So choose not friends from them till they forsake their homes in the way of Allah; if they turn back (to enmity) then take them and kill them wherever ye find them, and choose no friend nor helper from among them	They long that you should disbelieve as they have disbelieved so that you might be on the same level; so take not from among them friends until they flee (their homes) in Allah’s way. Then if they turn back (to hostility), seize them and kill them wherever you find them, and take no friend nor helper from among them	They are eager that you should disbelieve like they have disbelieved, so that you all become alike. So do not make friends [with anyone] from among them, until they migrate in the way of Allah. But if they turn their backs, seize them and kill them wherever you find them, and do not take from among them friends or helpers	c. 628 CE No direct report
90	إِلَّا لَّذِينَ يَصِلُونَ إِلَىٰ قَوْ بَيْنَكُمْ وَبَيْنَهُم مِّيثٰقٌ أَوْ جَآءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَن يُقٰتِلُوكُمْ أَوْ يُقٰتِلُو قَوْمَهُمْ وَلَوْ شَآءَ للَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقٰتَلُوكُمْ فَإِنِ عْتَزَلُوكُمْ فَلَمْ يُقٰتِلُوكُمْ	Except those who join a group between whom and you there is a treaty (of peace), or those who approach you with hearts restraining them from fighting you as well as fighting their own people. If God had pleased, He could have given them	Except those who seek refuge with a people between whom and you there is a covenant, or (those who) come unto you because their hearts forbid them to make war on you or make war on	Except those who join a people between whom and you there is an alliance, or who come to you, their hearts shrinking from fighting you or fighting their own people. And if	excepting those who join a people between whom and you there is a treaty, or such as come to you with hearts reluctant to fight you or to fight their own people. Had Allah wished, He would have imposed them upon you, and then they would have surely fought you. So if they keep out of your way and do not fight you, and offer you peace,	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	وَأَلْقَوْ إِلَيْكُمُ لسَّلَمَ فَمَا جَعَلَ لَّهُ لَكُمْ عَلَيْهِمْ سَبِيلا	power over you, and they would have fought you: Therefore if they withdraw from you but fight you not, and (instead) send you (Guarantees of) peace, then God Hath opened no way for you (to war against them)	their own folk. Had Allah willed He could have given them power over you so that assuredly they would have fought you. So, if they hold aloof from you and wage not war against you and offer you peace, Allah alloweth you no way against them	Allah had pleased, He would have given them power over you, so that they would have fought you. So if they withdraw from you and fight you not and offer you peace, then Allah allows you no way against them	then Allah does not allow you any course [of action] against them	
91	سَتَجِدُونَ ءَاخَرِينَ يُرِيدُونَ أَن يَأْمَنُوكُمْ وَيَأْمَنُو قَوْمَهُمْ كُلَّ مَا رُدُّوَ إِلَى لْفِتْنَةِ أُرْكِسُو فِيهَا فَإِن لَّمْ يَعْتَزِلُوكُمْ وَيُلْقُوَ إِلَيْكُمُ لسَّلَمَ وَيَكُفُّوَ أَيْدِيَهُمْ فَخُذُوهُمْ وَ قْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأُ لَٰئِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَا ا مُّبِي ا	Others you will find that wish to gain your confidence as well as that of their people: Every time they are sent back to temptation, they succumb thereto: if they withdraw not from you nor give you (guarantees) of peace besides restraining the ir hands, seize them and slay them wherever ye get them: In their case We have provided you with a clear argument against them	Ye will find others who desire that they should have security from you, and security from their own folk. So often as they are returned to hostility they are plunged therein. If they keep not aloof from you nor offer you peace nor hold their hands, then take them and kill them wherever ye find them. Against such We have given you clear warrant	You will find others who desire to be secure from you and secure from their own people. Whenever they are made to return to hostility, they are plunged into it. So if they withdraw not from you, nor offer you peace and restrain their hands, then seize them and kill them wherever you find them. And against these We have given you a clear authority	You will find others desiring to be secure from you, and secure from their own people; yet whenever they are called back to polytheism, they relapse into it. So if they do not keep out of your way, nor offer you peace, nor keep their hands off [from fighting], then seize them and kill them wherever you confront them, and it is such against whom We have given you a clear sanction	c. 628 CE No direct report
92	وَمَا كَانَ لِمُؤْمِنٍ أَن يَقْتُلَ مُؤْمِنًا إِلَّا خَطَ ا وَمَن قَتَلَ مُؤْمِنًا خَطَ ا فَتَحْرِيرُ رَقَبَ مُّؤْمِنَ وَدِيَ مُّسَلَّمَةٌ إِلَىٰٓ أَهْلِهِ إِلَّآ أَن يَصَّدَّقُو فَإِن كَانَ مِن قَوْمٍ عَدُ لَّكُمْ وَهُوَ مُؤْمِ فَتَحْرِيرُ رَقَبَ مُّؤْمِنَ	Never should a believer kill a believer; but (If it so happens) by mistake, (Compensation is due): If one (so) kills a believer, it is ordained that he should free a believing slave, and pay compensation to the deceased's family, unless they re mit it freely. If the deceased belonged to a people at war with you, and he was a believer, the	It is not for a believer to kill a believer unless (it be) by mistake. He who hath killed a believer by mistake must set free a believing slave, and pay the blood-money to the family of the slain, unless they remit it as a charity. If he (the victim) be of a people hostile unto	And a believer would not kill a believer except by mistake. And he who kills a believer by mistake should free a believing slave, and blood-money should be paid to his people unless they remit it as alms. But if he be from a tribe hostile to you and	A believer may not kill another believer, unless it is by mistake. Anyone who kills a believer by mistake should set free a believing slave, and pay blood-money to his family, unless they remit it in charity. If he belongs to a people that are hostile to you but is a believer, then a believing slave is to be set free. And if he belongs to a people with whom you have a treaty, the blood-money is to be paid to his family and a believing slave is to be set free. He who	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	وَإِن كَانَ مِن قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَٰقٌ فَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰٓ أَهْلِهِۦ وَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ ٱللَّهِ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا	freeing of a believing slave (Is enough). If he belonged to a people with whom ye have treaty of Mutual alliance, compensation should be paid to his family, and a believing slave be freed. For those who find this beyond their means, (is prescribed) a fast for two months running: by way of repentance to God: for God hath all knowledge and all wisdom	you, and he is a believer, then (the penance is) to set free a believing slave. And if he cometh of a folk between whom and you there is a covenant, then the blood-money must be paid unto his folk and (also) a believing slave must be set free. And whoso hath not the wherewithal must fast two consecutive months. A penance from Allah. Allah is Knower, Wise	he is a believer, the freeing of a believing slave (suffices). And if he be from a tribe between whom and you there is a covenant, the blood-money should be paid to his people along with the freeing of a believing slave; but he who has not the means should fast for two months successively: a penance from Allah. And Allah is ever Knowing, Wise	cannot afford [to pay the blood-money], must fast two successive months as a penance from Allah, and Allah is all-knowing, all-wise	
93	وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ خَٰلِدًا فِيهَا وَغَضِبَ ٱللَّهُ عَلَيْهِ وَلَعَنَهُۥ وَأَعَدَّ لَهُۥ عَذَابًا عَظِيمًا	If a man kills a believer intentionally, his recompense is Hell, to abide therein (For ever): And the wrath and the curse of God are upon him, and a dreadful penalty is prepared for him	Whoso slayeth a believer of set purpose, his reward is hell for ever. Allah is wroth against him and He hath cursed him and prepared for him an awful doom	And whoever kills a believer intentionally, his punishment is hell, abiding therein; and Allah is wroth with him and He has cursed him and prepared for him a grievous chastisement	Should anyone kill a believer intentionally, his requital shall be hell, to remain in it [forever]; Allah shall be wrathful at him and curse him and He shall prepare for him a great punishment	c. 628 CE No direct report
94	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا ضَرَبْتُمْ فِى سَبِيلِ ٱللَّهِ فَتَبَيَّنُوا۟ وَلَا تَقُولُوا۟ لِمَنْ أَلْقَىٰٓ إِلَيْكُمُ ٱلسَّلَٰمَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ ٱلْحَيَوٰةِ ٱلدُّنْيَا فَعِندَ ٱللَّهِ مَغَانِمُ كَثِيرَةٌ كَذَٰلِكَ كُنتُم مِّن قَبْلُ فَمَنَّ ٱللَّهُ عَلَيْكُمْ فَتَبَيَّنُوٓا۟ إِنَّ	O ye who believe! When ye go abroad in the cause of God, investigate carefully, and say not to any one who offers you a salutation: "Thou art none of a believer!" Coveting the perishable goods of this life: with God are profits and spoils abun dant. Even thus were ye yourselves before, till God conferred on you His favours: Therefore	O ye who believe! When ye go forth (to fight) in the way of Allah, be careful to discriminate, and say not unto one who offereth you peace: "Thou art not a believer," seeking the chance profits of this life (so that ye may despoil him). With Allah are plenteous spoils. Even thus (as he now	O you who believe, when you go forth (to fight) in Allah’s way, make investigation, and say not to any one who offers you salutation, Thou art not a believer, seeking the good of this world’s life. But with Allah there are abundant gains. You too	O you who have faith! When you issue forth in the way of Allah, try to ascertain: do not say to someone who offers you peace, ‘You are not a believer,’ seeking the transitory wares of the life of this world. Yet with Allah are plenteous gains. You too were such earlier, but Allah did you a favour. Therefore, do ascertain. Allah is indeed well aware of what you do	c. 628 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	لَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا	carefully investigate. For God is well aware of all that ye do	is) were ye before; but Allah hath since then been gracious unto you. Therefore take care to discriminate. Allah is ever Informed of what ye do	were such before, then Allah conferred a benefit on you; so make investigation. Surely Allah is ever Aware of what you do		
95	لَّا يَسْتَوِى لْقَٰعِدُونَ مِنَ لْمُؤْمِنِينَ غَيْرُ أُ لِى لضَّرَرِ وَ لْمُجَٰهِدُونَ فِى سَبِيلِ للَّهِ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فَضَّلَ للَّهُ لْمُجَٰهِدِينَ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ عَلَى لْقَٰعِدِينَ دَرَجَ وَكُ ا وَعَدَ للَّهُ لْحُسْنَىٰ وَفَضَّلَ للَّهُ لْمُجَٰهِدِينَ عَلَى لْقَٰعِدِينَ أَجْرًا عَظِيمًا	Not equal are those believers who sit (at home) and receive no hurt, and those who strive and fight in the cause of God with their goods and their persons. God hath granted a grade higher to those who strive and fight with their goods and perso ns than to those who sit (at home). Unto all (in Faith) Hath God promised good: But those who strive and fight Hath He distinguished above those who sit (at home) by a special reward,	Those of the believers who sit still, other than those who have a (disabling) hurt, are not on an equality with those who strive in the way of Allah with their wealth and lives. Allah hath conferred on those who strive with their wealth and lives a rank above the sedentary. Unto each Allah hath promised good, but He hath bestowed on those who strive a great reward above the sedentary	The holders back from among the believers not disabled by injury, and those who strive hard in Allah’s way with their property and their persons, are not equal. Allah has made the strivers with their property and their persons to excel the holders-back a (high) degree. And to each Allah has promised good. And Allah has granted to the strivers above the holders-back a mighty reward -	Not equal are those of the faithful who sit back —excepting those who suffer from some disability— and those who wage jiha d in the way of Allah with their possession and their persons. Allah has graced those who wage jiha d with their possessions and their persons by a degree over those who sit back; yet to each Allah has promised the best reward, and Allah has graced those who wage jiha d over those who sit back with a great reward	c. 628 CE 1 note
96	دَرَجَٰتٍ مِّنْهُ وَمَغْفِرَ وَرَحْمَ وَكَانَ للَّهُ غَفُو ا رَّحِيمًا	Ranks specially bestowed by Him, and Forgiveness and Mercy. For God is Oft-forgiving, Most Merciful	Degrees of rank from Him, and forgiveness and mercy. Allah is ever Forgiving, Merciful	(High) degrees from Him and protection and mercy. And Allah is ever Forgiving, Merciful	ranks from Him, forgiveness, and mercy, and Allah is all-forgiving, all-merciful	c. 628 CE No direct report
97	إِنَّ لَّذِينَ تَوَفَّىٰهُمُ لْمَلَٰٓئِكَةُ ظَالِمِىٓ أَنفُسِهِمْ قَالُو فِيمَ كُنتُمْ قَالُو كُنَّا مُسْتَضْعَفِينَ فِى لْأَرْضِ قَالُوٓ أَلَمْ تَكُنْ أَرْضُ للَّهِ وَٰسِعَ فَتُهَاجِرُو فِيهَا	When angels take the souls of those who die in sin against their souls, they say: "In what (plight) Were ye?" They reply: "Weak and oppressed Were we in the earth." They say: "Was not the earth of God spacious	Lo! as for those whom the angels take (in death) while they wrong themselves, (the angels) will ask: In what were ye engaged? They will say: We were oppressed in the	(As for) those whom the angels cause to die while they are unjust to themselves, (the angels) will say: What were you doing? They will say: We were weak in the earth. (They	Indeed, those whom the angels take away while they are wronging themselves, they ask, ‘What state were you in?’ They reply, ‘We were abased in the land.’ They say, ‘Was not Allah’s earth vast enough so that you might migrate in it?’ The refuge of	c. 628 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	فَأُ۟لَٰٓئِكَ مَأْوَىٰهُمْ جَهَنَّمُ وَسَآءَتْ مَصِيرًا	enough for you to move yourselves away (From evil)?" Such men will find their abode in Hell,- What an evil refuge!	land. (The angels) will say: Was not Allah's earth spacious that ye could have migrated therein? As for such, their habitation will be hell, an evil journey's end	will) say: Was not Allah’s earth spacious, so that you could have migrated therein? So these it is whose refuge is hell -- and it is an evil resort	such shall be hell, and it is an evil destination	
98	إِلَّا ٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَ ٱلنِّسَآءِ وَ ٱلْوِلْدَٰنِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا	Except those who are (really) weak and oppressed - men, women, and children - who have no means in their power, nor (a guide-post) to their way	Except the feeble among men, and the women, and the children, who are unable to devise a plan and are not shown a way	Except the weak from among the men and the women and the children who have not the means, nor can they find a way (to escape)	Except the abased among men, women and children, who have neither access to any means nor are guided to any way	c. 628 CE No direct report
99	فَأُ۟لَٰٓئِكَ عَسَى ٱللَّهُ أَن يَعْفُوَ عَنْهُمْ وَكَانَ ٱللَّهُ عَفُوًّا غَفُورًا	For these, there is hope that God will forgive: For God doth blot out (sins) and forgive again and again	As for such, it may be that Allah will pardon them. Allah is ever Clement, Forgiving	So these, it may be that Allah will pardon them. And Allah is ever Pardoning, Forgiving	Maybe Allah will excuse them, for Allah is all-excusing, all-forgiving	c. 628 CE No direct report
100	وَمَن يُهَاجِرْ فِى سَبِيلِ ٱللَّهِ يَجِدْ فِى ٱلْأَرْضِ مُرَٰغَمًا كَثِيرًا وَسَعَةً وَمَن يَخْرُجْ مِنۢ بَيْتِهِۦ مُهَاجِرًا إِلَى ٱللَّهِ وَرَسُولِهِۦ ثُمَّ يُدْرِكْهُ ٱلْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُۥ عَلَى ٱللَّهِ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا	He who forsakes his home in the cause of God, finds in the earth Many a refuge, wide and spacious: Should he die as a refugee from home for God and His Apostle, His reward becomes due and sure with God: And God is Oft-forgiving, Most Merciful	Whoso migrateth for the cause of Allah will find much refuge and abundance in the earth, and whoso forsaketh his home, a fugitive unto Allah and His messenger, and death overtaketh him, his reward is then incumbent on Allah. Allah is ever Forgiving, Merciful	And whoever flees in Allah’s way, he will find in the earth many a place of escape and abundant resources. And whoever goes forth from his home fleeing to Allah and His Messenger, then death overtakes him, his reward is indeed with Allah. And Allah is ever Forgiving, Merciful	Whoever migrates in the way of Allah will find many havens and plenitude in the earth. And whoever leaves his home migrating toward Allah and His Apostle, and is then overtaken by death, his reward shall certainly fall on Allah, and Allah is all-forgiving, all-merciful	c. 628 CE 1 note
101	وَإِذَا ضَرَبْتُمْ فِى ٱلْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا۟ مِنَ ٱلصَّلَوٰةِ إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ	When ye travel through the earth, there is no blame on you if ye shorten your prayers, for fear the Unbelievers May attack you: For the	And when ye go forth in the land, it is no sin for you to curtail (your) worship if ye fear that those who	And when you journey in the earth, there is no blame on you if you shorten the prayer, if you fear	When you journey in the land, there is no sin upon you in shortening the prayers, if you fear that the faithless may trouble you; indeed the faithless are your manifest enemies	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	إِنَّ لَّذِينَ كَفَرُوَ لَكُمْ لْكَٰفِرِينَ كَانُو عَدُ ا مُّبِيِ ا	Unbelievers are unto you open enemies	disbelieve may attack you. In truth the disbelievers are an open enemy to you	that those who disbelieve will give you trouble. Surely the disbelievers are an open enemy to you		
102	وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ لصَّلَوٰةَ فَلْتَقُمْ طَآئِفَ مِّنْهُم مَّعَكَ وَلْيَأْخُذُوَ أَسْلِحَتَهُمْ فَإِذَا سَجَدُو فَلْيَكُونُو مِن وَرَآئِكُمْ وَلْتَأْتِ طَآئِفَةٌ أُخْرَىٰ لَمْ يُصَلُّو فَلْيُصَلُّو مَعَكَ وَلْيَأْخُذُو حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَّ لَّذِينَ كَفَرُو لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُم مَّيْلَ ةً وَٰحِدَ وَلَا جُنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمْ أَ ى مِّن مَّطَرٍ أَوْ كُنتُم مَّرْضَىٰٓ أَن تَضَعُوَ أَسْلِحَتَكُمْ وَخُذُو حِذْرَكُمْ إِنَّ للَّهَ أَعَدَّ لِلْكَٰفِرِينَ عَذَا ا مُّهِيِ ا	When thou (O Apostle) art with them, and standest to lead them in prayer, Let one party of them stand up (in prayer) with thee, Taking their arms with them: When they finish their prostrations, let them Take their position in the rear. And let the other party come up which hath not yet prayed - and let them pray with thee, Taking all precaution, and bearing arms: the Unbelievers wish, if ye were negligent of your arms and your baggage, to assault you in a single rush. But there is no blame o n you if ye put away your arms because of the inconvenience of rain or because ye are ill; but take (every) precaution for yourselves. For the Unbelievers God hath prepared a humiliating punishment	And when thou (O Muhammad) art among them and arrangest (their) worship for them, let only a party of them stand with thee (to worship) and let them take their arms. Then when they have performed their prostrations let them fall to the rear and let another party come that hath not worshipped and let them worship with thee, and let them take their precaution and their arms. Those who disbelieve long for you to neglect your arms and your baggage that they may attack you once for all. It is no sin for you to lay aside your arms, if rain impedeth you or ye are sick. But take your precaution. Lo! Allah prepareth for the disbelievers shameful punishment	And when thou art among them and leadest the prayer for them, let a party of them stand up with thee, and let them take their arms. Then when they have performed their prostration, let them go to your rear, and let another party who have not prayed come forward and pray with thee, and let them take their precautions and their arms. Those who disbelieve long that you may neglect your arms and your baggage, that they may attack you with a sudden united attack. And there is no blame on you, if you are inconvenienced on account of rain or if you are sick, to put away your arms; and take your precautions. Surely Allah has prepared abasing chastisement for the disbelievers	When you are among them, leading them in prayers, let a group of them stand with you carrying their weapons. And when they have done the prostrations, let them withdraw to the rear, then let the other group which has not prayed come and pray with you, taking their precautions and [bearing] their weapons. The faithless are eager that you should be oblivious of your weapons and your baggage, so that they could assault you all at once. But there is no sin upon you, if you are troubled by rain or are sick, to set aside your weapons; but take your precautions. Indeed Allah has prepared for the faithless a humiliating punishment	c. 628 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
103	فَإِذَا قَضَيْتُمُ لصَّلَوٰةَ فَ ذْكُرُو للَّهَ قِيٰ ا وَقُعُو ا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا طْمَأْنَنتُمْ فَأَقِيمُو لصَّلَوٰةَ إِنَّ لصَّلَوٰةَ كَانَتْ عَلَى لْمُؤْمِنِينَ كِتٰ ا مَّوْقُو ا	When ye pass (Congregational) prayers, celebrate God's praises, standing, sitting down, or lying down on your sides; but when ye are free from danger, set up Regular Prayers: For such prayers are enjoined on believers at stated times	When ye have performed the act of worship, remember Allah, standing, sitting and reclining. And when ye are in safety, observe proper worship. Worship at fixed times hath been enjoined on the believers	So when you have finished the prayer remember Allah standing and sitting and reclining. But when you are secure, from danger, keep up (regular) prayer. Prayer indeed has been enjoined on the believers at fixed times	When you have finished the prayers, remember Allah, standing, sitting and lying down, and when you feel secure, perform the [complete] prayers, for the prayer is indeed a timed prescription for the faithful	c. 628 CE No direct report
104	وَلَا تَهِنُو فِى بْتِغَآءِ لْقَوْمِ إِن تَكُونُو تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ للَّهِ مَا لَا يَرْجُونَ وَكَانَ للَّهُ عَلِيمًا حَكِيمًا	And slacken not in following up the enemy: If ye are suffering hardships, they are suffering similar hardships; but ye have Hope from God, while they have none. And God is full of knowledge and wisdom	Relent not in pursuit of the enemy. If ye are suffering, lo! they suffer even as ye suffer and ye hope from Allah that for which they cannot hope. Allah is ever Knower, Wise	And be not weak-hearted in pursuit of the enemy. If you suffer they (too) suffer as you suffer, and you hope from Allah what they hope not. And Allah is ever Knowing, Wise	Do not slacken in the pursuit of these people. If you are suffering, they are also suffering like you, but you expect from Allah what they do not expect, and Allah is all-knowing, all-wise	c. 628 CE No direct report
105	إِنَّآ أَنزَلْنَآ إِلَيْكَ لْكِتٰبَ بِ لْحَقِّ لِتَحْكُمَ بَيْنَ لنَّاسِ بِمَآ أَرَىٰكَ للَّهُ وَلَا تَكُن لِّلْخَآئِنِينَ خَصِي ا	We have sent down to thee the Book in truth, that thou mightest judge between men, as guided by God: so be not (used) as an advocate by those who betray their trust	Lo! We reveal unto thee the Scripture with the truth, that thou mayst judge between mankind by that which Allah showeth thee. And be not thou a pleader for the treacherous	Surely We have revealed the Book to thee with truth that thou mayest judge between people by means of what Allah has taught thee. And be not one pleading the cause of the dishonest	Indeed We have sent down to you the Book with the truth, so that you may judge between the people by what Allah has shown you; do not be an advocate for the traitors	c. 628 CE 1 note
106	وَ سْتَغْفِرِ للَّهَ إِنَّ للَّهَ كَانَ غَفُو ا رَّحِي ا	But seek the forgiveness of God; for God is Oft-forgiving, Most Merciful	And seek forgiveness of Allah. Lo! Allah is ever Forgiving, Merciful	And ask the forgiveness of Allah. Surely Allah is ever Forgiving, Merciful	and plead to Allah for forgiveness; indeed Allah is all-forgiving, all-merciful	c. 628 CE No direct report
107	وَلَا تُجَٰدِلْ عَنِ لَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ إِنَّ للَّهَ لَا يُحِبُّ مَن كَانَ خَوَّانًا أَثِي ا	Contend not on behalf of such as betray their own souls; for God loveth not one given to perfidy and crime	And plead not on behalf of (people) who deceive themselves. Lo! Allah loveth not one who is treacherous and sinful	And contend not on behalf of those who act unfaithfully to their souls. Surely Allah loves not him who is treacherous, sinful	And do not plead for those who betray themselves; indeed Allah does not like someone who is treacherous and sinful	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
108	يَسْتَخْفُونَ مِنَ لنَّاسِ وَلَا يَسْتَخْفُونَ مِنَ للَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ لْقَوْلِ وَكَانَ للَّهُ بِمَا يَعْمَلُونَ مُحِيطًا	They may hide (Their crimes) from men, but they cannot hide (Them) from God, seeing that He is in their midst when they plot by night, in words that He cannot approve: And God Doth compass round all that they do	They seek to hide from men and seek not to hide from Allah. He is with them when by night they hold discourse displeasing unto Him. Allah ever surroundeth what they do	They seek to hide from men and they cannot hide from Allah, and He is with them when they counsel by night matters which please Him not. And Allah ever encompasses what they do	They try to hide [their real character] from people, but they do not try to hide from Allah, though He is with them when they conspire overnight with a discourse that He does not approve of. And Allah comprehends whatever they do	c. 628 CE No direct report
109	هَٰأَنتُمْ هَٰؤُلَآءِ جَٰدَلْتُمْ عَنْهُمْ فِى لْحَيَوٰةِ لدُّنْيَا فَمَن يُجَٰدِلُ للَّهَ عَنْهُمْ يَوْمَ لْقِيَٰمَةِ أَم مَّن يَكُونُ عَلَيْهِمْ وَكِيلًا	Ah! These are the sort of men on whose behalf ye may contend in this world; but who will contend with God on their behalf on the Day of Judgment, or who will carry their affairs through	Ho! ye are they who pleaded for them in the life of the world. But who will plead with Allah for them on the Day of Resurrection, or who will then be their defender	Behold! You are they who may contend on their behalf in this world’s life, but who will contend with Allah on their behalf on the Resurrection day, or who will have charge of their affairs	Aha! There you are, pleading for them in the life of this world! But who will plead for them with Allah on the Day of Resurrection, or will be their defender	c. 628 CE No direct report
110	وَمَن يَعْمَلْ سُوٓءًا أَوْ يَظْلِمْ نَفْسَهُۥ ثُمَّ يَسْتَغْفِرِ للَّهَ يَجِدِ للَّهَ غَفُورًا رَّحِيمًا	If any one does evil or wrongs his own soul but afterwards seeks God's forgiveness, he will find God Oft-forgiving, Most Merciful	Yet whoso doeth evil or wrongeth his own soul, then seeketh pardon of Allah, will find Allah Forgiving, Merciful	And whoever does evil or wrongs his soul, then asks forgiveness of Allah, will find Allah Forgiving, Merciful	Whoever commits evil or wrongs himself and then pleads to Allah for forgiveness, will find Allah all-forgiving, all-merciful	c. 628 CE No direct report
111	وَمَن يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُۥ عَلَىٰ نَفْسِهِۦ وَكَانَ للَّهُ عَلِيمًا حَكِيمًا	And if any one earns sin. he earns it against His own soul: for God is full of knowledge and wisdom	Whoso committeth sin committeth it only against himself. Allah is ever Knower, Wise	And whoever commits a sin, commits it only against himself. And Allah is ever Knowing, Wise	And whoever commits a sin, commits it only against himself; and Allah is all-knowing, all-wise	c. 628 CE No direct report
112	وَمَن يَكْسِبْ خَطِيٓـَٔةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِۦ بَرِيٓـًٔا فَقَدِ حْتَمَلَ بُهْتَٰنًا وَإِثْمًا مُّبِينًا	But if any one earns a fault or a sin and throws it on to one that is innocent, He carries (on himself) (Both) a falsehood and a flagrant sin	And whoso committeth a delinquency or crime, then throweth (the blame) thereof upon the innocent, hath burdened himself with falsehood and a flagrant crime	And whoever commits a fault or a sin, then accuses of it one innocent, he indeed takes upon himself the burden of a calumny and a manifest sin	But someone who commits an iniquity or sin and then accuses an innocent person of it, is indeed guilty of calumny and a flagrant sin	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
113	وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّت طَّآئِفَةٌ مِّنْهُمْ أَن يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّآ أَنفُسَهُمْ وَمَا يَضُرُّونَكَ مِن شَىْءٍ وَأَنزَلَ اللَّهُ عَلَيْكَ لْكِتَٰبَ وَ لْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا	But for the Grace of God to thee and his Mercy, a party of them would certainly have plotted to lead thee astray. But (in fact) they will only Lead their own souls astray, and to thee they can do no harm in the least. For God hath sent down to thee the Book and wisdom and taught thee what thou Knewest not (before): And great is the Grace of God unto thee	But for the grace of Allah upon thee (Muhammad), and His mercy, a party of them had resolved to mislead thee, but they will mislead only themselves and they will hurt thee not at all. Allah revealeth unto thee the Scripture and wisdom, and teacheth thee that which thou knewest not. The grace of Allah toward thee hath been infinite	And were it not for Allah’s grace upon thee and His mercy, a party of them had certainly designed to ruin thee. And they ruin only themselves, and they cannot harm thee in any way. And Allah has revealed to thee the Book and the Wisdom, and taught thee what thou knewest not, and Allah’s grace on thee is very great	Were it not for Allah’s grace and His mercy on you, a group of them were bent on leading you astray; but they do not mislead anyone except themselves, and they cannot do you any harm. Allah has sent down to you the Book and wisdom, and He has taught you what you did not know, and great is Allah’s grace upon you	c. 628 CE No direct report
114	لَّا خَيْرَ فِى كَثِيرٍ مِّن نَّجْوَىٰهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَٰحٍ بَيْنَ لنَّاسِ وَمَن يَفْعَلْ ذَٰلِكَ بْتِغَآءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا	In most of their secret talks there is no good: But if one exhorts to a deed of charity or justice or conciliation between men, (Secrecy is permissible): To him who does this, seeking the good pleasure of God, We shall soon give a reward of the highest (value)	There is no good in much of their secret conferences save (in) him who enjoineth almsgiving and kindness and peace-making among the people. Whoso doeth that, seeking the good pleasure of Allah, We shall bestow on him a vast reward	There is no good in most of their secret counsels except (in) him who enjoins charity or goodness or reconciliation between people. And whoever does this, seeking Allah’s pleasure, We shall give him a mighty reward	There is no good in much of their secret talks, excepting him who enjoins charity or what is right or reconciliation between people, and whoever does that, seeking Allah’s pleasure, soon We shall give him a great reward	c. 628 CE No direct report
115	وَمَن يُشَاقِقِ لرَّسُولَ مِ بَعْدِ مَا تَبَيَّنَ لَهُ لْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ لْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ وَسَآءَتْ مَصِيرًا	If anyone contends with the Apostle even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men of Faith, We shall leave him in the path he has chosen, and land him in Hell,- what an evil refuge	And whoso opposeth the messenger after the guidance (of Allah) hath been manifested unto him, and followeth other than the believer's way, We appoint for him that unto which he himself hath turned, and expose him unto hell - a hapless journey's end	And whoever acts hostilely to the Messenger after guidance has become manifest to him and follows others than the way of the believers, We turn him to that to which he (himself) turns and make him enter	But whoever defies the Apostle, after the guidance has become manifest to him, and follows a way other than that of the faithful, We shall abandon him to his devices and We shall make him enter hell, and it is an evil destination	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
				hell; and it is an evil resort		
116	إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ وَمَن يُشْرِكْ بِٱللَّهِ فَقَدْ ضَلَّ ضَلَٰلًۢا بَعِيدًا	God forgiveth not (The sin of) joining other gods with Him; but He forgiveth whom He pleaseth other sins than this: one who joins other gods with God, Hath strayed far, far away (from the right)	Lo! Allah pardoneth not that partners should be ascribed unto Him. He pardoneth all save that to whom He will. Whoso ascribeth partners unto Allah hath wandered far astray	Surely Allah forgives not setting up partners with Him, and He forgives all besides this to whom He pleases. And whoever sets up a partner with Allah, he indeed goes far astray	Indeed Allah does not forgive that any partner should be ascribed to Him, but He forgives anything besides that to whomever He wishes. And whoever ascribes partners to Allah has certainly strayed into far error	c. 628 CE No direct report
117	إِن يَدْعُونَ مِن دُونِهِۦٓ إِلَّآ إِنَٰثًا وَإِن يَدْعُونَ إِلَّا شَيْطَٰنًا مَّرِيدًا	(The Pagans), leaving Him, call but upon female deities: They call but upon satan the persistent rebel	They invoke in His stead only females; they pray to none else than Satan, a rebe	Besides Him they call on nothing but female divinities and they call on nothing but a rebellious devil	They invoke none but females besides Him, and invoke none but a froward Satan	c. 628 CE No direct report
118	لَّعَنَهُ ٱللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا	God did curse him, but he said: "I will take of Thy servants a portion Marked off	Whom Allah cursed, and he said: Surely I will take of Thy bondmen an appointed portion	Whom Allah has cursed. And he said: Certainly I will take of Thy servants an appointed portion	whom Allah has cursed, and who said, ‘I will surely take of Your servants a settled share	c. 628 CE No direct report
119	وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ وَلَءَامُرَنَّهُمْ فَلَيُبَتِّكُنَّ ءَاذَانَ ٱلْأَنْعَٰمِ وَلَءَامُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ ٱللَّهِ وَمَن يَتَّخِذِ ٱلشَّيْطَٰنَ وَلِيًّا مِّن دُونِ ٱللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا	"I will mislead them, and I will create in them false desires; I will order them to slit the ears of cattle, and to deface the (fair) nature created by God." Whoever, forsaking God, takes satan for a friend, hath of a surety suffered a loss tha t is manifest	And surely I will lead them astray, and surely I will arouse desires in them, and surely I will command them and they will cut the cattle' ears, and surely I will command them and they will change Allah's creation. Whoso chooseth Satan for a patron instead of Allah is verily a loser and his loss is manifest	And certainly I will lead them astray and excite in them vain desires and bid them so that they will slit the ears of the cattle, and bid them so that they will alter Allah’s creation. And whoever takes the devil for a friend, forsaking Allah, he indeed suffers a manifest loss	and I will lead them astray and give them [false] hopes, and prompt them to slit the ears of cattle, and I will prompt them to alter Allah’s creation.’ Whoever takes Satan as a guardian instead of Allah has certainly incurred a manifest loss	c. 628 CE No direct report
120	يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمُ ٱلشَّيْطَٰنُ إِلَّا غُرُورًا	Satan makes them promises, and creates in them false desires; but satan's promises are nothing but deception	He promiseth them and stirreth up desires in them, and Satan promiseth them only to beguile	He promises them and excites vain desires in them. And the devil	He makes them promises and gives them [false] hopes, yet Satan does not promise them anything but delusion	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
				promises them only to deceive		
121	أُ ۬لَٰٓئِكَ مَأۡوَىٰهُمۡ جَهَنَّمُ وَلَا يَجِدُونَ عَنۡهَا مَحِيصٗا	They (his dupes) will have their dwelling in Hell, and from it they will find no way of escape	For such, their habitation will be hell, and they will find no refuge therefrom	These -- their refuge is hell, and they will find no way of escape from it	The refuge of such shall be hell, and they will not find any escape from it	c. 628 CE No direct report
122	وَ ۬لَّذِينَ ءَامَنُواْ وَعَمِلُواْ لصَّٰلِحَٰتِ سَنُدۡخِلُهُمۡ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ۡلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدٗاۖ وَعۡدَ ۡللَّهِ حَقّٗاۚ وَمَنۡ أَصۡدَقُ مِنَ ۡللَّهِ قِيلٗا	But those who believe and do deeds of righteousness,- we shall soon admit them to gardens, with rivers flowing beneath,-to dwell therein for ever. God's promise is the truth, and whose word can be truer than God's	But as for those who believe and do good works We shall bring them into Gardens underneath which rivers flow, wherein they will abide for ever. It is a promise from Allah in truth; and who can be more truthful than Allah in utterance	And those who believe and do good, We shall make them enter Gardens in which rivers flow, to abide therein for ever. It is Allah’s promise in truth. And who is more truthful in word than Allah	But those who have faith and do righteous deeds, We will admit them into gardens with streams running in them, to remain in them forever —a true promise of Allah, and who is truer in speech than Allah	c. 628 CE No direct report
123	لَّيۡسَ بِأَمَانِيِّكُمۡ وَلَآ أَمَانِيِّ أَهۡلِ ۡلۡكِتَٰبِۗ مَن يَعۡمَلۡ سُوٓءٗا يُجۡزَ بِهِۦ وَلَا يَجِدۡ لَهُۥ مِن دُونِ ۡللَّهِ وَلِيّٗا وَلَا نَصِيرٗا	Not your desires, nor those of the People of the Book (can prevail): whoever works evil, will be requited accordingly. Nor will he find, besides God, any protector or helper	It will not be in accordance with your desires, nor the desires of the People of the Scripture. He who doeth wrong will have the recompense thereof, and will not find against Allah any protecting friend or helper	It will not be in accordance with your vain desires nor the vain desires of the People of the Book. Whoever does evil, will be requited for it and will not find for himself besides Allah a friend or a helper	It will be neither after your hopes nor the hopes of the People of the Book: whoever commits evil shall be requited for it, and he will not find for himself any guardian or helper besides Allah	c. 628 CE 1 note
124	وَمَن يَعۡمَلۡ مِنَ لصَّٰلِحَٰتِ مِن ذَكَرٍ أَوۡ أُنثَىٰ وَهُوَ مُؤۡمِنٞ فَأُ ۬لَٰٓئِكَ يَدۡخُلُونَ ۡلۡجَنَّةَ وَلَا يُظۡلَمُونَ نَقِيرٗا	If any do deeds of righteousness,- be they male or female - and have faith, they will enter Heaven, and not the least injustice will be done to them	And whoso doeth good works, whether of male or female, and he (or she) is a believer, such will enter paradise and they will not be wronged the dint in a date-stone	And whoever does good deeds, whether male or female, and he (or she) is a believer -- these will enter the Garden, and they will not be dealt with a whit unjustly	And whoever does righteous deeds, whether male or female, should he be faithful —such shall enter paradise and they will not be wronged [so much as] the speck on a date-stone	c. 628 CE No direct report
125	وَمَنۡ أَحۡسَنُ دِينٗا مِّمَّنۡ أَسۡلَمَ وَجۡهَهُۥ لِلَّهِ وَهُوَ مُحۡسِنٞ وَ ۡتَّبَعَ مِلَّةَ إِبۡرَٰهِيمَ حَنِيفٗاۗ	Who can be better in religion than one who submits his whole self to God, does good, and follows the way of	Who is better in religion than he who surrendereth his purpose to Allah while doing good (to	And who is better in religion than he who submits himself entirely to Allah while doing	And who has a better religion than him who submits his will to Allah, being virtuous, and follows the creed of Abraham, a á¸¥ana«f? And	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	وَ ٱتَّخَذَ ٱللَّهُ إِبْرَٰهِيمَ خَلِيلًا	Abraham the true in Faith? For God did take Abraham for a friend	men) and followeth the tradition of Abraham, the upright? Allah (Himself) chose Abraham for friend	good (to others) and follows the faith of Abraham, the upright one? And Allah took Abraham for a friend	Allah took Abraham for a dedicated friend	
126	وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ مُّحِيطًا	But to God belong all things in the heavens and on earth: And He it is that Encompasseth all things	Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. Allah ever surroundeth all things	And to Allah belongs whatever is in the heavens and whatever is in the earth. And Allah ever encompasses all things	To Allah belongs whatever is in the heavens and whatever is on the earth, and Allah comprehends all things	c. 628 CE No direct report
127	وَيَسْتَفْتُونَكَ فِى ٱلنِّسَآءِ قُلِ ٱللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِى ٱلْكِتَٰبِ فِى يَتَٰمَى ٱلنِّسَآءِ ٱلَّٰتِى لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ وَٱلْمُسْتَضْعَفِينَ مِنَ ٱلْوِلْدَٰنِ وَأَن تَقُومُوا۟ لِلْيَتَٰمَىٰ بِٱلْقِسْطِ وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ فَإِنَّ ٱللَّهَ كَانَ بِهِۦ عَلِيمًا	They ask thy instruction concerning the women say: God doth instruct you about them: And (remember) what hath been rehearsed unto you in the Book, concerning the orphans of women to whom ye give not the portions prescribed, and yet whom ye des ire to marry, as also concerning the children who are weak and oppressed: that ye stand firm for justice to orphans. There is not a good deed which ye do, but God is well-acquainted therewith	They consult thee concerning women. Say: Allah giveth you decree concerning them, and the Scripture which hath been recited unto you (giveth decree), concerning female orphans and those unto whom ye give not that which is ordained for them though ye desire to marry them, and (concerning) the weak among children, and that ye should deal justly with orphans. Whatever good ye do, lo! Allah is ever Aware of it	And they ask thee a decision about women. Say: Allah makes known to you His decision concerning widowed women, whom you give not what is appointed for them, while you are not inclined to marry them, nor to the weak among children, and that you should deal justly with orphans. And whatever good you do, Allah is surely ever Knower of it	They seek your ruling concerning women. Say, ‘Allah gives you a ruling concerning them and what is announced to you in the Book concerning girl orphans —whom you do not give what has been prescribed for them, and yet you desire to marry them— and about the weak among children: that you should maintain the orphans with justice, and whatever good you do, indeed Allah knows it well	c. 628 CE 1 note
128	وَإِنِ ٱمْرَأَةٌ خَافَتْ مِنۢ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَآ أَن يُصْلِحَا بَيْنَهُمَا صُلْحًا وَٱلصُّلْحُ خَيْرٌ وَأُحْضِرَتِ ٱلْأَنفُسُ ٱلشُّحَّ وَإِن	If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are	If a woman feareth ill treatment from her husband, or desertion, it is no sin for them twain if they make terms of peace between themselves. Peace is better. But greed hath	And if a woman fears ill-usage from her husband or desertion no blame is on them if they effect a reconciliation between them. And reconciliation is	If a woman fears from her husband misconduct or desertion, there is no sin upon the couple if they reach a reconciliation between themselves; and reconcilement is better. The souls are prone to greed; but if you are virtuous and Godwary, Allah is indeed well aware of what you do	c. 628 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	تُحْسِنُو وَتَتَّقُو فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا	swayed by greed. But if ye do good and pr actise self-restraint, God is well-acquainted with all that ye do	been made present in the minds (of men). If ye do good and keep from evil, lo! Allah is ever Informed of what ye do	better. And avarice is met with in (men’s) minds. And if you do good (to others) and keep your duty, surely Allah is ever aware of what you do		
129	وَلَن تَسْتَطِيعُوٓا أَن تَعْدِلُوا بَيْنَ النِّسَآءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ وَإِن تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا	Ye are never able to be fair and just as between women, even if it is your ardent desire: But turn not away (from a woman) altogether, so as to leave her (as it were) hanging (in the air). If ye come to a friendly understanding, and practise se lf-restraint, God is Oft-forgiving, Most Merciful	Ye will not be able to deal equally between (your) wives, however much ye wish (to do so). But turn not altogether away (from one), leaving her as in suspense. If ye do good and keep from evil, lo! Allah is ever Forgiving, Merciful	And you cannot do justice between wives, even though you wish (it), but be not disinclined (from one) with total disinclination, so that you leave her in suspense. And if you are reconciled and keep your duty, surely Allah is ever Forgiving, Merciful	You will not be able to be fair between wives, even if you are eager to do so. Yet do not turn away from one altogether, leaving her as if in a suspense. But if you are conciliatory and Godwary, Allah is indeed all-forgiving, all-merciful	c. 628 CE No direct report
130	وَإِن يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِّن سَعَتِهِ وَكَانَ اللَّهُ وَٰسِعًا حَكِيمًا	But if they disagree (and must part), God will provide abundance for all from His all-reaching bounty: for God is He that careth for all and is Wise	But if they separate, Allah will compensate each out of His abundance. Allah is ever All-Embracing, All-Knowing	And if they separate, Allah will render them both free from want out of his ampleness. And Allah is ever Ample-giving, Wise	But if they separate, Allah will suffice each of them out of His bounty, and Allah is all-bounteous, all-wise	c. 628 CE No direct report
131	وَلِلَّهِ مَا فِى السَّمَٰوَٰتِ وَمَا فِى الْأَرْضِ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَٰبَ مِن قَبْلِكُمْ وَإِيَّاكُمْ أَنِ اتَّقُوا اللَّهَ وَإِن تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِى السَّمَٰوَٰتِ وَمَا فِى الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا	To God belong all things in the heavens and on earth. Verily we have directed the People of the Book before you, and you (o Muslims) to fear God. But if ye deny Him, lo! unto God belong all things in the heavens and on earth, and God is free o f all wants, worthy of all praise	Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. And We charged those who received the Scripture before you, and (We charge) you, that ye keep your duty toward Allah. And if ye disbelieve, lo! unto Allah belongeth whatsoever is in the	And to Allah belongs whatever is in the heavens and whatever is in the earth. And certainly We enjoined those who were given the Book before you and (We enjoin) you too to keep your duty to Allah. And if you disbelieve, surely to Allah belongs	To Allah belongs whatever is in the heavens and whatever is on the earth. We have certainly enjoined those who were given the Book before you, and you, that you should be wary of Allah. But if you are faithless, [you should know that] to Allah indeed belongs whatever is in the heavens and whatever is on the earth, and Allah is all-sufficient, all-laudable	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			heavens and whatsoever is in the earth, and Allah is ever Absolute, Owner of Praise	whatever is in the heavens and whatever is in the earth. And Allah is ever Self-sufficient, Praiseworthy		
132	وَلِلَّهِ مَا فِى لسَّمَٰوَٰتِ وَمَا فِى لْأَرْضِ وَكَفَىٰ بِ للَّهِ وَكِيلًا	Yea, unto God belong all things in the heavens and on earth, and enough is God to carry through all affairs	Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. And Allah is sufficient as Defender	And to Allah belongs whatever is in the heavens and whatever is in the earth. And Allah suffices as having charge of affairs	To Allah belongs whatever is in the heavens and whatever is on the earth, and Allah suffices as trustee	c. 628 CE No direct report
133	إِن يَشَأْ يُذْهِبْكُمْ أَيُّهَا لنَّاسُ وَيَأْتِ بِـَٔاخَرِينَ وَكَانَ للَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا	If it were His will, He could destroy you, o mankind, and create another race; for He hath power this to do	If He will, He can remove you, O people, and produce others (in your stead). Allah is able to do that	If He please, He will take you away, O people, and bring others. And Allah is ever Powerful to do that	If He wishes, He will take you away, O mankind, and bring others [in your place]; Allah has the power to do that	c. 628 CE No direct report
134	مَّن كَانَ يُرِيدُ ثَوَابَ لدُّنْيَا فَعِندَ للَّهِ ثَوَابُ لدُّنْيَا وَ لْءَاخِرَةِ وَكَانَ للَّهُ سَمِيعًا بَصِيرًا	If any one desires a reward in this life, in God's (gift) is the reward (both) of this life and of the hereafter: for God is He that heareth and seeth (all things)	Whoso desireth the reward of the world, (let him know that) with Allah is the reward of the world and the Hereafter. Allah is ever Hearer, Seer	Whoever desires the reward of this world -- then with Allah is the reward of this world and the Hereafter. And Allah is ever Hearing, Seeing	Whoever desires the reward of this world, [should know that] with Allah is the reward of this world and the Hereafter, and Allah is all-hearing, all-seeing	c. 628 CE No direct report
135	يَٰٓأَيُّهَا لَّذِينَ ءَامَنُو كُونُو قَوَّٰمِينَ بِ لْقِسْطِ شُهَدَآءَ لِلَّهِ وَلَوْ عَلَىٰٓ أَنفُسِكُمْ أَوِ لْوَٰلِدَيْنِ وَ لْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَ للَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُو لْهَوَىٰٓ أَن تَعْدِلُو وَإِن تَلْوُۥٓ أَوْ تُعْرِضُو فَإِنَّ للَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا	O ye who believe! stand out firmly for justice, as witnesses to God, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for God can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily God is well- acquainted with all that ye do	O ye who believe! Be ye staunch in justice, witnesses for Allah, even though it be against yourselves or (your) parents or (your) kindred, whether (the case be of) a rich man or a poor man, for Allah is nearer unto both (them ye are). So follow not passion lest ye lapse (from truth) and if ye lapse or fall away, then lo! Allah is ever	O you who believe, be maintainers of justice, bearers of witness for Allah, even though it be against your own selves or (your) parents or near relatives -- whether he be rich or poor, Allah has a better right over them both. So follow not (your) low desires, lest you deviate. And if you distort or turn away from (truth), surely	O you who have faith! Be maintainers of justice and witnesses for the sake of Allah, even if it should be against yourselves or [your] parents and near relatives, and whether it be [someone] rich or poor, for Allah has a greater right over them. So do not follow [your] desires, lest you should be unfair, and if you distort [the testimony] or disregard [it], Allah is indeed well aware of what you do	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			Informed of what ye do	Allah is ever Aware of what you do		
136	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ ءَامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ وَٱلْكِتَٰبِ ٱلَّذِى نَزَّلَ عَلَىٰ رَسُولِهِۦ وَٱلْكِتَٰبِ ٱلَّذِىٓ أَنزَلَ مِن قَبْلُ وَمَن يَكْفُرْ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ وَٱلْيَوْمِ ٱلْءَاخِرِ فَقَدْ ضَلَّ ضَلَٰلًۢا بَعِيدًا	O ye who believe! Believe in God and His Apostle, and the scripture which He hath sent to His Apostle and the scripture which He sent to those before (him). Any who denieth God, His angels, His Books, His Apostles, and the Day of Judgment, hat h gone far, far astray	O ye who believe! Believe in Allah and His messenger and the Scripture which He hath revealed unto His messenger, and the Scripture which He revealed aforetime. Whoso disbelieveth in Allah and His angels and His scriptures and His messengers and the Last Day, he verily hath wandered far astray	O you who believe, believe in Allah and His Messenger and the Book which He has revealed to his Messenger and the Book which He revealed before. And whoever disbelieves in Allah and His angels and His Books and His messengers and the Last Day, he indeed strays far away	O you who have faith! Have faith in Allah and His Apostle and the Book that He has sent down to His Apostle and the Book He had sent down earlier. Whoever disbelieves in Allah and His angels, His Books and His apostles and the Last Day, has certainly strayed into far error	c. 628 CE No direct report
137	إِنَّ ٱلَّذِينَ ءَامَنُوا۟ ثُمَّ كَفَرُوا۟ ثُمَّ ءَامَنُوا۟ ثُمَّ كَفَرُوا۟ ثُمَّ ٱزْدَادُوا۟ كُفْرًا لَّمْ يَكُنِ ٱللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًۢا	Those who believe, then reject faith, then believe (again) and (again) reject faith, and go on increasing in unbelief,- God will not forgive them nor guide them nor guide them on the way	Lo! those who believe, then disbelieve and then (again) believe, then disbelieve, and then increase in disbelief, Allah will never pardon them, nor will He guide them unto a way	Those who believe then disbelieve, again believe and again disbelieve, then increase in disbelief, Allah will never forgive them nor guide them in the (right) way	As for those who believe and then disbelieve, then believe [again] and then disbelieve and then increase in disbelief, Allah shall never forgive them, nor shall He guide them to any way	c. 628 CE No direct report
138	بَشِّرِ ٱلْمُنَٰفِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا	To the Hypocrites give the glad tidings that there is for them (but) a grievous penalty;	Bear unto the hypocrites the tidings that for them there is a painful doom	Give news to the hypocrites that for them is a painful chastisement -	Inform the hypocrites that there is a painful punishment for the	c. 628 CE No direct report
139	ٱلَّذِينَ يَتَّخِذُونَ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ أَيَبْتَغُونَ عِندَهُمُ ٱلْعِزَّةَ فَإِنَّ ٱلْعِزَّةَ لِلَّهِ جَمِيعًا	Yea, to those who take for friends unbelievers rather than believers: is it honour they seek among them? Nay,- all honour is with God	Those who chose disbelievers for their friends instead of believers! Do they look for power at their hands? Lo! all power appertaineth to Allah	Those who take disbelievers for friends rather than believers. Do they seek for might from them? Might surely belongs wholly to Allah	—those who take the faithless for allies instead of the faithful. Do they seek honour with them? [If so,] indeed all honour belongs to Allah	c. 628 CE No direct report
140	وَقَدْ نَزَّلَ عَلَيْكُمْ فِى ٱلْكِتَٰبِ أَنْ إِذَا سَمِعْتُمْ ءَايَٰتِ ٱللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا	Already has He sent you Word in the Book, that when ye hear the signs of God held in defiance and ridicule, ye are not to sit	He hath already revealed unto you in the Scripture that, when ye hear the revelations of Allah	And indeed He has revealed to you in the Book that when you hear Allah’s	Certainly He has sent down to you in the Book that when you hear Allah’s signs being disbelieved and derided, do not sit with them until they engage in	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	تَقْعُدُو مَعَهُمْ حَتَّىٰ يَخُوضُو فِى حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِ ا مِّثْلُهُمْ إِنَّ ٱللَّهَ جَامِعُ ٱلْمُنَٰفِقِينَ وَ ٱلْكَٰفِرِينَ فِى جَهَنَّمَ جَمِيعًا	with them unless they turn to a different theme: if ye did, ye would be like them. For God will collect the hypocrites and those who defy faith - all in Hell:	rejected and derided, (ye) sit not with them (who disbelieve and mock) until they engage in some other conversation. Lo! in that case (if ye stayed) ye would be like unto them. Lo! Allah will gather hypocrites and disbelievers, all together, into hell	messages disbelieved in and mocked at, sit not with them until they enter into some other discourse, for then indeed you would be like them. Surely Allah will gather together the hypocrites and the disbelievers all in hell -	some other discourse, or else you [too] will be like them. Indeed Allah will gather the hypocrites and the faithless in hell all together	
141	ٱلَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِن كَانَ لَكُمْ فَتْ ٌ مِّنَ ٱللَّهِ قَالُوٓ أَلَمْ نَكُن مَّعَكُمْ وَإِن كَانَ لِلْكَٰفِرِينَ نَصِي قَالُوٓ أَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ وَنَمْنَعْكُم مِّنَ ٱلْمُؤْمِنِينَ فَ ٱللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ ٱلْقِيَٰمَةِ وَلَن يَجْعَلَ ٱللَّهُ لِلْكَٰفِرِينَ عَلَى ٱلْمُؤْمِنِينَ سَبِيلًا	(These are) the ones who wait and watch about you: if ye do gain a victory from God, they say: "Were we not with you?"- but if the unbelievers gain a success, they say (to them): "Did we not gain an advantage over you, and did we not guard you from the believers?" but God will judge betwixt you on the Day of Judgment. And never will God grant to the unbelievers a way (to triumphs) over the believers	Those who wait upon occasion in regard to you and, if a victory cometh unto you from Allah, say: Are we not with you? and if the disbelievers meet with a success say: Had we not the mastery of you, and did we not protect you from the believers? - Allah will judge between you at the Day of Resurrection, and Allah will not give the disbelievers any way (of success) against the believers	Those who wait (for misfortunes) for you. Then if you have a victory from Allah they say: Were we not with you? And if there is a chance for the disbelievers, they say: Did we not prevail over you and defend you from the believers? So Allah will judge between you on the day of Resurrection. And Allah will by no means give the disbelievers a way against the believers	—Those who lie in wait for you: if there is a victory for you from Allah, they say, ‘Were we not with you?’ But if the faithless get a share [of victory], they say, ‘Did we not prevail upon you and defend you against the faithful?’ Allah will judge between you on the Day of Resurrection, and Allah will never provide the faithless any way [to prevail] over the faithful	c. 628 CE No direct report
142	إِنَّ ٱلْمُنَٰفِقِينَ يُخَٰدِعُونَ ٱللَّهَ وَهُوَ خَٰدِعُهُمْ وَإِذَا قَامُوٓ إِلَى ٱلصَّلَوٰةِ قَامُو كُسَالَىٰ يُرَآءُونَ ٱلنَّاسَ وَلَا يَذْكُرُونَ ٱللَّهَ إِلَّا قَلِي ا	The Hypocrites - they think they are over-reaching God, but He will over- reach them: When they stand up to prayer, they stand without earnestness, to be seen of men, but little do they hold God in remembrance	Lo! the hypocrites seek to beguile Allah, but it is He Who beguileth them. When they stand up to worship they perform it languidly and to be seen of men, and are mindful of Allah but little	The hypocrites seek to deceive Allah, and He will requite their deceit to them. And when they stand up for prayer, they stand up sluggishly -- they do it only to be seen of men and	The hypocrites indeed seek to deceive Allah, but it is He who outwits them. When they stand up for prayer, they stand up lazily, showing off to the people and not remembering Allah except a little	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
				remember Allah but little		
143	مُّذَبْذَبِينَ بَيْنَ ذَٰلِكَ لَآ إِلَىٰ هَٰٓؤُلَآءِ وَلَآ إِلَىٰ هَٰٓؤُلَآءِ وَمَن يُضْلِلِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ سَبِيلًا	(They are) distracted in mind even in the midst of it,- being (sincerely) for neither one group nor for another whom God leaves straying,- never wilt thou find for him the way	Swaying between this (and that), (belonging) neither to these nor to those. He whom Allah causeth to go astray, thou (O Muhammad) wilt not find a way for him	Wavering between that (and this) -- (belonging) neither to these nor to those. And whomsoever Allah leaves in error, thou wilt not find a way for him	wavering in between: neither with these nor with those. And whomever Allah leads astray, you will never find any way for him	c. 628 CE No direct report
144	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ أَتُرِيدُونَ أَن تَجْعَلُواْ لِلَّهِ عَلَيْكُمْ سُلْطَٰنًا مُّبِينًا	O ye who believe! Take not for friends unbelievers rather than believers: Do ye wish to offer God an open proof against yourselves	O ye who believe! Choose not disbelievers for (your) friends in place of believers. Would ye give Allah a clear warrant against you	O you who believe, take not the disbelievers for friends rather than the believers. Do you desire to give Allah a manifest proof against yourselves	O you who have faith! Do not take the faithless for friends instead of the faithful. Do you wish to give Allah a clear sanction against yourselves	c. 628 CE No direct report
145	إِنَّ ٱلْمُنَٰفِقِينَ فِى ٱلدَّرْكِ ٱلْأَسْفَلِ مِنَ ٱلنَّارِ وَلَن تَجِدَ لَهُمْ نَصِيرًا	The Hypocrites will be in the lowest depths of the Fire: no helper wilt thou find for them;	Lo! the hypocrites (will be) in the lowest deep of the Fire, and thou wilt find no helper for them	The hypocrites are surely in the lowest depths of the Fire, and thou wilt find no helper for them	Indeed the hypocrites will be in the lowest reach of the Fire, and you will never find any helper for them	c. 628 CE No direct report
146	إِلَّا ٱلَّذِينَ تَابُواْ وَأَصْلَحُواْ وَٱعْتَصَمُواْ بِٱللَّهِ وَأَخْلَصُواْ دِينَهُمْ لِلَّهِ فَأُوْلَٰٓئِكَ مَعَ ٱلْمُؤْمِنِينَ وَسَوْفَ يُؤْتِ ٱللَّهُ ٱلْمُؤْمِنِينَ أَجْرًا عَظِيمًا	Except for those who repent, mend (their lives) hold fast to God, and purify their religion as in God's sight: if so they will be (numbered) with the believers. And soon will God grant to the believers a reward of immense value	Save those who repent and amend and hold fast to Allah and make their religion pure for Allah (only). Those are with the believers. And Allah will bestow on the believers an immense reward	Save those who repent and amend hold fast to Allah and are sincere in their obedience to Allah -- these are with the believers. And Allah will soon grant the believers a mighty reward	except for those who repent and reform, and hold fast to Allah and dedicate their religion [exclusively] to Allah. Those are with the faithful, and soon Allah will give the faithful a great reward	c. 628 CE No direct report
147	مَّا يَفْعَلُ ٱللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَءَامَنتُمْ وَكَانَ ٱللَّهُ شَاكِرًا عَلِيمًا	What can God gain by your punishment, if ye are grateful and ye believe? Nay, it is God that recogniseth (all good), and knoweth all things	What concern hath Allah for your punishment if ye are thankful (for His mercies) and believe (in Him)? Allah was ever Responsive, Aware	Why should Allah chastise you if you are grateful and believe? And Allah is ever Multiplier of rewards, Knowing	Why should Allah punish you if you give thanks and be faithful? And Allah is appreciative, all-knowing	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
148	لَّا يُحِبُّ ٱللَّهُ ٱلْجَهْرَ بِٱلسُّوٓءِ مِنَ ٱلْقَوْلِ إِلَّا مَن ظُلِمَ ۚ وَكَانَ ٱللَّهُ سَمِيعًا عَلِيمًا	God loveth not that evil should be noised abroad in public speech, except where injustice hath been done; for God is He who heareth and knoweth all things	Allah loveth not the utterance of harsh speech save by one who hath been wronged. Allah is ever Hearer, Knower	Allah loves not the public utterance of hurtful speech, except by one who has been wronged. And Allah is ever Hearing, Knowing	Allah does not like the disclosure of [anyone’s] evil [conduct] in speech except by someone who has been wronged, and Allah is all-hearing, all-knowing	c. 628 CE No direct report
149	إِن تُبْدُوا۟ خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا۟ عَن سُوٓءٍ فَإِنَّ ٱللَّهَ كَانَ عَفُوًّا قَدِيرًا	Whether ye publish a good deed or conceal it or cover evil with pardon, verily God doth blot out (sins) and hath power (in the judgment of values)	If ye do good openly or keep it secret, or forgive evil, lo! Allah is ever Forgiving, Powerful	If you do good openly or keep it secret or pardon an evil, Allah surely is ever Pardoning, powerful	Whether you disclose a good [deed that you do] or hide it, or excuse an evil [deed], Allah is indeed all-excusing, all-powerful	c. 628 CE No direct report
150	إِنَّ ٱلَّذِينَ يَكْفُرُونَ بِٱللَّهِ وَرُسُلِهِۦ وَيُرِيدُونَ أَن يُفَرِّقُوا۟ بَيْنَ ٱللَّهِ وَرُسُلِهِۦ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَن يَتَّخِذُوا۟ بَيْنَ ذَٰلِكَ سَبِيلًا	Those who deny God and His apostles, and (those who) wish to separate God from His apostles, saying: "We believe in some but reject others": And (those who) wish to take a course midway,	Lo! those who disbelieve in Allah and His messengers, and seek to make distinction between Allah and His messengers, and say: We believe in some and disbelieve in others, and seek to choose a way in between	Those who disbelieve in Allah and His messengers and desire to make a distinction between Allah and his messengers and say: We believe in some and disbelieve in others; and desire to take a course in between -	Those who disbelieve in Allah and His apostles and seek to separate Allah from His apostles, and say, ‘We believe in some and disbelieve in some’ and seek to take a way in betwee	c. 628 CE No direct report
151	أُو۟لَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ حَقًّا ۚ وَأَعْتَدْنَا لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا	They are in truth (equally) unbelievers; and we have prepared for unbelievers a humiliating punishment	Such are disbelievers in truth; and for disbelievers We prepare a shameful doom	These are truly disbelievers; and We have prepared for the disbelievers an abasing chastisement	—it is they who are truly faithless, and We have prepared for the faithless a humiliating punishment	c. 628 CE No direct report
152	وَٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ وَلَمْ يُفَرِّقُوا۟ بَيْنَ أَحَدٍ مِّنْهُمْ أُو۟لَٰٓئِكَ سَوْفَ يُؤْتِيهِمْ أُجُورَهُمْ ۚ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا	To those who believe in God and His apostles and make no distinction between any of the apostles, we shall soon give their (due) rewards: for God is Oft- forgiving, Most Merciful	But those who believe in Allah and His messengers and make no distinction between any of them, unto them Allah will give their wages; and Allah was ever Forgiving, Merciful	And those who believe in Allah and His messengers and make no distinction between any of them, to them He will grant their rewards. And Allah is ever Forgiving, Merciful	But those who have faith in Allah and His apostles and make no distinction between any of them —them He will soon give their rewards, and Allah is all-forgiving, all-merciful	c. 628 CE No direct report
153	يَسْـَٔلُكَ أَهْلُ ٱلْكِتَٰبِ أَن تُنَزِّلَ عَلَيْهِمْ كِتَٰبًا مِّنَ	The people of the Book ask thee to cause a book to descend to them from	The people of the Scripture ask of thee that thou shouldst	The People of the Book ask thee to bring down to them	The People of the Book ask you to bring down for them a Book from the sky. Certainly they asked Moses	c. 628 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	لسَّمَآءِ فَقَدْ سَأَلُو مُوسَىٰٓ أَكْبَرَ مِن ذَٰلِكَ فَقَالُوٓ أَرِنَا ٱللَّهَ جَهْرَةً فَأَخَذَتْهُمُ ٱلصَّٰعِقَةُ بِظُلْمِهِمْ ثُمَّ ٱتَّخَذُو ٱلْعِجْلَ مِنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ فَعَفَوْنَا عَن ذَٰلِكَ وَءَاتَيْنَا مُوسَىٰ سُلْطَٰنًا مُّبِينًا	heaven: Indeed they asked Moses for an even greater (miracle), for they said: "Show us God in public," but they were dazed for their presumption, with thunder and lightnin g. Yet they worshipped the calf even after clear signs had come to them; even so we forgave them; and gave Moses manifest proofs of authority	cause an (actual) Book to descend upon them from heaven. They asked a greater thing of Moses aforetime, for they said: Show us Allah plainly. The storm of lightning seized them for their wickedness. Then (even) after that) they chose the calf (for worship) after clear proofs (of Allah's Sovereignty) had come unto them. And We forgave them that! And We bestowed on Moses evident authority	a Book from heaven; indeed they demanded of Moses a greater thing than that, for they said: Show us Allah manifestly. So destructive punishment overtook them on account of their wrongdoing. Then they took the calf (for a god), after clear signs had come to them, but We pardoned this. And We gave Moses clear authority	for [something] greater than that, for they said, ‘Show us Allah visibly,’ whereat a thunderbolt seized them for their wrongdoing. Then they took up the Calf [for worship], after all the manifest proofs that had come to them. Yet We excused that, and We gave Moses a manifest authority	direct report
154	وَرَفَعْنَا فَوْقَهُمُ ٱلطُّورَ بِمِيثَٰقِهِمْ وَقُلْنَا لَهُمُ ٱدْخُلُو ٱلْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُو فِى ٱلسَّبْتِ وَأَخَذْنَا مِنْهُم مِّيثَٰقًا غَلِيظًا	And for their covenant we raised over them (the towering height) of Mount (Sinai); and (on another occasion) we said: "Enter the gate with humility"; and (once again) we commanded them: "Transgress not in the matter of the sabbath." And we too k from them a solemn covenant	And We caused the Mount to tower above them at (the taking of) their covenant: and We bade them: Enter the gate, prostrate! and We bode them: Transgress not the Sabbath! and We took from them a firm covenant	And We raised the mountain above them at their covenant. And We said to them: Enter the door making obeisance. And We said to them: Violate not the Sabbath; and We took from them a firm covenant	And We raised the Mount above them for the sake of their covenant, and We said to them, ‘Enter the gate prostrating’ and We said to them, ‘Do not violate the Sabbath,’ and We took from them a solemn covenant	c. 628 CE No direct report
155	فَبِمَا نَقْضِهِم مِّيثَٰقَهُمْ وَكُفْرِهِم بِـَٔايَٰتِ ٱللَّهِ وَقَتْلِهِمُ ٱلْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌۢ بَلْ طَبَعَ ٱللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا	(They have incurred divine displeasure): In that they broke their covenant; that they rejected the signs of God; that they slew the Messengers in defiance of right; that they said, "Our hearts are the wrappings (which preserve God's Word; We	Then because of their breaking of their covenant, and their disbelieving in the revelations of Allah, and their slaying of the prophets wrongfully, and their saying: Our hearts are hardened - Nay, but Allah set a seal	Then for their breaking their covenant and their disbelief in the messages of Allah and their killing the prophets wrongfully and their saying, Our hearts are covered; nay, Allah has	Then because of their breaking their covenant, their defiance of Allah’s signs, their killing of the prophets unjustly and for their saying, ‘Our hearts are uncircumcised.’ Rather Allah has set a seal on them for their unfaith, so they do not have faith except a few	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		ne ed no more)";- Nay, God hath set the seal on their hearts for their blasphemy, and little is it they believe;	upon them for their disbelief, so that they believe not save a few	sealed them owing to their disbelief, so they believe not but a little		
156	وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَٰنًا عَظِيمًا	That they rejected Faith; that they uttered against Mary a grave false charge	And because of their disbelief and of their speaking against Mary a tremendous calumny	And for their disbelief and for their uttering against Mary a grievous calumny	And for their faithlessness, and their uttering a monstrous calumny against Mary	c. 628 CE No direct report
157	وَقَوْلِهِمْ إِنَّا قَتَلْنَا ٱلْمَسِيحَ عِيسَى ٱبْنَ مَرْيَمَ رَسُولَ ٱللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا فِيهِ لَفِى شَكٍّ مِّنْهُ مَا لَهُم بِهِۦ مِنْ عِلْمٍ إِلَّا ٱتِّبَاعَ ٱلظَّنِّ وَمَا قَتَلُوهُ يَقِينًا	That they said (in boast), "We killed Christ Jesus the son of Mary, the Apostle of God";- but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) know ledge, but only conjecture to follow, for of a surety they killed him not:	And because of their saying: We slew the Messiah, Jesus son of Mary, Allah's messenger - they slew him not nor crucified him, but it appeared so unto them; and lo! those who disagree concerning it are in doubt thereof; they have no knowledge thereof save pursuit of a conjecture; they slew him not for certain	And for their saying: We have killed the Messiah, Jesus, son of Mary, the messenger of Allah, and they killed him not, nor did they cause his death on the cross, but he was made to appear to them as such. And certainly those who differ therein are in doubt about it. They have no knowledge about it, but only follow a conjecture, and they killed him not for certain	and for their saying, ‘We killed the Messiah, Jesus son of Mary, the apostle of Allah’ —though they did not kill him nor did they crucify him, but so it was made to appear to them. Indeed those who differ concerning him are surely in doubt about him: they do not have any knowledge of that beyond following conjectures, and certainly they did not kill him	c. 628 CE No direct report
158	بَل رَّفَعَهُ ٱللَّهُ إِلَيْهِ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا	Nay, God raised him up unto Himself; and God is Exalted in Power, Wise;	But Allah took him up unto Himself. Allah was ever Mighty, Wise	Nay, Allah exalted him in His presence. And Allah is ever Mighty, Wise	Rather Allah raised him up toward Himself, and Allah is all-mighty, all-wise	c. 628 CE No direct report
159	وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ وَيَوْمَ ٱلْقِيَٰمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا	And there is none of the People of the Book but must believe in him before his death; and on the Day of Judgment he will be a witness against them;	There is not one of the People of the Scripture but will believe in him before his death, and on the Day of Resurrection he will be a witness against them	And there is none of the People of the Book but will believe in this before his death; and on the day of Resurrection he will be a witness against them	There is none among the People of the Book but will surely believe in him before his death; and on the Day of Resurrection he will be a witness against them	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
160	فَبِظُلْمٍ مِّنَ ٱلَّذِينَ هَادُوا۟ حَرَّمْنَا عَلَيْهِمْ طَيِّبَٰتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَن سَبِيلِ ٱللَّهِ كَثِيرًا	For the iniquity of the Jews We made unlawful for them certain (foods) good and wholesome which had been lawful for them;- in that they hindered many from God's Way;	Because of the wrongdoing of the Jews We forbade them good things which were (before) made lawful unto them, and because of their much hindering from Allah's way	So for the iniquity of the Jews, We forbade them the good things which had been made lawful for them, and for their hindering many (people) from Allah’s way	Due to the wrongdoing of the Jews, We prohibited them certain good things that were permitted to them[earlier], and for their barring many [people] from the way of Allah	c. 628 CE No direct report
161	وَأَخْذِهِمُ ٱلرِّبَوٰا۟ وَقَدْ نُهُوا۟ عَنْهُ وَأَكْلِهِمْ أَمْوَٰلَ ٱلنَّاسِ بِٱلْبَٰطِلِ وَأَعْتَدْنَا لِلْكَٰفِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا	That they took usury, though they were forbidden; and that they devoured men's substance wrongfully;- we have prepared for those among them who reject faith a grievous punishment	And of their taking usury when they were forbidden it, and of their devouring people's wealth by false pretences, We have prepared for those of them who disbelieve a painful doom	And for their taking usury -- though indeed they were forbidden it -- and their devouring the property of people falsely. And We have prepared for the disbelievers from among them a painful chastisement	and for their taking usury —though they had been forbidden from it— and for eating up the wealth of the people wrongfully. And We have prepared for the faithless among them a painful punishment	c. 628 CE No direct report
162	لَّٰكِنِ ٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ مِنْهُمْ وَٱلْمُؤْمِنُونَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ وَٱلْمُقِيمِينَ ٱلصَّلَوٰةَ وَٱلْمُؤْتُونَ ٱلزَّكَوٰةَ وَٱلْمُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ أُو۟لَٰٓئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا	But those among them who are well-grounded in knowledge, and the believers, believe in what hath been revealed to thee and what was revealed before thee: And (especially) those who establish regular prayer and practise regular charity and beli eve in God and in the Last Day: To them shall We soon give a great reward	But those of them who are firm in knowledge and the believers believe in that which is revealed unto thee, and that which was revealed before thee, especially the diligent in prayer and those who pay the poor-due, the believers in Allah and the Last Day. Upon these We shall bestow immense reward	But the firm in knowledge among them and the believers believe in that which has been revealed to thee and that which was revealed before thee, and those who keep up prayer and give the poor-rate and the believers in Allah and the Last Day -- these it is to whom We shall give a mighty reward	But as for those who are firmly grounded in knowledge from among them, and the faithful, they believe in what has been sent down to you, and what was sent down before you —those who maintain the prayer, give the zaka t, and believe in Allah and the Last Day —them We shall give a great reward	c. 628 CE No direct report
163	إِنَّآ أَوْحَيْنَآ إِلَيْكَ كَمَآ أَوْحَيْنَآ إِلَىٰ نُوحٍ وَٱلنَّبِيِّـۧنَ مِنۢ بَعْدِهِۦ وَأَوْحَيْنَآ إِلَىٰٓ إِبْرَٰهِيمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ وَيَعْقُوبَ	We have sent thee inspiration, as We sent it to Noah and the Messengers after him: we sent inspiration to Abraham, Isma'il, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron,	Lo! We inspire thee as We inspired Noah and the prophets after him, as We inspired Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus	Surely We have revealed to thee as We revealed to Noah and the prophets after him, and We revealed to Abraham and Ishmael and Isaac	We have indeed revealed to you as We revealed to Noah and the prophets after him, and [as] We revealed to Abraham and Ishmael, Isaac, Jacob, and the Tribes, Jesus and Job, Jonah, Aaron, and Solomon,	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	وَ لْأَسْبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَٰرُونَ وَسُلَيْمَٰنَ وَءَاتَيْنَا دَاوُ دَ زَبُو ا	and solomon, and to David We gave the Psalms	and Job and Jonah and Aaron and Solomon, and as We imparted unto David the Psalms	and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and We gave to David a scripture	—and We gave David the Psalms—	
164	وَرُسُ ا قَدْ قَصَصْنَٰهُمْ عَلَيْكَ مِن قَبْلُ وَرُسُ ا لَّمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ ٱللَّهُ مُوسَىٰ تَكْلِي ا	Of some apostles We have already told thee the story; of others We have not;- and to Moses God spoke direct;	And messengers We have mentioned unto thee before and messengers We have not mentioned unto thee; and Allah spake directly unto Moses	And (We sent) messengers We have mentioned to thee before and messengers We have not mentioned to thee. And to Moses Allah addressed His word speaking (to him) -	and apostles We have recounted to you earlier and apostles We have not recounted to you, —and to Moses Allah spoke directly—	c. 628 CE No direct report
165	رُّسُ ا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ حُجَّ بَعْدَ لرُّسُلِ وَكَانَ ٱللَّهُ عَزِيزًا حَكِي ا	Apostles who gave good news as well as warning, that mankind, after (the coming) of the apostles, should have no plea against God: For God is Exalted in Power, Wise	Messengers of good cheer and of warning, in order that mankind might have no argument against Allah after the messengers. Allah was ever Mighty, Wise	Messengers, bearers of good news and warners, so that the people may have no plea against Allah after the (coming of) messengers. And Allah is ever Mighty, Wise	apostles, as bearers of good news and warners, so that mankind may not have any argument against Allah, after the [sending of the] apostles; and Allah is all-mighty, all-wise	c. 628 CE No direct report
166	لَّكِنِ ٱللَّهُ يَشْهَدُ بِمَآ أَنزَلَ إِلَيْكَ أَنزَلَهُ بِعِلْمِهِ وَ لْمَلَٰٓئِكَةُ يَشْهَدُونَ وَكَفَىٰ بِ للَّهِ شَهِيدًا	But God beareth witness that what He hath sent unto thee He hath sent from His (own) knowledge, and the angels bear witness: But enough is God for a witness	But Allah (Himself) testifieth concerning that which He hath revealeth unto thee; in His knowledge hath He revealed it; and the angels also testify. And Allah is sufficient Witness	But Allah bears witness by that which He has revealed to thee that He has revealed it with his knowledge, and the angels (also) bear witness. And Allah is sufficient as a witness	But Allah bears witness to what He has sent down to you —He sent it down with His knowledge— and the angels bear witness [too], and Allah quite suffices as a witness	c. 628 CE No direct report
167	إِنَّ لَّذِينَ كَفَرُو وَصَدُّو عَن سَبِيلِ للَّهِ قَدْ ضَلُّو ضَلَٰ ا بَعِيدًا	Those who reject Faith and keep off (men) from the way of God, have verily strayed far, far away from the Path	Lo! those who disbelieve and hinder (others) from the way of Allah, they verily have wandered far astray	Those who disbelieve and hinder (others) from Allah’s way, they indeed have erred, going far astray	Indeed those who are faithless and bar [others] from the way of Allah, have certainly strayed into far error	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
168	إِنَّ ٱلَّذِينَ كَفَرُو وَظَلَمُو لَمْ يَكُنِ ٱللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا	Those who reject Faith and do wrong,- God will not forgive them nor guide them to any way	Lo! those who disbelieve and deal in wrong, Allah will never forgive them, neither will He guide them unto a road	Those who disbelieve and act unjustly, Allah will never forgive them, nor guide them to a path	Indeed those who are faithless and do wrong, Allah shall never forgive them, nor shall He guide them to any way	c. 628 CE No direct report
169	إِلَّا طَرِيقَ جَهَنَّمَ خَٰلِدِينَ فِيهَآ أَبَدًا وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا	Except the way of Hell, to dwell therein for ever. And this to God is easy	Except the road of hell, wherein they will abide for ever. And that is ever easy for Allah	Except the path of hell, to abide in it for a long time. And that is easy to Allah	except the way to hell, to remain in it forever, and that is easy for Allah	c. 628 CE No direct report
170	يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُمُ ٱلرَّسُولُ بِٱلْحَقِّ مِن رَّبِّكُمْ فَـَٔامِنُو خَيْرًا لَّكُمْ وَإِن تَكْفُرُو فَإِنَّ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا	O Mankind! The Apostle hath come to you in truth from God: believe in him: It is best for you. But if ye reject Faith, to God belong all things in the heavens and on earth: And God is All-knowing, All-wise	O mankind! The messenger hath come unto you with the Truth from your Lord. Therefor believe; (it is) better for you. But if ye disbelieve, still, lo! unto Allah belongeth whatsoever is in the heavens and the earth. Allah is ever Knower, Wise	O mankind, the Messenger has indeed come to you with truth from your Lord, so believe, it is better for you. And if you disbelieve, then surely to Allah belongs whatever is in the heavens and the earth. And Allah is ever Knowing, Wise	O mankind! The Apostle has certainly brought you the truth from your Lord. So have faith! That is better for you. And if you are faithless, [you should know that] to Allah indeed belongs whatever is in the heavens and the earth, and Allah is all-knowing, all-wise	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
171	يَٰٓأَهْلَ ٱلْكِتَٰبِ لَا تَغْلُوا۟ فِى دِينِكُمْ وَلَا تَقُولُوا۟ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ إِنَّمَا ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ رَسُولُ ٱللَّهِ وَكَلِمَتُهُۥٓ أَلْقَىٰهَآ إِلَىٰ مَرْيَمَ وَرُوحٌ مِّنْهُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ ۖ وَلَا تَقُولُوا۟ ثَلَٰثَةٌ ۚ ٱنتَهُوا۟ خَيْرًا لَّكُمْ ۚ إِنَّمَا ٱللَّهُ إِلَٰهٌ وَٰحِدٌ ۖ سُبْحَٰنَهُۥٓ أَن يَكُونَ لَهُۥ وَلَدٌ ۘ لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَكَفَىٰ بِٱللَّهِ وَكِيلًا	O People of the Book! Commit no excesses in your religion: Nor say of God aught but the truth. Christ Jesus the son of Mary was (no more than) an apostle of God, and His Word, which He bestowed on Mary, and a spirit proceeding from Him: so bel ieve in God and His apostles. Say not "Trinity" : desist: it will be better for you: for God is one God: Glory be to Him: (far exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is God as a Disposer of a ffairs	O People of the Scripture! Do not exaggerate in your religion nor utter aught concerning Allah save the truth. The Messiah, Jesus son of Mary, was only a messenger of Allah, and His word which He conveyed unto Mary, and a spirit from Him. So believe in Allah and His messengers, and say not "Three" - Cease! (it is) better for you! - Allah is only One Allah. Far is it removed from His Transcendent Majesty that He should have a son. His is all that is in the heavens and all that is in the earth. And Allah is sufficient as Defender	O People of the Book, exceed not the limits in your religion or speak anything about Allah, but the truth. The Messiah, Jesus, son of Mary, is only a messenger of Allah and His word which He communicated to Mary and a mercy from Him. So believe in Allah and His messengers. And say not, Three. Desist, it is better for you. Allah is only one God. Far be it from His glory to have a son. To Him belongs whatever is in the heavens and whatever is in the earth. And sufficient is Allah as having charge of affairs	O People of the Book! Do not exceed the bounds in your religion, and do not attribute anything to Allah except the truth. The Messiah, Jesus son of Mary, was only an apostle of Allah, and His Word that He cast toward Mary and a spirit from Him. So have faith in Allah and His apostles, and do not say, ‘[God is] a trinity.’ Relinquish [such a creed]! That is better for you. Allah is but the One God. He is far too immaculate to have any son. To Him belongs whatever is in the heavens and whatever is on the earth, and Allah suffices as trustee	c. 628 CE No direct report
172	لَّن يَسْتَنكِفَ ٱلْمَسِيحُ أَن يَكُونَ عَبْدًا لِّلَّهِ وَلَا ٱلْمَلَٰٓئِكَةُ ٱلْمُقَرَّبُونَ ۚ وَمَن يَسْتَنكِفْ عَنْ عِبَادَتِهِۦ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا	Christ disdaineth nor to serve and worship God, nor do the angels, those nearest (to God): those who disdain His worship and are arrogant,-He will gather them all together unto Himself to (answer)	The Messiah will never scorn to be a slave unto Allah, nor will the favoured angels. Whoso scorneth His service and is proud, all such will He assemble unto Him	The Messiah disdains not to be a servant of Allah, nor do the angels who are near to Him. And whoever disdains His service and is proud, he will gather them all together to Himself	The Messiah would never disdain being a servant of Allah, nor would the angels brought near [to Him]. And whoever disdains His worship and is arrogant, He will gather them all toward Him	c. 628 CE No direct report
173	فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُم مِّن فَضْلِهِۦ	But to those who believe and do deeds of righteousness, He will give their (due) rewards,- and more, out of His	Then, as for those who believed and did good works, unto them will He pay their wages in full,	Then as for those who believe and do good, He will pay them fully their rewards and give	As for those who have faith and do righteous deeds, He will pay them in full their rewards, and He will enhance them out of His grace. But those who are disdainful and	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	وَأَمَّا لَّذِينَ سْتَنكَفُو وَ سْتَكْبَرُو فَيُعَذِّبُهُمْ عَذَابًا أَلِي ا وَلَا يَجِدُونَ لَهُم مِّن دُونِ للَّهِ وَلِ ا وَلَا نَصِي ا	bounty: But those who are disdainful and arrogant, He will punish with a grievous penalty; Nor will they find, besides God, any to protect or help them	adding unto them of His bounty; and as for those who were scornful and proud, them will He punish with a painful doom. And they will not find for them, against Allah, any protecting friend or helper	them more out of His grace. And as for those who disdain and are proud, He will chastise them with a painful chastisement, and they will find for themselves besides Allah no friend nor helper	arrogant, He will punish them with a painful punishment, and they will not find besides Allah any guardian or helper	
174	يَٰٓأَيُّهَا لنَّاسُ قَدْ جَآءَكُم بُرْهَٰ مِّن رَّبِّكُمْ وَأَنزَلْنَآ إِلَيْكُمْ نُو ا مُّبِي ا	O mankind! verily there hath come to you a convincing proof from your Lord: For We have sent unto you a light (that is) manifest	O mankind! Now hath a proof from your Lord come unto you, and We have sent down unto you a clear light	O people, manifest proof has indeed come to you from your Lord and We have sent down to you a clear light	O mankind! Certainly a proof has come to you from your Lord, and We have sent down to you a manifest light	c. 628 CE No direct report
175	فَأَمَّا لَّذِينَ ءَامَنُو بِ للَّهِ وَ عْتَصَمُو بِهِ فَسَيُدْخِلُهُمْ فِى رَحْمَ مِّنْهُ وَفَضْ وَيَهْدِيهِمْ إِلَيْهِ صِرَٰ ا مُّسْتَقِي ا	Then those who believe in God, and hold fast to Him,- soon will He admit them to mercy and grace from Himself, and guide them to Himself by a straight way	As for those who believe in Allah, and hold fast unto Him, them He will cause to enter into His mercy and grace, and will guide them unto Him by a straight road	Then as for those who believe in Allah and hold fast by Him, He will admit them to His mercy and grace, and guide them to Himself on a right path	As for those who have faith in Allah, and hold fast to Him, He will admit them to His mercy and grace, and He will guide them on a straight path to Him	c. 628 CE No direct report
176	يَسْتَفْتُونَكَ قُلِ للَّهُ يُفْتِيكُمْ فِى لْكَلَٰلَةِ إِنِ مْرُؤٌا هَلَكَ لَيْسَ لَهُ وَلَ وَلَهُ أُخْ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَآ إِن لَّمْ يَكُن لَّهَا وَلَ فَإِن كَانَتَا ثْنَتَيْنِ فَلَهُمَا لثُّلُثَانِ مِمَّا تَرَكَ وَإِن كَانُوٓ إِخْوَ رِّجَا ا وَنِسَآ فَلِلذَّكَرِ مِثْلُ حَظِّ لْأُنثَيَيْنِ يُبَيِّنُ للَّهُ لَكُمْ أَن تَضِلُّو	They ask thee for a legal decision. Say: God directs (thus) about those who leave no descendants or ascendants as heirs. If it is a man that dies, leaving a sister but no child, she shall have half the inheritance: If (such a deceased was) a wo man, who left no child, Her brother takes her inheritance: If there are two sisters, they shall have two-thirds of the inheritance (between them): if there are brothers and sisters, (they share), the male having	They ask thee for a pronouncement. Say: Allah hath pronounced for you concerning distant kindred. If a man die childless and he have a sister, hers is half the heritage, and he would have inherited from her had she died childless. And if there be two sisters, then theirs are two-thirds of the heritage, and if they be brethren, men and women, unto the male is the equivalent of the	They ask thee for a decision. Say: Allah gives you a decision concerning the person who has neither parents nor children. If a man dies (and) he has no son and he has a sister, hers is half of what he leaves, and he shall be her heir if she has no son. But if there be two (sisters), they shall have two-thirds of what he leaves. And if there are brethren, men	They ask you for a ruling. Say, ‘Allah gives you a ruling concerning the kala lah: If a man dies and he has no children [or parents], but has a sister, for her shall be a half of what he leaves, and he shall inherit from her if she has no children. If there be two sisters, then they shall receive two-thirds of what he leaves. But if there be [several] brothers and sisters, then for the male shall be the like of the share of two females. Allah explains [the laws] for you lest you should go astray, and Allah has knowledge of all things.’	c. 628 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	وَ لَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ	twice the share of the female. Thus doth God make clear to you (His law), lest ye err. And God hath knowledge of all things	share of two females. Allah expoundeth unto you, so that ye err not. Allah is Knower of all things	and women, then for the male is the like of the portion of two females. Allah makes clear to you, lest you err. And Allah is Knower of all things		

Direct context · Ayah 3 · c. 628 CE

Asbab al-Nuzul dataset · ungraded

عَنْ عَائِشَةَ رضي الله عنها: أَنَّ رَجُلًا كَانَتْ لَهُ يَتِيمَةٌ فَنَكَحَهَا، وَكَانَ لَهَا عَذْقٌ، وَكَانَ يُمْسِكُهَا عَلَيْهِ، وَلَمْ يَكُنْ لَهَا مِنْ نَفْسِهِ شَيْءٌ، فَنَزَلَتْ فِيهِ { وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُو فِى لْيَتَـٰمَىٰ فَ نكِحُو } أَحْسِبُهُ قَالَ: كَانَتْ شَرِيكَتَهُ فِي ذَلِكَ الْعَذْقِ وَفِي مَالِهِ.

Islamic: Asbāb al-nuzūl on Qurʾān 4:3

APA: Asbāb al-nuzūl tradition (n.d.). (4:3).

Direct context · Ayah 11 · c. 628 CE

Asbab al-Nuzul dataset · ungraded

عَنْ جَابِرٍ رضي الله عنه قَالَ: عَادَنِي النَّبِيُّ وَأَبُو بَكْرٍ فِي بَنِي سَلِمَةَ مَاشِيَيْنِ، فَوَجَدَنِي النَّبِيُّ لَا أَعْقِلُ شَيْئاً، فَدَعَا بِمَاءٍ فَتَوَضَّأَ مِنْهُ، ثُمَّ رَشَّ عَلَيَّ فَأَفَقْتُ، فَقُلْتُ: مَا تَأْمُرُنِي أَنْ أَصْنَعَ فِي مَالِي يَا رَسُولَ اللَّهِ؟ فَنَزَلَتْ { يُوصِيكُمُ للَّهُ فِىٓ أَوْلَـٰدِكُمْ }.

Islamic: Asbāb al-nuzūl on Qurʾān 4:11

APA: Asbāb al-nuzūl tradition (n.d.). (4:11).

عَنْ جَابِرٍ رضي الله عنه قَالَ: عَادَنِي النَّبِيُّ وَأَبُو بَكْرٍ فِي بَنِي سَلِمَةَ مَاشِيَيْنِ، فَوَجَدَنِي النَّبِيُّ لَا أَعْقِلُ شَيْئاً، فَدَعَا بِمَاءٍ فَتَوَضَّأَ مِنْهُ، ثُمَّ رَشَّ عَلَيَّ فَأَفَقْتُ، فَقُلْتُ: مَا تَأْمُرُنِي أَنْ أَصْنَعَ فِي مَالِي يَا رَسُولَ اللَّهِ؟ فَنَزَلَتْ { يُوصِيكُمُ للَّهُ فِىٓ أَوْلَـٰدِكُمْ }.

وللآية سبب آخر للنزول: عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنهما قَالَ: جَاءَتِ امْرَأَةُ سَعْدِ بْنِ الرَّبِيعِ بِابْنَتَيْهَا مِنْ سَعْدٍ إِلَى رَسُولِ اللَّهِ ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، هَاتَانِ ابْنَتَا سَعْدِ بْنِ الرَّبِيعِ، قُتِلَ أَبُوهُمَا مَعَكَ يَوْمَ أُحُدٍ شَهِيداً، وَإِنَّ عَمَّهُمَا أَخَذَ مَالَهُمَا فَلَمْ يَدَعْ لَهُمَا مَالًا، وَلَا تُنْكَحَانِ إِلَّا وَلَهُمَا مَالٌ؟ قَالَ: « يَقْضِي اللَّهُ فِي ذَلِكَ ». فَنَزَلَتْ آيَةُ الْمِيرَاثِ، فَبَعَثَ رَسُولُ اللهِ إِلَى عَمِّهِمَا فَقَالَ: « أَعْطِ ابْنَتَيْ سَعْدٍ الثُّلُثَيْنِ، وَأَعْطِ أُمَّهُمَا الثُّمُنَ، وَمَا بَقِيَ فَهُوَ لَكَ »، واللفظ للترمذي.

Direct context · Ayah 19 · c. 628 CE

Asbab al-Nuzul dataset · ungraded

عن أبي أمامة بن سهل بن حنيف قال: لما توفي أبو قيس بن الأسلت، أراد ابنه أن يتزوج امرأته من بعده، وكان ذلك لهم في الجاهلية فأنزل الله عز و جل { لَا يَحِلُّ لَكُمْ أَن تَرِثُو لنِّسَآءَ كَرْهًا }.

Islamic: Asbāb al-nuzūl on Qurʾān 4:19

APA: Asbāb al-nuzūl tradition (n.d.). (4:19).

Direct context · Ayah 24 · c. 628 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه: أَنَّ نَبِيَّ اللَّهِ بَعَثَ جَيْشًا إِلَى أَوْطَاسٍ فَلَقُوا عَدُوًّا، فَقَاتَلُوهُمْ، وَظَهَرُوا عَلَيْهِمْ، فَأَصَابُوا لَهُمْ سَبَايَا لَهُنَّ أَزْوَاجٌ فِي الْمُشْرِكِينَ، فَكَانَ الْمُسْلِمُونَ تَحَرَّجُوا مِنْ غِشْيَانِهِنَّ، فَأَنْزَلَ اللَّهُ عز و جل: { وَ لْمُحْصَنَـٰتُ مِنَ لنِّسَآءِ إِلَّا مَا مَلَكَتْ أَيْمَـٰنُكُمْ }، أَيْ: هَذَا لَكُمْ حَلالٌ إِذَا انْقَضَتْ عِدَّتُهُنَّ.

Islamic: Asbāb al-nuzūl on Qurʾān 4:24

APA: Asbāb al-nuzūl tradition (n.d.). (4:24).

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه: أَنَّ نَبِيَّ اللَّهِ بَعَثَ جَيْشًا إِلَى أَوْطَاسٍ فَلَقُوا عَدُوًّا، فَقَاتَلُوهُمْ، وَظَهَرُوا عَلَيْهِمْ، فَأَصَابُوا لَهُمْ سَبَايَا لَهُنَّ أَزْوَاجٌ فِي الْمُشْرِكِينَ، فَكَانَ الْمُسْلِمُونَ تَحَرَّجُوا مِنْ غِشْيَانِهِنَّ، فَأَنْزَلَ اللَّهُ عز و جل: { وَ لْمُحْصَنَـٰتُ مِنَ لنِّسَآءِ إِلَّا مَا مَلَكَتْ أَيْمَـٰنُكُمْ }، أَيْ: هَذَا لَكُمْ حَلالٌ إِذَا انْقَضَتْ عِدَّتُهُنَّ.

وقد جاء من حديث ابن عباس رضي الله عنهما شبيهاً به.

Direct context · Ayah 32 · c. 628 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أُمِّ سَلَمَةَ رضي الله عنها أَنَّهَا قَالَتْ: يَغْزُو الرِّجَالُ وَلَا تَغْزُو النِّسَاءُ، وَإِنَّمَا لَنَا نِصْفُ الْمِيرَاثِ، فَأَنْزَلَ اللهُ تَبَارَكَ وَتَعَالَى { وَلَا تَتَمَنَّوْ مَا فَضَّلَ للَّهُ بِهِ بَعْضَكُمْ عَلَىٰ بَعْضٍ }.

Islamic: Asbāb al-nuzūl on Qurʾān 4:32

APA: Asbāb al-nuzūl tradition (n.d.). (4:32).

عَنْ أُمِّ سَلَمَةَ رضي الله عنها أَنَّهَا قَالَتْ: يَغْزُو الرِّجَالُ وَلَا تَغْزُو النِّسَاءُ، وَإِنَّمَا لَنَا نِصْفُ الْمِيرَاثِ، فَأَنْزَلَ اللهُ تَبَارَكَ وَتَعَالَى { وَلَا تَتَمَنَّوْ مَا فَضَّلَ للَّهُ بِهِ بَعْضَكُمْ عَلَىٰ بَعْضٍ }.

وقد جاء من حديث ابن عباس رضي الله عنهما شبيهاً به.

Direct context · Ayah 37 · c. 628 CE

Asbab al-Nuzul dataset · ungraded

عن ابن عباس رضي الله عنهما قال: كان كردم بن زيد حليف كعب بن الأشرف، وأسامة بن حبيب، ونافع بن أبي نافع، وبحري بن عمرو، وحي بن أخطب، ورفاعة بن زيد بن التابوت، يأتون رجالاً من الأنصار، وكانوا يخالطونهم يتنصحون لهم من أصحاب رسول الله ، فيقولون لهم: لا تنفقوا أموالكم فإنا نخشى عليكم الفقر في ذهابها، ولا تسارعوا في النفقة فإنكم لا تدرون ما يكون، فأنزل الله فيهم: { لَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ لنَّاسَ بِ لْبُخْلِ وَيَكْتُمُونَ مَآ ءَاتَىٰهُمُ للَّهُ مِن فَضْلِهِ }، أي من النبوة التي فيها تصديق ما جاء به محمد { وَأَعْتَدْنَا لِلْكَـٰفِرِينَ عَذَابًا مُّهِينًا }.

Islamic: Asbāb al-nuzūl on Qurʾān 4:37

APA: Asbāb al-nuzūl tradition (n.d.). (4:37).

Direct context · Ayah 43 · c. 628 CE

Asbab al-Nuzul dataset · ungraded

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} :
١ لاَ أَعْبُدُ مَا تَعْبُدُونَ ٢ و نحن نعبد ما تعبدون }، قَالَ: فَأَنْزِلَ اللهُ تَعَالَى { يَـٰٓأَيُّهَا لَّذِينَ ءَامَنُو لَا تَقْرَبُو لصَّلَوٰةَ وَأَنتُمْ سُكَـٰرَىٰ حَتَّىٰ تَعْلَمُو مَا تَقُولُونَ }. واللفظ للترمذي .

Islamic: Asbāb al-nuzūl on Qurʾān 4:43

APA: Asbāb al-nuzūl tradition (n.d.). (4:43).

:

: {
١ لَآ أَعۡبُدُ مَا تَعۡبُدُونَ ٢ و نحن نعبد ما تعبدون }، قَالَ: فَأَنْزِلَ اللهُ تَعَالَى { يَـٰٓأَيُّهَا لَّذِينَ ءَامَنُو لَا تَقۡرَبُو
لصَّلَوٰةَ وَأَنتُمۡ سُكَـٰرَىٰ حَتَّىٰ تَعۡلَمُو مَا تَقُولُونَ }. واللفظ للترمذي .

وقد جاء من حديث عبد الله بن حبيب شبيهاً به.

Direct context · Ayah 48 · c. 628 CE

Asbab al-Nuzul dataset · ungraded

عن أبي أيوب رضي الله عنه قال: جاء رجل إلى النبي فقال: إن لي ابن أخ لا ينتهي عن حرام، قال: « ما دينه » قال: يوحد الله ويصلي، قال: « فاستوهب منه دينه فإن أبى فابتعه منه » فطلب ذلك الرجل منه دينه فأبي عليه، فأتى النبي فقال: وجدته شحيحاً على دينه، فنزلت { إِنَّ للَّهَ لَا يَغۡفِرُ أَن يُشۡرَكَ بِهِ وَيَغۡفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ }

Islamic: Asbāb al-nuzūl on Qurʾān 4:48

APA: Asbāb al-nuzūl tradition (n.d.). (4:48).

Direct context · Ayah 51 · c. 628 CE

Asbab al-Nuzul dataset · ungraded

: :
: !!
: } ٣ } ونزل { أَلَمۡ تَرَ إِلَى لَّذِينَ أُوتُو
نَصِيبًا مِّنَ لۡكِتَـٰبِ } إلى { نَصِيرًا }.

Islamic: Asbāb al-nuzūl on Qurʾān 4:51

APA: Asbāb al-nuzūl tradition (n.d.). (4:51).

: :
: !!
: } ٣ } ونزل { أَلَمۡ تَرَ إِلَى لَّذِينَ أُوتُو
نَصِيبًا مِّنَ لۡكِتَـٰبِ } إلى { نَصِيرًا }.

وجاء عن عكرمة شبيهاً به.

Direct context · Ayah 59 · c. 628 CE

Asbab al-Nuzul dataset · ungraded

وجاء عن عكرمة شبيهاً به.عَنْ ابْنِ عَبَّاسٍ رضي الله عنهما: { أَطِيعُو للَّهَ وَأَطِيعُو لرَّسُولَ وَأُ لِى لْأَمْرِ مِنكُمْ } قَالَ: نَزَلَتْ فِي عَبْدِ اللَّهِ
بْنِ حُذَافَةَ بْنِ قَيْسِ بْنِ عَدِيٍّ، إِذْ بَعَثَهُ النَّبِيُّ فِي سَرِيَّةٍ. واللفظ للبخاري.

Islamic: Asbāb al-nuzūl on Qurʾān 4:59

APA: Asbāb al-nuzūl tradition (n.d.). (4:59).

Direct context · Ayah 60 · c. 628 CE

Asbab al-Nuzul dataset · ungraded

عن ابن عباس رضي الله عنهما قال: كان أبو برزة الأسلمي كاهناً يقضي بين اليهود فيما يتنافرون فيه، فتنافر إليه ناس من المشركين، فأنزل الله عز و جل { أَلَمۡ تَرَ إِلَى لَّذِينَ يَزۡعُمُونَ أَنَّهُمۡ ءَامَنُو بِمَآ أُنزِلَ إِلَيۡكَ وَمَآ أُنزِلَ مِن قَبۡلِكَ } إلى قوله إن { إِنۡ أَرَدۡنَآ إِلَّآ إِحۡسَـٰنًا وَتَوۡفِيقًا }.

Islamic: Asbāb al-nuzūl on Qurʾān 4:60

APA: Asbāb al-nuzūl tradition (n.d.). (4:60).

عن ابن عباس رضي الله عنهما قال: كان أبو برزة الأسلمي كاهناً يقضي بين اليهود فيما يتنافرون فيه، فتنافر إليه ناس من المشركين، فأنزل الله عز و جل { أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُو بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ } إلى قوله إن { إِنْ أَرَدْنَآ إِلَّآ إِحْسَـٰنًا وَتَوْفِيقًا }.

ومن شواهده ما جاء عن الشعبي رحمه الله قال: كانت بين رجل ممن يزعم أنه مسلم وبين رجل من اليهود خصومة، فقال اليهودي: أحاكمك إلى أهل دينك، أو قال إلى النبي، لأنه قد علم أن رسول الله لا يأخذ الرشوة في الحكم، فاختلفا، فاتفقا على أن يأتيا كاهناً في جهينة، قال: فنزلت { أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُو بِمَآ أُنزِلَ إِلَيْكَ }، يعني الذي من الأنصار، { وَمَآ أُنزِلَ مِن قَبْلِكَ } يعني اليهودي، { يُرِيدُونَ أَن يَتَحَاكَمُوٓ إِلَى لطَّـٰغُوتِ } إلى الكاهن، { وَقَدْ أُمِرُوٓ أَن يَكْفُرُو بِهِ } يعني أمر هذا في كتابه، وأمر هذا في كتابه، و تلا { وَيُرِيدُ لشَّيْطَـٰنُ أَن يُضِلَّهُمْ ضَلَـٰ ا بَعِيدًا }، وقرأ { فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ } إلى { وَيُسَلِّمُو تَسْلِيمًا }.

وجاء عن قتادة شبيهاً به.

Direct context · Ayah 65 · c. 628 CE

Asbab al-Nuzul dataset · ungraded

عن عُرْوَةَ بْنِ الزُّبَيْرِ رحمه الله: أَنَّ الزُّبَيْرَ رضي الله عنه كَانَ يُحَدِّثُ: أَنَّهُ خَاصَمَ رَجُلًا مِنْ الْأَنْصَارِ قَدْ شَهِدَ بَدْراً، إِلَى رَسُولِ اللَّهِ فِي شِرَاجٍ مِنْ الْحَرَّةِ، كَانَا يَسْقِيَانِ بِهِ كِلَاهُمَا، فَقَالَ رَسُولُ الله لِلزُّبَيْرِ: « اسْقِ يَا زُبَيْرُ، ثُمَّ أَرْسِلْ إِلَى جَارِكَ »، فَغَضِبَ الْأَنْصَارِيُّ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَنْ كَانَ ابْنَ عَمَّتِكَ؟ فَتَلَوَّنَ وَجْهُ رَسُولِ اللهِ ، ثُمَّ قَالَ: « اسْقِ، ثُمَّ احْبِسْ حَتَّى يَبْلُغَ الْجَدْرَ ». فَاسْتَوْعَى رَسُولُ اللهِ حِينَئِذٍ حَقَّهُ لِلزُّبَيْرِ، وَكَانَ رَسُولُ اللَّهِ قَبْلَ ذَلِكَ أَشَارَ عَلَى الزُّبَيْرِ بِرَأْيٍ سَعَةٍ لَهُ وَلِلْأَنْصَارِيِّ، فَلَمَّا أَحْفَظَ الْأَنْصَارِيُّ رَسُولَ اللهِ اسْتَوْعَى لِلزُّبَيْرِ حَقَّهُ فِي صَرِيحِ الْحُكْمِ. قَالَ عُر…

Islamic: Asbāb al-nuzūl on Qurʾān 4:65

APA: Asbāb al-nuzūl tradition (n.d.). (4:65).

عن عُرْوَةَ بْنِ الزُّبَيْرِ رحمه الله: أَنَّ الزُّبَيْرَ رضي الله عنه كَانَ يُحَدِّثُ: أَنَّهُ خَاصَمَ رَجُلًا مِنْ الْأَنْصَارِ قَدْ شَهِدَ بَدْراً، إِلَى رَسُولِ اللَّهِ فِي شِرَاجٍ مِنْ الْحَرَّةِ، كَانَا يَسْقِيَانِ بِهِ كِلَاهُمَا، فَقَالَ رَسُولُ الله لِلزُّبَيْرِ: « اسْقِ يَا زُبَيْرُ، ثُمَّ أَرْسِلْ إِلَى جَارِكَ »، فَغَضِبَ الْأَنْصَارِيُّ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَنْ كَانَ ابْنَ عَمَّتِكَ؟ فَتَلَوَّنَ وَجْهُ رَسُولِ اللهِ ، ثُمَّ قَالَ: « اسْقِ، ثُمَّ احْبِسْ حَتَّى يَبْلُغَ الْجَدْرَ ». فَاسْتَوْعَى رَسُولُ اللهِ حِينَئِذٍ حَقَّهُ لِلزُّبَيْرِ، وَكَانَ رَسُولُ اللَّهِ قَبْلَ ذَلِكَ أَشَارَ عَلَى الزُّبَيْرِ بِرَأْيٍ سَعَةٍ لَهُ وَلِلْأَنْصَارِيِّ، فَلَمَّا أَحْفَظَ الْأَنْصَارِيُّ رَسُولَ اللهِ اسْتَوْعَى لِلزُّبَيْرِ حَقَّهُ فِي صَرِيحِ الْحُكْمِ. قَالَ عُر…

وجاء عَنْ عَبْدِ اللهِ بْنِ الزُّبَيْرِ لا شبيهاً به.

وجاء عن أم سلمة شبيهاً به أيضاً.

Direct context · Ayah 69 · c. 628 CE

Asbab al-Nuzul dataset · ungraded

عن عائشة رضي الله عنها قالت: جاء رجل إلى النبي فقال: يا رسول الله، إنك لأحب إلي من نفسي، وإنك لأحب إلي من ولدي، وإني لأكون في البيت فأذكرك فما أصبر حتى آتي، فأنظر إليك، وإذا ذكرت موتي وموتك عرفت أنك إذا دخلت الجنة رفعت مع النبيين، وأني إذا دخلت الجنة خشيت أن لا أراك. فلم يرد عليه النبي شيئاً، حتى نزل جبريل بهذه الآية { وَمَن يُطِعِ للَّهَ وَ لرَّسُولَ فَأُ لَـٰئِكَ مَعَ لَّذِينَ أَنْعَمَ للَّهُ عَلَيْهِم مِّنَ لنَّبِيِّـۧنَ وَ لصِّدِّيقِينَ وَ لشُّهَدَآءِ وَ لصَّـٰلِحِينَ }.

Islamic: Asbāb al-nuzūl on Qurʾān 4:69

APA: Asbāb al-nuzūl tradition (n.d.). (4:69).

عن عائشة رضي الله عنها قالت: جاء رجل إلى النبي فقال: يا رسول الله، إنك لأحب إلي من نفسي، وإنك لأحب إلي من ولدي، وإني لأكون في البيت فأذكرك فما أصبر حتى آتي، فأنظر إليك، وإذا ذكرت موتي وموتك عرفت أنك إذا دخلت الجنة رفعت مع النبيين، وأني إذا دخلت الجنة خشيت أن لا أراك. فلم يرد عليه النبي شيئاً، حتى نزل جبريل بهذه الآية { وَمَن يُطِعِ للَّهَ وَ لرَّسُولَ فَأُ لَـٰئِكَ مَعَ لَّذِينَ أَنْعَمَ للَّهُ عَلَيْهِم مِّنَ لنَّبِيِّـۧنَ وَ لصِّدِّيقِينَ وَ لشُّهَدَآءِ وَ لصَّـٰلِحِينَ }.

ومن شواهده عن ابن عباس رضي الله عنهما شبيهاً به.

وعن الربيع شبيهاً به.

Direct context · Ayah 77 · c. 628 CE

Asbab al-Nuzul dataset · ungraded

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما: أَنَّ عَبْدَ الرَّحْمَنِ بْنِ عَوْفٍ وَأَصْحَاباً لَهُ أَتَوْا النَّبِيَّ ﷺ بِمَكَّةَ، فَقَالُوا: يَا رَسُولَ اللَّهِ إِنَّا كُنَّا فِي عِزٍّ وَنَحْنُ مُشْرِكُونَ، فَلَمَّا آمَنَّا صِرْنَا أَذِلَّةً، فَقَالَ: « إِنِّي أُمِرْتُ بِالْعَفْوِ، فَلَا تُقَاتِلُوا »، فَلَمَّا حَوَّلَنَا اللَّهُ إِلَى الْمَدِينَةِ أَمَرَنَا بِالْقِتَالِ، فَكَفُّوا، فَأَنْزَلَ اللهُ عز و جل { أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَوٰةَ }. واللفظ للنسائي.

Islamic: Asbāb al-nuzūl on Qurʾān 4:77

APA: Asbāb al-nuzūl tradition (n.d.). (4:77).

Direct context · Ayah 83 · c. 628 CE

Asbab al-Nuzul dataset · ungraded

عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ رضي الله عنهما: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ رضي الله عنه قَالَ: لَمَّا اعْتَزَلَ نَبِيُّ اللَّهِ ﷺ نِسَاءَهُ، قَالَ: (دَخَلْتُ الْمَسَجِدَ...) (... فَقُلْتُ يَا رَسُولَ اللَّهِ، أَطَلَّقْتَهُنَّ؟ قَالَ: « لاَ »، قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي دَخَلْتُ الْمَسْجِدَ وَالْمُسْلِمُونَ يَنْكُتُونَ بِالْحَصَى، يَقُولُونَ: طَلَّقَ رَسُولُ اللَّهِ ﷺ نِسَاءَهُ، أَفَأَنْزِلُ فَأُخْبِرَهُمْ أَنَّكَ لَمْ تُطَلِّقَهُنَّ؟ قَالَ: « نَعَمْ، إِنْ شِئْتَ »، فَلَمْ أَزَلْ أُحَدِّثُهُ حَتَّى تَحَسَّرَ الْغَضَبُ عَنْ وَجْهِهِ، وَحَتَّى كَشَرَ فَضَحِكَ - وَكَانَ مِنْ أَحْسَنِ النَّاسِ ثَغْراً - ثُمَّ نَزَلَ نَبِيُّ اللَّهِ ﷺ وَنَزَلْتُ، فَنَزَلْتُ أَتَشَبَّثُ بِالْجِذْعِ، وَنَزَلَ رَسُولُ اللَّهِ ﷺ كَأَنَّمَا يَمْشِي عَلَى الْأَرْضِ مَا يَمَسُّهُ بِيَدِهِ، فَقُلْتُ:...

Islamic: Asbāb al-nuzūl on Qurʾān 4:83

APA: Asbāb al-nuzūl tradition (n.d.). (4:83).

Direct context · Ayah 88 · c. 628 CE

Asbab al-Nuzul dataset · ungraded

عَنْ زَيْدِ بْنِ ثَابِتٍ رضي الله عنه قَالَ: لَمَّا خَرَجَ النَّبِيُّ ﷺ إِلَى أُحُدٍ، رَجَعَ نَاسٌ مِمَّنْ خَرَجَ مَعَهُ، وَكَانَ أَصْحَابُ النَّبِيِّ ﷺ فِرْقَتَيْنِ: فِرْقَةً تَقُولُ: نُقَاتِلُهُمْ، وَفِرْقَةً تَقُولُ: لَا نُقَاتِلُهُمْ، فنزلت { فَمَا لَكُمْ فِى ٱلْمُنَـٰفِقِينَ فِئَتَيْنِ وَ ٱللَّهُ أَرْكَسَهُم بِمَا كَسَبُوٓ }، وَقَالَ: « إِنَّهَا طَيْبَةٌ تَنْفِي الذُّنُوبَ، كَمَا تَنْفِي النَّارُ خَبَثَ الْفِضَّةِ ». واللفظ للبخاري.

Islamic: Asbāb al-nuzūl on Qurʾān 4:88

APA: Asbāb al-nuzūl tradition (n.d.). (4:88).

عَنْ زَيْدِ بْنِ ثَابِتٍ رضي الله عنه قَالَ: لَمَّا خَرَجَ النَّبِيُّ ﷺ إِلَى أُحُدٍ، رَجَعَ نَاسٌ مِمَّنْ خَرَجَ مَعَهُ، وَكَانَ أَصْحَابُ النَّبِيِّ ﷺ فِرْقَتَيْنِ: فِرْقَةً تَقُولُ: نُقَاتِلُهُمْ، وَفِرْقَةً تَقُولُ: لَا نُقَاتِلُهُمْ، فنزلت { فَمَا لَكُمْ فِى ٱلْمُنَـٰفِقِينَ فِئَتَيْنِ وَ ٱللَّهُ أَرْكَسَهُم بِمَا كَسَبُوٓ }، وَقَالَ: « إِنَّهَا طَيْبَةٌ تَنْفِي الذُّنُوبَ، كَمَا تَنْفِي النَّارُ خَبَثَ الْفِضَّةِ ». واللفظ للبخاري.

وهناك سبب آخر لنزول هذه الآية: فقد جاء عن مجاهد رحمه الله { فَمَا لَكُمْ فِى ٱلْمُنَـٰفِقِينَ فِئَتَيْنِ } قال: هم قوم خرجوا من مكة، حتى جاؤوا المدينة يزعمون أنهم مهاجرون، ثم ارتدوا بعد ذلك، فاستأذنوا النبي ﷺ إلى مكة ليأتوا ببضائع لهم يتجرون فيها، فاختلف فيهم المؤمنون: فقائل يقول: هم منافقون، وقائل يقول: هم مؤمنون. فبين الله نفاقهم وأنزل هذه الآية، وأمر بقتلهم في قوله: { فَإِن تَوَلَّوْا فَخُذُوهُمْ وَ ٱقْتُلُوهُمْ حَيْثُ وَجَدتُّمُوهُمْ }، فجاءوا ببضائعهم يريدون هلال بن عويمر الأسلمي وبينه وبين النبي ﷺ حلف، وهو الذي حصر صدره أن يقاتل المؤمنين، فرفع عنهم القتل بقوله تعالى: { إِلَّا ٱلَّذِينَ يَصِلُونَ إِلَىٰ قَوْ } الآية.

Direct context · Ayah 94 · c. 628 CE

Asbab al-Nuzul dataset · ungraded

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما: { وَلَا تَقُولُوا لِمَنْ أَلْقَىٰٓ إِلَيْكُمُ ٱلسَّلَـٰمَ لَسْتَ مُؤْمِنًا } قَالَ: قَالَ ابْنُ عَبَّاسٍ: كَانَ رَجُلٌ فِي غُنَيْمَةٍ لَهُ، فَلَحِقَهُ الْمُسْلِمُونَ، فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَقَتَلُوهُ وَأَخَذُوا غُنَيْمَتَهُ، فَأَنْزَلَ اللَّهُ فِي ذَلِكَ إِلَى قَوْلِهِ: { تَبْتَغُونَ عَرَضَ ٱلْحَيَوٰةِ ٱلدُّنْيَا } تِلْكَ الْغُنَيْمَة، قَالَ: قَرَأَ ابْنُ عَبَّاسٍ السَّلَامَ. وجاء من لفظ آخر عن ابن عباس.

Islamic: Asbāb al-nuzūl on Qurʾān 4:94

APA: Asbāb al-nuzūl tradition (n.d.). (4:94).

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما: { وَلَا تَقُولُو لِمَنْ أَلْقَىٰ إِلَيْكُمُ لسَّلَـٰمَ لَسْتَ مُؤْمِنًا } قَالَ: قَالَ ابْنُ عَبَّاسٍ: كَانَ رَجُلٌ فِي غُنَيْمَةٍ لَهُ، فَلَحِقَهُ الْمُسْلِمُونَ، فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَقَتَلُوهُ وَأَخَذُوا غُنَيْمَتَهُ، فَأَنْزَلَ اللَّهُ فِي ذَلِكَ إِلَى قَوْلِهِ: { تَبْتَغُونَ عَرَضَ لْحَيَوٰةِ لدُّنْيَا } تِلْكَ الْغُنَيْمَة، قَالَ: قَرَأَ ابْنُ عَبَّاسٍ السَّلامَ. وجاء من لفظ آخر عن ابن عباس.

وهناك سبب آخر لنزول هذه الآية: فقد جاء عَنْ عَبْدِ اللَّهِ بْنِ أَبِي حَدْرَدٍ رضي الله عنه قَالَ: بَعَثَنَا رَسُولُ اللهِ إِلَى إِضَمَ، فَخَرَجْتُ فِي نَفَرٍ مِنْ الْمسلِمِينَ، فِيهِمْ أَبُو قَتَادَةَ الْحَارِثُ بْنُ رِبْعِيٍّ، وَمُحَلَّمُ بْنُ جَثَّامَةَ بْنِ قَيْسٍ، فَخَرَجْنَا حَتَّى إِذَا كُنَّا بِبَطْنِ إِضَمَ، مَرَّ بِنَا عَامِرُ الْأَشْجَعِيُّ عَلَى قَعُودٍ لَهُ، مَعَهُ مُتَيْعٌ، وَوَطْبٌ مِنْ لَبَنٍ، فَلَمَّا مَرَّ بِنَا سَلَّمَ عَلَيْنَا، فَأَمْسَكْنَا عَنْهُ، وَحَمَلَ عَلَيْهِ مُحَلَّمُ بْنُ جَثَّامَةَ فَقَتَلَهُ بِشَيْءٍ كَانَ بَيْنَهُ وَبَيْنَهُ، وَأَخَذَ بَعِيرَهُ وَمُتَيْعَهُ، فَلَمَّا قَدِمْنَا عَلَى رَسُولِ اللَّهِ وَأَخْبَرْنَاهُ الْخَبَرَ نَزَلَ فِينَا الْقُرْآنُ: { يَـٰٓأَيُّهَا لَّذِينَ ءَامَنُوٓ إِذَا ضَرَبْتُمْ فِى سَبِيلِ للَّهِ فَتَبَيَّنُو وَلَا تَقُولُ…

Direct context · Ayah 95 · c. 628 CE

Asbab al-Nuzul dataset · ungraded

عَنِ الْبَرَاءِ رضي الله عنه قَالَ: (لَمَّا نَزَلَتْ { لَّا يَسْتَوِى لْقَٰعِدُونَ مِنَ لْمُؤْمِنِينَ وَ لْمُجَـٰهِدُونَ فِى سَبِيلِ للَّهِ } قَالَ النَّبِيُّ : « ادْعُ لِي زَيْداً، وَلْيَجِيءْ بِاللَّوْحِ وَالدَّوَاةِ وَالْكَتِفِ، - أَوْ، الْكَتِفِ وَالدَّوَاةِ - » ثُمَّ قَالَ: اكْتُبْ: { لَّا يَسْتَوِى لْقَـٰعِدُونَ }. وَخَلْفَ ظَهْرِ النَّبِيِّ عَمْرُو بْنُ أُمِّ مَكْتُومٍ الْأَعْمَى، قَالَ: يَا رَسُولَ اللهِ، فَمَا تَأْمُرُنِي، فَإِنِّي رَجُلٌ ضَرِيرُ الْبَصَرِ؟ فَنَزَلَتْ مَكَانَهَا: { لَّا يَسْتَوِى لْقَـٰعِدُونَ مِنَ لْمُؤْمِنِينَ غَيْرُ أُ لِى لضَّرَرِ وَ لْمُجَـٰهِدُونَ فِى سَبِيلِ للَّهِ }) واللفظ للبخاري. وجاء عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما شبيهاً به.

Islamic: Asbāb al-nuzūl on Qurʾān 4:95

APA: Asbāb al-nuzūl tradition (n.d.). (4:95).

عَنِ الْبَرَاءِ رضي الله عنه قَالَ: (لَمَّا نَزَلَتْ { لَّا يَسْتَوِى لْقَٰعِدُونَ مِنَ لْمُؤْمِنِينَ وَ لْمُجَـٰهِدُونَ فِى سَبِيلِ للَّهِ } قَالَ النَّبِيُّ : « ادْعُ لِي زَيْداً، وَلْيَجِيءْ بِاللَّوْحِ وَالدَّوَاةِ وَالْكَتِفِ، - أَوْ، الْكَتِفِ وَالدَّوَاةِ - » ثُمَّ قَالَ: اكْتُبْ: { لَّا يَسْتَوِى لْقَـٰعِدُونَ }. وَخَلْفَ ظَهْرِ النَّبِيِّ عَمْرُو بْنُ أُمِّ مَكْتُومٍ الْأَعْمَى، قَالَ: يَا رَسُولَ اللهِ، فَمَا تَأْمُرُنِي، فَإِنِّي رَجُلٌ ضَرِيرُ الْبَصَرِ؟ فَنَزَلَتْ مَكَانَهَا: { لَّا يَسْتَوِى لْقَـٰعِدُونَ مِنَ لْمُؤْمِنِينَ غَيْرُ أُ لِى لضَّرَرِ وَ لْمُجَـٰهِدُونَ فِى سَبِيلِ للَّهِ }) واللفظ للبخاري. وجاء عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما شبيهاً به.

عن سَهْلِ بْنِ سَعْدٍ رضي الله عنه قَالَ: رَأَيْتُ مَرْوَانَ بْنَ الْحَكَمِ جَالِساً فِي الْمَسْجِدِ، فَأَقْبَلْتُ حَتَّى جَلَسْتُ إِلَى جَنْبِهِ، فَأَخْبَرَنَا أَنَّ زَيْدَ بْنَ ثَابِتٍ أَخْبَرَهُ: أَنَّ النَّبِيَّ أَمْلَى عَلَيْهِ: لَا { لَّا يَسْتَوِى لْقَٰعِدُونَ مِنَ لْمُؤْمِنِينَ وَ لْمُجَـٰهِدُونَ فِى سَبِيلِ للَّهِ } قَالَ: فَجَاءَهُ ابْنُ أُمِّ مَكْتُومٍ وَهُوَ يُمْلِيهَا عَلَيَّ، فَقَالَ: يَا رَسُولَ اللهِ، وَاللهِ لَوْ أَسْتَطِيعُ الْجِهَادَ لَجَاهَدْتُ، وَكَانَ رَجُلًا أَعْمَى، فَأَنْزَلَ اللهُ عَلَى رَسُولِهِ وَفَخِذُهُ عَلَى فَخِذِي، فَثَقُلَتْ حَتَّى هَمَّتْ تَرُضُّ فَخِذِي، ثُمَّ سُرِّيَ عَنْهُ، فَأَنْزَلَ اللهُ عَلَيْهِ: { غَيْرُ أُ لِى لضَّرَرِ }. وجاء بلفظ أطول عن خارجة بن زيد عن زيد بن ثابت. وجاء عن الفلتان بن عاصم له شبيهاً بما سبق. وعن زيد بن أرقم له شبيهاً…

Direct context · Ayah 97 · c. 628 CE

Asbab al-Nuzul dataset · ungraded

عن مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ أَبُو الْأَسْوَدِ قَالَ: قُطِعَ عَلَى أَهْلِ الْمَدِينَةِ بَعْثٌ، فَاكْتُتِبْتُ فِيهِ، فَلَقِيتُ عِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ فَأَخْبَرْتُهُ، فَنَهَانِي عَنْ ذَلِكَ أَشَدَّ النَّهْيِ، ثُمَّ قَالَ: أَخْبَرَنِي ابْنُ عَبَّاسٍ: أَنَّ نَاساً مِنَ الْمُسْلِمِينَ كَانُوا مَعَ الْمُشْرِكِينَ، يُكَثِّرُونَ سَوَادَ الْمُشْرِكِينَ عَلَى عَهْدِ رَسُولِ اللهِ ، يَأْتِي السَّهْمُ فَيُرْمَى بِهِ، فَيُصِيبُ أَحَدَهُمْ فَيَقْتُلُهُ، أَوْ يُضْرَبُ فَيُقْتَلُ، فَأَنْزَلَ اللهُ { إِنَّ لَّذِينَ تَوَفَّىٰهُمُ لْمَلَـٰٓئِكَةُ ظَالِمِىٓ أَنفُسِهِمْ } الآية. واللفظ للبخاري. وفي لفظ آخر أطول منه: جاء عن ابن عباس رضي الله عنهما قريباً منه.

Islamic: Asbāb al-nuzūl on Qurʾān 4:97

APA: Asbāb al-nuzūl tradition (n.d.). (4:97).

Direct context · Ayah 100 · c. 628 CE

Asbab al-Nuzul dataset · ungraded

عن ابن عباس رضي الله عنهما قال: خرج ضمرة بن جندب من بيته مهاجراً، فقال لأهله احملوني فأخرجوني من أرض المشركين إلى رسول الله، فمات في الطريق قبل أن يصل إلى النبي، فنزل الوحي { وَمَن يَخْرُجْ مِ بَيْتِهِ مُهَاجِرًا إِلَى للَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ لْمَوْتُ } حتى بلغ { وَكَانَ

{ لَّهُ غَفُورًا رَّحِيمًا } .

Islamic: Asbāb al-nuzūl on Qurʾān 4:100

APA: Asbāb al-nuzūl tradition (n.d.). (4:100).

Direct context · Ayah 102 · c. 628 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أَبِي عَيَّاشٍ الزُّرَقِي رضي الله عنه قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ بِعُسْفَانَ، فَاسْتَقْبَلَنَا الْمُشْرِكُونَ عَلَيْهِمْ خَالِدُ بْنُ الْوَلِيدِ، وَهُمْ بَيْنَنَا وَبَيْنَ الْقِبْلَةِ، فَصَلَّى بِنَا رَسُولُ اللهِ الظُّهْرَ، فَقَالُوا: قَدْ كَانُوا عَلَى حَالٍ لَوْ أَصَبْنَا غِرَّتَهُمْ، ثُمَّ قَالُوا: تَأْتِي عَلَيْهِمُ الْآنَ صَلَاةٌ هِيَ أَحَبُّ إِلَيْهِمْ مِنْ أَبْنَائِهِمْ وَأَنْفُسِهِمْ، قَالَ: فَنَزَلَ جِبْرِيلُ عليه السلام بِهَذِهِ الْآيات بَيْنَ الظُّهْرِ وَالْعَصْرِ: { وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ لصَّلَوٰةَ } قَالَ: فَحَضَرَتْ فَأَمَرَهُمْ رَسُولُ اللهِ فَأَخَذُوا السِّلَاحَ، قَالَ: فَصَفَفْنَا خَلْفَهُ صَفَّيْنِ، قَالَ: ثُمَّ رَكَعَ فَرَكَعْنَا جَمِيعاً، ثُمَّ رَفَعَ فَرَفَعْنَا جَمِيعاً، ثُمَّ سَجَدَ النَّبِيُّ بِالصَّفِّ الَّذِي يَلِيهِ وَال…

Islamic: Asbāb al-nuzūl on Qurʾān 4:102

APA: Asbāb al-nuzūl tradition (n.d.). (4:102).

عَنْ أَبِي عَيَّاشٍ الزُّرَقِي رضي الله عنه قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ بِعُسْفَانَ، فَاسْتَقْبَلَنَا الْمُشْرِكُونَ عَلَيْهِمْ خَالِدُ بْنُ الْوَلِيدِ، وَهُمْ بَيْنَنَا وَبَيْنَ الْقِبْلَةِ، فَصَلَّى بِنَا رَسُولُ اللهِ الظُّهْرَ، فَقَالُوا: قَدْ كَانُوا عَلَى حَالٍ لَوْ أَصَبْنَا غِرَّتَهُمْ، ثُمَّ قَالُوا: تَأْتِي عَلَيْهِمُ الْآنَ صَلَاةٌ هِيَ أَحَبُّ إِلَيْهِمْ مِنْ أَبْنَائِهِمْ وَأَنْفُسِهِمْ، قَالَ: فَنَزَلَ جِبْرِيلُ عليه السلام بِهَذِهِ الْآيات بَيْنَ الظُّهْرِ وَالْعَصْرِ: { وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ لصَّلَوٰةَ } قَالَ: فَحَضَرَتْ فَأَمَرَهُمْ رَسُولُ اللهِ فَأَخَذُوا السِّلَاحَ، قَالَ: فَصَفَفْنَا خَلْفَهُ صَفَّيْنِ، قَالَ: ثُمَّ رَكَعَ فَرَكَعْنَا جَمِيعاً، ثُمَّ رَفَعَ فَرَفَعْنَا جَمِيعاً، ثُمَّ سَجَدَ النَّبِيُّ بِالصَّفِّ الَّذِي يَلِيهِ وَال…

عن عبد الله بن عباس رضي الله عنهما قال: في قوله تعالى: { إِن كَانَ بِكُمْ أَذًى مِّن مَّطَرٍ أَوْ كُنتُم مَّرْضَىٰٓ } قال: نزلت في عبد الرحمن بن عوف كان جريحاً.

Direct context · Ayah 105 · c. 628 CE

Asbab al-Nuzul dataset · ungraded

عَنْ قَتَادَة بنِ النُّعْمَانِ رضي الله عنه قَالَ: كَانَ أَهْلُ بَيْتٍ مِنَّا يُقَالُ لَهُمْ: بَنُو أُبَيْرِقٍ: بِشْرٌ، وَبُشَيْرٌ، وَمُبَشِّرٌ، وَكَانَ بُشَيْرٌ رَجُلًا مُنَافِقاً، يَقُولُ الشِّعْرَ يَهْجُو بِهِ أَصْحَابَ رَسُولِ اللهِ ثُمَّ يَنْحَلُهُ بَعْضَ الْعَرَبِ ثُمَّ يَقُولُ: قَالَ فُلَانٌ كَذَا وَكَذَا، قَالَ فُلَانٌ كَذَا وَكَذَا، فَإِذَا سَمِعَ أَصْحَابُ رَسُولِ اللهِ ذَلِكَ الشِّعْرَ قَالُوا: وَاللهِ مَا يَقُولُ هَذَا الشِّعْرَ إِلَّا هَذَا الْخَبِيثُ أَوْ كَمَا قَالَ الرَّجُلُ، وَقَالُوا: ابْنُ الْأُبَيْرِقِ قَالَهَا، قَالَ: وَكَانُوا أَهْلَ بَيْتِ حَاجَةٍ وَفَاقَةٍ فِي الْجَاهِلِيَّةِ وَالْإِسْلَامِ، وَكَانَ النَّاسُ إِنَّمَا طَعَامُهُمْ بِالْمَدِينَةِ التَّمْرُ وَالشَّعِيرُ، وَكَانَ الرَّجُلُ إِذَا كَانَ لَهُ يَسَارٌ فَقَدِمَتْ صَافِطَةٌ مِنْ الشَّامِ مِنْ الدَّرْمَكِ…

Islamic: Asbāb al-nuzūl on Qurʾān 4:105

APA: Asbāb al-nuzūl tradition (n.d.). (4:105).

Direct context · Ayah 123 · c. 628 CE

Asbab al-Nuzul dataset · ungraded

عن مسروق في قوله: { لَّيْسَ بِأَمَانِيِّكُمْ وَلَآ أَمَانِىِّ أَهْلِ لْكِتَـٰبِ } قال: احتج المسلمون وأهل الكتاب، فقال المسلمون: نحن أهدى منكم، وقال أهل الكتاب: نحن أهدى منكم فأنزل الله: { لَّيْسَ بِأَمَانِيِّكُمْ وَلَآ أَمَانِىِّ أَهْلِ لْكِتَـٰبِ } قال: ففلج عليهم المسلمون بهذه الآية، { وَمَن يَعْمَلْ مِنَ لصَّـٰلِحَـٰتِ مِن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ } إلى آخـــــر الآيتين. وجاء عن قتادة شبيهاً به. وجاء عن أبي صالح شبيهاً به.

Islamic: Asbāb al-nuzūl on Qurʾān 4:123

APA: Asbāb al-nuzūl tradition (n.d.). (4:123).

Direct context · Ayah 127 · c. 628 CE

Asbab al-Nuzul dataset · ungraded

قَالَ عُرْوَةُ رحمه الله: قَالَتْ عَائِشَةُ رضي الله عنها: ثُمَّ إِنَّ النَّاسَ اسْتَفْتَوْا رَسُولَ اللهِ بَعْدَ هَذِهِ الْآيَةِ (بعد نزول آية رقم: 3 من سورة النساء.): فَأَنْزَلَ .. اللهُ { وَيَسْتَفْتُونَكَ فِى لنِّسَآءِ } إِلَى قَوْلِهِ { وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ }...

Islamic: Asbāb al-nuzūl on Qurʾān 4:127

APA: Asbāb al-nuzūl tradition (n.d.). (4:127).

Direct context · Ayah 128 · c. 628 CE

Asbab al-Nuzul dataset · ungraded

عَنْ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: خَشِيَتْ سَوْدَةُ أَنْ يُطَلِّقَهَا النَّبِيُّ ، فَقَالَتْ: لَا تُطَلِّقْنِي، وَأَمْسِكْنِي وَاجْعَلْ يَوْمِي لِعَائِشَةَ، فَفَعَلَ، فَنَزَلَتْ { فَلَا جُنَاحَ عَلَيْهِمَآ أَن يُصْلِحَا بَيْنَهُمَا صُلْحًا وَ لصُّلْحُ خَيْرٌ }، فَمَا اصْطَلَحَا عَلَيْهِ مِنْ شَيْءٍ فَهُوَ جَائِزٌ. كَأَنَّهُ مِنْ قَوْلِ ابْنِ عَبَّاسٍ.

Islamic: Asbāb al-nuzūl on Qurʾān 4:128

APA: Asbāb al-nuzūl tradition (n.d.). (4:128).

عَنْ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: خَشِيَتْ سَوْدَةُ أَنْ يُطَلِّقَهَا النَّبِيُّ ، فَقَالَتْ: لَا تُطَلِّقْنِي، وَأَمْسِكْنِي وَاجْعَلْ يَوْمِي لِعَائِشَةَ، فَفَعَلَ، فَنَزَلَتْ { فَلَا جُنَاحَ عَلَيْهِمَآ أَن يُصْلِحَا بَيْنَهُمَا صُلْحًا وَ لصُّلْحُ خَيْرٌ }، فَمَا اصْطَلَحَا عَلَيْهِ مِنْ شَيْءٍ فَهُوَ جَائِزٌ. كَأَنَّهُ مِنْ قَوْلِ ابْنِ عَبَّاسٍ.

عَنْ عُرْوَةَ، عَنْ عَائِشَة رضي الله عنها أَنها قَالَت لَهُ: يَا ابنَ أُخْتِي، كَانَ رَسُولُ اللهِ لَا يُفَضِّلُ بَعْضَنَا عَلَى بَعْضٍ فِي مُكثِهِ عِنْدَنَا، وَكَانَ قَلَّ يَومٌ إِلَّا وَهُوَ يَطُوفُ عَلَينا، فَيدنُو مِنْ كُلِّ امرأَةٍ مِنْ غَيْرِ مَسيسٍ حتى يَبْلُغَ إِلَى مَنْ هُوَ يَوْمُهَا فَيبِيت عِنْدَها، وَلَقَدْ قَالَتْ سَوْدَةُ بنتُ زَمعَةَ - حِينَ أَسَنَّتْ وَفَرِقَتْ أَنْ يُفارِقَهَا رَسُولُ اللهِ : يَا رَسُولَ اللهِ، يَوْمِي هَذَا لِعَائِشَةَ، فَقَبِلَ ذَلِكَ رَسُولُ اللهِ ، قَالَتْ: فَفِي ذَلكَ أنزلَ اللهُ: { وَإِنِ مْرَأَةٌ خَافَتْ مِ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا }.

ولها سبب آخر: عن ابن المسيب رحمه الله: أن بنت محمد بن مسلمة كانت عند رافع بن خديج، فكره منها أمراً إما كبراً أو غيره، فأراد طلاقها فقالت: لا تطلقني وأقسم لي ما بدا لك، فأنزل الله عز و جل: { وَإِنِ مْرَأَةٌ خَافَتْ مِ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا } الآية.

ورواه الحاكم بأطول من هذا السياق: عن رافع بن خديج رضي الله عنه: أنه كانت تحته امرأة قد خلا من سنها، فتزوج عليها شابة، فآثر البكر عليها، فأبت امرأته الأولى أن تقرّ على ذلك، فطلقها تطليقة حتى إذا بقي من أجلها يسير، قال: إن شئت راجعتك وصبرت على الأثرة، وإن شئت تركتك حتى يخلو أجلك، قالت بل راجعني، أصبر على الأثرة، فراجعها ثم آثر عليها، فلم تصبر على الأثرة، فطلقها الأخرى وآثر عليها الشابة، قال: فذلك الصلح الذي بلغنا أن الله قد نزل فيه { وَإِنِ مْرَأَةٌ خَافَتْ مِ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَآ أَن يُصْلِحَا بَيْنَهُمَا صُلْحًا }.

Direct context · Ayah 176 · c. 628 CE

Asbab al-Nuzul dataset · ungraded

عن جَابِرَ بْنِ عَبْدِ اللهِ رضي الله عنهما يَقُولُ: مَرِضْتُ فَأَتَانِي رَسُولُ اللهِ يَعُودُنِي، فَوَجَدَنِي قَدْ أُغْمِيَ عَلَيَّ، فَأَتَى وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ وَهُمَا مَاشِيَانِ، فَتَوَضَّأَ رَسُولُ اللهِ فَصَبَّ عَلَيَّ مِنْ وَضُوئِهِ، فَأَفَقْتُ، فَقُلْتُ: يَا رَسُولَ اللهِ كَيْفَ أَقْضِي فِي مَالِي؟ أَوْ كَيْفَ أَصْنَعُ فِي مَالِي فَلَمْ يُجِبْنِي شَيْئاً، وَكَانَ لَهُ تِسْعُ أَخَوَاتٍ حَتَّى نَزَلَتْ آيَةُ الْمِيرَاثِ: { يَسْتَفْتُونَكَ قُلِ للَّهُ يُفْتِيكُمْ فِى لْكَلَـٰلَةِ } الْآيَةَ قَالَ جَابِرٌ: فِيَّ نَزَلَتْ.

Islamic: Asbāb al-nuzūl on Qurʾān 4:176

APA: Asbāb al-nuzūl tradition (n.d.). (4:176).

99. Az-Zalzalah — The Earthquake الزلزلة

Revelation order #93 · c. 628 CE · Madinah · 8 verses · compact Medina

Comparative reading note

Medinan discourse often turns toward community order, law, and collective ethics. Yusuf Ali widens the interpretive frame, Pickthall keeps the line tight, Maulana Muhammad Ali favors doctrinal clarity, and Qara'i preserves Shia-leaning lexical choices where the Arabic admits them.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا	When the earth is shaken to her (utmost) convulsion	When Earth is shaken with her (final) earthquak	When the earth is shaken with her shaking	When the earth is rocked with a terrible quak	c. 628 CE No direct report
2	وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا	And the earth throws up her burdens (from within)	And Earth yieldeth up her burdens	And the earth brings forth her burdens	and the earth discharges her burdens	c. 628 CE No direct report
3	وَقَالَ الْإِنسَانُ مَا لَهَا	And man cries (distressed): 'What is the matter with her?'	And man saith: What aileth her	And man says: What has befallen her	and man says, ‘What is the matter with her?’	c. 628 CE No direct report
4	يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا	On that Day will she declare her tidings	That day she will relate her chronicles	On that day she will tell her news	On that day she will relate her chronicle	c. 628 CE No direct report
5	بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا	For that thy Lord will have given her inspiration	Because thy Lord inspireth her	As if thy Lord had revealed to her	for her Lord will have inspired her	c. 628 CE No direct report
6	يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ	On that Day will men proceed in companies sorted out, to be shown the deeds that they (had done)	That day mankind will issue forth in scattered groups to be shown their deeds	On that day men will come forth in sundry bodies that they may be shown their works	On that day, mankind will issue forth in various groups to be shown their deeds	c. 628 CE No direct report
7	فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ	Then shall anyone who has done an atom's weight of good, see it	And whoso doeth good an atom's weight will see it then	So he who does an atom’s weight of good will see it	So whoever does an atom’s weight of good will see it	c. 628 CE No direct report
8	وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ	And anyone who has done an atom's weight of evil, shall see it	And whoso doeth ill an atom's weight will see it then	And he who does an atom’s weight of evil will see it	and whoever does an atom’s weight of evil will see it	c. 628 CE No direct report

57. Al-Hadid — The Iron الحديد

Revelation order #94 · c. 628 CE · Madinah · 29 verses · Medina

Comparative reading note

Medinan discourse often turns toward community order, law, and collective ethics. Yusuf Ali widens the interpretive frame, Pickthall keeps the line tight, Maulana Muhammad Ali favors doctrinal clarity, and Qara'i preserves Shia-leaning lexical choices where the Arabic admits them.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1		Whatever is in the heavens and on earth,- let it declare the Praises and Glory of God: for He is the Exalted in Might, the Wise	All that is in the heavens and the earth glorifieth Allah; and He is the Mighty, the Wise	Whatever is in the heavens and the earth declares the glory of Allah, and He is the Mighty, the Wise	Whatever there is in the heavens glorifies Allah and [whatever there is on] the earth and He is the All-mighty, the All-wise	c. 628 CE No direct report
2	لَهُۥ مُلْكُ لسَّمَٰوَٰتِ وَ لْأَرْضِ يُحْيِۦ وَيُمِيتُ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ	To Him belongs the dominion of the heavens and the earth: It is He Who gives Life and Death; and He has Power over all things	His is the Sovereignty of the heavens and the earth; He quickeneth and He giveth death; and He is Able to do all things	His is the kingdom of the heavens and the earth. He gives life and causes death; and He is Possessor of power over all things	To Him belongs the kingdom of the heavens and the earth: He gives life and brings death, and He has power over all things	c. 628 CE No direct report
3	هُوَ لْأَوَّلُ وَ لْءَاخِرُ وَ لظَّٰهِرُ وَ لْبَاطِنُ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ	He is the First and the Last, the Evident and the Immanent: and He has full knowledge of all things	He is the First and the Last, and the Outward and the Inward; and	He is the First and the Last and the Manifest and the Hidden, and He is	He is the First and the Last, the Manifest and the Hidden, and He has knowledge of all things	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			He is Knower of all things	Knower of all things		
4	هُوَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَ ٱلْأَرْضَ فِى سِتَّةِ أَيَّا ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ يَعْلَمُ مَا يَلِجُ فِى ٱلْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ وَ ٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ	He it is Who created the heavens and the earth in Six Days, and is moreover firmly established on the Throne (of Authority). He knows what enters within the earth and what comes forth out of it, what comes down from heaven and what mounts up t o it. And He is with you wheresoever ye may be. And God sees well all that ye do	He it is Who created the heavens and the earth in six Days; then He mounted the Throne. He knoweth all that entereth the earth and all that emergeth therefrom and all that cometh down from the sky and all that ascendeth therein; and He is with you wheresoever ye may be. And Allah is Seer of what ye do	He it is Who created the heavens and the earth in six periods, and He is established on the Throne of Power. He knows that which goes down into the earth and that which comes forth out of it, and that which comes down from heaven and that which goes up to it. And He is with you wherever you are. And Allah is Seer of what you do	It is He who created the heavens and the earth in six days; then settled on the Throne. He knows whatever enters the earth and whatever emerges from it and whatever descends from the sky and whatever ascends to it, and He is with you wherever you may be, and Allah sees best what you do	c. 628 CE No direct report
5		To Him belongs the dominion of the heavens and the earth: and all affairs are referred back to God	His is the Sovereignty of the heavens and the earth, and unto Allah (all) things are brought back	His is the kingdom of the heavens and the earth; and to Allah are (all) affairs returned	To Him belongs the kingdom of the heavens and the earth, and to Allah all matters are returned	c. 628 CE No direct report
6		He merges Night into Day, and He merges Day into Night; and He has full knowledge of the secrets of (all) hearts	He causeth the night to pass into the day, and He causeth the day to pass into the night, and He is knower of all that is in the breasts	He causes the night to pass into the day, and causes the day to pass into the night. And He is Knower of what is in the hearts	He makes the night pass into the day and makes the day pass into the night, and He knows best what is in the breasts	c. 628 CE No direct report
7	ءَامِنُو بِ ٱللَّهِ وَرَسُولِهِ وَأَنفِقُو مِمَّا جَعَلَكُم مُّسْتَخْلَفِينَ فِيهِ فَ ٱلَّذِينَ ءَامَنُو مِنكُمْ وَأَنفَقُو لَهُمْ أَجْ كَبِيرٌ	Believe in God and His apostle, and spend (in charity) out of the (substance) whereof He has made you heirs. For, those of you who believe and spend (in charity),-	Believe in Allah and His messenger, and spend of that whereof He hath made you trustees; and	Believe in Allah and His Messenger, and spend of that whereof He has made you heirs. So those of you	Have faith in Allah and His Apostle, and spend out of that wherein He has made you successors. Those of you who have faith and spend [in Allah’s way]	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		for them is a great Reward	such of you as believe and spend (aright), theirs will be a great reward	who believe and spend -- for them is a great reward	—there is a great reward for them	
8	وَمَا لَكُمْ لَا تُؤْمِنُونَ بِ ٱللَّهِ وَ ٱلرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُو بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَٰقَكُمْ إِن كُنتُم مُّؤْمِنِينَ	What cause have ye why ye should not believe in God?- and the Apostle invites you to believe in your Lord, and has indeed taken your Covenant, if ye are men of Faith	What aileth you that ye believe not in Allah, when the messenger calleth you to believe in your Lord, and He hath already made a covenant with you, if ye are believers	And what reason have you that you believe not in Allah? And the Messenger invites you to believe in your Lord, and He has indeed accepted your covenant, if you are believers	Why should you not have faith in Allah while the Apostle invites you to have faith in your Lord, and He has certainly made a covenant with you, should you be faithful	c. 628 CE No direct report
9	هُوَ ٱلَّذِى يُنَزِّلُ عَلَىٰ عَبْدِهِۦٓ ءَايَٰتٍۭ بَيِّنَٰتٍ لِّيُخْرِجَكُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ وَإِنَّ ٱللَّهَ بِكُمْ لَرَءُو رَّحِيمٌ	He is the One Who sends to His Servant Manifest Signs, that He may lead you from the depths of Darkness into the Light and verily God is to you most kind and Merciful	He it is Who sendeth down clear revelations unto His slave, that He may bring you forth from darkness unto light; and lo! for you, Allah is Full of Pity, Merciful	He it is Who sends down clear messages to His servant, that he may bring you forth from darkness into light. And surely Allah is Kind, Merciful to you	It is He who sends down manifest signs to His servant that He may bring you out of darkness into light, and indeed Allah is most kind and merciful to you	c. 628 CE No direct report
10	وَمَا لَكُمْ أَلَّا تُنفِقُو فِى سَبِيلِ ٱللَّهِ وَلِلَّهِ مِيرَٰثُ ٱلسَّمَٰوَٰتِ وَ ٱلْأَرْضِ لَا يَسْتَوِى مِنكُم مَّنْ أَنفَقَ مِن قَبْلِ ٱلْفَتْحِ وَقَٰتَلَ أُ ٰٓلَٰٓئِكَ أَعْظَمُ دَرَجَ مِّنَ ٱلَّذِينَ أَنفَقُو مِ بَعْدُ وَقَٰتَلُو وَكُ ا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ وَ ٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ	And what cause have ye why ye should not spend in the cause of God?- For to God belongs the heritage of the heavens and the earth. Not equal among you are those who spent (freely) and fought, before the Victory, (with those who did so later). Those are higher in rank than those who spent (freely) and fought afterwards. But to all has God promised a goodly (reward). And God is well acquainted with all that ye do	And what aileth you that ye spend not in the way of Allah when unto Allah belongeth the inheritance of the heavens and the earth? Those who spent and fought before the victory are not upon a level (with the rest of you). Such are greater in rank than those who spent and fought afterwards. Unto	And what reason have you that you spend not in Allah’s way? And Allah’s is the inheritance of the heavens and the earth. Those of you who spent before the Victory and fought are not on a level (with others). They are greater in rank than those who spent and fought afterwards. And Allah has	Why should you not spend in the way of Allah, while to Allah belongs the heritage of the heavens and the earth? Not equal [to others] are those of you who spent and fought before the victory. They are greater in rank than those who have spent and fought afterwards. Yet Allah has promised the best reward to each and Allah is well aware of what you do	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			each hath Allah promised good. And Allah is Informed of what ye do	promised good to all. And Allah is Aware of what you do		
11	مَّن ذَا الَّذِى يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَٰعِفَهُۥ لَهُۥ وَلَهُۥٓ أَجْرٌ كَرِيمٌ	Who is he that will Loan to God a beautiful loan? for (God) will increase it manifold to his credit, and he will have (besides) a liberal Reward	Who is he that will lend unto Allah a goodly loan, that He may double it for him and his may be a rich reward	Who is he that will offer to Allah a good gift, so He will double it for him, and he will have a generous reward	Who is it that will lend Allah a good loan, that He may multiply it for him and [that] there may be a noble reward for him	c. 628 CE No direct report
12		One Day shalt thou see the believing men and the believing women- how their Light runs forward before them and by their right hands: (their greeting will be): "Good News for you this Day! Gardens beneath which flow rivers! to dwell therein for aye! This is indeed the highest Achievement!"	On the day when thou (Muhammad) wilt see the believers, men and women, their light shining forth before them and on their right hands, (and wilt hear it said unto them): Glad news for you this day: Gardens underneath which rivers flow, wherein ye are immortal. That is the supreme triumph	On that day thou wilt see the faithful men and the faithful women, their light gleaming before them and on their right hand. Good news for you this day! -- Gardens wherein rivers flow, to abide therein! That is the grand achievement	The day you will see the faithful, men and women, with their light moving swiftly before them and on their right, [and greeted with the words:] ‘There is good news for you today! Gardens with streams running in them, to remain in them [forever]. That is the great success.’	c. 628 CE No direct report
13		One Day will the Hypocrites- men and women - say to the Believers: "Wait for us! Let us borrow (a Light) from your Light!" It will be said: "Turn ye back to your rear! then seek a Light (where ye can)!" So a wall will be put up betwixt them, with a gate therein. Within it will be Mercy	On the day when the hypocritical men and the hypocritical women will say unto those who believe: Look on us that we may borrow from your light! it will be said: Go back and seek for light! Then there will separate	On the day when the hypocrites, men and women, will say to those who believe: Wait for us, that we may borrow from your light. It will be said: Turn back and seek a light. Then a wall, with a door in it, will be raised between them. Within it	The day the hypocrites, men and women, will say to the faithful, ‘Please let up on us, that we may glean something from your light!’ They will be told: ‘Go back and grope for light!’ Then there will be set up between them a wall with a gate, with mercy on its interior and punishment toward its exterior	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		throughout, and without it, all alongside, will be (Wrath and) Punishment	them a wall wherein is a gate, the inner side whereof containeth mercy, while the outer side thereof is toward the doom	shall be mercy, and outside of its chastisement		
14		(Those without) will call out, "Were we not with you?" (The others) will reply, "True! but ye led yourselves into temptation; ye looked forward (to our ruin); ye doubted (God's Promise); and (your false) desires deceived you; until there issue d the Command of God. And the Deceiver deceived you in respect of God	They will cry unto them (saying): Were we not with you? They will say: Yea, verily; but ye tempted one another, and hesitated, and doubted, and vain desires beguiled you till the ordinance of Allah came to pass; and the deceiver deceived you concerning Allah	They will cry out to them: Were we not with you? They will say: Yea, but you caused yourselves to fall into temptation, and you waited and doubted, and vain desires deceived you, till the threatened punishment of Allah came, and the arch-deceiver deceived you about Allah	They will call out to them, ‘Did we not use to be with you?’ They will say, ‘Yes! But you cast yourselves into temptation, and you awaited and were doubtful, and [false] hopes deceived you until the edict of Allah arrived, and the Deceiver deceived you concerning Allah	c. 628 CE No direct report
15		"This Day shall no ransom be accepted of you, nor of those who rejected God." Your abode is the Fire: that is the proper place to claim you: and an evil refuge it is!"	So this day no ransom can be taken from you nor from those who disbelieved. Your home is the Fire; that is your patron, and a hapless journey's end	So this day no ransom will be accepted from you, nor from those who disbelieved. Your abode is the Fire; it is your patron and evil is the resort	So today no ransom shall be taken from you, nor from the faithless. The Fire will be your abode: it is your [ultimate] refuge and an evil destination.’	c. 628 CE No direct report
16	أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوٓ أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ للَّهِ وَمَا نَزَلَ مِنَ لْحَقِّ وَلَا يَكُونُو كَ لَّذِينَ أُوتُو لْكِتَٰبَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ لْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ	Has not the Time arrived for the Believers that their hearts in all humility should engage in the remembrance of God and of the Truth which has been revealed (to them), and that they should not become like	Is not the time ripe for the hearts of those who believe to submit to Allah's reminder and to the truth which is revealed, that they become not	Has not the time yet come for the believers that their hearts should be humble for the remembrance of Allah and the Truth that is revealed, and	Is it not time yet for those who have faith that their hearts should be humbled for Allah’s remembrance and to the truth which has come down [to them], and to be not like those who were given the Book	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		those to whom was given Revelation af oretime, but long ages passed over them and their hearts grew hard? For many among them are rebellious transgressors	as those who received the scripture of old but the term was prolonged for them and so their hearts were hardened, and many of them are evil-livers	(that) they should not be like those who were given the Book before, but time was prolonged for them, so their hearts hardened. And most of them are transgressors	before? Time took its toll on them and so their hearts were hardened, and many of them are transgressors	
17	عْلَمُوٓ أَنَّ ٱللَّهَ يُحْيِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ ٱلْءَايَٰتِ لَعَلَّكُمْ تَعْقِلُونَ	Know ye (all) that God giveth life to the earth after its death! already have We shown the Signs plainly to you, that ye may learn wisdom	Know that Allah quickeneth the earth after its death. We have made clear Our revelations for you, that haply ye may understand	Know that Allah gives life to the earth after its death. Indeed, We have made the signs clear for you that you may understand	Know that Allah revives the earth after its death. We have certainly made the signs clear for you so that you may apply reason	c. 628 CE No direct report
18	إِنَّ ٱلْمُصَّدِّقِينَ وَٱلْمُصَّدِّقَٰتِ وَأَقْرَضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا يُضَٰعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ	For those who give in Charity, men and women, and loan to God a Beautiful Loan, it shall be increased manifold (to their credit), and they shall have (besides) a liberal reward	Lo! those who give alms, both men and women, and lend unto Allah a goodly loan, it will be doubled for them, and theirs will be a rich reward	The men who give in charity and the women who give in charity and set apart for Allah a goodly portion, it will be doubled for them, and their’s is a generous reward	Indeed the charitable men and charitable women, and those who lend Allah a good loan —it shall be multiplied for them, and there is a noble reward for them	c. 628 CE No direct report
19		And those who believe in God and His apostles- they are the Sincere (lovers of Truth), and the witnesses (who testify), in the eyes of their Lord: They shall have their Reward and their Light. But those who reject God and deny Our Signs,- they are the Companions of Hell-Fire	And those who believe in Allah and His messengers, they are the loyal, and the martyrs are with their Lord; they have their reward and their light; while as for those who disbelieve and deny Our revelations, they are owners of hell-fire	And those who believe in Allah and His messengers, they are the truthful and the faithful ones with their Lord. They have their reward and their light. And those who disbelieve and reject Our messages, they are the inmates of hell	Those who have faith in Allah and His apostles —it is they who are the truthful and the witnesses with their Lord; they shall have their reward and their light. But as for those who are faithless and deny Our signs, they shall be the inmates of hell	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
20		Know ye (all), that the life of this world is but play and amusement, pomp and mutual boasting and multiplying, (in rivalry) among yourselves, riches and children. Here is a similitude: How rain and the growth which it brings forth, delight (t he hearts of) the tillers; soon it withers; thou wilt see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a Penalty severe (for the devotees of wrong). And Forgiveness from God and (His) Good Pleasure (for the devotees o f God). And what is the life of this world, but goods and chattels of deception	Know that the life of the world is only play, and idle talk, and pageantry, and boasting among you, and rivalry in respect of wealth and children; as the likeness of vegetation after rain, whereof the growth is pleasing to the husbandman, but afterward it drieth up and thou seest it turning yellow, then it becometh straw. And in the Hereafter there is grievous punishment, and (also) forgiveness from Allah and His good pleasure, whereas the life of the world is but matter of illusion	Know that this world’s life is only sport and play and gaiety and boasting among yourselves and a vying in the multiplication of wealth and children. It is as rain, whose causing the vegetation to grow pleases the husbandmen, then it withers away so that thou seest it turning yellow, then it becomes chaff. And in the Hereafter is a severe chastisement, and (also) forgiveness from Allah and (His) pleasure. And this world’s life is naught but a source of vanity	Know that the life of this world is just play and diversion, and glitter, and mutual vainglory among you and covetousness for wealth and children —like the rain whose vegetation impresses the farmer; then it withers and you see it turn yellow, then it becomes chaff, while in the Hereafter there is a severe punishment and forgiveness from Allah and His pleasure; and the life of this world is nothing but the wares of delusion	c. 628 CE No direct report
21		Be ye foremost (in seeking) Forgiveness from your Lord, and a Garden (of Bliss), the width whereof is as the width of heaven and earth, prepared for those who believe in God and His apostles: that is the Grace of God, which He bestows on whom he	Race one with another for forgiveness from your Lord and a Garden whereof the breadth is as the breadth of the heavens and the earth, which is in store for those who believe in Allah	Vie one with another for forgiveness from your Lord and a Garden the extensiveness of which is as the extensiveness of the heaven and the earth -- it is prepared for those who believe in	Take the lead towards forgiveness from your Lord and a paradise as vast as the heavens and the earth, prepared for those who have faith in Allah and His apostles. That is Allah’s grace, which He grants to whomever He wishes, and Allah is dispenser of a great grace	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		pleases: and God is the Lord of Grace abounding	and His messengers. Such is the bounty of Allah, which He bestoweth upon whom He will, and Allah is of Infinite Bounty	Allah and His messengers. That is the grace of Allah; He gives it to whom He pleases. And Allah is the Lord of mighty grace		
22	مَآ أَصَابَ مِن مُّصِيبَةٍ فِى ٱلْأَرْضِ وَلَا فِىٓ أَنفُسِكُمْ إِلَّا فِى كِتَٰبٍ مِّن قَبْلِ أَن نَّبْرَأَهَآ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ	No misfortune can happen on earth or in your souls but is recorded in a decree before We bring it into existence: That is truly easy for God	Naught of disaster befalleth in the earth or in yourselves but it is in a Book before we bring it into being - Lo! that is easy for Allah	No disaster befalls in the earth, or in yourselves, but it is in a book before We bring it into existence -- surely that is easy to Allah -	No affliction visits the earth or yourselves but it is in a Book before We bring it about —that is indeed easy for Allah—	c. 628 CE No direct report
23	لِّكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَآ ءَاتَىٰكُمْ وَ ٱللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ	In order that ye may not despair over matters that pass you by, nor exult over favours bestowed upon you. For God loveth not any vainglorious boaster,	That ye grieve not for the sake of that which hath escaped you, nor yet exult because of that which hath been given. Allah loveth not all prideful boasters	So that you grieve not for what has escaped you, nor exult in that which He has given you. And Allah loves not any arrogant boaster	so that you may not grieve for what escapes you, nor exult for what comes your way, and Allah does not like any swaggering braggart	c. 628 CE No direct report
24		Such persons as are covetous and commend covetousness to men. And if any turn back (from God's Way), verily God is Free of all Needs, Worthy of all Praise	Who hoard and who enjoin upon the people avarice. And whosoever turneth away, still Allah is the Absolute, the Owner of Praise	Such as are niggardly and enjoin niggardliness on men. And whoever turns back, then surely Allah is the Self-Sufficient, the Praised	Such as are [themselves] stingy and bid [other] people to be stingy. And whoever refuses to comply [should know that] indeed Allah is the All-sufficient, the All-laudable	c. 628 CE No direct report
25	لَقَدْ أَرْسَلْنَا رُسُلَنَا بِٱلْبَيِّنَٰتِ وَأَنزَلْنَا مَعَهُمُ ٱلْكِتَٰبَ وَ ٱلْمِيزَانَ لِيَقُومَ ٱلنَّاسُ بِٱلْقِسْطِ وَأَنزَلْنَا ٱلْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَٰفِعُ لِلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ مَن يَنصُرُهُۥ وَرُسُلَهُۥ بِٱلْغَيْبِ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ	We sent aforetime our apostles with Clear Signs and sent down with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice; and	We verily sent Our messengers with clear proofs, and revealed with them the Scripture and the	Certainly We sent Our messengers with clear arguments, and sent down with them the Book and the measure,	Certainly We sent Our apostles with manifest proofs, and We sent down with them the Book and the Balance, so that mankind may maintain justice; and We sent down	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		We sent down Iron, in which is (material for) mighty war, as well as many benefits for mankind, that God may test who it is that will help, Unseen, Him and His apostles: For God is Full of Strength, Exalted in Might (and able to enforce His Will)	Balance, that mankind may observe right measure; and He revealed iron, wherein is mighty power and (many) uses for mankind, and that Allah may know him who helpeth Him and His messengers, though unseen. Lo! Allah is Strong, Almighty	that men may conduct themselves with equity. And We sent down iron, wherein is great violence and advantages to men, and that Allah may know who helps Him and His messengers, unseen. Surely Allah is Strong, Might	iron, in which there is great might and uses for mankind, and so that Allah may know those who help Him and His apostles in [their] absence. Indeed Allah is all-strong, all-mighty	
26	وَلَقَدْ أَرْسَلْنَا نُو ا وَإِبْرٰهِيمَ وَجَعَلْنَا فِى ذُرِّيَّتِهِمَا لنُّبُوَّةَ وَ لْكِتٰبَ فَمِنْهُم مُّهْتَ وَكَثِيـ مِّنْهُمْ فٰسِقُونَ	And We sent Noah and Abraham, and established in their line Prophethood and Revelation: and some of them were on right guidance. But many of them became rebellious transgressors	And We verily sent Noah and Abraham and placed the prophethood and the scripture among their seed, and among them there is he who goeth right, but many of them are evil-livers	And certainly We sent Noah and Abraham, and We gave prophethood and the Book to their offspring; so among them is he who goes aright, but most of them are transgressors	Certainly We sent Noah and Abraham and We ordained among their descendants prophethood and the Book. Some of them are [rightly] guided, and many of them are transgressors	c. 628 CE No direct report
27	ثُمَّ قَفَّيْنَا عَلَىٰ ءَاثٰرِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى بْنِ مَرْيَمَ وَءَاتَيْنٰهُ لْإِنجِيلَ وَجَعَلْنَا فِى قُلُوبِ لَّذِينَ تَّبَعُوهُ رَأْفَ وَرَحْمَ وَرَهْبَانِيَّةً بْتَدَعُوهَا مَا كَتَبْنٰهَا عَلَيْهِمْ إِلَّا بْتِغَآءَ رِضْوٰنِ للَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَـَٔاتَيْنَا لَّذِينَ ءَامَنُو مِنْهُمْ أَجْرَهُمْ وَكَثِيـ مِّنْهُمْ فٰسِقُونَ	Then, in their wake, We followed them up with (others of) Our apostles: We sent after them Jesus the son of Mary, and bestowed on him the Gospel; and We ordained in the hearts of those who followed him Compassion and Mercy. But the Monasticism which they invented for themselves, We did not prescribe for them: (We commanded) only the seeking for the Good Pleasure of God; but that	Then We caused Our messengers to follow in their footsteps; and We caused Jesus, son of Mary, to follow, and gave him the Gospel, and placed compassion and mercy in the hearts of those who followed him. But monasticism they invented - We ordained it	Then We made Our messengers to follow in their footsteps, and We made Jesus son of Mary to follow, and We gave him the Gospel. And We put compassion and mercy in the hearts of those who followed him. And (as for) monkery they innovated it -- We did not prescribe	Then We followed them up with Our apostles and We followed [them] with Jesus son of Mary, and We gave him the Evangel, and We put in the hearts of those who followed him kindness and mercy. But as for monasticism, they innovated it —We had not prescribed it for them— only seeking Allah’s pleasure. Yet they did not observe it with due observance. So We gave to the faithful	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		they did not foster as they should have done. Yet We bestowed, on those among them who believed, their (due) rewa rd, but many of them are rebellious transgressors	not for them - only seeking Allah's pleasure, and they observed it not with right observance. So We give those of them who believe their reward, but many of them are evil-livers	it to them -- only to seek Allah’s pleasure, but they did not observe it with its due observance. So We gave those of them who believed their reward, but most of them are transgressors	among them their [due] reward, but many of them are transgressors	
28	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُو ٱتَّقُو ٱللَّهَ وَءَامِنُو بِرَسُولِهِۦ يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِۦ وَيَجْعَل لَّكُمْ نُو ا تَمْشُونَ بِهِۦ وَيَغْفِرْ لَكُمْ وَ ٱللَّهُ غَفُو رَّحِيمٌ	O ye that believe! Fear God, and believe in His Apostle, and He will bestow on you a double portion of His Mercy: He will provide for you a Light by which ye shall walk (straight in your path), and He will forgive you (your past): for God is Of t-Forgiving, Most Merciful	O ye who believe! Be mindful of your duty to Allah and put faith in His messenger. He will give you twofold of His mercy and will appoint for you a light wherein ye shall walk, and will forgive you. Allah is Forgiving, Merciful	O you who believe, keep your duty to Allah and believe in His Messenger -- He will give you two portions of His mercy, and give you a light in which you shall walk, and forgive you. And Allah is Forgiving, Merciful -	O you who have faith! Be wary of Allah and have faith in His Apostle. He will grant you a double share of His mercy and give you a light to walk by, and forgive you, and Allah is all-forgiving, all-merciful	c. 628 CE No direct report
29		That the People of the Book may know that they have no power whatever over the Grace of God, that (His) Grace is (entirely) in His Hand, to bestow it on whomsoever He wills. For God is the Lord of Grace abounding	That the People of the Scripture may know that they control naught of the bounty of Allah, but that the bounty is in Allah's hand to give to whom He will. And Allah is of Infinite Bounty	That the People of the book may know that they control naught of the grace of Allah, and that grace is in Allah’s hand. He gives it to whom He pleases. And Allah is the Lord of mighty grace	so that the People of the Book may know that they have no power over anything of Allah’s grace, and that all grace is in Allah’s hand which He grants to whomever He wishes and Allah is dispenser of a great grace	c. 628 CE No direct report

47. Muhammad — Muhammad محمد

Revelation order #95 · c. 628 CE · Madinah · 38 verses · Medina

Comparative reading note

Medinan discourse often turns toward community order, law, and collective ethics. Yusuf Ali widens the interpretive frame, Pickthall keeps the line tight, Maulana Muhammad Ali favors doctrinal clarity, and Qara'i preserves Shia-leaning lexical choices where the Arabic admits them.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ۝ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ	Those who reject God and hinder (men) from the Path of God,- their deeds will God render astray (from their mark)	Those who disbelieve and turn (men) from the way of Allah, He rendereth their actions vain	Those who disbelieve and turn (men) from Allah’s way, He will destroy their works	Those who are [themselves] faithless and bar [others] from the way of Allah —He has made their works go awry	c. 628 CE No direct report
2	وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٍ وَهُوَ الْحَقُّ مِن رَّبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ	But those who believe and work deeds of righteousness, and believe in the (Revelation) sent down to Muhammad - for it is the Truth from their Lord,- He will remove from them their ills and improve their condition	And those who believe and do good works and believe in that which is revealed unto Muhammad - and it is the truth from their Lord - He riddeth them of their ill-deeds and improveth their state	And those who believe and do good, and believe in that which has been revealed to Muhammad -- and it is the Truth from their Lord -- He will remove their evil from them and improve their condition	But those who have faith and do righteous deeds and believe in what has been sent down to Muá¸¥ammad —and it is the truth from their Lord— He shall absolve them of their misdeeds and set right their affairs	c. 628 CE No direct report
3	ذَٰلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ آمَنُوا اتَّبَعُوا الْحَقَّ مِن رَّبِّهِمْ كَذَٰلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ	This because those who reject God follow vanities, while those who believe follow the Truth from their Lord: Thus does God set forth for men their lessons by similitudes	That is because those who disbelieve follow falsehood and because those who believe follow the truth from their Lord. Thus Allah coineth their similitudes for mankind	That is because those who disbelieve follow falsehood, and those who believe follow the Truth from their Lord. Thus does Allah set forth their descriptions for men	That is because the faithless follow falsehood, and because the faithful follow the truth from their Lord. That is how Allah draws comparisons for mankind	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
4	فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَثْخَنتُمُوهُمْ فَشُدُّوا الْوَثَاقَ فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرَ مِنْهُمْ وَلَٰكِن لِّيَبْلُوَ بَعْضَكُم بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَالَهُمْ	Therefore, when ye meet the Unbelievers (in fight), smite at their necks; At length, when ye have thoroughly subdued them, bind a bond firmly (on them): thereafter (is the time for) either generosity or ransom: Until the war lays down its burd ens. Thus (are ye commanded): but if it had been God's Will, He could certainly have exacted retribution from them (Himself); but (He lets you fight) in order to test you, some with others. But those who are slain in the Way of God,- He will never let their deeds be lost	Now when ye meet in battle those who disbelieve, then it is smiting of the necks until, when ye have routed them, then making fast of bonds; and afterward either grace or ransom till the war lay down its burdens. That (is the ordinance). And if Allah willed He could have punished them (without you) but (thus it is ordained) that He may try some of you by means of others. And those who are slain in the way of Allah, He rendereth not their actions vain	So when you meet in battle those who disbelieve, smite the necks; then, when you have overcome them, make (them) prisoners, and afterwards (set them free) as a favour or for ransom till the war lay down its burdens. That (shall be so). And if Allah please, He would certainly exact retribution from them, but that He may try some of you by means of others. And those who are slain in the way of Allah, He will never allow their deeds to perish	When you meet the faithless in battle, strike their necks. When you have thoroughly decimated them, bind the captives firmly. Thereafter either oblige them [by setting them free] or take ransom till the war lays down its burdens. That [is Allah’s ordinance], and had Allah wished He could have taken vengeance on them, but that He may test some of you by means of others. As for those who were slain in the way of Allah, He will not let their works go awry	c. 628 CE No direct report
5	سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ	Soon will He guide them and improve their condition	He will guide them and improve their state	He will guide them and improve their condition	He will guide them and set right their affairs	c. 628 CE No direct report
6	وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ	And admit them to the Garden which He has announced for them	And bring them in unto the Garden which He hath made known to them	And make them enter the Garden, which He has made known to them	and admit them into paradise with which He has acquainted them	c. 628 CE No direct report
7	يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ	O ye who believe! If ye will aid (the cause of) God, He will aid you, and plant your feet firmly	O ye who believe! If ye help Allah, He will help you and will make your foothold firm	O you who believe, if you help Allah, He will help you and make firm your feet	O you who have faith! If you help Allah, He will help you and make your feet steady	c. 628 CE No direct report
8	وَالَّذِينَ كَفَرُوا فَتَعْسًا لَّهُمْ وَأَضَلَّ أَعْمَالَهُمْ	But those who reject (God),- for them is destruction, and (God) will render their deeds astray (from their mark)	And those who disbelieve, perdition is for them, and He will make their actions vain	And those who disbelieve, for them is destruction, and He will destroy their works	As for the faithless, their lot will be to fall [into ruin], and He will make their works go awry	c. 628 CE No direct report
9	ذَٰلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنزَلَ اللَّهُ فَأَحْبَطَ	That is because they hate the Revelation of God;	That is because they are averse to that which	That is because they hate that which Allah reveals,	That is because they loathed what Allah has sent down, so He made	c. 628 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	أَعْمَٰلَهُمْ	so He has made their deeds fruitless	Allah hath revealed, therefor maketh He their actions fruitless	so He has rendered their deeds fruitless	their works fail	No direct report
10	أَفَلَمْ يَسِيرُو فِى لْأَرْضِ فَيَنظُرُو كَيْفَ كَانَ عَٰقِبَةُ لَّذِينَ مِن قَبْلِهِمْ دَمَّرَ للَّهُ عَلَيْهِمْ وَلِلْكَٰفِرِينَ أَمْثَٰلُهَا	Do they not travel through the earth, and see what was the End of those before them (who did evil)? God brought utter destruction on them, and similar (fates await) those who reject God	Have they not travelled in the land to see the nature of the consequence for those who were before them? Allah wiped them out. And for the disbelievers there will be the like thereof	Have they not travelled in the land and seen what was the end of those before them? Allah destroyed them. And for the disbelievers is the like thereof	Have they not travelled over the land so that they may observe how was the fate of those who were before them? Allah destroyed them, and a similar [fate] awaits the faithless	c. 628 CE No direct report
11	ذَٰلِكَ بِأَنَّ للَّهَ مَوْلَى لَّذِينَ ءَامَنُو وَأَنَّ لْكَٰفِرِينَ لَا مَوْلَىٰ لَهُمْ	That is because God is the Protector of those who believe, but those who reject God have no protector	That is because Allah is patron of those who believe, and because the disbelievers have no patron	That is because Allah is the patron of those who believe, and because the disbelievers have no patron	That is because Allah is the protector of the faithful, and because the faithless have no protector	c. 628 CE No direct report
12	إِنَّ للَّهَ يُدْخِلُ لَّذِينَ ءَامَنُو وَعَمِلُو لصَّٰلِحَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا لْأَنْهَٰرُ وَ لَّذِينَ كَفَرُو يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ لْأَنْعَٰمُ وَ لنَّارُ مَثْوًى لَّهُمْ	Verily God will admit those who believe and do righteous deeds, to Gardens beneath which rivers flow; while those who reject God will enjoy (this world) and eat as cattle eat; and the Fire will be their abode	Lo! Allah will cause those who believe and do good works to enter Gardens underneath which rivers flow; while those who disbelieve take their comfort in this life and eat even as the cattle eat, and the Fire is their habitation	Surely Allah will make those who believe and do good enter Gardens wherein flow rivers. And those who disbelieve enjoy themselves and eat as the cattle eat, and the Fire is their abode	Indeed Allah will admit those who have faith and do righteous deeds into gardens with streams running in them. As for the faithless, they enjoy and eat just like the cattle eat, and the Fire will be their [final] abode	c. 628 CE No direct report
13	وَكَأَيِّن مِّن قَرْيَةٍ هِىَ أَشَدُّ قُوَّةً مِّن قَرْيَتِكَ لَّتِىٓ أَخْرَجَتْكَ أَهْلَكْنَٰهُمْ فَلَا نَاصِرَ لَهُمْ	And how many cities, with more power than thy city which has driven thee out, have We destroyed (for their sins)? and there was none to aid them	And how many a township stronger than thy township (O Muhammad) which hath cast thee out, have We destroyed, and they had no helper	And how many a town, more powerful than thy town which has driven thee out -- We destroyed them, so there was no helper for them	How many a town there has been which was more powerful than your town which expelled you, which We have destroyed, and they had no helper	c. 628 CE 1 note
14	أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِۦ كَمَن زُيِّنَ لَهُۥ سُوٓءُ عَمَلِهِۦ وَ تَّبَعُوٓ أَهْوَآءَهُم	Is then one who is on a clear (Path) from his Lord, no better than one to whom the evil of his conduct seems pleasing, and such as follow their own lusts	Is he who relieth on a clear proof from his Lord like those for whom the evil that they do is beautified while they follow their own lusts	Is then he who has a clear argument from his Lord like him to whom his evil conduct is made fairseeming; and they follow their low desires	Is he who stands on a manifest proof from his Lord like someone to whom the evil of his conduct is made to seem decorous, and who follow their desires	c. 628 CE No direct report

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15	مَّثَلُ ٱلْجَنَّةِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ فِيهَآ أَنْهَٰرٌ مِّن مَّآءٍ غَيْرِ ءَاسِنٍ وَأَنْهَٰرٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُۥ وَأَنْهَٰرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّٰرِبِينَ وَأَنْهَٰرٌ مِّنْ عَسَلٍ مُّصَفًّى وَلَهُمْ فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ كَمَنْ هُوَ خَٰلِدٌ فِى ٱلنَّارِ وَسُقُوا۟ مَآءً حَمِيمًا فَقَطَّعَ أَمْعَآءَهُمْ	(Here is) a Parable of the Garden which the righteous are promised: in it are rivers of water incorruptible; rivers of milk of which the taste never changes; rivers of wine, a joy to those who drink; and rivers of honey pure and clear. In it th ere are for them all kinds of fruits; and Grace from their Lord. (Can those in such Bliss) be compared to such as shall dwell for ever in the Fire, and be given, to drink, boiling water, so that it cuts up their bowels (to pieces)	A similitude of the Garden which those who keep their duty (to Allah) are promised: Therein are rivers of water unpolluted, and rivers of milk whereof the flavour changeth not, and rivers of wine delicious to the drinkers, and rivers of clear-run honey; therein for them is every kind of fruit, with pardon from their Lord. (Are those who enjoy all this) like those who are immortal in the Fire and are given boiling water to drink so that it teareth their bowels	A parable of the Garden which the dutiful are promised: Therein are rivers of water not altering for the worse, and rivers of milk whereof the taste changes not, and rivers of wine delicious to the drinkers, and rivers of honey clarified; and for them therein are all fruits and protection from their Lord. (Are these) like those who abide in the Fire and who are made to drink boiling water, so it rends their bowels asunder	A description of the paradise promised to the Godwary: therein are streams of unstaling water, and streams of milk unchanging in flavour, and streams of wine delicious to the drinkers, and streams of purified honey; there will be for them every kind of fruit in it, and forgiveness from their Lord. [Are such ones] like those who abide in the Fire and are given to drink boiling water which cuts up their bowels	c. 628 CE No direct report
16	وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ حَتَّىٰٓ إِذَا خَرَجُوا۟ مِنْ عِندِكَ قَالُوا۟ لِلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ مَاذَا قَالَ ءَانِفًا أُو۟لَٰٓئِكَ ٱلَّذِينَ طَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَٱتَّبَعُوٓا۟ أَهْوَآءَهُمْ	And among them are men who listen to thee, but in the end, when they go out from thee, they say to those who have received Knowledge, "What is it he said just then?" Such are men whose hearts God has sealed, and who follow their own lusts	Among them are some who give ear unto thee (Muhammad) till, when they go forth from thy presence they say unto those who have been given knowledge: What was that he said just now? Those are they whose hearts Allah hath sealed, and they follow their own lusts	And there are those of them who seek to listen to thee, till, when they go forth from thee, they say to those who have been given knowledge: What was it that he said just now? These are they whose hearts Allah has sealed and they follow their low desires	There are some among them who prick up their ears at you. But when they go out from your presence, they say to those who have been given knowledge, ‘What did he say just now?’ They are the ones on whose hearts Allah has set a seal, and they follow their own desires	c. 628 CE No direct report
17	وَٱلَّذِينَ ٱهْتَدَوْا۟ زَادَهُمْ هُدًى وَءَاتَىٰهُمْ تَقْوَىٰهُمْ	But to those who receive Guidance, He increases the (light of) Guidance, and bestows on them their Piety and Restraint (from evil)	While as for those who walk aright, He addeth to their guidance, and giveth them their protection (against evil)	And those who follow guidance, He increases them in guidance and grants them their observance of duty	As for those who are [rightly] guided, He enhances their guidance, and invests them with their Godwariness	c. 628 CE No direct report

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18	فَهَلْ يَنظُرُونَ إِلَّا لسَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً فَقَدْ جَآءَ أَشْرَاطُهَا فَأَنَّىٰ لَهُمْ إِذَا جَآءَتْهُمْ ذِكْرَىٰهُمْ	Do they then only wait for the Hour,- that it should come on them of a sudden? But already have come some tokens thereof, and when it (actually) is on them, how can they benefit then by their admonition	Await they aught save the Hour, that it should come upon them unawares? And the beginnings thereof have already come. But how, when it hath come upon them, can they take their warning	Wait they for aught but the Hour that it should come upon them of a sudden? Now tokens thereof have already come. But how will they have their reminder, when it comes on them	Do they await anything except that the Hour should overtake them suddenly? Certainly its portents have come. Of what avail to them will their admonition be when it overtakes them	c. 628 CE No direct report
19	وَ عْلَمْ أَنَّهُ لَآ إِلَٰهَ إِلَّا للَّهُ وَ سْتَغْفِرْ لِذَ بِكَ وَلِلْمُؤْمِنِينَ وَ لْمُؤْمِنَٰتِ وَ للَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَىٰكُمْ	Know, therefore, that there is no god but God, and ask forgiveness for thy fault, and for the men and women who believe: for God knows how ye move about and how ye dwell in your homes	So know (O Muhammad) that there is no Allah save Allah, and ask forgiveness for thy sin and for believing men and believing women. Allah knoweth (both) your place of turmoil and your place of rest	So know that there is no God but Allah and ask protection for thy sin and for the believing men and the believing women. And Allah knows your moving about and your staying (in a place)	Know that there is no god except Allah, and plead [to Allah] for forgiveness of your sin and for the faithful, men and women. Allah knows your itinerary and your [final] abode	c. 628 CE No direct report
20	وَيَقُولُ لَّذِينَ ءَامَنُو لَوْلَا نُزِّلَتْ سُورَ فَإِذَآ أُنزِلَتْ سُورَ مُّحْكَمَ وَذُكِرَ فِيهَا لْقِتَالُ رَأَيْتَ لَّذِينَ فِى قُلُوبِهِم مَّرَ يَنظُرُونَ إِلَيْكَ نَظَرَ لْمَغْشِىِّ عَلَيْهِ مِنَ لْمَوْتِ فَأَوْلَىٰ لَهُمْ طَاعَ	Those who believe say, "Why is not a sura sent down (for us)? " But when a sura of basic or categorical meaning is revealed, and fighting is mentioned therein, thou wilt see those in whose hearts is a disease looking at thee with a look of one i n swoon at the approach of death. But more fitting for them	And those who believe say: If only a surah were revealed! But when a decisive surah is revealed and war is mentioned therein, thou seest those in whose hearts is a disease looking at thee with the look of men fainting unto death. Therefor woe unto them	And those who believe say: Why is not a chapter revealed? But when a decisive chapter is revealed, and fighting is mentioned therein, thou seest those in whose hearts is a disease look to thee with the look of one fainting at death. So woe to them	The faithful say, ‘If only a surah were sent down!’ But when a definitive surah is sent down and war is mentioned in it, you see those in whose hearts is a sickness looking upon you with the look of someone fainting at death. So woe to them	c. 628 CE No direct report
21	وَقَوْ مَّعْرُو فَإِذَا عَزَمَ لْأَمْرُ فَلَوْ صَدَقُو للَّهَ لَكَانَ خَيْ ا لَّهُمْ	Were it to obey and say what is just, and when a matter is resolved on, it were best for them if they were true to God	Obedience and a civil word. Then, when the matter is determined, if they are loyal to Allah it will be well for them	Obedience and a gentle word (was proper). Then when the affair is settled, it is better for them if they remain true to Allah	Obedience and upright speech . . . . So when the matter has been resolved upon, if they remain true to Allah that will surely be better for them	c. 628 CE No direct report
22	فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُو فِى	Then, is it to be expected of you, if ye were put in authority, that ye will do mischief in the land, and break your ties of kith and kin	Would ye then, if ye were given the command, work corruption in the land and sever your ties of kinship	But if you turn away, you are sure to make mischief in the land and cut off the ties of kinship	May it not be that if you were to wield authority you would cause corruption in the land and ill-treat your blood relations	c. 628 CE No direct report

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	لْأَرْضِ وَتُقَطِّعُوٓا أَرْحَامَكُمْ					
23	أُ۟لَٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ فَأَصَمَّهُمْ وَأَعْمَىٰٓ أَبْصَٰرَهُمْ	Such are the men whom God has cursed for He has made them deaf and blinded their sight	Such are they whom Allah curseth so that He deafeneth them and maketh blind their eyes	Those it is whom Allah has cursed, so He has made them deaf and blinded their eyes	They are the ones whom Allah has cursed, so He made them deaf, and blinded their sight	c. 628 CE No direct report
24	أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَآ	Do they not then earnestly seek to understand the Qur'an, or are their hearts locked up by them	Will they then not meditate on the Qur'an, or are there locks on the hearts	Do they not reflect on the Qur’an? Or, are there locks on the hearts	Do they not contemplate the Qur’a n, or are there locks on the hearts	c. 628 CE No direct report
25	إِنَّ ٱلَّذِينَ ٱرْتَدُّوا۟ عَلَىٰٓ أَدْبَٰرِهِم مِّنۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ ٱلْهُدَى ٱلشَّيْطَٰنُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ	Those who turn back as apostates after Guidance was clearly shown to them,- the Evil One has instigated them and busied them up with false hopes	Lo! those who turn back after the guidance hath been manifested unto them, Satan hath seduced them, and He giveth them the rein	Surely those who turn back after guidance is manifest to them, the devil embellishes it for them; and lengthens false hopes for them	Indeed those who turned their backs after the guidance had become clear to them, it was Satan who had seduced them, and he had given them [far-flung] hopes	c. 628 CE No direct report
26	ذَٰلِكَ بِأَنَّهُمْ قَالُوا۟ لِلَّذِينَ كَرِهُوا۟ مَا نَزَّلَ ٱللَّهُ سَنُطِيعُكُمْ فِى بَعْضِ ٱلْأَمْرِ وَٱللَّهُ يَعْلَمُ إِسْرَارَهُمْ	This, because they said to those who hate what God has revealed, "We will obey you in part of (this) matter"; but God knows their (inner) secrets	That is because they say unto those who hate what Allah hath revealed: We will obey you in some matters; and Allah knoweth their secret talk	That is because they say to those who hate what Allah has revealed: We will obey you in some matters. And Allah knows their secrets	That is because they said to those who loathed what Allah had sent down: ‘We shall obey you in some matters,’ and Allah knows their secret dealings	c. 628 CE No direct report
27	فَكَيْفَ إِذَا تَوَفَّتْهُمُ ٱلْمَلَٰٓئِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَٰرَهُمْ	But how (will it be) when the angels take their souls at death, and smite their faces and their backs	Then how (will it be with them) when the angels gather them, smiting their faces and their backs	But how will it be when the angels cause them to die, smiting their faces and their backs	But how will it be [with them] when the angels take them away, striking their faces and their backs?	c. 628 CE No direct report
28	ذَٰلِكَ بِأَنَّهُمُ ٱتَّبَعُوا۟ مَآ أَسْخَطَ ٱللَّهَ وَكَرِهُوا۟ رِضْوَٰنَهُۥ فَأَحْبَطَ أَعْمَٰلَهُمْ	This because they followed that which called forth the Wrath of God, and they hated God's good pleasure; so He made their deeds of no effect	That will be because they followed that which angereth Allah, and hated that which pleaseth Him. Therefor He hath made their actions vain	That is because they follow that which displeases Allah and are averse to His pleasure, so He makes their deeds fruitless	That, because they pursued what displeased Allah, and loathed His pleasure. So He has made their works fail	c. 628 CE No direct report
29	أَمْ حَسِبَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ أَن لَّن يُخْرِجَ ٱللَّهُ أَضْغَٰنَهُمْ	Or do those in whose hearts is a disease, think that God will not bring to light all their rancour	Or do those in whose hearts is a disease deem that Allah will not bring to light their (secret) hates	Or do those in whose hearts is a disease think that Allah will not bring forth their spite	Do those in whose hearts is a sickness suppose that Allah will not expose their spite	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
30	وَلَوْ نَشَآءُ لَأَرَيْنَٰكَهُمْ فَلَعَرَفْتَهُم بِسِيمَٰهُمْ وَلَتَعْرِفَنَّهُمْ فِى لَحْنِ لْقَوْلِ وَ للَّهُ يَعْلَمُ أَعْمَٰلَكُمْ	Had We so wiled, We could have shown them up to thee, and thou shouldst have known them by their marks: but surely thou wilt know them by the tone of their speech! And God knows all that ye do	And if We would, We could show them unto thee (Muhammad) so that thou shouldst know them surely by their marks. And thou shalt know them by the burden of their talk. And Allah knoweth your deeds	And if We please, We could show them to thee so that thou shouldst know them by their marks. And certainly thou canst recognize them by the tone of (their) speech. And Allah knows your deeds	If We wish, We will show them to you so that you recognize them by their mark. Yet you will recognize them by their tone of speech, and Allah knows your deeds	c. 628 CE No direct report
31	وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ لْمُجَٰهِدِينَ مِنكُمْ وَ لصَّٰبِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ	And We shall try you until We test those among you who strive their utmost and persevere in patience; and We shall try your reported (mettle)	And verily We shall try you till We know those of you who strive hard (for the cause of Allah) and the steadfast, and till We test your record	And certainly We shall try you, till We know those among you who strive hard, and the steadfast, and manifest your news	We will surely test you until We ascertain those of you who wage jiha d and those who are steadfast, and We shall appraise your record	c. 628 CE No direct report
32	إِنَّ لَّذِينَ كَفَرُو وَصَدُّو عَن سَبِيلِ للَّهِ وَشَآقُّو لرَّسُولَ مِ بَعْدِ مَا تَبَيَّنَ لَهُمُ لْهُدَىٰ لَن يَضُرُّو للَّهَ شَيْ ا وَسَيُحْبِطُ أَعْمَٰلَهُمْ	Those who reject God, hinder (men) from the Path of God, and resist the Apostle, after Guidance has been clearly shown to them, will not injure God in the least, but He will make their deeds of no effect	Lo! those who disbelieve and turn from the way of Allah and oppose the messenger after the guidance hath been manifested unto them, they hurt Allah not a jot, and He will make their actions fruitless	Surely those who disbelieve and hinder (men) from Allah’s way and oppose the Messenger after guidance is quite clear to them, cannot harm Allah in any way, and He will make their deeds fruitless	Indeed those who are faithless and bar from the way of Allah and defy the Apostle after guidance has become clear to them, will not hurt Allah in the least, and He shall make their works fail	c. 628 CE No direct report
33	يَٰٓأَيُّهَا لَّذِينَ ءَامَنُوٓ أَطِيعُو للَّهَ وَأَطِيعُو لرَّسُولَ وَلَا تُبْطِلُوٓ أَعْمَٰلَكُمْ	O ye who believe! Obey God, and obey the apostle, and make not vain your deeds	O ye who believe! Obey Allah and obey the messenger, and render not your actions vain	O you who believe, obey Allah and obey the Messenger and make not your deeds vain	O you who have faith! Obey Allah and obey the Apostle, and do not render your works void	c. 628 CE No direct report
34	إِنَّ لَّذِينَ كَفَرُو وَصَدُّو عَن سَبِيلِ للَّهِ ثُمَّ مَاتُو وَهُمْ كُفَّا فَلَن يَغْفِرَ للَّهُ لَهُمْ	Those who reject God, and hinder (men) from the Path of God, then die rejecting God,- God will not forgive them	Lo! those who disbelieve and turn from the way of Allah and then die disbelievers, Allah surely will not pardon them	Surely those who disbelieve and hinder (men) from Allah’s way, then die disbelievers, Allah will not forgive them	Indeed those who are faithless and bar from the way of Allah and then die faithless, Allah will never forgive them	c. 628 CE No direct report
35	فَلَا تَهِنُو وَتَدْعُوٓ إِلَى لسَّلْمِ وَأَنتُمُ لْأَعْلَوْنَ وَ للَّهُ	Be not weary and faint-hearted, crying for peace, when ye should be uppermost: for God is with you, and will never	So do not falter and cry out for peace when ye (will be) the uppermost, and Allah is with you, and He will	And be not slack so as to cry for peace -- and you are the uppermost -- and Allah is with you, and He will not bring your deeds to naught	So do not slacken and [do not] call for peace when you have the upper hand and Allah is with you, and He will not stint [the reward of] your works	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	مَعَكُمْ وَلَن يَتِرَكُمْ أَعْمَٰلَكُمْ	put you in loss for your (good) deeds	not grudge (the reward of) your actions			
36	إِنَّمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا لَعِبٌ وَلَهْوٌ وَإِن تُؤْمِنُوا۟ وَتَتَّقُوا۟ يُؤْتِكُمْ أُجُورَكُمْ وَلَا يَسْـَٔلْكُمْ أَمْوَٰلَكُمْ	The life of this world is but play and amusement: and if ye believe and guard against Evil, He will grant you your recompense, and will not ask you (to give up) your possessions	The life of the world is but a sport and a pastime. And if ye believe and ward off (evil). He will give you your wages, and will not ask of you your wordly wealth	The life of this world is but idle sport and play, and, if you believe and keep your duty, He will give you your reward, and He does not ask of you your wealth	The life of the world is just play and diversion, but if you are faithful and Godwary, He will give you your rewards, and will not ask your wealth [in return] from you	c. 628 CE No direct report
37	إِن يَسْـَٔلْكُمُوهَا فَيُحْفِكُمْ تَبْخَلُوا۟ وَيُخْرِجْ أَضْغَٰنَكُمْ	If He were to ask you for all of them, and press you, ye would covetously withhold, and He would bring out all your ill-feeling	If He should ask it of you and importune you, ye would hoard it, and He would bring to light your (secret) hates	If He should ask you for it and press you, you will be niggardly, and He will bring forth your malice	Should He ask it from you, and press you, you will be stingy, and He will expose your spite	c. 628 CE No direct report
38	هَٰٓأَنتُمْ هَٰٓؤُلَآءِ تُدْعَوْنَ لِتُنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ فَمِنكُم مَّن يَبْخَلُ ۖ وَمَن يَبْخَلْ فَإِنَّمَا يَبْخَلُ عَن نَّفْسِهِۦ ۚ وَٱللَّهُ ٱلْغَنِىُّ وَأَنتُمُ ٱلْفُقَرَآءُ ۚ وَإِن تَتَوَلَّوْا۟ يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوٓا۟ أَمْثَٰلَكُم	Behold, ye are those invited to spend (of your substance) in the Way of God: But among you are some that are niggardly. But any who are niggardly are so at the expense of their own souls. But God is free of all wants, and it is ye that are need y. If ye turn back (from the Path), He will substitute in your stead another people; then they would not be like you	Lo! ye are those who are called to spend in the way of Allah, yet among you there are some who hoard. And as for him who hoardeth, he hoardeth only from his soul. And Allah is the Rich, and ye are the poor. And if ye turn away He will exchange you for some other folk, and they will not be the likes of you	Behold! you are those who are called to spend in Allah’s way, but among you are those who are niggardly; and whoever is niggardly, is niggardly against his own soul. And Allah is Self-Sufficient and you are needy. And if you turn back He will bring in your place another people, then they will not be like you	Ah! There you are, being invited to spend in the way of Allah; yet among you there are those who are stingy; and whoever is stingy is stingy only to himself. Allah is the All-sufficient, and you are all-needy, and if you turn away He will replace you with another people, and they will not be like you	c. 628 CE No direct report

Direct context · Ayah 13 · c. 628 CE

Asbab al-Nuzul dataset · ungraded

عن ابن عباس رضي الله عنهما: أن النبي لما خرج من مكة إلى الغار وأتاه، فالتفت إلى مكة، وقال: « أنتِ أحب بلاد الله إلى الله، وأنت أحب بلاد الله إلي، ولولا أن المشركين أخرجوني لم أخرج منك »، فأعدى الأعداء من عدا على الله تعالى في حرمه، أو قتل غير قاتله، أو قتل بذحول الجاهلية، فأنزل الله تعالى على نبيه : { وَكَأَيِّن مِّن قَرْيَةٍ هِىَ أَشَدُّ قُوَّةً مِّن قَرْيَتِكَ ٱلَّتِىٓ أَخْرَجَتْكَ أَهْلَكْنَـٰهُمْ فَلَا نَاصِرَ لَهُمْ ١٣ }.

Islamic: Asbāb al-nuzūl on Qurʾān 47:13

APA: Asbāb al-nuzūl tradition (n.d.). (47:13).

13. Ar-Ra'd — The Thunder الرعد

Revelation order #96 · c. 628 CE · Madinah · 43 verses · Medina

Comparative reading note

Medinan discourse often turns toward community order, law, and collective ethics. Yusuf Ali widens the interpretive frame, Pickthall keeps the line tight, Maulana Muhammad Ali favors doctrinal clarity, and Qara'i preserves Shia-leaning lexical choices where the Arabic admits them.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ الٓمٓر تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ وَٱلَّذِىٓ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ٱلْحَقُّ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يُؤْمِنُونَ	A.L.M.R. These are the signs (or verses) of the Book: that which hath been revealed unto thee from thy Lord is the Truth; but most men believe not	Alif. Lam. Mim. Ra. These are verses of the Scripture. That which is revealed unto thee from thy Lord is the Truth, but most of mankind believe not	I, Allah, am the Best Knower, the Seer. These are verses of the Book. And that which is revealed to thee from thy Lord is the Truth, but most people believe not	Alif, La m, Ma«m, Ra . These are the signs of the Book. That which has been sent down to you from your Lord is the truth, but most people do not believe [in it]	c. 628 CE No direct report
2	ٱللَّهُ ٱلَّذِى رَفَعَ ٱلسَّمَٰوَٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّى يُدَبِّرُ ٱلْأَمْرَ يُفَصِّلُ ٱلْءَايَٰتِ لَعَلَّكُم بِلِقَآءِ رَبِّكُمْ تُوقِنُونَ	God is He Who raised the heavens without any pillars that ye can see; is firmly established on the throne (of authority); He has subjected the sun and the moon (to his Law)! Each one runs (its course) for a term appointed. He doth regulate all affairs, explaining the signs in detail, that ye may believe with certainty in the meeting with your Lord	Allah it is Who raised up the heavens without visible supports, then mounted the Throne, and compelled the sun and the moon to be of service, each runneth unto an appointed term; He ordereth the course; He detaileth the revelations, that haply ye may be certain of the	Allah is He who raised the heavens without any pillars that you can see, and He is established on the Throne of Power, and He made the sun and the moon subservient (to you). Each one runs to an appointed term. He regulates the affair, making clear the messages that you may be certain of	It is Allah who raised the heavens without any pillars that you see, and then presided over the Throne. He disposed the sun and the moon, each moving for a specified term. He directs the command, [and] elaborates the signs that you may be certain of encountering your Lord	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			meeting with your Lord	the meeting with your Lord		
3	وَهُوَ ٱلَّذِى مَدَّ ٱلْأَرْضَ وَجَعَلَ فِيهَا رَوَٰسِىَ وَأَنْهَٰرًا ۖ وَمِن كُلِّ ٱلثَّمَرَٰتِ جَعَلَ فِيهَا زَوْجَيْنِ ٱثْنَيْنِ يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ	And it is He who spread out the earth, and set thereon mountains standing firm and (flowing) rivers: and fruit of every kind He made in pairs, two and two: He draweth the night as a veil o'er the Day. Behold, verily in these things there are si gns for those who consider	And He it is Who spread out the earth and placed therein firm hills and flowing streams, and of all fruits He placed therein two spouses (male and female). He covereth the night with the day. Lo! herein verily are portents for people who take thought	And He it is who spread the earth, and made in it firm mountains and rivers. And of all fruits He has made in it pairs, two (of every kind). He makes the night cover the day. Surely there are signs in this for a people who reflect	It is He who has spread out the earth and set in it firm mountains and streams, and of every fruit He has made in it two kinds. He draws the night’s cover over the day. There are indeed signs in that for a people who reflect	c. 628 CE No direct report
4	وَفِى ٱلْأَرْضِ قِطَعٌ مُّتَجَٰوِرَٰتٌ وَجَنَّٰتٌ مِّنْ أَعْنَٰبٍ وَزَرْعٌ وَنَخِيلٌ صِنْوَانٌ وَغَيْرُ صِنْوَانٍ يُسْقَىٰ بِمَآءٍ وَٰحِدٍ ۚ وَنُفَضِّلُ بَعْضَهَا عَلَىٰ بَعْضٍ فِى ٱلْأُكُلِ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ	And in the earth are tracts (diverse though) neighbouring, and gardens of vines and fields sown with corn, and palm trees - growing out of single roots or otherwise: watered with the same water, yet some of them We make more excellent than oth ers to eat. Behold, verily in these things there are signs for those who understand	And in the Earth are neighbouring tracts, vineyards and ploughed lands, and date-palms, like and unlike, which are watered with one water. And we have made some of them to excel others in fruit. Lo! herein verily are portents for people who have sense	And in the earth are tracts side by side, and gardens of vines, and corn, and palm-trees growing from one root and distinct roots -- they are watered with one water; and We make some of them to excel others in fruit. Surely there are signs in this for a people who understand	In the earth are neighbouring terrains [of diverse kinds] and vineyards, farms, and date palms growing from the same root and from diverse roots, [all] irrigated by the same water, and We give some of them an advantage over others in flavour. There are indeed signs in that for a people who apply reason	c. 628 CE No direct report
5	وَإِن تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ أَءِذَا كُنَّا تُرَٰبًا أَءِنَّا لَفِى خَلْقٍ جَدِيدٍ ۗ أُو۟لَٰٓئِكَ ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ ۖ وَأُو۟لَٰٓئِكَ ٱلْأَغْلَٰلُ فِىٓ أَعْنَاقِهِمْ ۖ وَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ	If thou dost marvel (at their want of faith), strange is their saying: "When we are (actually) dust, shall we indeed then be in a creation renewed?" They are those who deny their Lord! They	And if thou wonderest, then wondrous is their saying: When we are dust, are we then forsooth (to be raised) in a new creation? Such are they who	And if thou wonderest, then wondrous is their saying: When we are dust, shall we then be raised in a new creation? These are they who disbelieve in their Lord, and	If you are to wonder [at anything], then wonderful is their remark, ‘When we have become dust, shall we be [ushered] into a new creation?’ They are the ones who defy their Lord; they	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		are those round whose necks will be yokes (of servitud e): they will be Companions of the Fire, to dwell therein (for aye)	disbelieve in their Lord; such have carcans on their necks; such are rightful owners of the Fire, they will abide therein	these have chains on their necks, and they are the companions of the Fire; in it they will abide	shall have iron collars around their necks, they shall be the inhabitants of the Fire, and they shall remain in it [forever]	
6		They ask thee to hasten on the evil in preference to the good: Yet have come to pass, before them, (many) exemplary punishments! But verily thy Lord is full of forgiveness for mankind for their wrong-doing, and verily thy Lord is (also) strict in punishment	And they bid thee hasten on the evil rather than the good, when exemplary punishments have indeed occurred before them. But lo! thy Lord is rich in pardon for mankind despite their wrong, and lo! thy Lord is strong in punishment	And they ask thee to hasten on the evil before the good and indeed there have been exemplary punishments before them. And surely thy Lord is full of forgiveness for mankind notwithstanding their iniquity. And surely thy Lord is Severe in requiting	They would press you for evil sooner than for good, though there have already gone by before them exemplary punishments. Indeed your Lord is forgiving to mankind despite their wrongdoing, and indeed your Lord is severe in retribution	c. 628 CE No direct report
7	وَيَقُولُ لَّذِينَ كَفَرُو لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَۃ مِّن رَّبِّهِ إِنَّمَآ أَنتَ مُنذِ وَلِكُلِّ قَوْمٍ هَادٍ	And the Unbelievers say: "Why is not a sign sent down to him from his Lord? " But thou art truly a warner, and to every people a guide	Those who disbelieve say: If only some portent were sent down upon him from his Lord! Thou art a warner only, and for every folk a guide	And those who disbelieve say: Why has not a sign been sent down to him from his Lord? Thou art only a Wagner and for every people a guide	The faithless say, ‘Why has not some sign been sent down to him from his Lord?’ You are only a warner, and there is a guide for every people	c. 628 CE No direct report
8	للَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنثَىٰ وَمَا تَغِيضُ لْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَىْءٍ عِندَهُ بِمِقْدَارٍ	God doth know what every female (womb) doth bear, by how much the wombs fall short (of their time or number) or do exceed. Every single thing is before His sight, in (due) proportion	Allah knoweth that which every female beareth and that which the wombs absorb and that which they grow. And everything with Him is measured	Allah knows what every female bears, and that of which the wombs fall short of completion and that which they grow. And everything with Him has a measure	Allah knows what every female carries [in her womb], and what the wombs reduce and what they increase, and everything is by [precise] measure with Him	c. 628 CE No direct report
9		He knoweth the unseen and that which is open: He is	He is the Knower of the Invisible and the	The Knower of the unseen and the	the Knower of the sensible and the Unseen,	c. 628 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		the Great, the Most High	Visible, the Great, the High Exalted	seen, the Great, the Most High	the All-great, the All-sublime	direct report
10	سَوَآءٌ مِّنكُم مَّنْ أَسَرَّ ٱلْقَوْلَ وَمَن جَهَرَ بِهِۦ وَمَنْ هُوَ مُسْتَخْفٍۭ بِٱلَّيْلِ وَسَارِبٌۢ بِٱلنَّهَارِ	It is the same (to Him) whether any of you conceal his speech or declare it openly; whether he lie hid by night or walk forth freely by day	Alike of you is he who hideth the saying and he who noiseth it abroad, he who lurketh in the night and he who goeth freely in the daytime	Alike (to Him) among you is he who conceals (the) word and he who speaks openly, and he who hides himself by night and (who) goes forth by day	It is the same [to Him] whether any of you speaks secretly, or does so loudly, or whether he lurks in the night, or is open to view in daytime	c. 628 CE No direct report
11	لَهُۥ مُعَقِّبَٰتٌ مِّنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ يَحْفَظُونَهُۥ مِنْ أَمْرِ ٱللَّهِ إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا۟ مَا بِأَنفُسِهِمْ وَإِذَآ أَرَادَ ٱللَّهُ بِقَوْمٍ سُوٓءًا فَلَا مَرَدَّ لَهُۥ وَمَا لَهُم مِّن دُونِهِۦ مِن وَالٍ	For each (such person) there are (angels) in succession, before and behind him: They guard him by command of God. Verily never will God change the condition of a people until they change it themselves (with their own souls). But when (once) Go d willeth a people's punishment, there can be no turning it back, nor will they find, besides Him, any to protect	For him are angels ranged before him and behind him, who guard him by Allah's command. Lo! Allah changeth not the condition of a folk until they (first) change that which is in their hearts; and if Allah willeth misfortune for a folk there is none that can repel it, nor have they a defender beside Him	For him are (angels) guarding the consequences (of his deeds), before him and behind him, who guard him by Allah’s command. Surely Allah changes not the condition of a people, until they change their own condition. And when Allah intends evil to a people, there is no averting it, and besides Him they have no protector	He has guardian angels, to his front and his rear, who guard him by Allah’s command. Indeed Allah does not change a people’s lot, unless they change what is in their souls. And when Allah wishes to visit ill on a people, there is nothing that can avert it, and they have no protector besides Him	c. 628 CE No direct report
12		It is He Who doth show you the lightning, by way both of fear and of hope: It is He Who doth raise up the clouds, heavy with (fertilising) rain	He it is Who showeth you the lightning, a fear and a hope, and raiseth the heavy clouds	He it is Who shows you the lightning causing fear and hope and (Who) brings up the heavy cloud	It is He who shows you the lightning, inspiring fear and hope, and He produces the clouds heavy [with rain]	c. 628 CE No direct report
13		Nay, thunder repeateth His praises, and so do the angels, with awe: He flingeth the loud-voiced thunder-bolts, and	The thunder hymneth His praise and (so do) the angels for awe of Him. He launcheth the	And the thunder celebrates His praise, and the angels too for awe of Him. And He sends the	The Thunder celebrates His praise, and the angels [too], in awe of Him, and He releases the thunderbolts and strikes with them	c. 628 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		therewith He striketh whomsoever He will..yet these (are the men) who (dare to) dispute about God, with the strength of His powe r (supreme)	thunderbolts and smiteth with them whom He will while they dispute (in doubt) concerning Allah, and He is mighty in wrath	thunderbolts and smites with them whom He pleases, yet they dispute concerning Allah, and He is Mighty in prowess	whomever He wishes. Yet they dispute concerning Allah, though He is great in might	
14	لَهُ دَعْوَةُ ٱلْحَقِّ وَ ٱلَّذِينَ يَدْعُونَ مِن دُونِهِ لَا يَسْتَجِيبُونَ لَهُم بِشَىْءٍ إِلَّا كَبَٰسِطِ كَفَّيْهِ إِلَى ٱلْمَآءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَٰلِغِهِ وَمَا دُعَآءُ ٱلْكَٰفِرِينَ إِلَّا فِى ضَلَٰلٍ	For Him (alone) is prayer in Truth: any others that they call upon besides Him hear them no more than if they were to stretch forth their hands for water to reach their mouths but it reaches them not: for the prayer of those without Faith is n othing but (futile) wandering (in the mind)	Unto Him is the real prayer. Those unto whom they pray beside Allah respond to them not at all, save as (is the response to) one who stretcheth forth his hands toward water (asking) that it may come unto his mouth, and it will never reach it. The prayer of disbelievers goeth (far) astray	To Him is due the true prayer. And those to whom they pray besides Him give them no answer, but (they are) like one who stretches forth his two hands towards water that I may reach his mouth, but it will not reach it. And the prayer of the disbelievers is only wasted	[Only] to Him belongs the true invocation; and those whom they invoke besides Him do not answer them in any wise— like someone who stretches his hands towards water [desiring] that it should reach his mouth, but it does not reach it— and the invocations of the faithless only go awry	c. 628 CE No direct report
15		Whatever beings there are in the heavens and the earth do prostrate themselves to God (Acknowledging subjection),- with good-will or in spite of themselves: so do their shadows in the morning and evenings	And unto Allah falleth prostrate whosoever is in the heavens and the earth, willingly or unwillingly, as do their shadows in the morning and the evening hours	And whoever is in the heavens and the earth makes obeisance to Allah only, willingly and unwillingly, and their shadows, too, at morn and eve	To Allah prostrates whoever there is in the heavens and the earth, willingly or unwillingly, and their shadows at sunrise and sunset	c. 628 CE No direct report
16		Say: "Who is the Lord and Sustainer of the heavens and the earth?" Say: "(It is) God." Say:	Say (O Muhammad): Who is Lord of the heavens and the earth? Say: Allah. Say: Take ye then (others)	Say: Who is the Lord of the heavens and the earth? Say: Allah. Say: Do you then take besides Him guardians who	Say, ‘Who is the Lord of the heavens and the earth?’ Say, ‘Allah!’ Say, ‘Have you then taken others besides Him for guardians, who	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		"Do ye then take (for worship) protectors other than Him, such as have no power either for good or for harm to themselves?" Say: "Are the blind equal wi th those who see? Or the depths of darkness equal with light? " Or do they assign to God partners who have created (anything) as He has created, so that the creation seemed to them similar? Say: "God is the Creator of all things: He is the One, the Supr eme and Irresistible."	beside Him for protectors, which, even for themselves, have neither benefit nor hurt? Say: Is the blind man equal to the seer, or is darkness equal to light? Or assign they unto Allah partners who created the like of His creation so that the creation (which they made and His creation) seemed alike to them? Say: Allah is the Creator of all things, and He is the One, the Almighty	control no benefit or harm even for themselves? Say: Are the blind and the seeing alike? Or, are darkness and light equal? Or, have they set up with Allah associates who have created creation like His, so that what is created became confused to them? Say: Allah is the Creator of all things, and He is the One, the Supreme	have no control over their own benefit or harm? ’ Say, ‘Are the blind one and the seer equal? Or are the darkness and the light equal?’ Have they set up for Allah partners who have created like His creation, so that the creations seemed confusable to them? Say, ‘Allah is the creator of all things, and He is the One, the All-paramount.’	
17		He sends down water from the skies, and the channels flow, each according to its measure: But the torrent bears away to foam that mounts up to the surface. Even so, from that (ore) which they heat in the fire, to make ornaments or utensils the rewith, there is a scum likewise. Thus doth God (by parables) show forth Truth and Vanity. For the scum disappears like froth cast out; while that which is for the good of mankind remains on	He sendeth down water from the sky, so that valleys flow according to their measure, and the flood beareth (on its surface) swelling foam - from that which they smelt in the fire in order to make ornaments and tools riseth a foam like unto it - thus Allah coineth (the similitude of) the true and the false. Then, as for the foam, it	He sends down water from the clouds, then watercourses flow according to their measure, and the torrent bears along the swelling foam. And from that which they melt in the fire for the sake of making ornaments or apparatus arises a scum like it. Thus does Allah compare truth and falsehood. Then as for the scum, it passes away as a worthless thing; and as for that	He sends down water from the sky whereat the valleys are flooded to [the extent of] their capacity, and the flood carries along a swelling scum. And from what they smelt in the fire for the purpose of [making] ornaments or wares, [there arises] a similar scum. That is how Allah compares the truth and falsehood. As for the scum, it leaves as dross, and that which profits the people remains in the earth. That is how Allah draws comparisons	c. 628 CE No direct report

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		the earth. Thus doth God set forth parables	passeth away as scum upon the banks, while, as for that which is of use to mankind, it remaineth in the earth. Thus Allah coineth the similitudes	which does good to men, it tarries in the earth. Thus does Allah set forth parables		
18		For those who respond to their Lord, are (all) good things. But those who respond not to Him,- Even if they had all that is in the heavens and on earth, and as much more, (in vain) would they offer it for ransom. For them will the reckoning be terrible: their abode will be Hell,- what a bed of misery	For those who answered Allah's call is bliss; and for those who answered not His call, if they had all that is in the earth, and therewith the like thereof, they would proffer it as ransom. Such will have a woeful reckoning, and their habitation will be hell, a dire abode	For those who respond to their Lord is good. And as for those who respond not to Him, even if they had all that is in the earth and the like thereof with it, they would certainly offer it for a ransom. As for those, theirs is an evil reckoning and their abode is hell; and evil is the resting-place	For those who answer [the summons of] their Lord there shall be the best [of rewards]. But those who do not answer Him, even if they possessed all that is on the earth and as much of it besides, they would surely offer it to redeem themselves with it. For such there shall be an adverse reckoning, and their refuge shall be hell, and it is an evil resting place	c. 628 CE No direct report
19		Is then one who doth know that that which hath been revealed unto thee from thy Lord is the Truth, like one who is blind? It is those who are endued with understanding that receive admonition;	Is he who knoweth that what is revealed unto thee from thy Lord is the truth like him who is blind? But only men of understanding heed	Is he who knows that what is revealed to thee from thy Lord is the truth like him who is blind? Only men of understanding mind -	Is someone who knows that what has been sent down to you from your Lord is the truth, like someone who is blind? Only those who possess intellect take admonitio	c. 628 CE No direct report
20		Those who fulfil the covenant of God and fail not in their plighted word	Such as keep the pact of Allah, and break not the covenant	Those who fulfil the pact of Allah, and break not the covenant	—those who fulfill Allah’s covenant and do not break the pledge solemnly made	c. 628 CE No direct report

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21		Those who join together those things which God hath commanded to be joined, hold their Lord in awe, and fear the terrible reckoning	Such as unite that which Allah hath commandeth should be joined, and fear their Lord, and dread a woeful reckoning	And those who join that which Allah has bidden to be joined and have awe of their Lord, and fear the evil reckoning	and those who join what Allah has commanded to be joined, and fear their Lord, and are afraid of an adverse reckonin	c. 628 CE No direct report
22		Those who patiently persevere, seeking the countenance of their Lord; Establish regular prayers; spend, out of (the gifts) We have bestowed for their sustenance, secretly and openly; and turn off Evil with good: for such there is the final att ainment of the (eternal) home,	Such as persevere in seeking their Lord's Countenance and are regular in prayer and spend of that which We bestow upon them secretly and openly, and overcome evil with good. Theirs will be the sequel of the (heavenly) Home	And those who are steadfast seeking the pleasure of their Lord, and keep up prayer and spend of that which We have given them, secretly and openly, and repel evil with good; for such is the (happy) issue of the abode -	—those who are patient for the sake of their Lord’s pleasure, maintain the prayer, and spend out of what We have provided them, secretly and openly, and repel evil [conduct] with good. For such will be the reward of the [ultimate] abode	c. 628 CE No direct report
23	جَنَّٰتُ عَدْنٍ يَدْخُلُونَهَا وَمَن صَلَحَ مِنْ ءَابَآئِهِمْ وَأَزْوَٰجِهِمْ وَذُرِّيَّٰتِهِمْ وَ لْمَلَٰٓئِكَةُ يَدْخُلُونَ عَلَيْهِم مِّن كُلِّ بَا	Gardens of perpetual bliss: they shall enter there, as well as the righteous among their fathers, their spouses, and their offspring: and angels shall enter unto them from every gate (with the salutation)	Gardens of Eden which they enter, along with all who do right of their fathers and their helpmeets and their seed. The angels enter unto them from every gate	Garden of perpetuity, which they will enter along with those who do good from among their fathers and their spouses and their offspring; and the angels will enter in upon them from every gate	the Gardens of Eden, which they will enter along with whoever is righteous from among their forebears, their spouses, and their descendants, and the angels will call on them from every door	c. 628 CE No direct report
24		"Peace unto you for that ye persevered in patience! Now how excellent is the final home!"	(Saying): Peace be unto you because ye persevered. Ah, passing sweet will be the sequel of the (heavenly) Home	Peace be to you, because you were constant -- how excellent is then the final Abode	‘Peace be to you, for your patience.’ How excellent is the reward of the [ultimate] abode	c. 628 CE No direct report

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25		But those who break the Covenant of God, after having plighted their word thereto, and cut asunder those things which God has commanded to be joined, and work mischief in the land;- on them is the curse; for them is the terrible home	And those who break the covenant of Allah after ratifying it, and sever that which Allah hath commanded should be joined, and make mischief in the earth: theirs is the curse and theirs the ill abode	And those who break the covenant of Allah after its confirmation, and cut asunder that which Allah has ordered to be joined, and make mischief in the land, for them is the curse, and theirs is the evil end of the Abode	But as for those who break Allah’s compact after having pledged it solemnly, and sever what Allah has commanded to be joined, and cause corruption in the earth —it is such on whom the curse will lie, and for them will be the ills of the [ultimate] abode	c. 628 CE No direct report
26	ٱللَّهُ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ وَفَرِحُو۟ا بِ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا فِى ٱلْءَاخِرَةِ إِلَّا مَتٰ	God doth enlarge, or grant by (strict) measure, the sustenance (which He giveth) to whomso He pleaseth. (The wordly) rejoice in the life of this world: But the life of this world is but little comfort in the Hereafter	Allah enlargeth livelihood for whom He will, and straiteneth (it for whom He will); and they rejoice in the life of the world, whereas the life of the world is but brief comfort as compared with the Hereafter	Allah amplifies and straitens provision for whom He pleases. And they rejoice in this world’s life. And this world’s life, compared with the Hereafter, is only a temporary enjoyment	Allah expands the provision for whomever He wishes, and tightens it. They exult in the life of this world, but compared with the Hereafter the life of this world is but a [trifling] enjoyment	c. 628 CE No direct report
27	وَيَقُولُ ٱلَّذِينَ كَفَرُو۟ا لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِ قُلْ إِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ وَيَهْدِىٓ إِلَيْهِ مَنْ أَنَابَ	The Unbelievers say: "Why is not a sign sent down to him from his Lord?" Say: "Truly God leaveth, to stray, whom He will; But He guideth to Himself those who turn to Him in penitence,	Those who disbelieve say: If only a portent were sent down upon him from his Lord! Say: Lo! Allah sendeth whom He will astray, and guideth unto Himself all who turn (unto Him)	And those who disbelieve say: Why is not a sign sent down to him by his Lord? Say: Allah leaves in error whom He pleases, and guides to Himself those who turn (to Him -	The faithless say, ‘Why has not some sign been sent down to him from his Lord?’ Say, ‘Indeed Allah leads astray whomever He wishes, and guides to Himself those who turn penitently [to Him]	c. 628 CE No direct report
28		"Those who believe, and whose hearts find satisfaction in the remembrance of God: for without doubt in	Who have believed and whose hearts have rest in the remembrance of Allah. Verily in	Those who believe and whose hearts find rest in the remembrance of Allah. Now surely in Allah’s	—those who have faith, and whose hearts find rest in the remembrance of Allah.’ Look! The hearts find rest in	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		the remembrance of God do hearts find satisfaction	the remembrance of Allah do hearts find rest	remembrance do hearts find rest	Allah’s remembrance	
29	لَّذِينَ ءَامَنُو وَعَمِلُو لصَّلِحَٰتِ طُوبَىٰ لَهُمْ وَحُسْنُ مَـَٔابٍ	"For those who believe and work righteousness, is (every) blessedness, and a beautiful place of (final) return."	Those who believe and do right: Joy is for them, and bliss (their) journey's end	Those who believe and do good, a good final state is theirs and a goodly return	Those who have faith and do righteous deeds —happy are they and good is their [ultimate] destination	c. 628 CE No direct report
30	كَذَٰلِكَ أَرْسَلْنَٰكَ فِىٓ أُمَّةٍ قَدْ خَلَتْ مِن قَبْلِهَآ أُمَمٌ لِّتَتْلُوَ۟ عَلَيْهِمُ لَّذِىٓ أَوْحَيْنَآ إِلَيْكَ وَهُمْ يَكْفُرُونَ بِ ٱلرَّحْمَٰنِ قُلْ هُوَ رَبِّى لَآ إِلَٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ	Thus have we sent thee amongst a People before whom (long since) have (other) Peoples (gone and) passed away; in order that thou mightest rehearse unto them what We send down unto thee by inspiration; yet do they reject (Him), the Most Graciou s! Say: "He is my Lord! There is no god but He! On Him is my trust, and to Him do I turn!"	Thus We send thee (O Muhammad) unto a nation, before whom other nations have passed away, that thou mayst recite unto them that which We have inspired in thee, while they are disbelievers in the Beneficent. Say: He is my Lord; there is no Allah save Him. In Him do I put my trust and unto Him is my recourse	Thus We have sent thee among a nation before which other nations have passed away, that thou mightest recite to them what We have revealed to thee, and (still) they deny the Beneficent. Say: He is my Lord, there is no god but He; in Him do I trust and to Him is my return	Thus have We sent you to a nation before which many nations have passed away, that you may recite to them what We have revealed to you. Yet they defy the All-beneficent. Say, ‘He is my Lord; there is no god except Him; in Him I have put my trust, and to Him will be my return.’	c. 628 CE No direct report
31		If there were a Qur'an with which mountains were moved, or the earth were cloven asunder, or the dead were made to speak, (this would be the one!) But, truly, the command is with God in all things! Do not the Believers know, that, had God (so) willed, He could	Had it been possible for a Lecture to cause the mountains to move, or the earth to be torn asunder, or the dead to speak, (this Qur'an would have done so). Nay, but Allah's is the whole command. Do not those	And if there could be a Qur’an with which the mountains were made to pass away, or the earth were cloven asunder, or the dead were made to speak -- nay, the commandment is wholly Allah’s. Do not those who	If only it were a Qur’a n whereby the mountains could be moved, or the earth could be toured, or the dead could be spoken to . . . . Rather all dispensation belongs to Allah. Have not the faithful yet realised that had Allah wished He would have guided mankind all together? The faithless will continue to be visited	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		have guided all mankind (to the right)? But the Unbelievers,- never will disaster cease to seize them for their (ill) deeds, or to settle close to their homes, until the promise of God come to pass, for, verily, God will not fail in Hi s promise	who believe know that, had Allah willed, He could have guided all mankind? As for those who disbelieve, disaster ceaseth not to strike them because of what they do, or it dwelleth near their home until the threat of Allah come to pass. Lo! Allah faileth not to keep the tryst	believe know that, if Allah please, He would certainly guide all the people? And as for those who disbelieve, disaster will not cease to afflict them because of what they do, or it will alight close by their abodes, until the promise of Allah come to pass. Surely Allah will not fail in (His) promise	by catastrophes because of their doings —or they will land near their habitations— until Allah’s promise comes to pass. Indeed Allah does not break His promise	
32	وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَأَمْلَيْتُ لِلَّذِينَ كَفَرُوا۟ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ	Mocked were (many) apostles before thee: but I granted respite to the unbelievers, and finally I punished them: Then how (terrible) was my requital	And verily messengers (of Allah) were mocked before thee, but long I bore with those who disbelieved. At length I seized them, and how (awful) was My punishment	And messengers before thee were certainly mocked, but I have respite to those who disbelieved, then I seized them. How (awful) was then My requital	Apostles were certainly derided before you. But then I gave respite to those who were faithless, then I seized them; so how was My retribution	c. 628 CE No direct report
33	أَفَمَنْ هُوَ قَآئِمٌ عَلَىٰ كُلِّ نَفْسٍۭ بِمَا كَسَبَتْ وَجَعَلُوا۟ لِلَّهِ شُرَكَآءَ قُلْ سَمُّوهُمْ أَمْ تُنَبِّـُٔونَهُۥ بِمَا لَا يَعْلَمُ فِى ٱلْأَرْضِ أَم بِظَٰهِرٍ مِّنَ ٱلْقَوْلِ بَلْ زُيِّنَ لِلَّذِينَ كَفَرُوا۟ مَكْرُهُمْ وَصُدُّوا۟ عَنِ ٱلسَّبِيلِ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ	Is then He who standeth over every soul (and knoweth) all that it doth, (like any others)? And yet they ascribe partners to God. Say: "But name them! is it that ye will inform Him of something he knoweth not on earth, or is it (just) a show of words?" Nay! to those who believe not, their pretence seems	Is He Who is aware of the deserts of every soul (as he who is aware of nothing)? Yet they ascribe unto Allah partners. Say: Name them. Is it that ye would inform Him of something which He knoweth not in the earth? Or is it but a way of speaking? Nay	Is, then, He Who watches every soul as to what it earns --? And yet they ascribe partners to Allah! Say: Name them. Would you inform Him of that which He knows not in the earth, or of an outward saying? Rather, their plan is made fair-seeming to those who disbelieve, and they are kept back	Is He who sustains every soul in spite of what it earns [comparable to the idols]? And yet they ascribe partners to Allah! Say, ‘Name them!’ Will you inform Him of something He does not know about on the earth, or of [what are] mere words? Rather their scheming is presented as decorous to the faithless, and they have been barred from the	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		pleasing, but they are kept back (thereby) from the path. And those whom God leaves to stray, no one can guide	but their contrivance is made seeming fair for those who disbelieve and they are kept from the right road. He whom Allah sendeth astray, for him there is no guide	from the path. And whom Allah leaves in error, he has no guide	[right] way; and whomever Allah leads astray, has no guide	
34	لَّهُمْ عَذَابٌ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَلَعَذَابُ ٱلْءَاخِرَةِ أَشَقُّ وَمَا لَهُم مِّنَ ٱللَّهِ مِن وَا	For them is a penalty in the life of this world, but harder, truly, is the penalty of the Hereafter: and defender have they none against God	For them is torment in the life of the world, and verily the doom of the Hereafter is more painful, and they have no defender from Allah	For them is chastisement in this world’s life, and the chastisement of the Hereafter is certainly more grievous. And they have no protector against Allah	There is a punishment for them in the life of this world, and the punishment of the Hereafter will surely be harder, and they have no defender against Allah	c. 628 CE No direct report
35		The parable of the Garden which the righteous are promised!- beneath it flow rivers: perpetual is the enjoyment thereof and the shade therein: such is the end of the Righteous; and the end of Unbelievers in the Fire	A similitude of the Garden which is promised unto those who keep their duty (to Allah): Underneath it rivers flow; its food is everlasting, and its shade; this is the reward of those who keep their duty, while the reward of disbelievers is the Fire	A parable of the Garden which is promised to those who keep their duty: Therein flow rivers. Its fruits are perpetual and its plenty. Such is the end for those who keep their duty; and the end of the disbelievers is the Fire	A description of the paradise promised to the Godwary: streams run in it, its fruits and shade are everlasting. Such is the requital of those who are Godwary; and the requital of the faithless is the Fire	c. 628 CE No direct report
36	وَ ٱلَّذِينَ ءَاتَيْنٰهُمُ ٱلْكِتٰبَ يَفْرَحُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمِنَ ٱلْأَحْزَابِ مَن يُنكِرُ بَعْضَهُ قُلْ إِنَّمَآ أُمِرْتُ أَنْ أَعْبُدَ ٱللَّهَ وَلَآ أُشْرِكَ بِهِ إِلَيْهِ أَدْعُو وَإِلَيْهِ مَـَٔابِ	Those to whom We have given the Book rejoice at what hath been revealed unto thee: but there are among the clans those who reject a part thereof. Say:	Those unto whom We gave the Scripture rejoice in that which is revealed unto thee. And of the clans there are	And those to whom We have given the Book rejoice in that which has been revealed to thee, and of the confederates are	Those whom We have given the Book rejoice in what has been sent down to you. Among the factions are those who deny a part of it. Say, ‘Indeed I have been commanded to	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		"I am commanded to worship God, and not to join partners with Him. Unto Him do I call, and u nto Him is my return."	who deny some of it. Say: I am commanded only that I serve Allah and ascribe unto Him no partner. Unto Him I cry, and unto Him is my return	some who deny a part of it. Say: I am commanded only to serve Allah and not associate anything with Him. To Him do I invite (you), and to Him is my return	worship Allah and not to ascribe any partner to Him. To Him do I summon [all mankind] and to Him will be my return.’	
37	وَكَذَٰلِكَ أَنزَلْنَٰهُ حُكْمًا عَرَبِيًّا ۚ وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم بَعْدَمَا جَآءَكَ مِنَ ٱلْعِلْمِ ۙ مَا لَكَ مِنَ ٱللَّهِ مِن وَلِىٍّ وَلَا وَاقٍ	Thus have We revealed it to be a judgment of authority in Arabic. Wert thou to follow their (vain) desires after the knowledge which hath reached thee, then wouldst thou find neither protector nor defender against God	Thus have We revealed it, a decisive utterance in Arabic; and if thou shouldst follow their desires after that which hath come unto thee of knowledge, then truly wouldst thou have from Allah no protecting friend nor defender	And thus have We revealed it, a true judgment, in Arabic. And if thou follow their low desires after that which has come to thee of knowledge, thou wouldst have against Allah no guardian nor protector	Thus We have sent it down as a dispensation in Arabic; and should you follow their desires after the knowledge that has come to you, you shall have against Allah neither any guardian nor any defender	c. 628 CE No direct report
38	وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَٰجًا وَذُرِّيَّةً ۚ وَمَا كَانَ لِرَسُولٍ أَن يَأْتِىَ بِـَٔايَةٍ إِلَّا بِإِذْنِ ٱللَّهِ ۗ لِكُلِّ أَجَلٍ كِتَٰبٌ	We did send apostles before thee, and appointed for them wives and children: and it was never the part of an apostle to bring a sign except as God permitted (or commanded). For each period is a Book (revealed)	And verily We sent messengers (to mankind) before thee, and We appointed for them wives and offspring, and it was not (given) to any messenger that he should bring a portent save by Allah's leave. For everything there is a time prescribed	And certainly We sent messengers before thee and appointed for them wives and children. And it is not in (the power of) messenger to bring a sign except by Allah’s permission. For every term there is an appointment	Certainly We have sent apostles before you, and We appointed for them wives and descendants; and an apostle may not bring a sign except by Allah’s leave. There is a written [schedule] for every term	c. 628 CE No direct report
39		God doth blot out or confirm what He pleaseth: with Him is the Mother of the Book	Allah effaceth what He will, and establisheth (what He will), and with Him is	Allah effaces what He pleases and establishes (what He pleases), and	Allah effaces and confirms whatever He wishes and with Him is the Mother Book	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			the source of ordinance	with Him is the basis of the Book		
40		Whether We shall show thee (within thy life-time) part of what we promised them or take to ourselves thy soul (before it is all accomplished),- thy duty is to make (the Message) reach them: it is our part to call them to account	Whether We let thee see something of that which We have promised them, or make thee die (before its happening), thine is but conveyance (of the message). Ours the reckoning	Whether We let thee see part of that which We promise them, or cause thee to die, thine is but the delivery of the message, and Ours to call (them) to account	Whether We show you a part of what We promise them, or take you away [before that], your duty is only to communicate, and it is for Us to do the reckoning	c. 628 CE No direct report
41		See they not that We gradually reduce the land (in their control) from its outlying borders? (Where) God commands, there is none to put back His Command: and He is swift in calling to account	See they not how we aim to the land, reducing it of its outlying parts? (When) Allah doometh there is none that can postpone His doom, and He is swift at reckoning	See they not that We are visiting the land, curtailing it of its sides? And Allah pronounces a doom -- there is no repeller of His decree. And He is Swift in calling to account	Have they not seen how We visit the land diminishing it at its edges? Allah judges, and there is none who may repeal His judgement, and He is swift at reckoning	c. 628 CE No direct report
42		Those before them did (also) devise plots; but in all things the master- planning is God's He knoweth the doings of every soul: and soon will the Unbelievers know who gets home in the end	Those who were before them plotted; but all plotting is Allah's. He knoweth that which each soul earneth. The disbelievers will come to know for whom will be the sequel of the (heavenly) Home	And those before them planned indeed, but all planning is Allah’s. He knows what every soul earns. And the disbelievers will come to know for whom is the (good) end of the Abode	Those who were before them [also] schemed; yet all devising belongs to Allah. He knows what every soul earns. Soon the faithless will know in whose favour the outcome of that abode will be	c. 628 CE No direct report
43		The Unbelievers say: "No apostle art thou." Say: "Enough for a witness between me and you is God, and	They who disbelieve say: Thou art no messenger (of Allah). Say: Allah, and	And those who disbelieve say: Thou art not a messenger. Say: Allah is sufficient for a witness	The faithless say, ‘You have not been sent [by Allah].’ Say, ‘Allah suffices as a witness between me	c. 628 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		such as have knowledge of the Book."	whosoever hath knowledge of the Scripture, is sufficient witness between me and you	between me and you and whoever has knowledge of the Book	and you, and he who possesses the knowledge of the Book.’	

Direct context · Ayah 13 · c. 628 CE

Asbab al-Nuzul dataset · ungraded

عن أنس رضي الله عنه أن رسول الله بعث رجلاً مرة إلى رجل من فرعانة العرب، فقال: « اذهب فادعه لي »، قال: فذهب إليه، فقال: يدعوك رسول الله ، فقال له: من رسول الله؟ وما الله؟ أمن ذهب هو؟ أم من فضة هو؟ أم من نحاس هو؟ قال: فرجع إلى رسول الله ، فأخبره، فقال: يا رسول الله، قد أَخْبَرْتُكَ أنه أعتى من ذلك، قال لي: كذا وكذا، فقال لي: « ارجع إليه الثانية »، فذهب، فقال له مثلها، فرجع إلى رسول الله ، فقال: « ارجع اليه فادعه »، فرجع إليه الثالثة، قال: فأعاد عليه ذلك الكلام، فبينما هو يكلمه إذ بعث الله عز و جل سحابة حيال رأسه، فرعدت، فوقعت منها صاعقة، فذهبت بقحف رأسه، فأنزل الله عز و جل: { وَيُرْسِلُ لصَّوَّعِقَ } الآية.

Islamic: Asbāb al-nuzūl on Qurʾān 13:13

APA: Asbāb al-nuzūl tradition (n.d.). (13:13).

55. Ar-Rahman — The Beneficent الرحمن

Revelation order #97 · c. 629 CE · Madinah · 78 verses · Medina

Comparative reading note

Medinan discourse often turns toward community order, law, and collective ethics. Yusuf Ali widens the interpretive frame, Pickthall keeps the line tight, Maulana Muhammad Ali favors doctrinal clarity, and Qara'i preserves Shia-leaning lexical choices where the Arabic admits them.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1		(God) Most Gracious	The Beneficen	In the seat of truth, with a most Powerful King	The All-beneficen	c. 629 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
2		It is He Who has taught the Qur'an	Hath made known the Qur'an	The Beneficen	has taught the Qur’a n	c. 629 CE No direct report
3		He has created man	He hath created man	Taught the Qur’an	He created man	c. 629 CE No direct report
4		He has taught him speech (and intelligence)	He hath taught him utterance	He created man	[and] taught him articulate speech	c. 629 CE No direct report
5	لشَّمْسُ وَ ْلْقَمَرُ بِحُسْبَا	The sun and the moon follow courses (exactly) computed	The sun and the moon are made punctual	Taught him expression	The sun and the moon are [disposed] calculatedly	c. 629 CE No direct report
6	وَ لنَّجْمُ وَ لشَّجَرُ يَسْجُدَانِ	And the herbs and the trees - both (alike) bow in adoration	The stars and the trees prostrate	The sun and the moon follow a reckoning	and the herb and the tree prostrate [to Allah]	c. 629 CE No direct report
7		And the Firmament has He raised high, and He has set up the Balance (of Justice)	And the sky He hath uplifted; and He hath set the measure	And the herbs and the trees adore (Him)	He raised the sky and set up the balance	c. 629 CE No direct report
8		In order that ye may not transgress (due) balance	That ye exceed not the measure	And the heaven, He raised it high, and He set up the measure	declaring, ‘Do not infringe the balance	c. 629 CE No direct report
9		So establish weight with justice and fall not short in the balance	But observe the measure strictly, nor fall short thereof	That you may not exceed the measure	Maintain the weights with justice, and do not shorten the balance!’	c. 629 CE No direct report
10	وَ ْلْأَرْضَ وَضَعَهَا لِلْأَنَامِ	It is He Who has spread out the earth	And the earth hath He appointed for	And keep up the balance with equity,	And the earth, He laid it out for mankind	c. 629 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		for (His) creatures	(His) creatures	nor fall short in the measure		No direct report
11		Therein is fruit and date-palms, producing spathes (enclosing dates)	Wherein are fruit and sheathed palm-trees	And the earth, He has set it for (His) creatures	In it are fruits and date-palms with sheaths	c. 629 CE No direct report
12	وَ لْحَبُّ ذُو لْعَصْفِ وَ لرَّيْحَانُ	Also corn, with (its) leaves and stalk for fodder, and sweet-smelling plants	Husked grain and scented herb	Therein is fruit and palms having sheathed clusters	grain with husk, and fragrant herbs	c. 629 CE No direct report
13	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the favours of your Lord will ye deny	Which is it, of the favours of your Lord, that ye deny	And the grain with (its) husk and fragrance	So which of your Lord’s bounties will you both deny	c. 629 CE No direct report
14	خَلَقَ لْإِنسَٰنَ مِن صَلْصَٰلٍ كَ لْفَخَّارِ	He created man from sounding clay like unto pottery	He created man of clay like the potter's	Which then of the bounties of your Lord will you deny	He created man out of dry clay, like the potter’s	c. 629 CE No direct report
15	وَخَلَقَ لْجَآنَّ مِن مَّارِجٍ مِّن نَّا	And He created Jinns from fire free of smoke	And the jinn did He create of smokeless fire	He created man from dry clay like earthen vessels	and created the jinn out of a flame of a fire	c. 629 CE No direct report
16	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the favours of your Lord will ye deny	Which is it, of the favours of your Lord, that ye deny	And He created the jinn of a flame of fire	So which of your Lord’s bounties will you both deny	c. 629 CE No direct report
17		(He is) Lord of the two Easts and Lord of the two Wests	Lord of the two Easts, and Lord of the two Wests	When then of the bounties of your Lord will you deny	Lord of the two easts, and Lord of the two wests	c. 629 CE No direct report
18	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the favours of your Lord will ye deny	Which is it, of the favours of your Lord, that ye deny	Lord of the two Easts, and Lord of the two Wests	So which of your Lord’s bounties will you both deny	c. 629 CE No direct report
19	مَرَجَ لْبَحْرَيْنِ يَلْتَقِيَانِ	He has let free the two bodies of	He hath loosed the two seas. They meet	Which then of the bounties of your Lord will you deny	He merged the two seas, meeting each other	c. 629 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		flowing water, meeting together				direct report
20	بَيْنَهُمَا بَرْزَ لَّا يَبْغِيَانِ	Between them is a Barrier which they do not transgress	There is a barrier between them. They encroach not (one upon the other)	He has made the two seas to flow freely -- they meet	There is a barrier between them which they do not overstep	c. 629 CE No direct report
21	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the favours of your Lord will ye deny	Which is it, of the favours of your Lord, that ye deny	Between them is a barrier which they cannot pass	So which of your Lord’s bounties will you both deny	c. 629 CE No direct report
22	يَخْرُجُ مِنْهُمَا لُّؤْلُؤُ وَ لْمَرْجَانُ	Out of them come Pearls and Coral	There cometh forth from both of them the pearl and coral-stone	Which then of the bounties of your Lord will you deny	From them emerge the pearl and the coral	c. 629 CE No direct report
23	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the favours of your Lord will ye deny	Which is it, of the favours of your Lord, that ye deny	There come forth from them both, pearls large and small	So which of your Lord’s bounties will you both deny	c. 629 CE No direct report
24	وَلَهُ لْجَوَارِ لْمُنشَـَٔاتُ فِى لْبَحْرِ كَ لْأَعْلَٰمِ	And His are the Ships sailing smoothly through the seas, lofty as mountains	His are the ships displayed upon the sea, like banners	Which then of the bounties of your Lord will you deny	His are the sailing ships on the sea [appearing] like landmarks	c. 629 CE No direct report
25	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the favours of your Lord will ye deny	Which is it, of the favours of your Lord, that ye deny	And His are the ships reared aloft in the sea like mountains	So which of your Lord’s bounties will you both deny	c. 629 CE No direct report
26	كُلُّ مَنْ عَلَيْهَا فَا	All that is on earth will perish	Everyone that is thereon will pass away	Which then of the bounties of your Lord will you deny	Everyone on it is ephemeral	c. 629 CE No direct report
27	وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو لْجَلَٰلِ وَ لْإِكْرَامِ	But will abide (for ever) the Face of thy Lord,- full of Majesty, Bounty and Honour	There remaineth but the Countenance of thy Lord of Might and Glory	Every one on it passes awa	yet lasting is the Face of your Lord, majestic and munificent	c. 629 CE No direct report
28	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the favours of your Lord will ye deny	Which is it, of the favours of your Lord, that ye deny	And there endures for ever the person of thy Lord, the Lord of glory and honour	So which of your Lord’s bounties will you both deny	c. 629 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
29	يَسْـَٔلُهُۥ مَن فِى لسَّمَٰوَٰتِ وَ لْأَرْضِ كُلَّ يَوْمٍ هُوَ فِى شَأْنٍ	Of Him seeks (its need) every creature in the heavens and on earth: every day in (new) Splendour doth He (shine)	All that are in the heavens and the earth entreat Him. Every day He exerciseth (universal) power	Which then of the bounties of your Lord will you deny	Everyone in the heavens and the earth asks Him. Every day He is engaged in some work	c. 629 CE No direct report
30	فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the favours of your Lord will ye deny	Which is it, of the favours of your Lord, that ye deny	All those in the heavens and the earth ask of Him. Every moment He is in a state (of glory)	So which of your Lord’s bounties will you both deny	c. 629 CE No direct report
31		Soon shall We settle your affairs, O both ye worlds	We shall dispose of you, O ye two dependents (man and jinn)	Which then of the bounties of your Lord will you deny	We shall soon make Ourselves unoccupied for you, O you notable two	c. 629 CE No direct report
32	فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the favours of your Lord will ye deny	Which is it, of the favours of your Lord, that ye deny	Soon shall We apply Ourselves to you, O you two armies	So which of your Lord’s bounties will you both deny	c. 629 CE No direct report
33	يَٰمَعْشَرَ لْجِنِّ وَ لْإِنسِ إِنِ سْتَطَعْتُمْ أَن تَنفُذُو مِنْ أَقْطَارِ لسَّمَٰوَٰتِ وَ لْأَرْضِ فَ نفُذُو لَا تَنفُذُونَ إِلَّا بِسُلْطَٰنٍ	O ye assembly of Jinns and men! If it be ye can pass beyond the zones of the heavens and the earth, pass ye! not without authority shall ye be able to pass	O company of jinn and men, if ye have power to penetrate (all) regions of the heavens and the earth, then penetrate (them)! Ye will never penetrate them save with (Our) sanction	Which then of the bounties of your Lord will you deny	O company of jinn and humans! If you can pass through the confines of the heavens and the earth, then do pass through. But you will not pass through except by an authority [from Allah]	c. 629 CE No direct report
34	فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the favours of your Lord will ye deny	Which is it, of the favours of your Lord, that ye deny	O assembly of jinn and men, if you are able to pass through the regions of the heavens and the earth, then pass through. You cannot pass through but with authority	So which of your Lord’s bounties will you both deny	c. 629 CE No direct report
35	يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنتَصِرَانِ	On you will be sent (O ye evil ones twain!) a flame of fire (to burn) and a	There will be sent, against you both, heat of fire and	Which then of the bounties of your Lord will you deny	There will be unleashed upon you a flash of fire and a smoke; then you will not be able to help one another	c. 629 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		smoke (to choke): no defence will ye have	flash of brass, and ye will not escape			direct report
36	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the favours of your Lord will ye deny	Which is it, of the favours of your Lord, that ye deny	The flames of fire and sparks of brass will be sent upon you, then you will not be able to defend yourselves	So which of your Lord’s bounties will you both deny	c. 629 CE No direct report
37	فَإِذَا انشَقَّتِ السَّمَآءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ	When the sky is rent asunder, and it becomes red like ointment	And when the heaven splitteth asunder and becometh rosy like red hide	Which then of the bounties of your Lord will you deny	When the sky is split open, and turns crimson like tanned leather	c. 629 CE No direct report
38	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the favours of your Lord will ye deny	Which is it, of the favours of your Lord, that ye deny?	So when the heaven is rent asunder, so it becomes red like red hide	So which of your Lord’s bounties will you both deny	c. 629 CE No direct report
39	فَيَوْمَئِذٍ لَّا يُسْـَٔلُ عَن ذَنۢبِهِۦٓ إِنسٌ وَلَا جَآ	On that Day no question will be asked of man or Jinn as to his sin	On that day neither man nor jinni will be questioned of his sin	Which then of the bounties of your Lord will you deny	On that day neither humans will be questioned about their sins nor jinn	c. 629 CE No direct report
40	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the favours of your Lord will ye deny	Which is it, of the favours of your Lord, that ye deny	So on that day neither man or jinni will be asked about his sin	So which of your Lord’s bounties will you both deny	c. 629 CE No direct report
41	يُعْرَفُ ٱلْمُجْرِمُونَ بِسِيمَٰهُمْ فَيُؤْخَذُ بِٱلنَّوَٰصِى وَٱلْأَقْدَامِ	(For) the sinners will be known by their marks: and they will be seized by their forelocks and their feet	The guilty will be known by their marks, and will be taken by the forelocks and the feet	Which then of the bounties of your Lord will you deny	The guilty will be recognized by their mark; so they will be seized by the forelocks and the feet	c. 629 CE No direct report
42	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the favours of your Lord will ye deny	Which is it, of the favours of your Lord, that ye deny	The guilty will be known by their masks, so they shall be seized by the forelocks and the feet	So which of your Lord’s bounties will you both deny	c. 629 CE No direct report
43		This is the Hell which the Sinners deny	This is hell which the guilty deny	This is the hell which the guilty den	‘This is the hell which the guilty would deny!’	c. 629 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
44	يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَا	In its midst and in the midst of boiling hot water will they wander round	They go circling round between it and fierce, boiling water	Round about shall they go between it and hot, boiling water	They shall circuit between it and boiling hot water	c. 629 CE No direct report
45	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the favours of your Lord will ye deny	Which is it, of the favours of your Lord, that ye deny	Which then of the bounties of your Lord will you deny	So which of your Lord’s bounties will you both deny	c. 629 CE No direct report
46	وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ	But for such as fear the time when they will stand before (the Judgment Seat of) their Lord, there will be two Gardens	But for him who feareth the standing before his Lord there are two gardens	And for him who fears to stand before his Lord are two Gardens	For him who stands in awe of his Lord will be two gardens	c. 629 CE No direct report
47	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the favours of your Lord will ye deny?	Which is it, of the favours of your Lord, that ye deny	Which then of the bounties of your Lord will you deny	So which of your Lord’s bounties will you both deny	c. 629 CE No direct report
48	ذَوَاتَآ أَفْنَانٍ	Containing all kinds (of trees and delights);	Of spreading branches	Full of varieties	Both abounding in branches	c. 629 CE No direct report
49	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the favours of your Lord will ye deny?	Which is it, of the favours of your Lord, that ye deny	Which then of the bounties of your Lord will you deny	So which of your Lord’s bounties will you both deny	c. 629 CE No direct report
50	فِيهِمَا عَيْنَانِ تَجْرِيَانِ	In them (each) will be two Springs flowing (free)	Wherein are two fountains flowing	Therein are two fountains flowing	In both of them will be two flowing springs	c. 629 CE No direct report
51	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the favours of your Lord will ye deny?	Which is it, of the favours of your Lord, that ye deny	Which then of the bounties of your Lord will you deny	So which of your Lord’s bounties will you both deny	c. 629 CE No direct report
52	فِيهِمَا مِن كُلِّ فَٰكِهَةٍ زَوْجَانِ	In them will be Fruits of every kind, two and two	Wherein is every kind of fruit in pairs	Therein are pairs of every fruit	In both of them will be two kinds of every fruit	c. 629 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
53	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the favours of your Lord will ye deny	Which is it, of the favours of your Lord, that ye deny	Which then of the bounties of your Lord will you deny	So which of your Lord’s bounties will you both deny	c. 629 CE No direct report
54	مُتَّكِـِٔينَ عَلَىٰ فُرُشِۭ بَطَآئِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَى ٱلْجَنَّتَيْنِ دَانٍ	They will recline on Carpets, whose inner linings will be of rich brocade: the Fruit of the Gardens will be near (and easy of reach)	Reclining upon couches lined with silk brocade, the fruit of both the gardens near to hand	Reclining on beds, whose inner coverings are of silk brocade. And the fruits of the two Gardens are within reach	[They will be] reclining on beds lined with green silk. And the fruit of the two gardens will be near at hand	c. 629 CE No direct report
55	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the favours of your Lord will ye deny	Which is it, of the favours of your Lord, that ye deny	Which then of the bounties of your Lord will you deny	So which of your Lord’s bounties will you both deny	c. 629 CE No direct report
56	فِيهِنَّ قَٰصِرَٰتُ ٱلطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ	In them will be (Maidens), chaste, restraining their glances, whom no man or Jinn before them has touched;	Therein are those of modest gaze, whom neither man nor jinni will have touched before them	Therein are those restraining their glances, whom no man nor jinni has touched before them	In them are maidens of restrained glances, whom no human has touched before, nor jinn	c. 629 CE No direct report
57	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the favours of your Lord will ye deny?	Which is it, of the favours of your Lord, that ye deny	Which then of the bounties of your Lord will you deny	So which of your Lord’s bounties will you both deny	c. 629 CE No direct report
58	كَأَنَّهُنَّ ٱلْيَاقُوتُ وَٱلْمَرْجَانُ	Like unto Rubies and coral	(In beauty) like the jacynth and the coral-stone	As though they were rubies and pearls	As though they were rubies and corals	c. 629 CE No direct report
59	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the favours of your Lord will ye deny	Which is it, of the favours of your Lord, that ye deny	Which then of the bounties of your Lord will you deny	So which of your Lord’s bounties will you both deny	c. 629 CE No direct report
60		Is there any Reward for Good - other than Good	Is the reward of goodness aught save goodness	Is the reward of goodness aught but goodness	Is the requital of goodness anything but goodness	c. 629 CE No direct report
61	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the favours of your Lord will ye deny	Which is it, of the favours of your Lord, that ye deny	Which then of the bounties of your Lord will you deny	So which of your Lord’s bounties will you both deny	c. 629 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
62	وَمِن دُونِهِمَا جَنَّتَانِ	And besides these two, there are two other Gardens,	And beside them are two other gardens	And besides those are two (other) Gardens	Beside these two, there will be two [other] gardens	c. 629 CE No direct report
63	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the favours of your Lord will ye deny?	Which is it, of the favours of your Lord, that ye deny	Which then of the bounties of your Lord will you deny	So which of your Lord’s bounties will you both deny	c. 629 CE No direct report
64	مُدْهَآمَّتَانِ	Dark-green in colour (from plentiful watering)	Dark green with foliage	Inclining into blackness	Dark green	c. 629 CE No direct report
65	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the favours of your Lord will ye deny	Which is it, of the favours of your Lord, that ye deny	Which then of the bounties of your Lord will you deny	So which of your Lord’s bounties will you both deny	c. 629 CE No direct report
66	فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ	In them (each) will be two Springs pouring forth water in continuous abundance	Wherein are two abundant springs	Therein are two springs gushing forth	In both of them will be two gushing springs	c. 629 CE No direct report
67	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the favours of your Lord will ye deny	Which is it, of the favours of your Lord, that ye deny	Which then of the bounties of your Lord will you deny	So which of your Lord’s bounties will you both deny	c. 629 CE No direct report
68	فِيهِمَا فٰكِهَةٌ وَنَخْلٌ وَرُمَّانٌ	In them will be Fruits, and dates and pomegranates	Wherein is fruit, the date-palm and pomegranate	Therein are fruits and palms and pomegranates	In both of them will be fruits, date-palms and pomegranates	c. 629 CE No direct report
69	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the favours of your Lord will ye deny	Which is it, of the favours of your Lord, that ye deny	Which then of the bounties of your Lord will you deny	So which of your Lord’s bounties will you both deny	c. 629 CE No direct report
70	فِيهِنَّ خَيْرَٰتٌ حِسَانٌ	In them will be fair (Companions), good, beautiful;	Wherein (are found) the good and beautiful	Therein are goodly beautiful ones	In them are maidens good and lovely	c. 629 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
71	فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the favours of your Lord will ye deny?	Which is it, of the favours of your Lord, that ye deny?	Which then of the bounties of your Lord will you deny	So which of your Lord’s bounties will you both deny	c. 629 CE No direct report
72		Companions restrained (as to their glances), in (goodly) pavilions;	Fair ones, close-guarded in pavilions	Pure ones confined to pavilions	Houris secluded in pavilions	c. 629 CE No direct report
73	فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the favours of your Lord will ye deny?	Which is it, of the favours of your Lord, that ye deny?	Which then of the bounties of your Lord will you deny	So which of your Lord’s bounties will you both deny	c. 629 CE No direct report
74	لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ	Whom no man or Jinn before them has touched;	Whom neither man nor jinni will have touched before them	Before them man has not touched them, nor jinni	Whom no human has touched before, nor jinn	c. 629 CE No direct report
75	فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the favours of your Lord will ye deny?	Which is it, of the favours of your Lord, that ye deny	Which then of the bounties of your Lord will you deny	So which of your Lord’s bounties will you both deny	c. 629 CE No direct report
76	مُتَّكِـِٔينَ عَلَىٰ رَفْرَفٍ خُضْرٍ وَعَبْقَرِىٍّ حِسَانٍ	Reclining on green Cushions and rich Carpets of beauty	Reclining on green cushions and fair carpets	Reclining on green cushions and beautiful carpets	Reclining on green cushions and lovely carpets	c. 629 CE No direct report
77	فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ	Then which of the favours of your Lord will ye deny	Which is it, of the favours of your Lord, that ye deny	Which then of the bounties of your Lord will you deny	So which of your Lord’s bounties will you both deny	c. 629 CE No direct report
78	تَبَـٰرَكَ ٱسْمُ رَبِّكَ ذِى ٱلْجَلَـٰلِ وَٱلْإِكْرَامِ	Blessed be the name of thy Lord, full of Majesty, Bounty and Honour	Blessed be the name of thy Lord, Mighty and glorious	Blessed be the name of thy Lord, the Lord of Glory and Honour	Blessed is the Name of your Lord, the Majestic and the Munificent	c. 629 CE No direct report

76. Al-Insan — The Man الانسان

Revelation order #98 · c. 629 CE · Madinah · 31 verses · Medina

Comparative reading note

Medinan discourse often turns toward community order, law, and collective ethics. Yusuf Ali widens the interpretive frame, Pickthall keeps the line tight, Maulana Muhammad Ali favors doctrinal clarity, and Qara'i preserves Shia-leaning lexical choices where the Arabic admits them.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ حِينٌ مِّنَ ٱلدَّهْرِ لَمْ يَكُن شَيْـًٔا مَّذْكُورًا	Has there not been over Man a long period of Time, when he was nothing - (not even) mentioned	Hath there come upon man (ever) any period of time in which he was a thing unremembered	Surely there came over man a time when he was nothing that could be mentioned	Has there been for man a period of time when he was not anything worthy of mention	c. 629 CE No direct report
2	إِنَّا خَلَقْنَا ٱلْإِنسَٰنَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَٰهُ سَمِيعًۢا بَصِيرًا	Verily We created Man from a drop of mingled sperm, in order to try him: So We gave him (the gifts), of Hearing and Sight	Lo! We create man from a drop of thickened fluid to test him; so We make him hearing, knowing	Surely We have created man from sperm mixed (with ovum), to try him, so We have made him hearing, seeing	Indeed We created man from the drop of a mixed fluid so that We may test him. So We made him endowed with hearing and sight	c. 629 CE No direct report
3	إِنَّا هَدَيْنَٰهُ ٱلسَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا	We showed him the Way: whether he be grateful or ungrateful (rests on his will)	Lo! We have shown him the way, whether he be grateful or disbelieving	We have truly shown him the way; he may be thankful or unthankful	Indeed We have guided him to the way, be he grateful or ungrateful	c. 629 CE No direct report
4	إِنَّآ أَعْتَدْنَا لِلْكَٰفِرِينَ سَلَٰسِلَا۠ وَأَغْلَٰلًا وَسَعِيرًا	For the Rejecters we have prepared chains, yokes, and a blazing Fire	Lo! We have prepared for disbelievers manacles and carcans and a raging fire	Surely We have prepared for the disbelievers chains and shackles and a burning Fire	Indeed We have prepared for the faithless chains, iron collars, and a blaze	c. 629 CE No direct report
5	إِنَّ ٱلْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا	As to the Righteous, they shall drink of a Cup (of Wine) mixed with Kafur,	Lo! the righteous shall drink of a cup whereof the mixture is of Kafur	The righteous truly drink of a cup tempered with camphor -	Indeed the pious will drink from a cup seasoned with Ka fur	c. 629 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
						direct report
6	عَيْنٗا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرٗا	A Fountain where the Devotees of God do drink, making it flow in unstinted abundance	A spring wherefrom the slaves of Allah drink, making it gush forth abundantly	A fountain from which the servants of Allah drink, making it flow in abundance	a spring where the servants of Allah drink, which they make to gush forth as they please	c. 629 CE No direct report
7	يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمٗا كَانَ شَرُّهُۥ مُسْتَطِيرٗا	They perform (their) vows, and they fear a Day whose evil flies far and wide	(Because) they perform the vow and fear a day whereof the evil is wide-spreading	They fulfil vows and fear a day, the evil of which is widespread	They fulfill their vows and fear a day whose ill will be widespread	c. 629 CE No direct report
8	وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِۦ مِسْكِينٗا وَيَتِيمٗا وَأَسِيرًا	And they feed, for the love of God, the indigent, the orphan, and the captive,	And feed with food the needy wretch, the orphan and the prisoner, for love of Him	And they give food, out of love for Him, to the poor and the orphan and the captive	They give food, for the love of Him, to the needy, the orphan and the prisoner	c. 629 CE No direct report
9	إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنكُمْ جَزَآءٗ وَلَا شُكُورًا	(Saying),"We feed you for the sake of God alone: no reward do we desire from you, nor thanks	(Saying): We feed you, for the sake of Allah only. We wish for no reward nor thanks from you	We fed you, for Allah’s pleasure only -- We desire from you neither reward nor thanks	[saying,] ‘We feed you only for the sake of Allah. We do not want any reward from you nor any thanks	c. 629 CE No direct report
10	إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسٗا قَمْطَرِيرٗا	"We only fear a Day of distressful Wrath from the side of our Lord."	Lo! we fear from our Lord a day of frowning and of fate	Surely we fear from our Lord a stern, distressful day	Indeed we fear from our Lord a day, frowning and fateful.’	c. 629 CE No direct report
11	فَوَقَىٰهُمُ اللَّهُ شَرَّ ذَٰلِكَ ٱلْيَوْمِ وَلَقَّىٰهُمْ نَضْرَةٗ وَسُرُورٗا	But God will deliver them from the evil of that Day, and will shed over them a Light of Beauty and (blissful) Joy	Therefor Allah hath warded off from them the evil of that day, and hath made them find brightness and joy	So Allah will ward off from them the evil of that day, and cause them to meet with spendour and happiness	So Allah saved them from the ills of that day, and granted them freshness and joy	c. 629 CE No direct report
12	وَجَزَىٰهُم بِمَا صَبَرُواْ جَنَّةٗ وَحَرِيرٗا	And because they were patient and constant, He will reward them with a Garden and (garments of) silk	And hath awarded them for all that they endured, a Garden and silk attire	And reward them, for their steadfastness, with a Garden and with silk	And He rewarded them for their patience with a garden and [garments of] silk	c. 629 CE No direct report
13	مُّتَّكِـِٔينَ فِيهَا عَلَى ٱلْأَرَآئِكِ لَا يَرَوْنَ فِيهَا شَمْسٗا وَلَا زَمْهَرِيرٗا	Reclining in the (Garden) on raised thrones, they will see there neither the sun's (excessive heat) nor (the moon's) excessive cold	Reclining therein upon couches, they will find there neither (heat of) a sun nor bitter cold	Reclining therein on raised couches; they will see therein neither (excessive heat of) sun nor intense cold	reclining therein on couches. They will find in it neither any [scorching] sun, nor any [biting] cold	c. 629 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
14	وَدَانِيَةً عَلَيْهِمْ ظِلَٰلُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا	And the shades of the (Garden) will come low over them, and the bunches (of fruit), there, will hang low in humility	The shade thereof is close upon them and the clustered fruits thereof bow down	And close down upon them are its shadows, and its fruits are made near (to them), easy to reach	Its shades will be close over them and its clusters [of fruits] will be hanging low	c. 629 CE No direct report
15	وَيُطَافُ عَلَيْهِم بِـَٔانِيَةٍ مِّن فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرَا	And amongst them will be passed round vessels of silver and goblets of crystal,	Goblets of silver are brought round for them, and beakers (as) of glas	And round about them are made to go vessels of silver and goblets of glass	They will be served around with vessels of silver and goblets of crysta	c. 629 CE No direct report
16	قَوَارِيرَا مِن فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا	Crystal-clear, made of silver: they will determine the measure thereof (according to their wishes)	(Bright as) glass but (made) of silver, which they (themselves) have measured to the measure (of their deeds)	Crystal-clear, made of silver -- they have measured them according to a measure	—crystal of silver— [from] which they dispense in a precise measure	c. 629 CE No direct report
17	وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا	And they will be given to drink there of a Cup (of Wine) mixed with Zanjabil,	There are they watered with a cup whereof the mixture is of Zanjabil	And they are made to drink therein a cup tempered with ginger -	They will be served therein with a cup of a drink seasoned with Zanjaba«l	c. 629 CE No direct report
18	عَيْنًا فِيهَا تُسَمَّىٰ سَلْسَبِيلًا	A fountain there, called Salsabil	(The water of) a spring therein, named Salsabil	(Of) a fountains therein called Salsabil	a spring in it, named Salsaba«l	c. 629 CE No direct report
19	وَيَطُوفُ عَلَيْهِمْ وِلْدَٰنٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا	And round about them will (serve) youths of perpetual (freshness): If thou seest them, thou wouldst think them scattered Pearls	There wait on them immortal youths, whom, when thou seest, thou wouldst take for scattered pearls	And round about them will go youths, never altering in age; when thou seest them thou wilt think them to be scattered pearls	They will be waited upon by immortal youths, whom, when you see them, you will suppose them to be scattered pearls	c. 629 CE No direct report
20	وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا	And when thou lookest, it is there thou wilt see a Bliss and a Realm Magnificent	When thou seest, thou wilt see there bliss and high estate	And when thou lookest thither, thou seest blessings and a great kingdom	As you look, you will see there bliss and a great kingdom	c. 629 CE No direct report
21	عَٰلِيَهُمْ ثِيَابُ سُندُسٍ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوٓاْ أَسَاوِرَ مِن فِضَّةٍ وَسَقَىٰهُمْ	Upon them will be green Garments of fine silk and heavy brocade, and they will be adorned with Bracelets of silver; and their Lord will give to them to drink of a Wine Pure and Holy	Their raiment will be fine green silk and gold embroidery. Bracelets of silver will they wear. Their Lord will slake their thirst with a pure drink	On them are garments of fine green silk and thick brocade, and they are adorned with bracelets of silver, and their Lord makes them to drink a pure drink	Upon them will be cloaks of green silk and brocade and they will be adorned with bracelets of silver. Their Lord will give them to drink a pure drink	c. 629 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	رَبُّهُمْ شَرَابًا طَهُورًا					
22	إِنَّ هَٰذَا كَانَ لَكُمْ جَزَآءً وَكَانَ سَعْيُكُم مَّشْكُورًا	"Verily this is a Reward for you, and your Endeavour is accepted and recognised."	(And it will be said unto them): Lo! this is a reward for you. Your endeavour (upon earth) hath found acceptance	Surely this is a reward for you, and your striving is recompensed	[They will be told]: ‘This is indeed your reward, and your endeavour has been well-appreciated.’	c. 629 CE No direct report
23	إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ ٱلْقُرْءَانَ تَنزِيلًا	It is We Who have sent down the Qur'an to thee by stages	Lo! We, even We, have revealed unto thee the Qur'an, a revelation	Surely We have revealed the Qur’an to thee, in portions	Indeed We have sent down to you the Qur’a n in a gradual descent	c. 629 CE No direct report
24	فَٱصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ ءَاثِمًا أَوْ كَفُورًا	Therefore be patient with constancy to the Command of thy Lord, and hearken not to the sinner or the ingrate among them	So submit patiently to thy Lord's command, and obey not of them any guilty one or disbeliever	So wait patiently for the judgment of thy Lord, and obey not a sinner or an ungrateful one among them	So submit patiently to the judgement of your Lord, and do not obey any sinner or ingrate among them	c. 629 CE No direct report
25	وَٱذْكُرِ ٱسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا	And celebrate the name or thy Lord morning and evening	Remember the name of thy Lord at morn and evening	And glorify the name of thy Lord morning and evening	and celebrate the Name of your Lord morning and evening	c. 629 CE No direct report
26	وَمِنَ ٱلَّيْلِ فَٱسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا	And part of the night, prostrate thyself to Him; and glorify Him a long night through	And worship Him (a portion) of the night. And glorify Him through the livelong night	And during part of the night adore Him, and glorify Him throughout a long night	and worship Him for a watch of the night and glorify Him the night long	c. 629 CE No direct report
27	إِنَّ هَٰٓؤُلَآءِ يُحِبُّونَ ٱلْعَاجِلَةَ وَيَذَرُونَ وَرَآءَهُمْ يَوْمًا ثَقِيلًا	As to these, they love the fleeting life, and put away behind them a Day (that will be) hard	Lo! these love fleeting life, and put behind them (the remembrance of) a grievous day	Surely these love the transitory life and neglect a grievous day before them	Indeed they love this transitory life, and disregard a weighty day ahead of them	c. 629 CE No direct report
28	نَّحْنُ خَلَقْنَٰهُمْ وَشَدَدْنَآ أَسْرَهُمْ وَإِذَا شِئْنَا بَدَّلْنَآ أَمْثَٰلَهُمْ تَبْدِيلًا	It is We Who created them, and We have made their joints strong; but, when We will, We can substitute the like of them by a complete change	We, even We, created them, and strengthened their frame. And when We will, We can replace them, bringing others like them in their stead	We created them and made firm their make, and, when We will, We can bring in their place the like of them by change	We created them and made their joints firm, and whenever We like We will replace them with others like them	c. 629 CE No direct report
29	إِنَّ هَٰذِهِ تَذْكِرَةٌ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلًا	This is an admonition: Whosoever will, let him take a (straight) Path to his Lord	Lo! this is an Admonishment, that whosoever will may choose a way unto his Lord	Surely this is a Reminder; so whoever will, let him take a way to his Lord	This is indeed a reminder. So let anyone who wishes take the way toward his Lord	c. 629 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
30	وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا	But ye will not, except as God wills; for God is full of Knowledge and Wisdom	Yet ye will not, unless Allah willeth. Lo! Allah is Knower, Wise	And you will not, unless Allah pleases. Surely Allah is ever Knowing, Wise -	But you do not wish unless it is wished by Allah. Indeed Allah is all-knowing, all-wise	c. 629 CE No direct report
31	يُدْخِلُ مَن يَشَآءُ فِى رَحْمَتِهِۦ وَٱلظَّٰلِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا	He will admit to His Mercy whom He will; But the wrong-doers,- for them has He prepared a grievous Penalty	He maketh whom He will to enter His mercy, and for evil-doers hath prepared a painful doom	He admits whom He pleases to His mercy; and the wrongdoers -- He has prepared for them a painful chastisement	He admits whomever He wishes into His mercy, and as for the wrongdoers, He has prepared for them a painful punishment	c. 629 CE No direct report

65. At-Talaq — The Divorce الطلاق

Revelation order #99 · c. 629 CE · Madinah · 12 verses · compact Medina

Comparative reading note

Medinan discourse often turns toward community order, law, and collective ethics. Yusuf Ali widens the interpretive frame, Pickthall keeps the line tight, Maulana Muhammad Ali favors doctrinal clarity, and Qara'i preserves Shia-leaning lexical choices where the Arabic admits them.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ يَٰٓأَيُّهَا ٱلنَّبِىُّ إِذَا طَلَّقْتُمُ ٱلنِّسَآءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا۟ ٱلْعِدَّةَ وَٱتَّقُوا۟ ٱللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِۢن بُيُوتِهِنَّ وَلَا	O Prophet! When ye do divorce women, divorce them at their prescribed periods, and count (accurately), their prescribed periods: And fear God your Lord: and turn them not out of their houses, nor shall they (themselves) leave, except in case t hey are guilty of	O Prophet! When ye (men) put away women, put them away for their (legal) period and reckon the period, and keep your duty to Allah, your Lord. Expel them not from their houses nor let them go forth unless they commit open immorality. Such are the limits (imposed by)	O Prophet, when you divorce women, divorce them for their prescribed period, and calculate the period; and keep your duty to Allah, your Lord. Turn them not out of their houses -- nor should they themselves go forth -- unless they commit an open indecency. And these	O Prophet! When you divorce women, divorce them at [the conclusion of] their term and calculate the term, and be wary of Allah, your Lord. Do not turn them out from their houses, nor shall they go out, unless they commit a gross indecency. These are Allah’s	c. 629 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	يَخْرُجْنَ إِلَّآ أَن يَأْتِينَ بِفَٰحِشَةٍ مُّبَيِّنَةٍ ۚ وَتِلْكَ حُدُودُ ٱللَّهِ ۚ وَمَن يَتَعَدَّ حُدُودَ ٱللَّهِ فَقَدْ ظَلَمَ نَفْسَهُۥ ۚ لَا تَدْرِى لَعَلَّ ٱللَّهَ يُحْدِثُ بَعْدَ ذَٰلِكَ أَمْرًا	some open lewdness, those are limits set by God: and any who transgresses the limits of God, does verily wrong his (own) soul: thou knowest not if perchance God will bring about thereafter some new situation	Allah; and whoso transgresseth Allah's limits, he verily wrongeth his soul. Thou knowest not: it may be that Allah will afterward bring some new thing to pass	are the limits of Allah. And whoever goes beyond the limits of Allah, he indeed wrongs his own soul. Thou knowest not that Allah may after that bring about an event	bounds, and whoever transgresses the bounds of Allah certainly wrongs himself. You never know maybe Allah will bring off something new later on	
2	فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُو ۢ وَأَشْهِدُو ۟ ذَوَىْ عَدْ ۢ مِّنكُمْ وَأَقِيمُو ۟ لشَّهَٰدَةَ لِلَّهِ ۚ ذَٰلِكُمْ يُوعَظُ بِهِۦ مَن كَانَ يُؤْمِنُ ۢ بِ ٱللَّهِ وَ ٱلْيَوْمِ ٱلْءَاخِرِ ۚ وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا	Thus when they fulfil their term appointed, either take them back on equitable terms or part with them on equitable terms; and take for witness two persons from among you, endued with justice, and establish the evidence (as) before God. Such i s the admonition given to him who believes in God and the Last Day. And for those who fear God, He (ever) prepares a way out	Then, when they have reached their term, take them back in kindness or part from them in kindness, and call to witness two just men among you, and keep your testimony upright for Allah. Whoso believeth in Allah and the Last Day is exhorted to act thus. And whosoever keepeth his duty to Allah, Allah will appoint a way out for him	So when they have reached their prescribed time, retain them with kindness or dismiss them with kindness, and call to witness two just ones from among you, and give upright testimony for Allah. With that is admonished he who believes in Allah and the Latter day. And whoever keeps his duty to Allah, He ordains a way out for him	Then, when they have completed their term, either retain them honourably or separate from them honourably, and take the witness of two fair men from among yourselves, and bear witness for the sake of Allah. To [comply with] this is advised whoever believes in Allah and the Last Day. And whoever is wary of Allah, He shall make a way out for him	c. 629 CE No direct report
3	وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُۥ ۚ إِنَّ ٱللَّهَ بَٰلِغُ أَمْرِهِۦ ۚ قَدْ جَعَلَ ٱللَّهُ لِكُلِّ شَىْءٍ قَدْرًا	And He provides for him from (sources) he never could imagine. And if any one puts his trust in God, sufficient is (God) for him. For God will surely accomplish his purpose: verily, for all things has God appointed a due proportion	And will provide for him from (a quarter) whence he hath no expectation. And whosoever putteth his trust in Allah, He will suffice him. Lo! Allah bringeth His command to pass. Allah hath set a measure for all things	And gives him sustenance from whence he imagines not. And whoever trusts in Allah, He is sufficient for him. Surely Allah attains His purpose. Allah indeed has appointed a measure for everything	and provide for him from whence he does not reckon. And whoever puts his trust in Allah, He will suffice him. Indeed Allah carries through His command. Certainly Allah has set a measure for everything	c. 629 CE No direct report
4	وَ ٱلَّٰٓـِٔى يَئِسْنَ مِنَ ٱلْمَحِيضِ مِن نِّسَآئِكُمْ إِنِ ٱرْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَٰثَةُ أَشْهُرٍ ۙ وَ ٱلَّٰٓـِٔى	Such of your women as have passed the age of monthly courses, for them the prescribed period, if ye have any doubts, is three months, and for those who have no courses (it is the	And for such of your women as despair of menstruation, if ye doubt, their period (of waiting) shall be three months, along with those who have it not. And for those with	And those of your women who despair of menstruation, if you have a doubt, their prescribed time is three months, and of those, too, who have not had their courses. And	As for those of your wives who do not hope to have menses, should you have any doubts, their term shall be three months, and for those [as well] who have not yet had	c. 629 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	لَمْ يَحِضْنَ وَأُ لَٰتُ لْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ وَمَن يَتَّقِ للَّهَ يَجْعَل لَّهُ مِنْ أَمْرِهِ يُسْ ا	same): for those who carry (life within their wombs), their perio d is until they deliver their burdens: and for those who fear God, He will make their path easy	child, their period shall be till they bring forth their burden. And whosoever keepeth his duty to Allah, He maketh his course easy for him	the pregnant women, their prescribed time is that they lay down their burden. And whoever keeps his duty to Allah, He makes his affair easy for him	menses. As for those who are pregnant, their term shall be until they deliver. And whoever is wary of Allah, He shall grant him ease in his affairs	
5	ذَٰلِكَ أَمْرُ للَّهِ أَنزَلَهُ إِلَيْكُمْ وَمَن يَتَّقِ للَّهَ يُكَفِّرْ عَنْهُ سَيِّـَٔاتِهِ وَيُعْظِمْ لَهُ أَجْرًا	That is the Command of God, which He has sent down to you: and if any one fears God, He will remove his ills, from him, and will enlarge his reward	That is the commandment of Allah which He revealeth unto you. And whoso keepeth his duty to Allah, He will remit from him his evil deeds and magnify reward for him	That is the command of Allah, which He has revealed to you. And whoever keeps his duty to Allah, He will remove from him his evils and give him a big reward	That is the ordinance of Allah which He has sent down to you, and whoever is wary of Allah, He shall absolve him of his misdeeds and give him a great reward	c. 629 CE No direct report
6	أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنتُم مِّن وُجْدِكُمْ وَلَا تُضَآرُّوهُنَّ لِتُضَيِّقُو عَلَيْهِنَّ وَإِن كُنَّ أُ لَٰتِ حَمْ فَأَنفِقُو عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَـَٔاتُوهُنَّ أُجُورَهُنَّ وَأْتَمِرُو بَيْنَكُم بِمَعْرُو وَإِن تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُ أُخْرَىٰ	Let the women live (in 'iddat) in the same style as ye live, according to your means: Annoy them not, so as to restrict them. And if they carry (life in their wombs), then spend (your substance) on them until they deliver their burden: and if t hey suckle your (offspring), give them their recompense: and take mutual counsel together, according to what is just and reasonable. And if ye find yourselves in difficulties, let another woman suckle (the child) on the (father's) behalf	Lodge them where ye dwell, according to your wealth, and harass them not so as to straiten life for them. And if they are with child, then spend for them till they bring forth their burden. Then, if they give suck for you, give them their due payment and consult together in kindness; but if ye make difficulties for one another, then let some other woman give suck for him (the father of the child)	Lodge them where you live according to your means, and injure them not to straiten them. And if they are pregnant, spend on them until they lay down their burden. Then if they suckle for you, give them their recompense, and enjoin one another to do good; and if you disagree, another will suckle for him	House them where you live, in accordance with your means, and do not harass them to put them in straits, and should they be pregnant, maintain them until they deliver. Then, if they suckle [the baby] for you, give them their wages and consult together honourably; but if you make things difficult for each other, then another woman will suckle [the baby] for him	c. 629 CE No direct report
7	لِيُنفِقْ ذُو سَعَ ةٍ مِّن سَعَتِهِ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنفِقْ مِمَّآ ءَاتَىٰهُ للَّهُ لَا يُكَلِّفُ للَّهُ نَفْسًا إِلَّا مَآ ءَاتَىٰهَا سَيَجْعَلُ للَّهُ بَعْدَ عُسْ ا يُسْ ا	Let the man of means spend according to his means: and the man whose resources are restricted, let him spend according to what God has given him. God puts no burden on any person beyond what He has given him. After a difficulty, God will soon grant relief	Let him who hath abundance spend of his abundance, and he whose provision is measured, let him spend of that which Allah hath given him. Allah asketh naught of any soul save that which He hath given it. Allah will vouchsafe, after hardship, ease	Let him who has abundance spend out of his abundance, and whoever has his means of subsistence straitened to him, let him spend out of that which Allah has given him. Allah lays not on any soul a burden beyond that which He has given it. Allah brings about ease after difficulty	Let the affluent man spend out of his affluence, and let he whose provision has been tightened spend out of what Allah has given him. Allah does not task any soul except [according to] what He has given it. Allah will bring about ease after hardship	c. 629 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
8	وَكَأَيِّن مِّن قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسَبْنَٰهَا حِسَا ا وَعَذَّبْنَٰهَا شَدِيدِ ا عَذَا ا ۜكْ ا	How many populations that insolently opposed the Command of their Lord and of His apostles, did We not then call to account,- to severe account?- and We imposed on them an exemplary Punishment	And how many a community revolted against the ordinance of its Lord and His messengers, and We called it to a stern account and punished it with dire punishment	And how many a town which rebelled against the commandment of its Lord and His messengers, so We called it to severe account and We chastised it with a stern chastisement	How many a town defied the command of its Lord and His apostles, then We called it to a severe account and punished it with a dire punishment	c. 629 CE No direct report
9	فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَٰقِبَةُ أَمْرِهَا خُسْرًا	Then did they taste the evil result of their conduct, and the End of their conduct was Perdition	So that it tasted the ill-effects of its conduct, and the consequence of its conduct was loss	So it tasted the evil consequences of its conduct, and the end of its affair was perdition	So it tasted the evil consequences of its conduct, and the outcome of its conduct was ruin	c. 629 CE No direct report
10	أَعَدَّ ٱللَّهُ لَهُمْ عَذَا ا شَدِيدِ ا فَ تَّقُو ٱللَّهَ يَٰٓأُ لِى ٱلْأَلْبَٰبِ ٱلَّذِينَ ءَامَنُو قَدْ أَنزَلَ ٱللَّهُ إِلَيْكُمْ ذِكْ ا رَّسُو ا يَتْلُو عَلَيْكُمْ ءَايَٰتِ ٱللَّهِ مُبَيِّنَٰتٍ لِّيُخْرِجَ ٱلَّذِينَ ءَامَنُو وَعَمِلُو لصَّٰلِحَٰتِ مِنَ لظُّلُمَٰتِ إِلَى لنُّورِ وَمَن يُؤْمِ بِ ٱللَّهِ وَيَعْمَلْ صَٰلِ ا يُدْخِلْهُ جَنَّ تَجْرِى مِن تَحْتِهَا لْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَ ا قَدْ أَحْسَنَ ٱللَّهُ لَهُ رِزْقًا	God has prepared for them a severe Punishment (in the Hereafter). Therefore fear God, O ye men of understanding - who have believed!- for God hath indeed sent down to you a Message, An Apostle, who rehearses to you the Signs of God containing clear explanations, that he may lead forth those who believe and do righteous deeds from the depths of Darkness into Light. And those who believe in God and work righteousness, He wi ll admit to Gardens beneath which Rivers flow, to dwell therein for ever: God has indeed granted for them a most excellent Provision	Allah hath prepared for them stern punishment; so keep your duty to Allah, O men of understanding! O ye who believe! Now Allah hath sent down unto you a reminder A messenger reciting unto you the revelations of Allah made plain, that He may bring forth those who believe and do good works from darkness unto light. And whosoever believeth in Allah and doeth right, He will bring him into Gardens underneath which rivers flow, therein to abide for ever. Allah hath made good provision for him	Allah has prepared for them severe chastisement, so keep your duty to Allah, O men of understanding, who believe. Allah has indeed sent down to you a Reminder - A Messenger who recites to you the clear messages of Allah so that he may bring forth those who believe and do good deeds from darkness into light. And whoever believes in Allah and does good deeds, He will cause him to enter Gardens wherein rivers flow, to abide therein for ever. Allah has indeed given him a goodly sustenance	Allah has prepared for them a severe punishment. So be wary of Allah, O you who possess intellect and have faith! Allah has already sent down to you a reminder an apostle reciting to you the manifest signs of Allah that He may bring out those who have faith and do righteous deeds from darkness into light. And whoever has faith in Allah and does righteous deeds, He shall admit him into gardens with streams running in them, to remain in them forever. Allah has certainly granted him an excellent provision	c. 629 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
12	اللَّهُ الَّذِى خَلَقَ سَبْعَ سَمٰوٰتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوٓا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَىْءٍ عِلْمًا	God is He Who created seven Firmaments and of the earth a similar number. Through the midst of them (all) descends His Command: that ye may know that God has power over all things, and that God comprehends, all things in (His) Knowledge	Allah it is who hath created seven heavens, and of the earth the like thereof. The commandment cometh down among them slowly, that ye may know that Allah is Able to do all things, and that Allah surroundeth all things in knowledge	Allah is He who created seven heavens, and of the earth the like thereof. The command descends among them, that you may know that Allah is Possessor of power over all things, and that Allah encompasses all things in (His) knowledge	It is Allah who has created seven heavens, and of the earth [a number] similar to them. The command gradually descends through them, that you may know that Allah has power over all things, and that Allah comprehends all things in knowledge	c. 629 CE No direct report

98. Al-Bayyinah — The Clear Proof البينة

Revelation order #100 · c. 629 CE · Madinah · 8 verses · compact Medina

Comparative reading note

Medinan discourse often turns toward community order, law, and collective ethics. Yusuf Ali widens the interpretive frame, Pickthall keeps the line tight, Maulana Muhammad Ali favors doctrinal clarity, and Qara'i preserves Shia-leaning lexical choices where the Arabic admits them.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1		Those who reject (Truth), among the People of the Book and among the Polytheists, were not going to depart (from their ways) until there should come to them Clear Evidence,	Those who disbelieve among the People of the Scripture and the idolaters could not have left off (erring) till the clear proof came unto them	Those who disbelieve from among the People of the Book and the idolaters could not have been freed till clear evidence came to them -	The faithless from among the People of the Book and the polytheists were not set apart until the proof had come to them	c. 629 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
2	رَسُو مِّنَ لِلَّهِ يَتْلُو صُحُ ا مُّطَهَّرَ	An apostle from God, rehearsing scriptures kept pure and holy	A messenger from Allah, reading purified page	A Messenger from Allah, reciting pure pages	an apostle from Allah reciting impeccable scriptures	c. 629 CE No direct report
3	فِيهَا كُتُ قَيِّمَ	Wherein are laws (or decrees) right and straight	Containing correct scriptures	Wherein are (all) right books	wherein are upright writings	c. 629 CE No direct report
4		Nor did the People of the Book make schisms, until after there came to them Clear Evidence	Nor were the People of the Scripture divided until after the clear proof came unto them	Nor did those to whom the Book was given become divided till clear evidence came to them	And those who were given the Book did not divide, except after the proof had come to them	c. 629 CE No direct report
5		And they have been commanded no more than this: To worship God, offering Him sincere devotion, being true (in faith); to establish regular prayer; and to practise regular charity; and that is the Religion Right and Straight	And they are ordered naught else than to serve Allah, keeping religion pure for Him, as men by nature upright, and to establish worship and to pay the poor-due. That is true religion	And they are enjoined naught but to serve Allah, being sincere to Him in obedience, upright, and to keep up prayer and pay the poor-rate, and that is the right religion	Yet they were not commanded except to worship Allah, dedicating their faith to Him as men of pure faith, and to maintain the prayer and pay the zaka t. That is the upright religion	c. 629 CE No direct report
6		Those who reject (Truth), among the People of the Book and among the Polytheists, will be in Hell-Fire, to dwell therein (for aye). They are the worst of creatures	Lo! those who disbelieve, among the People of the Scripture and the idolaters, will abide in fire of hell. They are the worst of created beings	Those who disbelieve from among the People of the Book and the idolaters will be in the Fire of hell, abiding therein. They are the worst of creatures	Indeed the faithless from among the People of the Book and the polytheists will be in the fire of hell, to remain in it [forever]. It is they who are the worst of creatures	c. 629 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
7		Those who have faith and do righteous deeds,- they are the best of creatures	(And) lo! those who believe and do good works are the best of created beings	Those who believe and do good, they are the best of creatures	Indeed those who have faith and do righteous deeds —it is they who are the best of creatures	c. 629 CE No direct report
8	جَزَآؤُهُمْ عِندَ رَبِّهِمْ جَنَّٰتُ عَدْنٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ذَٰلِكَ لِمَنْ خَشِىَ رَبَّهُۥ	Their reward is with God: Gardens of Eternity, beneath which rivers flow; they will dwell therein for ever; God well pleased with them, and they with Him: all this for such as fear their Lord and Cherisher	Their reward is with their Lord: Gardens of Eden underneath which rivers flow, wherein they dwell for ever. Allah hath pleasure in them and they have pleasure in Him. This is (in store) for him who feareth his Lord	Their reward is with their Lord: Gardens of perpetuity wherein flow rivers, abiding therein for ever. Allah is well pleased with them and they are well pleased with Him. That is for him who fears his Lord	Their reward, near their Lord, is the Gardens of Eden, with streams running in them, to remain in them forever. Allah is pleased with them, and they are pleased with Him. That is for those who fear their Lord	c. 629 CE No direct report

59. Al-Hashr — The Exile الحشر

Revelation order #101 · c. 629 CE · Madinah · 24 verses · Medina

Comparative reading note

Medinan discourse often turns toward community order, law, and collective ethics. Yusuf Ali widens the interpretive frame, Pickthall keeps the line tight, Maulana Muhammad Ali favors doctrinal clarity, and Qara'i preserves Shia-leaning lexical choices where the Arabic admits them.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1		Whatever is in the heavens and on earth, let it declare the Praises and Glory of God: for He is the Exalted in Might, the Wise	All that is in the heavens and all that is in the earth glorifieth Allah, and He is the Mighty, the Wise	Whatever is in the heavens and whatever is in the earth glorifies Allah; and He is the Mighty, the Wise	Whatever there is in the heavens glorifies Allah and whatever there is in the earth, and He is the All-mighty, the All-wis	c. 629 CE No direct report
2		It is He Who got out the Unbelievers among the People of the Book from their homes at the first gathering (of the forces). Little did ye think that they would get out: And they thought that their fortresses would defend them from God! But the (Wrath of) God came to them from quarters from which they little expected (it), and cast terror into their hearts, so that they destroyed their dwellings by their own hands and the hands of the Believers, take warning, then, O ye with eyes (to see)	He it is Who hath caused those of the People of the Scripture who disbelieved to go forth from their homes unto the first exile. Ye deemed not that they would go forth, while they deemed that their strongholds would protect them from Allah. But Allah reached them from a place whereof they recked not, and cast terror in their hearts so that they ruined their houses with their own hands and the hands of the believers. So learn a lesson, O ye who have eyes	He it is Who caused those who disbelieved of the People of the Book to go forth from their homes at the first banishment. You deemed not that they would go forth, while they thought that their fortresses would defend them against Allah. But Allah came to them from place they expected not and cast terror into their hearts -- they demolished their houses with their own hands and the hands of the believers. So take a lesson, O you who have eyes	It is He who expelled the faithless belonging to the People of the Book from their homes at the outset of [their] en masse banishment. You did not think that they would go out, and they thought their fortresses would protect them from Allah. But Allah came at them from whence they did not reckon and He cast terror into their hearts. They demolish their houses with their own hands and the hands of the faithful. So take lesson, O you who have insight	c. 629 CE No direct report
3		And had it not been that God had decreed banishment for them, He would certainly	And if Allah had not decreed migration for them, He verily	And had it not been that Allah had decreed for them the exile, He would	If Allah had not ordained banishment for them, He would have surely punished them in this	c. 629 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		have punished them in this world: And in the Hereafter they shall (certainly) have the Punishment of the Fire	would have punished them in the world, and theirs in the Hereafter is the punishment of the Fire	certainly have chastised them in this world; and for them in the Hereafter is the chastisement of Fire	world, and in the Hereafter there is for them the punishment of the Fire	direct report
4		That is because they resisted God and His Apostle: and if any one resists God, verily God is severe in Punishment	That is because they were opposed to Allah and His messenger; and whoso is opposed to Allah, (for him) verily Allah is stern in reprisal	That is because they were opposed to Allah and His Messenger, and whoever is opposed to Allah, surely Allah is Severe in retribution	That is because they defied Allah and His Apostle; and whoever defies Allah, indeed Allah is severe in retribution	c. 629 CE No direct report
5		Whether ye cut down (O ye Muslim!) The tender palm-trees, or ye left them standing on their roots, it was by leave of God, and in order that He might cover with shame the rebellious transgresses	Whatsoever palm-trees ye cut down or left standing on their roots, it was by Allah's leave, in order that He might confound the evil-livers	Whatever palm-tree you cut down or leave it standing upon its roots, it is by Allah’s permission, and that He may abase the transgressors	Whatever palm trees you cut down or left standing on their roots, it was by Allah’s will, and in order that He may disgrace the transgressors	c. 629 CE 1 note
6	وَمَآ أَفَآءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْهُمْ فَمَآ أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَٰكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَىٰ مَن يَشَآءُ وَ اللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ	What God has bestowed on His Apostle (and taken away) from them - for this ye made no expedition with either cavalry or camelry: but God gives power to His apostles over any He pleases: and God has power over all things	And that which Allah gave as spoil unto His messenger from them, ye urged not any horse or riding-camel for the sake thereof, but Allah giveth His messenger lordship over whom He will. Allah is Able to do all things	And whatever Allah restored to His Messenger from them, you did not press forward against it any horse or any riding-camel, but Allah gives authority to His messengers against whom He pleases. And Allah is Possessor of power over all things	The spoils that Allah gave to His Apostle from them, you did not spur any horse for its sake, nor any riding camel, but Allah makes His apostles prevail over whomever He wishes, and Allah has power over all things	c. 629 CE No direct report
7		What God has bestowed on His Apostle (and taken away) from the people of the townships,- belongs to God,- to His Apostle and to	That which Allah giveth as spoil unto His messenger from the people of the townships, it is for Allah and His	Whatever Allah restored to His Messenger from the people of the towns, it is for Allah and for the Messenger, and for the near of kin	The spoils that Allah gave to His Apostle from the people of the townships, are for Allah and the Apostle, the relatives and the orphans, the needy and the traveller, so that	c. 629 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		kindred and orphans, the needy and the wayfarer; In order that it may not (merely) make a circuit between the wealt hy among you. So take what the Apostle assigns to you, and deny yourselves that which he withholds from you. And fear God; for God is strict in Punishment	messenger and for the near of kin and the orphans and the needy and the wayfarer, that it become not a commodity between the rich among you. And whatsoever the messenger giveth you, take it. And whatsoever he forbiddeth, abstain (from it). And keep your duty to Allah. Lo! Allah is stern in reprisal	and the orphans and the needy and the wayfarer, so that it be not taken by turns by the rich among you. And whatever the Messenger gives you, accept it, and whatever he forbids you, abstain (therefrom); and keep your duty to Allah. Surely Allah is Severe in retribution	they do not circulate among the rich among you. Take whatever the Apostle gives you, and relinquish whatever he forbids you, and be wary of Allah. Indeed Allah is severe in retribution	
8		(Some part is due) to the indigent Muhajirs, those who were expelled from their homes and their property, while seeking Grace from God and (His) Good Pleasure, and aiding God and His Apostle: such are indeed the sincere ones:	And (it is) for the poor fugitives who have been driven out from their homes and their belongings, who seek bounty from Allah and help Allah and His messenger. They are the loyal	(It is) for the poor who fled, who were driven from their homes and their possessions, seeking grace of Allah and (His) pleasure, and helping Allah and His Messenger. These it is that are the truthful	[They are also] for the poor Emigrants who have been expelled from their homes and [wrested of] their possessions, who seek grace from Allah and [His] pleasure and help Allah and His Apostle. It is they who are the truthful	c. 629 CE No direct report
9		But those who before them, had homes (in Medina) and had adopted the Faith,- show their affection to such as came to them for refuge, and entertain no desire in their hearts for things	Those who entered the city and the faith before them love those who flee unto them for refuge, and find in their breasts no need for that	And those who made their abode in the City and in faith before them love those who have fled to them, and find in their hearts no need of what they are given, and prefer	[They are as well] for those who were settled in the land and [abided] in faith before them, who love those who migrate toward them, and do not find in their breasts any need for that which is	c. 629 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		given to the (latter), but give them preference over thems elves, even though poverty was their (own lot). And those saved from the covetousness of their own souls,- they are the ones that achieve prosperity	which hath been given them, but prefer (the fugitives) above themselves though poverty become their lot. And whoso is saved from his own avarice - such are they who are successful	(them) before themselves, though poverty may afflict them. And whoever is saved from the niggardliness of his soul, these it is that are the successful	given to them, but prefer [the Immigrants] to themselves, though poverty be their own lot. And those who are saved from their own greed —it is they who are the felicitous	
10	وَ لَّذِينَ جَآءُو مِ بَعْدِهِمْ يَقُولُونَ رَبَّنَا غْفِرْ لَنَا وَلِإِخْوَٰنِنَا لَّذِينَ سَبَقُونَا لْإِيمَٰنِ وَلَا تَجْعَلْ فِى قُلُوبِنَا غِ لِّلَّذِينَ ءَامَنُو رَبَّنَآ إِنَّكَ رَءُو رَّحِيمٌ	And those who came after them say: "Our Lord! Forgive us, and our brethren who came before us into the Faith, and leave not, in our hearts, rancour (or sense of injury) against those who have believed. Our Lord! Thou art indeed Full of Kindnes s, Most Merciful."	And those who came (into the faith) after them say: Our Lord! Forgive us and our brethren who were before us in the faith, and place not in our hearts any rancour toward those who believe. Our Lord! Thou art Full of Pity, Merciful	And those who come after them say: Our Lord, forgive us and our brethren who had precedence of us in faith, and leave no spite in our hearts towards those who believe. Our Lord surely Thou art Kind, Merciful	And [also for] those who came in after them, who say, ‘Our Lord, forgive us and our brethren who were our forerunners in the faith, and do not put any rancour in our hearts toward the faithful. Our Lord, You are indeed most kind and merciful.’	c. 629 CE No direct report
11	أَلَمْ تَرَ إِلَى لَّذِينَ نَافَقُو يَقُولُونَ لِإِخْوَٰنِهِمُ لَّذِينَ كَفَرُو مِنْ أَهْلِ لْكِتَٰبِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَ ا وَإِن قُوتِلْتُمْ لَنَنصُرَنَّكُمْ وَ للَّهُ يَشْهَدُ إِنَّهُمْ لَكَٰذِبُونَ	Hast thou not observed the Hypocrites say to their misbelieving brethren among the People of the Book? - "If ye are expelled, we too will go out with you, and we will never hearken to any one in your affair; and if ye are attacked (in fight) we will help you". But God is witness that they are indeed liars	Hast thou not observed those who are hypocrites, (how) they tell their brethren who disbelieve among the People of the Scripture: If ye are driven out, we surely will go out with you, and we will never obey anyone against you, and if ye are attacked we verily will help you. And Allah beareth witness that they verily are liars	Hast thou not seen the hypocrites? They say to their brethren who disbelieve from among the People of the book: If you are expelled, we certainly will go forth with you, and we will never obey any one concerning you; and if you are fought against, we will certainly help you. And Allah bears witness that they surely are liars	Have you not regarded the hypocrites who say to their brethren, the faithless from among the People of the Book: ‘If you are expelled, we will surely go out with you, and we will never obey anyone against you, and if you are fought against we will surely help you,’ and Allah bears witness that they are indeed liars	c. 629 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
12	لَئِنْ أُخْرِجُو لَا يَخْرُجُونَ مَعَهُمْ وَلَئِن قُوتِلُو لَا يَنصُرُونَهُمْ وَلَئِن نَّصَرُوهُمْ لَيُوَلُّنَّ ٱلْأَدْبَرَ ثُمَّ لَا يُنصَرُونَ	If they are expelled, never will they go out with them; and if they are attacked (in fight), they will never help them; and if they do help them, they will turn their backs; so they will receive no help	(For) indeed if they are driven out they go not out with them, and indeed if they are attacked they help them not, and indeed if they had helped them they would have turned and fled, and then they would not have been victorious	If they are expelled, they will not go forth with them, and if they are fought against, they will not help them; and even if they help them, they will certainly turn (their) backs; then they shall not be helped	Surely, if they were expelled they would not go out with them, and if they were fought against they would not help them, and were they to help them they would surely turn their backs [to flee] and then they would not be helped	c. 629 CE No direct report
13	لَأَنتُمْ أَشَدُّ رَهْبَةً فِى صُدُورِهِم مِّنَ ٱللَّهِ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ	Of a truth ye are stronger (than they) because of the terror in their hearts, (sent) by God. This is because they are men devoid of understanding	Ye are more awful as a fear in their bosoms than Allah. That is because they are a folk who understand not	Your fear in their hearts is indeed greater than Allah’s. That is because they are a people who understand not	Indeed they have a greater awe of you in their hearts than of Allah. That is because they are a lot who do not understand	c. 629 CE No direct report
14	لَا يُقَٰتِلُونَكُمْ جَمِيعًا إِلَّا فِى قُرًى مُّحَصَّنَةٍ أَوْ مِن وَرَآءِ جُدُرٍ بَأْسُهُم بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ	They will not fight you (even) together, except in fortified townships, or from behind walls. Strong is their fighting (spirit) amongst themselves: thou wouldst think they were united, but their hearts are divided: that is because they are a pe ople devoid of wisdom	They will not fight against you in a body save in fortified villages or from behind walls. Their adversity among themselves is very great. Ye think of them as a whole whereas their hearts are divers. That is because they are a folk who have no sense	They will not fight against you in a body save in fortified towns or from behind walls. Their fighting between them is severe. Thou wouldst think them united, but their hearts are divided. That is because they are a people who have no sense	They will not fight against you in a body except in fortified townships or from behind walls. Their might is great among themselves. You suppose them to be a body, but their hearts are disunited. That is because they are a lot who do not apply reason	c. 629 CE No direct report
15	كَمَثَلِ ٱلَّذِينَ مِن قَبْلِهِمْ قَرِيبًا ذَاقُوا۟ وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ	Like those who lately preceded them, they have tasted the evil result of their conduct; and (in the Hereafter there is) for them a grievous Penalty;	On the likeness of those (who suffered) a short time before them, they taste the ill-effects of their own conduct, and theirs is painful punishment	Like those before them shortly: they tasted the evil consequences of their conduct, and for them is a painful chastisement	like those who, recently before them, tasted the evil consequences of their conduct, and there is a painful punishment for them	c. 629 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
16		(Their allies deceived them), like the Evil One, when he says to man, "Deny God": but when (man) denies God, (the Evil One) says, "I am free of thee: I do fear God, the Lord of the Worlds!"	(And the hypocrites are) on the likeness of the devil when he telleth man to disbelieve, then, when he disbelieveth saith: Lo! I am quit of thee. Lo! I fear Allah, the Lord of the Worlds	Like the devil when he says to man: Disbelieve. But when he disbelieves, he says: I am free of thee: surely I fear Allah, the Lord of the worlds	[Or] like Satan, when he prompts man to renounce faith, then, when he renounces faith, he says, ‘Indeed I am absolved of you. Indeed I fear Allah, the Lord of all the worlds.’	c. 629 CE No direct report
17		The end of both will be that they will go into the Fire, dwelling therein for ever. Such is the reward of the wrong-doers	And the consequence for both will be that they are in the Fire, therein abiding. Such is the reward of evil-doers	So the end of both of them is that they are both in the Fire to abide therein. And that is the reward of the wrongdoers	So the fate of both is that they will be in the Fire, to remain in it [forever]. Such is the requital of the wrongdoers	c. 629 CE No direct report
18	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَلۡتَنظُرۡ نَفۡسٞ مَّا قَدَّمَتۡ لِغَدٖۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ خَبِيرُۢ بِمَا تَعۡمَلُونَ	O ye who believe! Fear God, and let every soul look to what (provision) He has sent forth for the morrow. Yea, fear God: for God is well-acquainted with (all) that ye do	O ye who believe! Observe your duty to Allah. And let every soul look to that which it sendeth on before for the morrow. And observe your duty to Allah. Lo! Allah is Informed of what ye do	O you who believe, keep your duty to Allah, and let every soul consider that which it sends forth for the morrow, and keep your duty to Allah. Surely Allah is Aware of what you do	O you who have faith! Be wary of Allah, and let every soul consider what it sends ahead for tomorrow, and be wary of Allah. Allah is indeed well aware of what you d	c. 629 CE No direct report
19		And be ye not like those who forgot God; and He made them forget their own souls! Such are the rebellious transgressors	And be not ye as those who forgot Allah, therefor He caused them to forget their souls. Such are the evil-doers	And be not like those who forget Allah, so He makes them forget their own souls. These are the transgressors	And do not be like those who forget Allah, so He makes them forget their own souls. It is they who are the transgressors	c. 629 CE No direct report
20		Not equal are the Companions of the Fire and the Companions of the Garden: it is the Companions of the	Not equal are the owners of the Fire and the owners of the Garden. The owners of the	Not alike are the companions of the Fire and the owners of the Garden. The owners of the	Not equal are the inmates of the Fire and the inhabitants of paradise. It is the inhabitants of paradise who are the successful ones	c. 629 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		Garden, that will achieve Felicity	Garden, they are the victorious	Garden are the achievers		
21	لَوْ أَنزَلْنَا هَٰذَا الْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَٰشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ	Had We sent down this Qur'an on a mountain, verily, thou wouldst have seen it humble itself and cleave asunder for fear of God. Such are the similitudes which We propound to men, that they may reflect	If We had caused this Qur'an to descend upon a mountain, thou (O Muhammad) verily hadst seen it humbled, rent asunder by the fear of Allah. Such similitudes coin We for mankind that haply they may reflect	Had We sent down this Qur’an on a mountain, thou wouldst certainly have seen it falling down, splitting asunder because of the fear of Allah. And We set forth these parables to men that they may reflect	Had We sent down this Qur’a n upon a mountain, you would have surely seen it humbled [and] go to pieces with the fear of Allah. We draw such comparisons for mankind, so that they may reflect	c. 629 CE No direct report
22		God is He, than Whom there is no other god;- Who knows (all things) both secret and open; He, Most Gracious, Most Merciful	He is Allah, than Whom there is no other Allah, the Knower of the Invisible and the Visible. He is the Beneficent, Merciful	He is Allah besides Whom there is no God: The Knower of the unseen and the seen; He is the Beneficent, the Merciful	He is Allah—there is no god except Him— Knower of the sensible and the Unseen, He is the All-beneficent, the All-merciful	c. 629 CE No direct report
23	هُوَ اللَّهُ الَّذِى لَآ إِلَٰهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَٰمُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَٰنَ اللَّهِ عَمَّا يُشْرِكُونَ	God is He, than Whom there is no other god;- the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to God! (High is He) ab ove the partners they attribute to Him	He is Allah, than Whom there is no other Allah, the Sovereign Lord, the Holy One, Peace, the Keeper of Faith, the Guardian, the Majestic, the Compeller, the Superb. Glorified be Allah from all that they ascribe as partner (unto Him)	He is Allah, besides Whom there is no God; the King, the Holy, the Author of Peace, the Granter of Security, Guardian over all, the Mighty, the Supreme, the Possessor of greatness. Glory be to Allah from that which they set up (with Him)	He is Allah—there is no god except Him— the Sovereign, the All-holy, the All-benign, the Securer, the All-conserver, the All-mighty, the All-compeller, the All-magnanimous. Clear is Allah of any partners that they may ascribe [to Him]	c. 629 CE No direct report
24		He is God, the Creator, the Evolver, the Bestower of Forms (or Colours). To Him belong the Most Beautiful	He is Allah, the Creator, the Shaper out of naught, the Fashioner. His are the most beautiful	He is Allah, the Creator, the Maker, the Fashioner: His are the most beautiful names. Whatever is in the	He is Allah, the Creator, the Maker, the Former. To Him belong the Best Names. Whatever there is in the heavens glorifies Him and [whatever	c. 629 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		Names: whatever is in the heavens and on earth, doth declare His Praises and Glory: and He is the Exalted in Might, the Wise	names. All that is in the heavens and the earth glorifieth Him, and He is the Mighty, the Wise	heavens and the earth declares His glory; and He is the Mighty, the Wise	there is in] the earth, and He is the All-mighty, the All-wise	

Direct context · Ayah 5 · c. 629 CE

Asbab al-Nuzul dataset · ungraded

عَنِ ابْنِ عُمَرَ رضي الله عنهما قَالَ: حَرَّقَ رَسُولُ اللهِ نَخْلَ بَنِي النَّضِيرِ، وَقَطَعَ، وَهِيَ الْبُوَيْرَةُ، فَنَزَلَتْ: { مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ }. واللفظ للبخاري.

Islamic: Asbāb al-nuzūl on Qurʾān 59:5

APA: Asbāb al-nuzūl tradition (n.d.). (59:5).

عَنِ ابْنِ عُمَرَ رضي الله عنهما قَالَ: حَرَّقَ رَسُولُ اللهِ نَخْلَ بَنِي النَّضِيرِ، وَقَطَعَ، وَهِيَ الْبُوَيْرَةُ، فَنَزَلَتْ: { مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ }. واللفظ للبخاري.

عَنِ ابْنِ عُمَرَ رضي الله عنهما أَنَّ رَسُولَ اللهِ قَطَعَ نَخْلَ بَنِي النَّضِيرِ، وَحَرَّقَ، وَلَهَا يَقُولُ حَسَّانُ: وَهَانَ عَلَى سَرَاةِ بَنِي لُؤَيٍّ حَرِيقٌ بِالْبُوَيْرَةِ مُسْتَطِيرُ وَفِي ذَلِكَ نَزَلَتْ { مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً عَلَىٰ أُصُولِهَا } الآيَة. واللفظ لمسلم.

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما فِي قَوْلِ اللهِ عز و جل: { مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً عَلَىٰ أُصُولِهَا } قَالَ: اللِّينَةُ النَّخْلَةُ { وَلِيُخْزِيَ الْفَاسِقِينَ }، قَالَ: اسْتَنْزَلُوهُمْ مِنْ حُصُونِهِمْ، قَالَ: وَأُمِرُوا بِقَطْعِ النَّخْلِ، فَحَكَّ فِي صُدُورِهِمْ، فَقَالَ الْمُسْلِمُونَ: قَدْ قَطَعْنَا بَعْضاً وَتَرَكْنَا بَعْضاً، فَلَنَسْأَلَنَّ رَسُولَ اللهِ : هَلْ لَنَا فِيمَا قَطَعْنَا مِنْ أَجْرٍ، وَهَلْ عَلَيْنَا فِيمَا تَرَكْنَا مِنْ وِزْرٍ، فَأَنْزَلَ اللهُ تَعَالَى: { مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً عَلَىٰ أُصُولِهَا } الآيَة. واللفظ للترمذي.

Direct context · Ayah 9 · c. 629 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه: أَنَّ رَجُلًا أَتَى النَّبِيَّ ، فَبَعَثَ إِلَى نِسَائِهِ، فَقُلْنَ: مَا مَعَنَا إِلَّا الْمَاءُ، فَقَالَ رَسُولُ اللهِ : « مَنْ يَضُمُّ - أَوْ يُضِيفُ - هَذَا؟ » فَقَالَ رَجُلٌ مِنْ الْأَنْصَارِ: أَنَا، فَانْطَلَقَ بِهِ إِلَى امْرَأَتِهِ، فَقَالَ: أَكْرِمِي ضَيْفَ رَسُولِ اللهِ ، فَقَالَتْ: مَا عِنْدَنَا إِلَّا قُوتُ صِبْيَانِي، فَقَالَ: هَيِّئِي طَعَامَكِ، وَأَصْبِحِي سِرَاجَكِ، وَنَوِّمِي صِبْيَانَكِ، إِذَا أَرَادُوا عَشَاءً، فَهَيَّأَتْ طَعَامَهَا، وَأَصْبَحَتْ سِرَاجَهَا، وَنَوَّمَتْ صِبْيَانَهَا، ثُمَّ قَامَتْ كَأَنَّهَا تُصْلِحُ سِرَاجَهَا فَأَطْفَأَتْهُ، فَجَعَلَا يُرِيَانِهِ أَنَّهُمَا يَأْكُلَانِ، فَبَاتَا طَاوِيَيْنِ، فَلَمَّا أَصْبَحَ غَدَا إِلَى رَسُولِ اللهِ فَقَالَ: « ضَحِكَ اللهُ اللَّيْلَةَ، أَوْ عَجِبَ مِنْ فَعَالِكُمَا » فَأَنْزَ...

Islamic: Asbāb al-nuzūl on Qurʾān 59:9

APA: Asbāb al-nuzūl tradition (n.d.). (59:9).

24. An-Nur — The Light النور

Revelation order #102 · c. 630 CE · Madinah · 64 verses · Medina

Comparative reading note

Medinan discourse often turns toward community order, law, and collective ethics. Yusuf Ali widens the interpretive frame, Pickthall keeps the line tight, Maulana Muhammad Ali favors doctrinal clarity, and Qara'i preserves Shia-leaning lexical choices where the Arabic admits them.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ سُورَةٌ أَنزَلْنَٰهَا وَفَرَضْنَٰهَا وَأَنزَلْنَا فِيهَآ ءَايَٰتٍۭ بَيِّنَٰتٍ لَّعَلَّكُمْ تَذَكَّرُونَ	A sura which We have sent down and which We have ordained in it have We sent down Clear Signs, in order that ye may receive admonition	(Here is) a surah which We have revealed and enjoined, and wherein We have revealed plain tokens, that haply ye may take heed	(This is) a chapter which We have revealed and made obligatory and wherein We have revealed clear messages that you may be mindful	[This is] a surah which We have sent down, and prescribed it, and We have sent down in it manifest signs so that you may take admonition	c. 630 CE No direct report
2		The woman and the man guilty of adultery or fornication,- flog each of them with a hundred stripes: Let not compassion move you in their case, in a matter prescribed by God, if ye believe in God and the Last Day: and let a party of the Believe rs witness their punishment	The adulterer and the adulteress, scourge ye each one of them (with) a hundred stripes. And let not pity for the twain withhold you from obedience to Allah, if ye believe in Allah and the Last Day. And let a party of believers witness their punishment	The adulteress and the adulterer, flog each of them (with) a hundred stripes, and let not pity for them detain you from obedience to Allah, if you believe in Allah and the Last Day, and let a party of believers witness their chastisement	As for the fornicatress and the fornicator, strike each of them a hundred lashes, and let not pity for them overcome you in Allah’s law, if you believe in Allah and the Last Day, and let their punishment be witnessed by a group of the faithful	c. 630 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
3		Let no man guilty of adultery or fornication marry and but a woman similarly guilty, or an Unbeliever: nor let any but such a man or an Unbeliever marry such a woman: to the Believers such a thing is forbidden	The adulterer shall not marry save an adulteress or an idolatress, and the adulteress none shall marry save an adulterer or an idolater. All that is forbidden unto believers	The adulterer cannot have sexual relations with any but an adulteress or an idolatress, and the adulteress, none can have sexual relations with her but an adulterer or an idolater; and it is forbidden to believers	The fornicator shall not marry anyone but a fornicatress or an idolatress, and the fornicatress shall be married by none except a fornicator or an idolater, and that is forbidden to the faithful	c. 630 CE 1 note
4		And those who launch a charge against chaste women, and produce not four witnesses (to support their allegations),- flog them with eighty stripes; and reject their evidence ever after: for such men are wicked transgressors;	And those who accuse honourable women but bring not four witnesses, scourge them (with) eighty stripes and never (afterward) accept their testimony - They indeed are evil-doers	And those who accuse free women and bring not four witnesses, flog them (with) eighty stripes and never accept their evidence, and these are the transgressors -	As for those who accuse honourable women and do not bring four witnesses, strike them eighty lashes, and never accept any testimony from them after that, and they are transgressors	c. 630 CE 1 note
5	إِلَّا لَّذِينَ تَابُو مِ بَعْدِ ذَٰلِكَ وَأَصْلَحُو فَإِنَّ للَّهَ غَفُو رَّحِي	Unless they repent thereafter and mend (their conduct); for God is Oft-Forgiving, Most Merciful	Save those who afterward repent and make amends. (For such) lo! Allah is Forgiving, Merciful	Except those who afterwards repent and act aright; surely Allah is Forgiving, Merciful	excepting those who repent after that and reform, for Allah is indeed all-forgiving, all-merciful	c. 630 CE 1 note
6		And for those who launch a charge against their spouses, and have (in support) no evidence but	As for those who accuse their wives but have no witnesses except themselves; let	And those who accuse their wives and have now witnesses except themselves, let one of them testify four times, bearing Allah	As for those who accuse their wives, but have no witnesses except themselves, then the testimony of one of them shall be a fourfold testimony [sworn] by Allah	c. 630 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		their own,- their solitary evidence (can be received) if they bear witness four times (with an oath) by God that they are solemnly telling the truth	the testimony of one of them be four testimonies, (swearing) by Allah that he is of those who speak the truth	to witness, that he is of those who speak the truth	that he is indeed stating the truth	
7		And the fifth (oath) (should be) that they solemnly invoke the curse of God on themselves if they tell a lie	And yet a fifth, invoking the curse of Allah on him if he is of those who lie	And the fifth (time) that the curse of Allah be on him, if he is of those who lie	and a fifth [oath] that Allah’s wrath shall be upon him if he were lying	c. 630 CE No direct report
8		But it would avert the punishment from the wife, if she bears witness four times (with an oath) By God, that (her husband) is telling a lie	And it shall avert the punishment from her if she bear witness before Allah four times that the thing he saith is indeed false	And it shall avert the chastisement from her, if she testify four times, bearing Allah to witness, that he is of those who lie	The punishment shall be averted from her by her testifying with four oaths [sworn] by Allah that he is indeed lying	c. 630 CE No direct report
9		And the fifth (oath) should be that she solemnly invokes the wrath of God on herself if (her accuser) is telling the truth	And a fifth (time) that the wrath of Allah be upon her if he speaketh truth	And the fifth (time) that the wrath of Allah to be on her, if he is of those who speak the truth	and a fifth [oath] that Allah’s wrath shall be upon her if he were stating the truth	c. 630 CE No direct report
10	وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ	If it were not for God's grace and mercy on you, and that God is Oft- Returning, full of Wisdom,- (Ye would be ruined indeed)	And had it not been for the grace of Allah and His mercy unto you, and that Allah is Clement, Wise, (ye had been undone)	And were it not for Allah’s grace upon you and His mercy -- and that Allah is Oft-returning (to mercy) Wise	Were it not for Allah’s grace and His mercy upon you, and that Allah is all-clement, all-wise. . .	c. 630 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
11	إِنَّ ٱلَّذِينَ جَآءُو بِ ٱلْإِفْكِ عُصْبَ مِّنكُمْ لَا تَحْسَبُوهُ شَ ا لَّكُم بَلْ هُوَ خَيْ لَّكُمْ لِكُلِّ مْرِ مِّنْهُم مَّا كْتَسَبَ مِنَ ٱلْإِثْمِ وَ لَّذِى تَوَلَّىٰ كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ	Those who brought forward the lie are a body among yourselves: think it not to be an evil to you; On the contrary it is good for you: to every man among them (will come the punishment) of the sin that he earned, and to him who took on himself the lead among them, will be a penalty grievous	Lo! they who spread the slander are a gang among you. Deem it not a bad thing for you; nay, it is good for you. Unto every man of them (will be paid) that which he hath earned of the sin; and as for him among them who had the greater share therein, his will be an awful doom	Surely they who concocted the lie are a party from among you. Deem it not an evil to you. Nay, it is good for you. For every man of them is what he has earned of sin; and as for him among them who took upon himself the main part thereof, he shall have a grievous punishment	Indeed those who initiated the calumny are a band from among yourselves. Do not suppose it is bad for you. Rather it is for your good. Each man among them bears [the onus for] his share in the sin, and as for him who assumed its major burden from among them there is a great punishment for him	c. 630 CE 1 note
12	لَّوْلَآ إِذْ سَمِعْتُمُوهُ ظَنَّ لْمُؤْمِنُونَ وَ لْمُؤْمِنٰتُ بِأَنفُسِهِمْ خَيْ ا وَقَالُو هَٰذَآ إِفْ مُّبِينٌ	Why did not the believers - men and women - when ye heard of the affair,- put the best construction on it in their own minds and say, "This (charge) is an obvious lie"	Why did not the believers, men and women, when ye heard it, think good of their own own folk, and say: It is a manifest untruth	Why did not the believing men and the believing women, when you heard it, think well of their own people, and say: This is an evident falsehood	When you [first] heard about it, why did not the faithful, men and women, think well of their folks, and say, ‘This is an obvious calumny’	c. 630 CE No direct report
13		Why did they not bring four witnesses to prove it? When they have not brought the witnesses, such men, in the sight of God, (stand forth) themselves as liars	Why did they not produce four witnesses? Since they produce not witnesses, they verily are liars in the sight of Allah	Why did they not bring four witnesses of it? So, as they have not brought witnesses, they are liars in the sight of Allah	Why did they not bring four witnesses to it? So when they could not bring the witnesses, they are liars in Allah’s sight	c. 630 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
14	وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِى الدُّنْيَا وَ الْءَاخِرَةِ لَمَسَّكُمْ فِى مَآ أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ	Were it not for the grace and mercy of God on you, in this world and the Hereafter, a grievous penalty would have seized you in that ye rushed glibly into this affair	Had it not been for the grace of Allah and His mercy unto you in the world and the Hereafter an awful doom had overtaken you for that whereof ye murmured	And were it not for Allah’s grace upon you and His mercy in this world and the Hereafter, a grievous chastisement would certainly have touched you on account of the talk you indulged in	Were it not for Allah’s grace and His mercy upon you in this world and the Hereafter, there would have befallen you a great punishment for what you ventured into	c. 630 CE No direct report
15	إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُم مَّا لَيْسَ لَكُم بِهِ عِلْ وَتَحْسَبُونَهُ هَيِّ ا وَهُوَ عِندَ اللَّهِ عَظِيمٌ	Behold, ye received it on your tongues, and said out of your mouths things of which ye had no knowledge; and ye thought it to be a light matter, while it was most serious in the sight of God	When ye welcomed it with your tongues, and uttered with your mouths that whereof ye had no knowledge, ye counted it a trifle. In the sight of Allah it is very great	When you received it on your tongues and spoke with your mouths that of which you had no knowledge, and you deemed it a trifle, while with Allah it was serious	when you were receiving it on your tongues, and were mouthing something of which you had no knowledge, supposing it to be a light matter, while it was a grave [matter] with Allah	c. 630 CE No direct report
16	وَلَوْلَآ إِذْ سَمِعْتُمُوهُ قُلْتُم مَّا يَكُونُ لَنَآ أَن نَّتَكَلَّمَ بِهَٰذَا سُبْحَٰنَكَ هَٰذَا بُهْتَٰنٌ عَظِيمٌ	And why did ye not, when ye heard it, say? - "It is not right of us to speak of this: Glory to God! this is a most serious slander!"	Wherefor, when ye heard it, said ye not: It is not for us to speak of this. Glory be to Thee (O Allah)! This is awful calumny	And why did you not, when you heard it, say: It beseems us not to talk of it. Glory be to Thee! This is a great calumny	And why did you not, when you heard it, say, ‘It is not for us to say such a thing. [O Allah!] You are immaculate! This is a monstrous calumny!’	c. 630 CE No direct report
17	يَعِظُكُمُ اللَّهُ أَن تَعُودُو لِمِثْلِهِ أَبَدًا إِن كُنتُم مُّؤْمِنِينَ	God doth admonish you, that ye may never repeat such (conduct), if ye are (true) Believers	Allah admonisheth you that ye repeat not the like thereof ever, if ye are (in truth) believers	Allah admonishes you that you return not to the like of it ever again, if you are believers	Allah advises you lest you should ever repeat the like of it, should you be faithful	c. 630 CE No direct report
18	وَيُبَيِّنُ اللَّهُ لَكُمُ الْءَايَٰتِ وَ اللَّهُ عَلِيمٌ حَكِيمٌ	And God makes the Signs plain to you: for God is full of	And He expoundeth unto you the revelations.	And Allah makes clear to you the messages; and Allah is Knowing, Wise	Allah clarifies the signs for you, and Allah is all-knowing, all-wise	c. 630 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		knowledge and wisdom	Allah is Knower, Wise			direct report
19	إِنَّ ٱلَّذِينَ يُحِبُّونَ أَن تَشِيعَ ٱلْفَٰحِشَةُ فِى ٱلَّذِينَ ءَامَنُو لَهُمْ عَذَابٌ أَلِيمٌ فِى ٱلدُّنْيَا وَ ٱلْءَاخِرَةِ وَ ٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ	Those who love (to see) scandal published broadcast among the Believers, will have a grievous Penalty in this life and in the Hereafter: God knows, and ye know not	Lo! those who love that slander should be spread concerning those who believe, theirs will be a painful punishment in the world and the Hereafter. Allah knoweth. Ye know not	Those who love that scandal should circulate respecting those who believe, for them is a grievous chastisement in this world and the Hereafter. And Allah knows, while you know not	Indeed those who want indecency to spread among the faithful —there is a painful punishment for them in the world and the Hereafter, and Allah knows and you do not know	c. 630 CE No direct report
20	وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ ٱللَّهَ رَءُو رَّحِيمٌ	Were it not for the grace and mercy of God on you, and that God is full of kindness and mercy, (ye would be ruined indeed)	Had it not been for the grace of Allah and His mercy unto you, and that Allah is Clement, Merciful, (ye had been undone)	And were it not for Allah’s grace on you and His mercy -- and that Allah is Compassionate, Merciful	Were it not for Allah’s grace and His mercy upon you, and that Allah is all-kind, all-merciful	c. 630 CE No direct report
21	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُو لَا تَتَّبِعُو خُطُوَٰتِ ٱلشَّيْطَٰنِ وَمَن يَتَّبِعْ خُطُوَٰتِ ٱلشَّيْطَٰنِ فَإِنَّهُ يَأْمُرُ بِ ٱلْفَحْشَآءِ وَ ٱلْمُنكَرِ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَىٰ مِنكُم مِّنْ أَحَدٍ أَبَدً ا وَلَٰكِنَّ ٱللَّهَ يُزَكِّى مَن يَشَآءُ وَ ٱللَّهُ سَمِيعٌ عَلِيمٌ	O ye who believe! follow not Satan's footsteps: if any will follow the footsteps of Satan, he will (but) command what is shameful and wrong: and were it not for the grace and mercy of God on you, not one of you would ever have been pure: but God doth purify whom He pleases: and God is One Who hears and knows (all things)	O ye who believe! Follow not the footsteps of the devil. Unto whomsoever followeth the footsteps of the devil, lo! he commandeth filthiness and wrong. Had it not been for the grace of Allah and His mercy unto you, not one of you would ever have grown pure. But Allah causeth whom He will to grow. And	O you who believe, follow not the footsteps of the devil. And whoever follows the footsteps of the devil, surely he commands indecency and evil. And were it not for Allah’s grace on you and His mercy, not one of you would ever have been purse, but Allah purifies whom He pleases. And Allah is Hearing, Knowing	O you who have faith! Do not follow in Satan’s steps. Whoever follows in Satan’s steps [should know that] he indeed prompts [you to commit] indecent acts and wrong. Were it not for Allah’s grace and His mercy upon you, not one of you would ever be pure. But Allah purifies whomever He wishes, and Allah is all-hearing, all-knowing	c. 630 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			Allah is Hearer, Knower			
22	وَلَا يَأْتَلِ أُ لُو لْفَضْلِ مِنكُمْ وَ لسَّعَةِ أَن يُؤْتُوٓ أُ لِى لْقُرْبَىٰ وَ لْمَسَٰكِينَ وَ لْمُهَٰجِرِينَ فِى سَبِيلِ للَّهِ وَلْيَعْفُو وَلْيَصْفَحُوٓ أَلَا تُحِبُّونَ أَن يَغْفِرَ للَّهُ لَكُمْ وَ للَّهُ غَفُو رَّحِيمٌ	Let not those among you who are endued with grace and amplitude of means resolve by oath against helping their kinsmen, those in want, and those who have left their homes in God's cause: let them forgive and overlook, do you not wish that God should forgive you? For God is Oft-Forgiving, Most Merciful	And let not those who possess dignity and ease among you swear not to give to the near of kin and to the needy, and to fugitives for the cause of Allah. Let them forgive and show indulgence. Yearn ye not that Allah may forgive you? Allah is Forgiving, Merciful	And let not possessors of grace and abundance among you swear against giving to the near of kin and the poor and those who have fled in Allah’s way; and pardon and overlook. Do you not love that Allah should forgive you? And Allah is Forgiving, Merciful	Let the well-off and the opulent among you not vow not to give to the relatives and the needy, and to those who have migrated in the way of Allah, and let them excuse and forbear. Do you not love that Allah should forgive you? And Allah is all-forgiving, all-merciful	c. 630 CE 1 note
23	إِنَّ لَّذِينَ يَرْمُونَ لْمُحْصَنَٰتِ لْغَٰفِلَٰتِ لْمُؤْمِنَٰتِ لُعِنُو فِى لدُّنْيَا وَ لْءَاخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ	Those who slander chaste women, indiscreet but believing, are cursed in this life and in the Hereafter: for them is a grievous Penalty,	Lo! as for those who traduce virtuous, believing women (who are) careless, cursed are they in the world and the Hereafter. Theirs will be an awful doo	Surely those who accuse chaste believing women, unaware (of the evil), are cursed in this world and the Hereafter, and for them is a grievous chastisement	Indeed those who accuse honourable and unwary faithful women shall be cursed in this world and the Hereafter, and there shall be a great punishment for the	c. 630 CE 1 note
24	يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُم بِمَا كَانُو يَعْمَلُونَ	On the Day when their tongues, their hands, and their feet will bear witness against them as to their actions	On the day when their tongues and their hands and their feet testify against them as to what they used to do	On the day when their tongues and their hands and their feet bear witness against them as to what they did	on the day when witness shall be given against them by their tongues, their hands, and their feet concerning what they used to do	c. 630 CE No direct report
25		On that Day God will pay them back (all) their just dues, and they will	On that day Allah will pay them their just due, and they will know that	On that day Allah will pay back to them in full their just reward, and they will	On that day Allah will pay them in full their due recompense, and they shall know that Allah is the Manifest Reality	c. 630 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		realise that God is the (very) Truth, that makes all things manifest	Allah, He is the Manifest Truth	know that Allah, He is the Evident Truth		
26	لْخَبِيثُٰتُ لِلْخَبِيثِينَ وَ لْخَبِيثُونَ لِلْخَبِيثُٰتِ وَ لطَّيِّبُٰتُ لِلطَّيِّبِينَ وَ لطَّيِّبُونَ لِلطَّيِّبُٰتِ أُ لَٰٓئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُم مَّغْفِرَ وَرِزْ كَرِيمٌ	Women impure are for men impure, and men impure for women impure and women of purity are for men of purity, and men of purity are for women of purity: these are not affected by what people say: for them there is forgiveness, and a provision ho nourable	Vile women are for vile men, and vile men for vile women. Good women are for good men, and good men for good women; such are innocent of that which people say: For them is pardon and a bountiful provision	Unclean things are for unclean ones and unclean ones are for unclean things, and good things are for good ones and good ones are for good things; these are free from what they say. For them is forgiveness and an honourable sustenance	Vicious women are for vicious men, and vicious men for vicious women. Good women are for good men, and good men for good women. These are absolved of what they say [about them]. For them is forgiveness and a noble provision	c. 630 CE No direct report
27	يٰٓأَيُّهَا لَّذِينَ ءَامَنُو لَا تَدْخُلُو بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْتَأْنِسُو وَتُسَلِّمُو عَلَىٰٓ أَهْلِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ	O ye who believe! enter not houses other than your own, until ye have asked permission and saluted those in them: that is best for you, in order that ye may heed (what is seemly)	O ye who believe! Enter not houses other than your own without first announcing your presence and invoking peace upon the folk thereof. That is better for you, that ye may be heedful	O you who believe, enter not houses other than your own houses, until you have asked permission and saluted their inmates. This is better for you that you may be mindful	O you who have faith! Do not enter houses other than your own until you have announced [your arrival] and greeted their occupants. That is better for you. Maybe you will take admonition	c. 630 CE No direct report
28	فَإِن لَّمْ تَجِدُو فِيهَآ أَحَ ا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ وَإِن قِيلَ لَكُمُ رْجِعُو فَ رْجِعُو هُوَ أَزْكَىٰ لَكُمْ وَ للَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ	If ye find no one in the house, enter not until permission is given to you: if ye are asked to go back, go back: that makes for greater purity for yourselves: and	And if ye find no-one therein, still enter not until permission hath been given. And if it be said unto you: Go away again, then go away, for it is purer for you. Allah	But if you find no one therein, enter them not, until permission is given to you; and if it is said to you, Go back, then go back; this is purer for you. And Allah is Knower of what you do	But if you do not find anyone in them, do not enter them until you are given permission, and if you are told: ‘Turn back,’ then do turn back. That is more decent for you. And Allah knows best what you do	c. 630 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		God knows well all that ye do	knoweth what ye do			
29	لَّيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَدْخُلُو بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَٰعٌ لَّكُمْ وَ للَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ	It is no fault on your part to enter houses not used for living in, which serve some (other) use for you: And God has knowledge of what ye reveal and what ye conceal	(It is) no sin for you to enter uninhabited houses wherein is comfort for you. Allah knoweth what ye proclaim and what ye hide	It is no sin for you to enter uninhabited houses wherein you have your necessaries. And Allah knows what you do openly and what you hide	There will be no sin upon you in entering [without announcing] uninhabited houses wherein you have goods belonging to you. And Allah knows whatever you disclose and whatever you conceal	c. 630 CE No direct report
30	قُل لِّلْمُؤْمِنِينَ يَغُضُّو مِنْ أَبْصَٰرِهِمْ وَيَحْفَظُو فُرُوجَهُمْ ذَٰلِكَ أَزْكَىٰ لَهُمْ إِنَّ للَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ	Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: And God is well acquainted with all that they do	Tell the believing men to lower their gaze and be modest. That is purer for them. Lo! Allah is aware of what they do	Say to the believing men that they lower their gaze and restrain their sexual passions. That is purer for them. Surely Allah is Aware of what they do	Tell the faithful men to cast down their looks and to guard their private parts. That is more decent for them. Allah is indeed well aware of what they do	c. 630 CE No direct report
31	وَقُل لِّلْمُؤْمِنَٰتِ يَغْضُضْنَ مِنْ أَبْصَٰرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ ءَابَآئِهِنَّ أَوْ ءَابَآءِ بُعُولَتِهِنَّ أَوْ أَبْنَآئِهِنَّ أَوْ أَبْنَآءِ بُعُولَتِهِنَّ أَوْ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ أَخَوَٰتِهِنَّ أَوْ نِسَآئِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُنَّ أَوِ لتَّٰبِعِينَ غَيْرِ أُ لِى لْإِرْبَةِ مِنَ لرِّجَالِ أَوِ لطِّفْلِ لَّذِينَ لَمْ يَظْهَرُو عَلَىٰ عَوْرَٰتِ لنِّسَآءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ وَتُوبُو إِلَى للَّهِ جَمِيعًا أَيُّهَ لْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ	And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to	And tell the believing women to lower their gaze and be modest, and to display of their adornment only that which is apparent, and to draw their veils over their bosoms, and not to reveal their adornment save to their own husbands or fathers or husbands' fathers, or their sons or their husbands' sons,	And say to the believing women that they lower their gaze and restrain their sexual passions and do not display their adornment except what appears thereof. And let them wear their head-coverings over their bosoms. And they should not display their adornment except to their husbands or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or	And tell the faithful women to cast down their looks and to guard their private parts, and not to display their charms, except for what is outward, and let them draw their scarfs over their bosoms, and not display their charms except to their husbands, or their fathers, or their husband’s fathers, or their sons, or their husband’s sons, or their brothers, or their brothers’ sons, or their sisters’ sons, or their women, or their slave girls, or male dependants lacking [sexual] desire, or children uninitiated to	c. 630 CE No direct report

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		their husbands, their fathers, their husband's fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands posses s, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! turn ye all together towards God, that ye may attain Bliss	or their brothers or their brothers' sons or sisters' sons, or their women, or their slaves, or male attendants who lack vigour, or children who know naught of women's nakedness. And let them not stamp their feet so as to reveal what they hide of their adornment. And turn unto Allah together, O believers, in order that ye may succeed	their brothers’ sons, or their sisters’ sons, or their women, or those whom their right hands possess, or guileless male servants, or the children who know not women’s nakedness. And let them not strike their feet so that the adornment that they hide may be known. And turn to Allah all, O believers, so that you may be successful	women’s parts. And let them not thump their feet to make known their hidden ornaments. Rally to Allah in repentance, O faithful, so that you may be felicitous	
32	وَأَنكِحُو لْأَيَـٰمَىٰ مِنكُمْ وَ لصَّلِحِينَ مِنْ عِبَادِكُمْ وَإِمَآئِكُمْ إِن يَكُونُو فُقَرَآءَ يُغْنِهِمُ للَّهُ مِن فَضْلِهِ وَ للَّهُ وَٰسِعٌ عَلِيمٌ	Marry those among you who are single, or the virtuous ones among yourselves, male or female: if they are in poverty, God will give them means out of His grace: for God encompasseth all, and he	And marry such of you as are solitary and the pious of your slaves and maid-servants. If they be poor, Allah will enrich them of His bounty. Allah is of ample means, Aware	And marry those among you who are single, and those who are fit among your males slaves and your female slaves. If they are needy, Allah will make them free from want out of His grace. And Allah is Ample-giving, Knowing	Marry off those who are single among you and the upright among your male slaves and your female slaves. If they are poor, Allah will enrich them out of His grace, and Allah is all-bounteous, all-knowing	c. 630 CE No direct report

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		knoweth all things				
33	وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِن فَضْلِهِ وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَآتُوهُم مِّن مَّالِ اللَّهِ الَّذِي آتَاكُمْ وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا وَمَن يُكْرِههُّنَّ فَإِنَّ اللَّهَ مِن بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَّحِيمٌ	Let those who find not the wherewithal for marriage keep themselves chaste, until God gives them means out of His grace. And if any of your slaves ask for a deed in writing (to enable them to earn their freedom for a certain sum), give them suc h a deed if ye know any good in them: yea, give them something yourselves out of the means which God has given to you. But force not your maids to prostitution when they desire chastity, in order that ye may make a gain in the goods of this life. But if anyone compels them, yet, after such compulsion, is God, Oft-Forgiving, Most Merciful (to them)	And let those who cannot find a match keep chaste till Allah give them independence by His grace. And such of your slaves as seek a writing (of emancipation), write it for them if ye are aware of aught of good in them, and bestow upon them of the wealth of Allah which He hath bestowed upon you. Force not your slave-girls to whoredom that ye may seek enjoyment of the life of the world, if they would preserve their chastity. And if one force them, then (unto them), after their compulsion, lo! Allah will be Forgiving, Merciful	And let those who cannot find a match keep chaste, until Allah makes them free from want out of His grace. And those of your slaves who ask for a writing (of freedom), give them the writing, if you know any good in them, and give them of the wealth of Allah which He has given you. And compel not your slave-girls to prostitution when they desire to keep chaste, in order to seek the frail goods of this world’s life. And whoever compels them, then surely after their compulsion Allah is Forgiving, Merciful	Those who cannot afford marriage should be continent until Allah enriches them out of His grace. As for those who seek an emancipation deal from among your slaves, make such a deal with them if you know any good in them, and give them out of the wealth of Allah which He has given you. Do not compel your female slaves to prostitution when they desire to be chaste, seeking the transitory wares of the life of this world. Should anyone compel them, then after their compulsion Allah is indeed all-forgiving, all-merciful	c. 630 CE 1 note

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34	وَلَقَدْ أَنزَلْنَآ إِلَيْكُمْ ءَايَٰتٍ مُّبَيِّنَٰتٍ وَمَثَلًا مِّنَ ٱلَّذِينَ خَلَوْا مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ	We have already sent down to you verses making things clear, an illustration from (the story of) people who passed away before you, and an admonition for those who fear (God)	And verily We have sent down for you revelations that make plain, and the example of those who passed away before you. An admonition unto those who ward off (evil)	And certainly We have sent to you clear messages and a description of those who passed away before you, and an admonition to those who guard against evil	Certainly We have sent down to you manifest signs and a description of those who passed before you, and an advice for the Godwary	c. 630 CE No direct report
35	ٱللَّهُ نُورُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ مَثَلُ نُورِهِۦ كَمِشْكَوٰةٍ فِيهَا مِصْبَاحٌ ٱلْمِصْبَاحُ فِى زُجَاجَةٍ ٱلزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّىٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَٰرَكَةٍ زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِىٓءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُّورٌ عَلَىٰ نُورٍ يَهْدِى ٱللَّهُ لِنُورِهِۦ مَن يَشَآءُ وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَٰلَ لِلنَّاسِ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ	God is the Light of the heavens and the earth. The Parable of His Light is as if there were a Niche and within it a Lamp: the Lamp enclosed in Glass: the glass as it were a brilliant star: Lit from a blessed Tree, an Olive, neither of the east nor of the west, whose oil is well-nigh luminous, though fire scarce touched it: Light upon Light! God doth guide whom He will to His Light: God doth set forth Parables for men: and God doth know all things	Allah is the Light of the heavens and the earth. The similitude of His light is as a niche wherein is a lamp. The lamp is in a glass. The glass is as it were a shining star. (This lamp is) kindled from a blessed tree, an olive neither of the East nor of the West, whose oil would almost glow forth (of itself) though no fire touched it. Light upon light. Allah guideth unto His light whom He will. And Allah speaketh to mankind in allegories, for Allah is Knower of all things	Allah is the light of the heavens and the earth. A likeness of His light is as a pillar on which is a lamp -- the lamp is in a glass, the glass is as it were a brightly shining star -- lit from a blessed olive-tree, neither eastern nor western, the oil whereof gives light, though fire touch it not -- light upon light. Allah hides to His light whom He pleases. And Allah sets forth parables for men, and Allah is Knower of all things -	Allah is the Light of the heavens and the earth. The parable of His Light is a niche wherein is a lamp —the lamp is in a glass, the glass as it were a glittering star— lit from a blessed olive tree, neither eastern nor western, whose oil almost lights up, though fire should not touch it. Light upon light. Allah guides to His Light whomever He wishes. Allah draws parables for mankind, and Allah has knowledge of all things	c. 630 CE No direct report

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36	فِى بُيُوتٍ أَذِنَ اللَّهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِ الْغُدُوِّ وَ الْءَاصَالِ	(Lit is such a Light) in houses, which God hath permitted to be raised to honour; for the celebration, in them, of His name: In them is He glorified in the mornings and in the evenings, (again and again),	(This lamp is found) in houses which Allah hath allowed to be exalted and that His name shall be remembered therein. Therein do offer praise to Him at morn and evening	(It is) in houses which Allah has permitted to be exalted and His name to be remembered therein. Therein do glorify Him, in the mornings and the evenings	In houses Allah has allowed to be raised and wherein His Name is celebrated, He is glorified therein, morning and evening	c. 630 CE No direct report
37	رِجَا لَّا تُلْهِيهِمْ تِجَرَ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ لصَّلَوٰةِ وَإِيتَآءِ لزَّكَوٰةِ يَخَافُونَ يَوْ ا تَتَقَلَّبُ فِيهِ لْقُلُوبُ وَ لْأَبْصَٰرُ	By men whom neither traffic nor merchandise can divert from the Remembrance of God, nor from regular Prayer, nor from the practice of regular Charity: Their (only) fear is for the Day when hearts and eyes will be transformed (in a world wholly new),	Men whom neither merchandise nor sale beguileth from remembrance of Allah and constancy in prayer and paying to the poor their due; who fear a day when hearts and eyeballs will be overturned	Men whom neither merchandise nor selling diverts from the remembrance of Allah and the keeping up of prayer and the paying of the poor-rate -- they fear a day in which the hearts and the eyes will turn about	by men whom neither trading nor bargaining distracts from the remembrance of Allah, and the maintenance of prayer and the giving of zaka t. They are fearful of a day wherein the heart and the sight will be transformed	c. 630 CE No direct report
38	لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُو وَيَزِيدَهُم مِّن فَضْلِهِ وَ اللَّهُ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَا	That God may reward them according to the best of their deeds, and add even more for them out of His Grace: for God doth provide for those whom He will, without measure	That Allah may reward them with the best of what they did, and increase reward for them of His bounty. Allah giveth blessings without stint to whom He will	That Allah may give them the best reward for what they did, and give them more out of His grace. And Allah provides without measure for whom He pleases	so that Allah may reward them by the best of what they have done, and enhance them out of His grace, and Allah provides for whomever He wishes without any reckoning	c. 630 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
39		But the Unbelievers,- their deeds are like a mirage in sandy deserts, which the man parched with thirst mistakes for water; until when he comes up to it, he finds it to be nothing: But he finds God (ever) with him, and God will pay him his acco unt: and God is swift in taking account	As for those who disbelieve, their deeds are as a mirage in a desert. The thirsty one supposeth it to be water till he cometh unto it and findeth it naught, and findeth, in the place thereof, Allah Who payeth him his due; and Allah is swift at reckoning	And those who disbelieve, their deeds are as a mirage in a desert, which the thirsty man deems to be water, until, when he comes to it, he finds it naught, and he finds Allah with him, so He pays him his due. And Allah is Swift at reckoning -	As for the faithless, their works are like a mirage in a plain, which the thirsty man supposes to be water. When he comes to it, he finds it to be nothing; but there he finds Allah, who will pay him his full account, and Allah is swift at reckoning	c. 630 CE No direct report
40	أَوْ كَظُلُمَٰتٍ فِى بَحْرٍ لُّجِّىٍّ يَغْشَىٰهُ مَوْجٌ مِّن فَوْقِهِۦ مَوْجٌ مِّن فَوْقِهِۦ سَحَابٌ ظُلُمَٰتُۢ بَعْضُهَا فَوْقَ بَعْضٍ إِذَآ أَخْرَجَ يَدَهُۥ لَمْ يَكَدْ يَرَىٰهَا وَمَن لَّمْ يَجْعَلِ ٱللَّهُ لَهُۥ نُورًا فَمَا لَهُۥ مِن نُّورٍ	Or (the Unbelievers' state) is like the depths of darkness in a vast deep ocean, overwhelmed with billow topped by billow, topped by (dark) clouds: depths of darkness, one above another: if a man stretches out his hands, he can hardly see it! f or any to whom God giveth not light, there is no light	Or as darkness on a vast, abysmal sea. There covereth him a wave, above which is a wave, above which is a cloud. Layer upon layer of darkness. When he holdeth out his hand he scarce can see it. And he for whom Allah hath not appointed light, for him there is no light	Or like darkness in the deep sea -- there covers him a wave, above which is a wave, above which is a cloud -- (Layers) darkness one above another -- when he holds out his hand, he is almost unable to see it. And to whom Allah gives not light, he has no light	Or like the manifold darkness in a deep sea, covered by billow upon billow, overcast by clouds, manifold [layers of] darkness, one on top of another: when he brings out his hand, he can hardly see it, and one whom Allah has not granted any light has no light	c. 630 CE No direct report
41	أَلَمْ تَرَ أَنَّ ٱللَّهَ يُسَبِّحُ لَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱلطَّيْرُ صَٰٓفَّٰتٍ ۖ كُلٌّ قَدْ عَلِمَ صَلَاتَهُۥ وَتَسْبِيحَهُۥ ۗ وَٱللَّهُ عَلِيمٌۢ بِمَا يَفْعَلُونَ	Seest thou not that it is God Whose praises all beings in the heavens and on earth do	Hast thou not seen that Allah, He it is Whom all who are in the heavens and the earth praise,	Seest thou not that Allah is He, Whom do glorify all those who are in the heavens and the earth, and the birds	Have you not regarded that Allah is glorified by everyone in the heavens and the earth, and the birds spreading their wings. Each knows his prayer and	c. 630 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		celebrate, and the birds (of the air) with wings outspread? Each one knows its own (mode of) prayer and praise. And God knows well all that they do	and the birds in their flight? Of each He knoweth verily the worship and the praise; and Allah is Aware of what they do	with wings outspread? Each one knows its prayer and its glorification. And Allah is Knower of what they do	glorification, and Allah knows best what they do	
42		Yea, to God belongs the dominion of the heavens and the earth; and to God is the final goal (of all)	And unto Allah belongeth the Sovereignty of the heavens and the earth, and unto Allah is the journeying	And Allah’s is the kingdom of the heavens and the earth, and to Allah is the eventual coming	To Allah belongs the kingdom of the heavens and the earth, and toward Allah is the destination	c. 630 CE No direct report
43	أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِى سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلٰلِهِ وَيُنَزِّلُ مِنَ السَّمَآءِ مِن جِبَالٍ فِيهَا مِ بَرَدٍ فَيُصِيبُ بِهِ مَن يَشَآءُ وَيَصْرِفُهُ عَن مَّن يَشَآءُ يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِ لْأَبْصٰرِ	Seest thou not that God makes the clouds move gently, then joins them together, then makes them into a heap? - then wilt thou see rain issue forth from their midst. And He sends down from the sky mountain masses (of clouds) wherein is hail: He strikes therewith whom He pleases and He turns it away from whom He pleases, the vivid flash of His lightning well-nigh blinds the sight	Hast thou not seen how Allah wafteth the clouds, then gathereth them, then maketh them layers, and thou seest the rain come forth from between them; He sendeth down from the heaven mountains wherein is hail, and smiteth therewith whom He will, and averteth it from whom He will. The flashing of His lightning all but snatcheth away the sight	Seest thou not that Allah drives along the clouds, then gathers them together, then piles them up, so that thou seest the rain coming forth from their midst? And He sends down from the heaven (clouds like) mountains, wherein is hail, afflicting therewith whom He pleases and turning it away from whom He pleases. The flash of His lightning almost takes away the sight	Have you not regarded that Allah drives the clouds, then He composes them, then He piles them up, whereat you see the rain issuing from its midst? And He sends down from the sky hail, out of the mountains that are in it, and He strikes with it whomever He wishes, and turns it away from whomever He wishes. The brilliance of its lightening almost takes away the sight	c. 630 CE No direct report
44		It is God Who alternates the	Allah causeth the revolution	Allah causes the night and the day to	Allah alternates the night and the day. There is indeed	c. 630 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		Night and the Day: verily in these things is an instructive example for those who have vision	of the day and the night. Lo! herein is indeed a lesson for those who see	succeed one another. Surely there is a lesson in this for those who have sight	a moral in that for those who have insight	No direct report
45	وَ للَّهُ خَلَقَ كُلَّ دَآبَّ ٍ مِّن مَّآ فَمِنْهُم مَّن يَمْشِى عَلَىٰ بَطْنِهِ وَمِنْهُم مَّن يَمْشِى عَلَىٰ رِجْلَيْنِ وَمِنْهُم مَّن يَمْشِى عَلَىٰٓ أَرْبَ ٍ يَخْلُقُ للَّهُ مَا يَشَآءُ إِنَّ للَّهَ عَلَىٰ كُلِّ شَىْ ٍ قَدِي ٌ	And God has created every animal from water: of them there are some that creep on their bellies; some that walk on two legs; and some that walk on four. God creates what He wills for verily God has power over all things	Allah hath created every animal of water. Of them is (a kind) that goeth upon its belly and (a kind) that goeth upon two legs and (a kind) that goeth upon four. Allah createth what He will. Lo! Allah is Able to do all things	And Allah has created every animal of water. So of them is tat which crawls upon its belly, and of them is that which walks upon two feet, and of them is that which walks upon four. Allah creates what He pleases. Surely Allah is Possessor power over all things	Allah created every animal from water. Among them are some that creep upon their bellies, and among them are some that walk on two feet, and among them are some that walk on four. Allah creates whatever He wishes. Indeed Allah has power over all things	c. 630 CE No direct report
46	لَّقَدْ أَنزَلْنَآ ءَايَـٰ ٍ مُّبَيِّنَـٰ ٍ وَ للَّهُ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَ ٍ مُّسْتَقِي ٍ	We have indeed sent down signs that make things manifest: and God guides whom He wills to a way that is straight	Verily We have sent down revelations and explained them. Allah guideth whom He will unto a straight path	We have indeed revealed clear messages. And Allah guides whom He pleases to the right way	Certainly We have sent down manifest signs, and Allah guides whomever He wishes to a straight path	c. 630 CE No direct report
47	وَيَقُولُونَ ءَامَنَّا بِ للَّهِ وَبِ لرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّىٰ فَرِي ٌ مِّنْهُم مِّ بَعْدِ ذَٰلِكَ وَمَآ أُ ۟لَـٰٓئِكَ بِ لْمُؤْمِنِينَ	They say, "We believe in God and in the apostle, and we obey": but even after that, some of them turn away: they are not (really) Believers	And they say: We believe in Allah and the messenger, and we obey; then after that a faction of them turn away. Such are not believers	And they say: We believe in Allah and in the Messenger and we obey; then a party of them turn away after this, and they are not believers	They say, ‘We have faith in Allah and His Apostle, and we obey.’ Then after that a part of them refuse to comply, and they do not have faith	c. 630 CE No direct report
48	وَإِذَا دُعُوٓ إِلَى للَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِي ٌ مِّنْهُم مُّعْرِضُونَ	When they are summoned to God and His apostle, in order that He may judge between	And when they appeal unto Allah and His messenger to judge between them, lo! a	And when they are invited to Allah and His Messenger that he may judge between them, lo! a	When they are summoned to Allah and His Apostle that He may judge between them, behold, a part of them turn aside	c. 630 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		them, behold some of them decline (to come)	faction of them are averse	party of them turn aside		
49	وَإِن يَكُن لَّهُمُ لْحَقُّ يَأْتُوَ إِلَيْهِ مُذْعِنِينَ	But if the right is on their side, they come to him with all submission	But if right had been with them they would have come unto him willingly	And if the right is on their side, they hasten to him in submission	But if justice be on their side, they come compliantly to him	c. 630 CE No direct report
50		Is it that there is a disease in their hearts? or do they doubt, or are they in fear, that God and His Apostle will deal unjustly with them? Nay, it is they themselves who do wrong	Is there in their hearts a disease, or have they doubts, or fear they lest Allah and His messenger should wrong them in judgment? Nay, but such are evil-doers	Is there in their hearts a disease, or are they in doubt, or fear they that Allah and His Messenger will deal with them unjustly? Nay! they themselves are the wrongdoers	Is there a sickness in their hearts? Or do they have doubts or fear that Allah and His Apostle will be unjust to them? Rather it is they who are the wrongdoers	c. 630 CE No direct report
51		The answer of the Believers, when summoned to God and His Apostle, in order that He may judge between them, is no other than this: they say, "We hear and we obey": it is such as these that will attain felicity	The saying of (all true) believers when they appeal unto Allah and His messenger to judge between them is only that they say: We hear and we obey. And such are the successful	The response of the believers, when they are invited to Allah and His Messenger that he may judge between them, is only that they say: We hear and we obey. And these it is that are successful	All the response of the faithful, when they are summoned to Allah and His Apostle that He may judge between them, is to say, ‘We hear and obey.’ It is they who are the felicitous	c. 630 CE No direct report
52		It is such as obey God and His Apostle, and fear God and do right, that will win (in the end)	He who obeyeth Allah and His messenger, and feareth Allah, and keepeth duty (unto Him): such indeed are the victorious	And he who obeys Allah and His Messenger, and fears Allah and keeps duty to Him, these it is that are the achievers	Whoever obeys Allah and His Apostle, and fears Allah and is wary of Him —it is they who will be the triumphant	c. 630 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
53	وَأَقْسَمُو بِ للَّهِ جَهْدَ أَيْمَٰنِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ قُل لَّا تُقْسِمُو طَاعَ مَّعْرُوفَةٌ إِنَّ للَّهَ خَبِيِ بِمَا تَعْمَلُونَ	They swear their strongest oaths by God that, if only thou wouldst command them, they would leave (their homes). Say: "Swear ye not; Obedience is (more) reasonable; verily, God is well acquainted with all that ye do."	They swear by Allah solemnly that, if thou order them, they will go forth. Say: Swear not; known obedience (is better). Lo! Allah is Informed of what ye do	And they swear by Allah with their strongest oaths that, if thou command them, they would certainly go forth. Say: Swear not; reasonable obedience (is desired). Surely Allah is Aware of what you do	They swear by Allah with solemn oaths that if you order them they will surely go forth. Say, ‘Do not swear! Honourable obedience [is all that is expected of you]. Allah is indeed well aware of what you do.’	c. 630 CE No direct report
54		Say: "Obey God, and obey the Apostle: but if ye turn away, he is only responsible for the duty placed on him and ye for that placed on you. If ye obey him, ye shall be on right guidance. The Apostle's duty is only to preach the clear (Message)	Say: Obey Allah and obey the messenger. But if ye turn away, then (it is) for him (to do) only that wherewith he hath been charged, and for you (to do) only that wherewith ye have been charged. If ye obey him, ye will go aright. But the messenger hath no other charge than to convey (the message) plainly	Say: Obey Allah and obey the Messenger. But if you turn away, he is responsible for the duty imposed on him, and you are responsible for the duty imposed on you. And if you obey him, you go aright. And the Messenger’s duty is only to deliver (the message) plainly	Say, ‘Obey Allah, and obey the Apostle.’ But if you turn your backs, [you should know that] he is only responsible for his burden and you are responsible for your burden, and if you obey him, you shall be guided, and the Apostle’s duty is only to communicate in clear terms	c. 630 CE No direct report
55		God has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land,	Allah hath promised such of you as believe and do good work that He will surely make them to succeed (the present rulers)	Allah has promised to those of you who believe and do good that He will surely make them rulers in the earth as He made those before them rulers, and that He will surely establish	Allah has promised those of you who have faith and do righteous deeds that He will surely make them successors in the earth, just as He made those who were before them successors, and He will surely establish for them their religion which He has	c. 630 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		inheritance (of power), as He granted it to those before them; that He will establish in authority their religion - th e one which He has chosen for them; and that He will change (their state), after the fear in which they (lived), to one of security and peace: 'They will worship Me (alone) and not associate aught with Me. 'If any do reject Faith after this, they are r ebellious and wicked	in the earth even as He caused those who were before them to succeed (others); and that He will surely establish for them their religion which He hath approved for them, and will give them in exchange safety after their fear. They serve Me. They ascribe no thing as partner unto Me. Those who disbelieve henceforth, they are the miscreants	for them their religion, which He has chosen for them, and that He will surely give them security in exchange after their fear. They will serve Me, not associated aught with Me. And whoever is ungrateful after this, they are the transgressors	approved for them, and that He will surely change their state to security after their fear, while they worship Me, not ascribing any partners to Me. And whoever is ungrateful after that —it is they who are the transgressors	
56	وَأَقِيمُو لصَّلَوٰةَ وَءَاتُو لزَّكَوٰةَ وَأَطِيعُو لرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ	So establish regular Prayer and give regular Charity; and obey the Apostle; that ye may receive mercy	Establish worship and pay the poor-due and obey the messenger, that haply ye may find mercy	And keep up prayer and pay the poor-rate and obey the Messenger, so that mercy may be shown to you	Maintain the prayer and give the zaka t, and obey the Apostle so that you may receive [Allah’s] mercy	c. 630 CE No direct report
57		Never think thou that the Unbelievers are going to frustrate (God's Plan) on earth: their abode is the Fire,- and it is indeed an evil refuge	Think not that the disbelievers can escape in the land. Fire will be their home - a hapless journey's end	Think not that those who disbelieve will weaken (the Truth) in the earth; and their abode is the Fire. And it is indeed an evil resort	Do not suppose that those who are faithless can thwart [Allah] on the earth. Their refuge shall be the Fire, and it is surely an evil destination	c. 630 CE No direct report
58	يٰٓأَيُّهَا لَّذِينَ ءَامَنُو لِيَسْتَـْٔذِنكُمُ لَّذِينَ مَلَكَتْ أَيْمَـٰنُكُمْ وَ لَّذِينَ لَمْ يَبْلُغُو لْحُلُمَ	O ye who believe! let those whom	O ye who believe! Let your slaves, and	O you who believe, let those whom your right hands possess	O you who have faith! Let your permission be sought by your slaves and those of	c. 630 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	مِّن قَبْلِ صَلَوٰةِ ٱلْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُم مِّنَ ٱلظَّهِيرَةِ وَمِنۢ بَعْدِ صَلَوٰةِ ٱلْعِشَآءِ ثَلَٰثُ عَوْرَٰتٍ لَّكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌۢ بَعْدَهُنَّ طَوَّٰفُونَ عَلَيْكُم بَعْضُكُمْ عَلَىٰ بَعْضٍ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْءَايَٰتِ وَ ٱللَّهُ عَلِيمٌ حَكِيمٌ	your right hands possess, and the (children) among you who have not come of age ask your permission (before they come to your presence), on three occasions: before morning prayer; the while ye doff your clothes for the noonday heat; and after the late-night prayer: these are your three times of undress: outside those times it is not wrong for you or for them to move about attending to each other: Thus does God make clear the Signs to you: for God is full of knowledge and wisdom	those of you who have not come to puberty, ask leave of you at three times (before they come into your presence): Before the prayer of dawn, and when ye lay aside your raiment for the heat of noon, and after the prayer of night. Three times of privacy for you. It is no sin for them or for you at other times, when some of you go round attendant upon others (if they come into your presence without leave). Thus Allah maketh clear the revelations for you. Allah is Knower, Wise	and those of you who have not attained to puberty ask permission of you three times: Before the morning prayer, and when you putt off your clothes for the heat of noon, and after the prayer of night. These are three times of privacy for you; besides these it is no sin for you nor for them -- some of you go round about (waiting) upon others. Thus does Allah make clear to you the messages. And Allah is Knowing, Wise	you who have not reached puberty three times: before the dawn prayer, and when you put off your garments at noon, and after the night prayer. These are three times of privacy for you. Apart from these, it is not sinful of you or them to frequent one another [freely]. Thus does Allah clarify the signs for you, and Allah is all-knowing, all-wise	direct report
59	وَإِذَا بَلَغَ ٱلْأَطْفَٰلُ مِنكُمُ ٱلْحُلُمَ فَلْيَسْتَـْٔذِنُوا۟ كَمَا ٱسْتَـْٔذَنَ ٱلَّذِينَ مِن قَبْلِهِمْ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ وَ ٱللَّهُ عَلِيمٌ حَكِيمٌ	But when the children among you come of age, let them (also) ask for permission, as do those senior to them (in age): Thus does God make clear His Signs to you: for God is full of	And when the children among you come to puberty then let them ask leave even as those before them used to ask it. Thus Allah maketh clear His revelations for you. Allah is Knower, Wise	And when the children among you attain to puberty, let them seek permission as those before them sought permission. Thus does Allah make clear to you His messages. And Allah is Knowing, Wise	When your children reach puberty, let them ask permission [at all times] just as those who asked permission before them. Thus does Allah clarify His signs for you, and Allah is all-knowing, all-wise	c. 630 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		knowledge and wisdom				
60	وَ لْقَوَٰعِدُ مِنَ لنِّسَآءِ لَّٰتِى لَا يَرْجُونَ نِكَا ا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَن يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجٰ بِزِينَ وَأَن يَسْتَعْفِفْنَ خَيْ لَّهُنَّ وَ للَّهُ سَمِيعٌ عَلِيم	Such elderly women as are past the prospect of marriage,- there is no blame on them if they lay aside their (outer) garments, provided they make not a wanton display of their beauty: but it is best for them to be modest: and God is One Who sees and knows all things	As for women past child-bearing, who have no hope of marriage, it is no sin for them if they discard their (outer) clothing in such a way as not to show adornment. But to refrain is better for them. Allah is Hearer, Knower	And (as for) women past child-bearing, who hope not for marriage, it is no sin for them if they put off the clothes without displaying their adornment. And if they are modest, it is better for them. And Allah is Hearing, Knowing	As for women advanced in years who do not expect to marry, there will be no sin upon them if they put off their cloaks, without displaying their adornment. But it is better for them to be continent, and Allah is all-hearing, all-knowing	c. 630 CE No direct report
61	لَّيْسَ عَلَى لْأَعْمَىٰ حَرَ وَلَا عَلَى لْأَعْرَجِ حَرَ وَلَا عَلَى لْمَرِيضِ حَرَ وَلَا عَلَىٰٓ أَنفُسِكُمْ أَن تَأْكُلُو مِ بُيُوتِكُمْ أَوْ بُيُوتِ ءَابَآئِكُمْ أَوْ بُيُوتِ أُمَّهَٰتِكُمْ أَوْ بُيُوتِ إِخْوَٰنِكُمْ أَوْ بُيُوتِ أَخَوَٰتِكُمْ أَوْ بُيُوتِ أَعْمَٰمِكُمْ أَوْ بُيُوتِ عَمَّٰتِكُمْ أَوْ بُيُوتِ أَخْوَٰلِكُمْ أَوْ بُيُوتِ خَٰلَٰتِكُمْ أَوْ مَا مَلَكْتُم مَّفَاتِحَهُ أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَأْكُلُو جَمِيعًا أَوْ أَشْتَا ا فَإِذَا دَخَلْتُم بُيُو ا فَسَلِّمُو عَلَىٰٓ أَنفُسِكُمْ تَحِيَّ مِّنْ عِندِ للَّهِ مُبٰرَكَ طَيِّبَ كَذَٰلِكَ يُبَيِّنُ للَّهُ لَكُمُ لْءَايَٰتِ لَعَلَّكُمْ تَعْقِلُونَ	It is no fault in the blind nor in one born lame, nor in one afflicted with illness, nor in yourselves, that ye should eat in your own houses, or those of your fathers, or your mothers, or your brothers, or your sisters, or your father's brothe rs or your father's sisters, or your mohter's brothers, or your mother's sisters, or in houses of which the keys are in your possession, or in the house of a sincere friend of	No blame is there upon the blind nor any blame upon the lame nor any blame upon the sick nor on yourselves if ye eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your fathers' brothers, or the houses of your fathers' sisters, or the houses of your mothers' brothers, or the	There is no blame on the blind man, nor any blame on the lame, nor blame on the sick, nor on yourselves that you eat in your own houses, or your fathers’ houses, or your mothers’ houses, or your brothers’ houses, or your sisters’ houses, or your paternal uncles’ houses, or your paternal aunts’ houses, or your maternal uncles’ houses, or your maternal aunts’ houses,	There is no blame upon the blind, nor any blame upon the lame, nor any blame upon the sick, nor upon yourselves if you eat from your own houses, or your fathers’ houses, or your mothers’ houses, or your brothers’ houses, or your sisters’ houses, or the houses of your paternal uncles, or the houses of your paternal aunts, or the houses of your maternal uncles, or the houses of your maternal aunts, or those whose keys are in your possession, or those of your friends. There will be no blame on you whether you eat together or separately. So when you enter houses, greet yourselves with a salutation from Allah, blessed and	c. 630 CE 1 note

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		yours: there is no blame on you, whether ye eat in company or separately. Bu t if ye enter houses, salute each other - a greeting of blessing and purity as from God. Thus does God make clear the signs to you: that ye may understand	houses of your mothers' sisters, or (from that) whereof ye hold the keys, or (from the house) of a friend. No sin shall it be for you whether ye eat together or apart. But when ye enter houses, salute one another with a greeting from Allah, blessed and sweet. Thus Allah maketh clear His revelations for you, that haply ye may understand	or (houses) whereof you possess the keys, or your friends’ (houses). It is no sin in you that you eat together or separately. So when you enter houses, greet your people with a salutation from Allah, blessed (and) goodly. Thus does Allah make clear to you the messages that you may understand	good. Thus does Allah clarify His signs for you so that you may apply reason	
62	إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُو بِ ٱللَّهِ وَرَسُولِهِ وَإِذَا كَانُو مَعَهُ عَلَىٰٓ أَمْ جَامِعٍ لَّمْ يَذْهَبُو حَتَّىٰ يَسْتَـْٔذِنُوهُ إِنَّ ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ أُ ۟لَٰٓئِكَ ٱلَّذِينَ يُؤْمِنُونَ بِ ٱللَّهِ وَرَسُولِهِ فَإِذَا سْتَـْٔذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأْذَن لِّمَن شِئْتَ مِنْهُمْ وَ سْتَغْفِرْ لَهُمُ ٱللَّهَ إِنَّ ٱللَّهَ غَفُو رَّحِي	Only those are believers, who believe in God and His Apostle: when they are with him on a matter requiring collective action, they do not depart until they have asked for his leave; those who ask for thy leave are those who believe in God and H is Apostle; so when they ask for thy leave, for some business of theirs, give leave to those of	They only are the true believers who believe in Allah and His messenger and, when they are with him on some common errand, go not away until they have asked leave of him. Lo! those who ask leave of thee, those are they who believe in Allah and His messenger. So, if they ask thy leave for some affair of theirs,	Only those are believers who believe in Allah and his Messenger, and when they are with him on a momentous affair, they go not away until they have asked leave of him. Surely they who ask leave of thee, are they who believe in Allah and His Messenger; so when they ask leave of thee for some affair of theirs, give leave to whom thou wilt of them, and ask forgiveness for them from Allah. Surely Allah is Forgiving, Merciful	Indeed the faithful are those who have faith in Allah and His Apostle, and when they are with him in a collective affair, they do not leave until they have sought his permission. Indeed those who seek your permission —it is they who have faith in Allah and His Apostle. So when they seek your permission for some work of theirs, give permission to whomever of them you wish and plead with Allah to forgive them. Indeed Allah is all-forgiving, all-merciful	c. 630 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		them whom thou wilt, and ask God for their forgiveness: for God is Oft-Forgiving, Most Merciful	give leave to whom thou wilt of them, and ask for them forgiveness of Allah. Lo! Allah is Forgiving, Merciful			
63	لَّا تَجْعَلُو دُعَآءَ لرَّسُولِ بَيْنَكُمْ كَدُعَآءِ بَعْضِكُم بَعْ ا قَدْ يَعْلَمُ للَّهُ لَّذِينَ يَتَسَلَّلُونَ مِنكُمْ لِوَا ا فَلْيَحْذَرِ لَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ	Deem not the summons of the Apostle among yourselves like the summons of one of you to another: God doth know those of you who slip away under shelter of some excuse: then let those beware who withstand the Apostle's order, lest some trial bef all them, or a grievous penalty be inflicted on them	Make not the calling of the messenger among you as your calling one of another. Allah knoweth those of you who steal away, hiding themselves. And let those who conspire to evade orders beware lest grief or painful punishment befall them	Make not the calling among you of the Messenger as your calling one of another. Allah indeed knows those who steal away from among you, concealing themselves. So let those who go against his order beware, lest a trial afflict them or there befall them a painful chastisement	Do not consider the Apostle’s summons amongst you to be like your summoning one another. Allah certainly knows those of you who slip away under cover. So let those who disobey his orders beware lest an ordeal should visit them or a painful punishment should befall them	c. 630 CE No direct report
64	أَلَآ إِنَّ لِلَّهِ مَا فِى لسَّمَٰوٰتِ وَ لْأَرْضِ قَدْ يَعْلَمُ مَآ أَنتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُم بِمَا عَمِلُو وَ للَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ	Be quite sure that to God doth belong whatever is in the heavens and on earth. Well doth He know what ye are intent upon: and one day they will be brought back to Him, and He will tell them the truth of what they did: for God doth know all thi ngs	Lo! verily unto Allah belongeth whatsoever is in the heavens and the earth. He knoweth your condition. And (He knoweth) the Day when they are returned unto Him so that He may inform them of what they did. Allah is Knower of all things	now surely Allah’s is whatever is in the heavens and the earth. He knows indeed your condition. And on the day when they are returned to Him, He will inform them of what they did. And Allah is Knower of all things	Look! To Allah indeed belongs whatever is in the heavens and the earth. He certainly knows what you are up to, and the day they are brought back to Him He will inform them about what they have done, and Allah has knowledge of all things	c. 630 CE No direct report

Direct context · Ayah 3 · c. 630 CE

Asbab al-Nuzul dataset · ungraded

عَنْ عَمْرُو بْنُ شعيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رضي الله عنه قَالَ: كَانَ رَجُلٌ يُقَالُ لَهُ مَرْثَدُ بْنُ أَبِي مَرْثَد، وَكَانَ رَجُلًا يَحْمِلُ الْأَسْرَى مِنْ مَكَّةَ، حَتَّى يَأْتِيَ بِهِم الْمَدِينَةَ، قَالَ: وَكَانَتِ امْرَأَةٌ بَغِيٌّ بِمَكَّةَ يُقَالُ لَهَا عَنَاقٌ، وَكَانَتْ صَدِيقَةً لَهُ، وَإِنَّهُ كَانَ وَعَدَ رَجُلًا مِنْ أَسَارَى مَكَّةَ يَحْمِلُهُ، قَالَ: فَجِئْتُ حَتَّى انْتَهَيْتُ إِلَى ظِلِّ حَائِطٍ مِنْ حَوَائِطِ مَكَّةَ فِي لَيْلَةٍ مُقْمِرَةٍ، قَالَ: فَجَاءَتْ عَنَاقٌ فَأَبْصَرَتْ سَوَادَ ظِلِّي بِجَنْبِ الْحَائِطِ، فَلَمَّا انْتَهَتْ إِلَيَّ عَرَفَتْنِي، فَقَالَتْ: مَرْثَدٌ؟ فَقُلْتُ: مَرْثَدٌ. فَقَالَتْ: مَرْحَباً وَأَهْلًا، هَلُمَّ فَبِتْ عِنْدَنَا اللَّيْلَةَ، قَالَ: قُلْتُ: يَا عَنَاقُ، حَرَّمَ اللهُ الزِّنَا. قَالَتْ: يَا أَهْلَ الْخِيَامِ، هَذَا الرَّجُلُ…

Islamic: Asbāb al-nuzūl on Qurʾān 24:3

APA: Asbāb al-nuzūl tradition (n.d.). (24:3).

Direct context · Ayah 4 · c. 630 CE

Asbab al-Nuzul dataset · ungraded

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما: أَنَّ هِلَالَ بْنَ أُمَيَّةَ قَذَفَ امْرَأَتَهُ عِنْدَ النَّبِيِّ بِشَرِيكِ ابْنِ سَحْمَاءَ، فَقَالَ النَّبِيُّ : « الْبَيِّنَةَ أَوْ حَدٌّ فِي ظَهْرِكَ »، فَقَالَ: يَا رَسُولَ اللهِ، إِذَا رَأَى أَحَدُنَا عَلَى امْرَأَتِهِ رَجُلًا يَنْطَلِقُ يَلْتَمِسُ الْبَيِّنَةَ، فَجَعَلَ النَّبِيُّ يَقُولُ: « الْبَيِّنَةَ وَإِلا حَدٌّ فِي ظَهْرِكَ »، فَقَالَ هِلَالٌ: وَالَّذِي بَعَثَكَ بِالْحَقِّ إِنِّي لَصَادِقٌ، فَلَيُنْزِلَنَّ اللَّهُ مَا يُبَرِّئُ ظَهْرِي مِنَ الْحَدِّ، فَنَزَلَ جِبْرِيلُ وَأَنْزَلَ عَلَيْهِ: { وَ لَّذِينَ يَرْمُونَ أَزْوَٰجَهُمْ } - فَقَرَأَ حَتَّى بَلَغَ - { إِن كَانَ مِنَ لصَّٰدِقِينَ }، فَانْصَرَفَ النَّبِيُّ فَأَرْسَلَ إِلَيْهَا، فَجَاءَ هِلَالٌ فَشَهِدَ، وَالنَّبِيُّ يَقُولُ: « إِنَّ اللَّهَ يَعْلَمُ أَنْ أَحَدَكُمَا كَاذِبٌ، فَ…

Islamic: Asbāb al-nuzūl on Qurʾān 24:4

APA: Asbāb al-nuzūl tradition (n.d.). (24:4).

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما: أَنَّ هِلَالَ بْنَ أُمَيَّةَ قَذَفَ امْرَأَتَهُ عِنْدَ النَّبِيِّ بِشَرِيكِ ابْنِ سَحْمَاءَ، فَقَالَ النَّبِيُّ : « الْبَيِّنَةَ أَوْ حَدٌّ فِي ظَهْرِكَ »، فَقَالَ: يَا رَسُولَ اللهِ، إِذَا رَأَى أَحَدُنَا عَلَى امْرَأَتِهِ رَجُلًا يَنْطَلِقُ يَلْتَمِسُ الْبَيِّنَةَ، فَجَعَلَ النَّبِيُّ يَقُولُ: « الْبَيِّنَةَ وَإِلا حَدٌّ فِي ظَهْرِكَ »، فَقَالَ هِلَالٌ: وَالَّذِي بَعَثَكَ بِالْحَقِّ إِنِّي لَصَادِقٌ، فَلَيُنْزِلَنَّ اللَّهُ مَا يُبَرِّئُ ظَهْرِي مِنَ الْحَدِّ، فَنَزَلَ جِبْرِيلُ وَأَنْزَلَ عَلَيْهِ: { وَ لَّذِينَ يَرْمُونَ أَزْوَٰجَهُمْ } - فَقَرَأَ حَتَّى بَلَغَ - { إِن كَانَ مِنَ لصَّٰدِقِينَ }، فَانْصَرَفَ النَّبِيُّ فَأَرْسَلَ إِلَيْهَا، فَجَاءَ هِلَالٌ فَشَهِدَ، وَالنَّبِيُّ يَقُولُ: « إِنَّ اللَّهَ يَعْلَمُ أَنْ أَحَدَكُمَا كَاذِبٌ، فَ…

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: لَمَّا نَزَلَتْ: { وَ لَّذِينَ يَرْمُونَ لْمُحْصَنَٰتِ ثُمَّ لَمْ يَأْتُو بِأَرْبَعَةِ شُهَدَآءَ فَ جْلِدُوهُمْ ثَمَٰنِينَ جَلْدَةً وَلَا تَقْبَلُو لَهُمْ شَهَٰدَةً أَبَدًا }، قَالَ سَعْدُ بْنُ عُبَادَةَ وَهُوَ سَيِّدُ الْأَنْصَارِ: أَهَكَذَا نَزَلَتْ يَا رَسُولَ اللهِ! فَقَالَ رَسُولُ اللهِ : « يَا مَعْشَرَ الْأَنْصَارِ، أَلَا تَسْمَعُونَ إِلَى مَا يَقُولُ سَيِّدُكُمْ! ». قَالُوا: يَا رَسُولَ اللهِ لَا تَلُمْهُ فَإِنَّهُ رَجُلٌ غَيُورٌ، وَاللهِ مَا تَزَوَّجَ امْرَأَةً قَطُّ إِلَّا بِكْراً، وَمَا طَلَّقَ امْرَأَةً لَهُ قَطُّ فَاجْتَرَأَ رَجُلٌ مِنَّا عَلَى أَنْ يَتَزَوَّجَهَا مِنْ شِدَّةِ غَيْرَتِهِ، فَقَالَ سَعْدٌ: وَاللهِ يَا رَسُولَ اللهِ إِنِّي لَأَعْلَمُ أَنَّهَا حَقٌّ، وَأَنَّهَا مِنَ اللهِ تَعَالَى، وَلَكِنِّي قَدْ تَعَجَّبْتُ أَ…

وللآيات سبب ثان لنزولها: فقد جاء عَنْ سَهْلِ بْنِ سَعْدٍ رضي الله عنه: أَنَّ عُوَيْمِراً أَتَى عَاصِمَ بْنَ عَدِيٍّ، وَكَانَ سَيِّدَ بَنِي عَجْلَانَ، فَقَالَ: كَيْفَ تَقُولُونَ فِي رَجُلٍ وَجَدَ مِع امْرَأَتِهِ رَجُلًا، أَيَقْتُلُهُ فَتَقْتُلُونَهُ، أَمْ كَيْفَ يَصْنَعُ، سَلْ لِي رَسُولَ اللهِ عَنْ ذَلِكَ، فَأَتَى عَاصِمُ النَّبِيَّ فَقَالَ: يَا رَسُولَ اللهِ فَكَرِهَ رَسُولُ اللهِ الْمَسَائِلَ، فَسَأَلَهُ عُوَيْمِرٌ، فَقَالَ: إِنَّ رَسُولَ اللهِ كَرِهَ الْمَسَائِلَ وَعَابَهَا، قَالَ عُوَيْمِرٌ: وَاللهِ لَا أَنْتَهِي حَتَّى أَسْأَلَ رَسُولَ اللهِ عَنْ ذَلِكَ، فَجَاءَ عُوَيْمِرٌ فَقَالَ: يَا رَسُولَ اللهِ، رَجُلٌ وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا، أَيَقْتُلُهُ فَتَقْتُلُونَهُ، أَمْ كَيْفَ يَصْنَعُ؟. فَقَالَ رَسُولُ اللهِ « قد أنزل الله القرآن فيك وفي صاحبتك»، فَأَمَرَهُمَا رَسُول…

Direct context · Ayah 5 · c. 630 CE

Asbab al-Nuzul dataset · ungraded

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما: أَنَّ هِلَالَ بْنَ أُمَيَّةَ قَذَفَ امْرَأَتَهُ عِنْدَ النَّبِيِّ بِشَرِيكِ ابْنِ سَحْمَاءَ، فَقَالَ النَّبِيُّ : « الْبَيِّنَةَ أَوْ حَدٌّ فِي ظَهْرِكَ »، فَقَالَ: يَا رَسُولَ اللهِ، إِذَا رَأَى أَحَدُنَا عَلَى امْرَأَتِهِ رَجُلًا يَنْطَلِقُ يَلْتَمِسُ الْبَيِّنَةَ، فَجَعَلَ النَّبِيُّ يَقُولُ: « الْبَيِّنَةَ وَإِلا حَدٌّ فِي ظَهْرِكَ »، فَقَالَ هِلَالٌ: وَالَّذِي بَعَثَكَ بِالْحَقِّ إِنِّي لَصَادِقٌ، فَلَيُنْزِلَنَّ اللَّهُ مَا يُبَرِّئُ ظَهْرِي مِنَ الْحَدِّ، فَنَزَلَ جِبْرِيلُ وَأَنْزَلَ عَلَيْهِ: { وَ لَّذِينَ يَرْمُونَ أَزْوَٰجَهُمْ } - فَقَرَأَ حَتَّى بَلَغَ - { إِن كَانَ مِنَ لصَّٰدِقِينَ }، فَانْصَرَفَ النَّبِيُّ فَأَرْسَلَ إِلَيْهَا، فَجَاءَ هِلَالٌ فَشَهِدَ، وَالنَّبِيُّ يَقُولُ: « إِنَّ اللَّهَ يَعْلَمُ أَنْ أَحَدَكُمَا كَاذِبٌ، فَ…

Islamic: Asbāb al-nuzūl on Qurʾān 24:5

APA: Asbāb al-nuzūl tradition (n.d.). (24:5).

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما: أَنَّ هِلَالَ بْنَ أُمَيَّةَ قَذَفَ امْرَأَتَهُ عِنْدَ النَّبِيِّ بِشَرِيكِ ابْنِ سَحْمَاءَ، فَقَالَ النَّبِيُّ : « الْبَيِّنَةَ أَوْ حَدٌّ فِي ظَهْرِكَ »، فَقَالَ: يَا رَسُولَ اللهِ، إِذَا رَأَى أَحَدُنَا عَلَى امْرَأَتِهِ رَجُلًا يَنْطَلِقُ يَلْتَمِسُ الْبَيِّنَةَ، فَجَعَلَ النَّبِيُّ يَقُولُ: « الْبَيِّنَةَ وَإِلا حَدٌّ فِي ظَهْرِكَ »، فَقَالَ هِلَالٌ: وَالَّذِي بَعَثَكَ بِالْحَقِّ إِنِّي

لَصَادِقٌ، فَلَيُنْزِلَنَّ اللَّهُ مَا يُبَرِّئُ ظَهْرِي مِنَ الْحَدِّ، فَنَزَلَ جِبْرِيلُ وَأَنْزَلَ عَلَيْهِ: { وَ لَّذِينَ يَرْمُونَ أَزْوَٰجَهُمْ } - فَقَرَأَ حَتَّى بَلَغَ - { إِن كَانَ مِنَ لصَّٰدِقِينَ }، فَانْصَرَفَ النَّبِيُّ فَأَرْسَلَ إِلَيْهَا، فَجَاءَ هِلَالٌ فَشَهِدَ، وَالنَّبِيُّ يَقُولُ: « إِنَّ اللَّهَ يَعْلَمُ أَنْ أَحَدَكُمَا كَاذِبٌ، فَ…

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: لَمَّا نَزَلَتْ: { وَ لَّذِينَ يَرْمُونَ لْمُحْصَنَٰتِ ثُمَّ لَمْ يَأْتُو بِأَرْبَعَةِ شُهَدَآءَ فَ جْلِدُوهُمْ ثَمَٰنِينَ جَلْدَةً وَلَا تَقْبَلُو لَهُمْ شَهَٰدَةً أَبَدًا }، قَالَ سَعْدُ بْنُ عُبَادَةَ وَهُوَ سَيِّدُ الْأَنْصَارِ: أَهَكَذَا نَزَلَتْ يَا رَسُولَ اللهِ! فَقَالَ رَسُولُ اللهِ : « يَا مَعْشَرَ الْأَنْصَارِ، أَلَا تَسْمَعُونَ إِلَى مَا يَقُولُ سَيِّدُكُمْ! ». قَالُوا: يَا رَسُولَ اللهِ لَا تَلُمْهُ فَإِنَّهُ رَجُلٌ غَيُورٌ، وَاللهِ مَا تَزَوَّجَ امْرَأَةً قَطُّ إِلَّا بِكْراً، وَمَا طَلَّقَ امْرَأَةً لَهُ قَطُّ فَاجْتَرَأَ رَجُلٌ مِنَّا عَلَى أَنْ يَتَزَوَّجَهَا مِنْ شِدَّةِ غَيْرَتِهِ، فَقَالَ سَعْدٌ: وَاللهِ يَا رَسُولَ اللهِ إِنِّي لَأَعْلَمُ أَنَّهَا حَقٌّ، وَأَنَّهَا مِنْ اللهِ تَعَالَى، وَلَكِنِّي قَدْ تَعَجَّبْتُ أ…

وللآيات سبب ثان لنزولها: فقد جاء عَنْ سَهْلِ بْنِ سَعْدٍ رضي الله عنه: أَنَّ عُوَيْمِراً أَتَى عَاصِمَ بْنَ عَدِيٍّ، وَكَانَ سَيِّدَ بَنِي عَجْلَانَ، فَقَالَ: كَيْفَ تَقُولُونَ فِي رَجُلٍ وَجَدَ مِع امْرَأَتِهِ رَجُلًا، أَيَقْتُلُهُ فَتَقْتُلُونَهُ، أَمْ كَيْفَ يَصْنَعُ، سَلْ لِي رَسُولَ اللهِ عَنْ ذَلِكَ، فَأَتَى عَاصِمُ النَّبِيَّ فَقَالَ: يَا رَسُولَ اللهِ، فَكَرِهَ رَسُولُ اللهِ الْمَسَائِلَ، فَسَأَلَهُ عُوَيْمِرٌ، فَقَالَ: إِنَّ رَسُولَ اللهِ كَرِهَ الْمَسَائِلَ وَعَابَهَا، قَالَ عُوَيْمِرٌ: وَالله لَا أَنْتَهِي حَتَّى أَسْأَلَ رَسُولَ اللهِ عَنْ ذَلِكَ، فَجَاءَ عُوَيْمِرٌ فَقَالَ: يَا رَسُولَ اللهِ، رَجُلٌ وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا، أَيَقْتُلُهُ فَتَقْتُلُونَهُ، أَمْ كَيْفَ يَصْنَعُ؟. فَقَالَ رَسُولُ اللهِ « قد أنزل الله القرآن فيك وفي صاحبتك»، فَأَمَرَهُمَا رَسُول…

Direct context · Ayah 6 · c. 630 CE

Asbab al-Nuzul dataset · ungraded

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما: أَنَّ هِلَالَ بْنَ أُمَيَّةَ قَذَفَ امْرَأَتَهُ عِنْدَ النَّبِيِّ بِشَرِيكِ ابْنِ سَحْمَاءَ، فَقَالَ النَّبِيُّ : « الْبَيِّنَةَ أَوْ حَدٌّ فِي ظَهْرِكَ »، فَقَالَ: يَا رَسُولَ اللهِ، إِذَا رَأَى أَحَدُنَا عَلَى امْرَأَتِهِ رَجُلًا يَنْطَلِقُ يَلْتَمِسُ الْبَيِّنَةَ، فَجَعَلَ النَّبِيُّ يَقُولُ: « الْبَيِّنَةَ وَإِلا حَدٌّ فِي ظَهْرِكَ »، فَقَالَ هِلَالٌ: وَالَّذِي بَعَثَكَ بِالْحَقِّ إِنِّي لَصَادِقٌ، فَلَيُنْزِلَنَّ اللَّهُ مَا يُبَرِّئُ ظَهْرِي مِنَ الْحَدِّ، فَنَزَلَ جِبْرِيلُ وَأَنْزَلَ عَلَيْهِ: { وَ لَّذِينَ يَرْمُونَ أَزْوَٰجَهُمْ } - فَقَرَأَ حَتَّى بَلَغَ - { إِن كَانَ مِنَ لصَّٰدِقِينَ }، فَانْصَرَفَ النَّبِيُّ فَأَرْسَلَ إِلَيْهَا، فَجَاءَ هِلَالٌ فَشَهِدَ، وَالنَّبِيُّ يَقُولُ: « إِنَّ اللَّهَ يَعْلَمُ أَنْ أَحَدَكُمَا كَاذِبٌ، فَ…

Islamic: Asbāb al-nuzūl on Qurʾān 24:6

APA: Asbāb al-nuzūl tradition (n.d.). (24:6).

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما: أَنَّ هِلَالَ بْنَ أُمَيَّةَ قَذَفَ امْرَأَتَهُ عِنْدَ النَّبِيِّ بِشَرِيكِ ابْنِ سَحْمَاءَ، فَقَالَ النَّبِيُّ : « الْبَيِّنَةَ أَوْ حَدٌّ فِي ظَهْرِكَ »، فَقَالَ: يَا رَسُولَ اللهِ، إِذَا رَأَى أَحَدُنَا عَلَى امْرَأَتِهِ رَجُلًا يَنْطَلِقُ يَلْتَمِسُ الْبَيِّنَةَ، فَجَعَلَ النَّبِيُّ يَقُولُ: « الْبَيِّنَةَ وَإِلا حَدٌّ فِي ظَهْرِكَ »، فَقَالَ هِلَالٌ: وَالَّذِي بَعَثَكَ بِالْحَقِّ إِنِّي لَصَادِقٌ، فَلَيُنْزِلَنَّ اللَّهُ مَا يُبَرِّئُ ظَهْرِي مِنَ الْحَدِّ، فَنَزَلَ جِبْرِيلُ وَأَنْزَلَ عَلَيْهِ: { وَ لَّذِينَ يَرْمُونَ أَزْوَٰجَهُمْ } - فَقَرَأَ حَتَّى بَلَغَ - { إِن كَانَ مِنَ لصَّٰدِقِينَ }، فَانْصَرَفَ النَّبِيُّ فَأَرْسَلَ إِلَيْهَا، فَجَاءَ هِلَالٌ فَشَهِدَ، وَالنَّبِيُّ يَقُولُ: « إِنَّ اللَّهَ يَعْلَمُ أَنْ أَحَدَكُمَا كَاذِبٌ، فَ…

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: لَمَّا نَزَلَتْ: { وَ لَّذِينَ يَرْمُونَ لْمُحْصَنَٰتِ ثُمَّ لَمْ يَأْتُو بِأَرْبَعَةِ شُهَدَآءَ فَ جْلِدُوهُمْ ثَمَٰنِينَ جَلْدَةً وَلَا تَقْبَلُو لَهُمْ شَهَٰدَةً أَبَدًا }، قَالَ سَعْدُ بْنُ عُبَادَةَ وَهُوَ سَيِّدُ الْأَنْصَارِ: أَهَكَذَا نَزَلَتْ يَا رَسُولَ اللهِ! فَقَالَ رَسُولُ اللهِ : « يَا مَعْشَرَ الْأَنْصَارِ، أَلَا تَسْمَعُونَ إِلَى مَا يَقُولُ سَيِّدُكُمْ! ». قَالُوا: يَا رَسُولَ اللهِ لَا تَلُمْهُ فَإِنَّهُ رَجُلٌ غَيُورٌ، وَاللهِ مَا تَزَوَّجَ امْرَأَةً قَطُّ إِلَّا بِكْراً، وَمَا طَلَّقَ امْرَأَةً لَهُ قَطُّ فَاجْتَرَأَ رَجُلٌ مِنَّا عَلَى أَنْ يَتَزَوَّجَهَا مِنْ شِدَّةِ غَيْرَتِهِ، فَقَالَ سَعْدٌ: وَاللهِ يَا رَسُولَ اللهِ إِنِّي لَأَعْلَمُ أَنَّهَا حَقٌّ، وَأَنَّهَا مِنْ اللهِ تَعَالَى، وَلَكِنِّي قَدْ تَعَجَّبْتُ أ…

وللآيات سبب ثان لنزولها: فقد جاء عَنْ سَهْلِ بْنِ سَعْدٍ رضي الله عنه: أَنَّ عُوَيْمِراً أَتَى عَاصِمَ بْنَ عَدِيٍّ، وَكَانَ سَيِّدَ بَنِي عَجْلَانَ، فَقَالَ: كَيْفَ تَقُولُونَ فِي رَجُلٍ وَجَدَ مِع امْرَأَتِهِ رَجُلًا، أَيَقْتُلُهُ فَتَقْتُلُونَهُ، أَمْ كَيْفَ يَصْنَعُ، سَلْ لِي رَسُولَ اللهِ عَنْ ذَلِكَ، فَأَتَى عَاصِمُ النَّبِيَّ فَقَالَ: يَا رَسُولَ اللهِ، فَكَرِهَ رَسُولُ اللهِ الْمَسَائِلَ، فَسَأَلَهُ عُوَيْمِرٌ، فَقَالَ: إِنَّ رَسُولَ اللهِ كَرِهَ الْمَسَائِلَ وَعَابَهَا، قَالَ عُوَيْمِرٌ: وَالله لَا أَنْتَهِي حَتَّى أَسْأَلَ رَسُولَ اللهِ عَنْ ذَلِكَ، فَجَاءَ عُوَيْمِرٌ فَقَالَ: يَا رَسُولَ اللهِ، رَجُلٌ وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا، أَيَقْتُلُهُ فَتَقْتُلُونَهُ، أَمْ كَيْفَ يَصْنَعُ؟. فَقَالَ رَسُولُ اللهِ « قد أنزل الله القرآن فيك وفي صاحبتك»، فَأَمَرَهُمَا رَسُول…

Direct context · Ayah 11 · c. 630 CE

Asbab al-Nuzul dataset · ungraded

عَنْ عَائِشَةَ رضي الله عنها زَوْجِ النَّبِيِّ ، حِينَ قَالَ لَهَا أَهْلُ الْإِفْكِ مَا قَالُوا، فَبَرَّأَهَا اللهُ مِنْهُ، قَالَ الزُّهْرِيُّ: وَكُلُّهُمْ حَدَّثَنِي طَائِفَةٌ مِنْ حَدِيثِهَا، وَبَعْضُهُمْ أَوْعَى مِنْ بَعْضٍ، وَأَثْبَتُ لَهُ اقْتِصَاصاً، وَقَدْ وَعَيْتُ عَنْ كُلِّ وَاحِدٍ مِنْهُمُ الْحَدِيثَ الَّذِي حَدَّثَنِي عَنْ عَائِشَةَ، وَبَعْضُ حَدِيثِهِمْ يُصَدِّقُ بَعْضاً. زَعَمُوا: أَن عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ إِذَا أَرَادَ أَنْ يَخْرُجَ سَفَراً أَقْرَعَ بَيْنَ أَزْوَاجِهِ، فَأَيَّتُهُنَّ خَرَجَ سَهْمُهَا خَرَجَ بِهَا مَعَهُ، فَأَقْرَعَ بَيْنَنَا فِي غَزَاةٍ غَزَاهَا، فَخَرَجَ سَهْمِي فَخَرَجْتُ مَعَهُ، بَعْدَ مَا أُنْزِلَ الْحِجَابُ، فَأَنَا أُحْمَلُ فِي هَوْدَجٍ وَأُنْزَلُ فِيهِ، فَسِرْنَا حَتَّى إِذَا فَرَغَ رَسُولُ اللهِ مِنْ غَزْوَتِهِ تِلْكَ وَقَفَلَ،…

Islamic: Asbāb al-nuzūl on Qurʾān 24:11

APA: Asbāb al-nuzūl tradition (n.d.). (24:11).

Direct context · Ayah 22 · c. 630 CE

Asbab al-Nuzul dataset · ungraded

عَنْ عَائِشَةَ رضي الله عنها زَوْجِ النَّبِيِّ ، حِينَ قَالَ لَهَا أَهْلُ الْإِفْكِ مَا قَالُوا، فَبَرَّأَهَا اللهُ مِنْهُ، قَالَ الزُّهْرِيُّ: وَكُلُّهُمْ حَدَّثَنِي طَائِفَةٌ مِنْ حَدِيثِهَا، وَبَعْضُهُمْ أَوْعَى مِنْ بَعْضٍ، وَأَثْبَتُ لَهُ اقْتِصَاصاً، وَقَدْ وَعَيْتُ عَنْ كُلِّ وَاحِدٍ مِنْهُمُ الْحَدِيثَ الَّذِي حَدَّثَنِي عَنْ عَائِشَةَ، وَبَعْضُ حَدِيثِهِمْ يُصَدِّقُ بَعْضاً. زَعَمُوا: أن عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ إِذَا أَرَادَ أَنْ يَخْرُجَ سَفَراً أَقْرَعَ بَيْنَ أَزْوَاجِهِ، فَأَيَّتُهُنَّ خَرَجَ سَهْمُهَا خَرَجَ بِهَا مَعَهُ، فَأَقْرَعَ بَيْنَنَا فِي غَزَاةٍ غَزَاهَا، فَخَرَجَ سَهْمِي فَخَرَجْتُ مَعَهُ، بَعْدَ مَا أُنْزِلَ الْحِجَابُ، فَأَنَا أُحْمَلُ فِي هَوْدَجٍ وَأَنْزَلُ فِيهِ، فَسِرْنَا حَتَّى إِذَا فَرَغَ رَسُولُ اللهِ مِنْ غَزْوَتِهِ تِلْكَ وَقَفَلَ،...

Islamic: Asbāb al-nuzūl on Qurʾān 24:22

APA: Asbāb al-nuzūl tradition (n.d.). (24:22).

Direct context · Ayah 23 · c. 630 CE

Asbab al-Nuzul dataset · ungraded

عَنْ عَائِشَةَ رضي الله عنها زَوْجِ النَّبِيِّ ، حِينَ قَالَ لَهَا أَهْلُ الْإِفْكِ مَا قَالُوا، فَبَرَّأَهَا اللهُ مِنْهُ، قَالَ الزُّهْرِيُّ: وَكُلُّهُمْ حَدَّثَنِي طَائِفَةٌ مِنْ حَدِيثِهَا، وَبَعْضُهُمْ أَوْعَى مِنْ بَعْضٍ، وَأَثْبَتُ لَهُ اقْتِصَاصاً، وَقَدْ وَعَيْتُ عَنْ كُلِّ وَاحِدٍ مِنْهُمُ الْحَدِيثَ الَّذِي حَدَّثَنِي عَنْ عَائِشَةَ، وَبَعْضُ حَدِيثِهِمْ يُصَدِّقُ بَعْضاً. زَعَمُوا: أَن عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ إِذَا أَرَادَ أَنْ يَخْرُجَ سَفَراً أَقْرَعَ بَيْنَ أَزْوَاجِهِ، فَأَيَّتُهُنَّ خَرَجَ سَهْمُهَا خَرَجَ بِهَا مَعَهُ، فَأَقْرَعَ بَيْنَنَا فِي غَزَاةٍ غَزَاهَا، فَخَرَجَ سَهْمِي فَخَرَجْتُ مَعَهُ، بَعْدَ مَا أُنْزِلَ الْحِجَابُ، فَأَنَا أُحْمَلُ فِي هَوْدَجٍ وَأَنْزَلُ فِيهِ، فَسِرْنَا حَتَّى إِذَا فَرَغَ رَسُولُ اللهِ مِنْ غَزْوَتِهِ تِلْكَ وَقَفَلَ،...

Islamic: Asbāb al-nuzūl on Qurʾān 24:23

APA: Asbāb al-nuzūl tradition (n.d.). (24:23).

Direct context · Ayah 33 · c. 630 CE

Asbab al-Nuzul dataset · ungraded

عَنْ جَابِرٍ رضي الله عنه قَالَ: كَانَ عَبْدُ اللهِ بْنُ أُبَيٍّ ابْنُ سَلُول يَقُولُ لِجَارِيَةٍ لَهُ: اذْهَبِي فَابْغِينَا شَيْئاً، فَأَنْزَلَ الله عز و جل { وَلَا تُكْرِهُو فَتَيَـٰتِكُمْ عَلَى لْبِغَآءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُو عَرَضَ لْحَيَوٰةِ لدُّنْيَا وَمَن يُكْرِههُّنَّ فَإِنَّ للَّهَ مِ بَعْدِ إِكْرَٰهِهِنَّ غَفُورٌ رَّحِيمٌ }. وفي لفظ آخر لمسلم رضي الله عنه قال: أَنَّ جَارِيَةً لِعَبْدِ اللهِ ابْنِ أُبَيٍّ ابْنِ سَلُولَ يُقَالُ لَهَا مُسَيْكَةُ، وَأُخْرَى يُقَالُ لَهَا أُمَيْمَةُ، فَكَانَ يُكْرِهُهُمَا عَلَى الزِّنَا فَشَكَتَا ذَلِكَ إِلَى النَّبِيِّ ، فَأَنْزَلَ اللهُ: { وَلَا تُكْرِهُو فَتَيَـٰتِكُمْ عَلَى لْبِغَآءِ } إِلَى قَوْلِهِ: { غَفُورٌ رَّحِيمٌ }.

Islamic: Asbāb al-nuzūl on Qurʾān 24:33

APA: Asbāb al-nuzūl tradition (n.d.). (24:33).

Direct context · Ayah 55 · c. 630 CE

Asbab al-Nuzul dataset · ungraded

عن أُبَيٍّ بن كعب رضي الله عنه قال: لما قدم النبي وأصحابه المدينة، وآوتهم الأنصار رمتهم العرب عن قوس واحدة، فكانوا لا يبيتون إلا في السلاح، ولا يصبحون إلا فيه، فقالوا: أترون أنا نعيش حتى نبيت آمنين مطمئنين لا نخاف إلا الله عز و جل؟ فأنزل الله الآية.

Islamic: Asbāb al-nuzūl on Qurʾān 24:55

APA: Asbāb al-nuzūl tradition (n.d.). (24:55).

Direct context · Ayah 61 · c. 630 CE

Asbab al-Nuzul dataset · ungraded

عن ابن عباس رضي الله عنهما في هذه الآية، وذلك لما أنزل الله: { يَـٰٓأَيُّهَا لَّذِينَ ءَامَنُو لَا تَأْكُلُوٓ أَمْوَٰلَكُم بَيْنَكُم بِ لْبَـٰطِلِ }، قال المسلمون: إن الله قد نهانا أن نأكل أموالنا بيننا بالباطل، والطعام من أفضل الأموال، فلا يحل لأحد منا أن يأكل عند أحد، فكف الناس عن ذلك، فأنزل الله: { لَّيْسَ

عَلَى لْأَعْمَىٰ حَرَجٌ } إلى قوله { أَوْ صَدِيقِكُمْ }، وكانوا أيضاً يأنفون، ويتحرجون، أن يأكل الرجل الطعام وحده، حتى يكون معه غيره، فرخص الله لهم في ذلك، { لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَأْكُلُو جَمِيعًا أَوْ أَشْتَاتًا }.

Islamic: Asbāb al-nuzūl on Qurʾān 24:61

APA: Asbāb al-nuzūl tradition (n.d.). (24:61).

22. Al-Hajj — The Pilgrimage الحج

Revelation order #103 · c. 630 CE · Madinah · 78 verses · Medina

Comparative reading note

Medinan discourse often turns toward community order, law, and collective ethics. Yusuf Ali widens the interpretive frame, Pickthall keeps the line tight, Maulana Muhammad Ali favors doctrinal clarity, and Qara'i preserves Shia-leaning lexical choices where the Arabic admits them.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ للَّهِ لرَّحْمَٰنِ لرَّحِيمِ يَٰٓأَيُّهَا لنَّاسُ تَّقُو رَبَّكُمْ إِنَّ زَلْزَلَةَ لسَّاعَةِ شَىْءٌ عَظِيمٌ	O mankind! fear your Lord! for the convulsion of the Hour (of Judgment) will be a thing terrible	O mankind! Fear your Lord. Lo! the earthquake of the Hour (of Doom) is a tremendous thing	O people, keep your duty to your Lord; surely the shock of the Hour is a grievous thing	O mankind! Be wary of your Lord! Indeed the quake of the Hour is a terrible thing	c. 630 CE No direct report
2	يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّآ أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى لنَّاسَ سُكَٰرَىٰ وَمَا هُم بِسُكَٰرَىٰ وَلَٰكِنَّ عَذَابَ للَّهِ شَدِيدٌ	The Day ye shall see it, every mother giving suck shall forget her suckling- babe, and every pregnant female shall drop her load (unformed): thou shalt see mankind as in a drunken riot, yet not drunk: but dreadful will be the Wrath of God	On the day when ye behold it, every nursing mother will forget her nursling and every pregnant one will be delivered of her burden, and thou (Muhammad) wilt see mankind as drunken, yet they will not be	The day you see it, every woman giving suck will forget her suckling and every pregnant one will lay down her burden, and thou wilt see men as drunken, yet they will not be drunken, but the chastisement of	The day that you will see it, every suckling female will neglect what she suckled, and every pregnant female will deliver her burden, and you will see the people drunk, yet they will not be drunken, but Allah’s punishment is severe	c. 630 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			drunken, but the Doom of Allah will be strong (upon them)	Allah will be severe		
3	وَمِنَ لنَّاسِ مَن يُجَٰدِلُ فِى لَّهِ بِغَيْرِ عِلْ وَيَتَّبِعُ كُلَّ شَيْطَٰ مَّرِيدٍ	And yet among men there are such as dispute about God, without knowledge, and follow every evil one obstinate in rebellion	Among mankind is he who disputeth concerning Allah without knowledge, and followeth each froward devil	And among men is he who disputes about Allah without knowledge, and follows every rebellious devil -	Among the people are those who dispute about Allah without any knowledge, and follow every froward devil	c. 630 CE No direct report
4		About the (Evil One) it is decreed that whoever turns to him for friendship, him will he lead astray, and he will guide him to the Penalty of the Fire	For him it is decreed that whoso taketh him for friend, he verily will mislead him and will guide him to the punishment of the Flame	For him it is written that whoever takes him for a friend, he will lead him astray and conduct him to the chastisement of the burning Fire	about whom it has been decreed that should anyone take him for a friend, he will lead him astray, and conduct him toward the punishment of the Blaze	c. 630 CE No direct report
5	يَٰٓأَيُّهَا لنَّاسُ إِن كُنتُمْ فِى رَيْ مِّنَ لْبَعْثِ فَإِنَّا خَلَقْنَٰكُم مِّن تُرَا ثُمَّ مِن نُّطْفَ ثُمَّ مِنْ عَلَقَ ثُمَّ مِن مُّضْغَ مُّخَلَّقَ وَغَيْرِ مُخَلَّقَ لِّنُبَيِّنَ لَكُمْ وَنُقِرُّ فِى لْأَرْحَامِ مَا نَشَآءُ إِلَىٰٓ أَجَ مُّسَ ى ثُمَّ نُخْرِجُكُمْ طِفْ ا ثُمَّ لِتَبْلُغُوَ أَشُدَّكُمْ وَمِنكُم مَّن يُتَوَفَّىٰ وَمِنكُم مَّن يُرَدُّ إِلَىٰٓ أَرْذَلِ لْعُمُرِ لِكَيْلَا يَعْلَمَ مِ بَعْدِ عِلْ شَيْ ا وَتَرَى لْأَرْضَ هَامِدَ فَإِذَآ أَنزَلْنَا عَلَيْهَا لْمَآءَ هْتَزَّتْ وَرَبَتْ وَأَ بَتَتْ مِن كُلِّ زَوْ بَهِيجٍ	O mankind! if ye have a doubt about the Resurrection, (consider) that We created you out of dust, then out of sperm, then out of a leech-like clot, then out of a morsel of flesh, partly formed and partly unformed, in order that We may manifest (our power) to you; and We cause whom We will to rest in the wombs for an appointed term, then do We bring you out as babes, then (foster you) that ye may reach your age of full strength; and some of you are called to die, and some are sent back to th e feeblest old age, so that they	O mankind! if ye are in doubt concerning the Resurrection, then lo! We have created you from dust, then from a drop of seed, then from a clot, then from a little lump of flesh shapely and shapeless, that We may make (it) clear for you. And We cause what We will to remain in the wombs for an appointed time, and afterward We bring you forth as infants, then (give you growth) that ye attain your full strength. And among you there	O people, if you are in doubt about the Resurrection, then surely We created you from dust, then from a small life-germ, then from a clot, then from a lump of flesh, complete in make and incomplete, that We may make clear to you. And We cause what We please to remain in the wombs till an appointed time, then We bring you forth as babies, then that you may attain your maturity. And of you is he who is caused to die, and of you is he who is	O people! If you are in doubt about the resurrection, [consider that] We indeed created you from dust, then from a drop of [seminal] fluid, then from a clinging mass, then from a fleshy tissue, partly formed and partly unformed, so that We may manifest [Our power] to you. We establish in the wombs whatever We wish for a specified term, then We bring you forth as infants, then [We rear you] so that you may come of age. [Then] there are some of you who are taken away, and there are some of you who are relegated to the nethermost age, so that he knows nothing after [having	c. 630 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		know nothing after having known (much), and (further), thou seest the earth barren and lifeless, but when We pour down rain on it, it is stirred (to life), it swells, and it puts forth every kind of beautiful growth (in pairs)	is he who dieth (young), and among you there is he who is brought back to the most abject time of life, so that, after knowledge, he knoweth naught. And thou (Muhammad) seest the earth barren, but when We send down water thereon, it doth thrill and swell and put forth every lovely kind (of growth)	brought back to the worst part of life, so that after knowledge he knows nothing. And thou seest the earth barren, but when We send down thereon water, it stirs and swells and brings forth a beautiful (growth) of every kind	possessed] some knowledge. And you see the earth torpid, yet when We send down water upon it, it stirs and swells, and grows every delightful kind [of plant]	
6	ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ	This is so, because God is the Reality: it is He Who gives life to the dead, and it is He Who has power over all things	That is because Allah, He is the Truth and because He quickeneth the dead, and because He is Able to do all things	That is because Allah, He is the Truth, and He gives life to the dead, and He is Possessor of power over all things	That is because Allah is the Reality and it is He who revives the dead, and He has power over all things	c. 630 CE No direct report
7		And verily the Hour will come: there can be no doubt about it, or about (the fact) that God will raise up all who are in the graves	And because the Hour will come, there is no doubt thereof; and because Allah will raise those who are in the graves	And the Hour is coming, there is no doubt about it; and Allah will raise up those who are in the graves	and the Hour is bound to come, there is no doubt in it, and Allah will resurrect those who are in the graves	c. 630 CE No direct report
8	وَمِنَ النَّاسِ مَن يُجَٰدِلُ فِى اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَٰبٍ مُّنِيرٍ	Yet there is among men such a one as disputes about God, without Knowledge, without Guidance, and without a Book of Enlightenment,	And among mankind is he who disputeth concerning Allah without knowledge or guidance or a scripture giving light	And among men is he who disputes about Allah without knowledge, and without guidance, and without an illuminating Book	Among the people are those who dispute concerning Allah without any knowledge or guidance, or an enlightening Book	c. 630 CE No direct report
9		(Disdainfully) bending his side, in order to lead (men) astray from	Turning away in pride to beguile (men) from the	Turning away haughtily to lead men astray from	turning aside disdainfully to lead [others] astray from the way of	c. 630 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		the Path of God: for him there is disgrace in this life, and on the Day of Judgment We shall make him taste the Penalty of burning (Fire)	way of Allah. For him in this world is ignominy, and on the Day of Resurrection We make him taste the doom of burning	the way of Allah. For him is disgrace in this world, and on the day of Resurrection We shall make him taste the punishment of burning	Allah. For such there is disgrace in this world, and on the Day of Resurrection We will make him taste the punishment of the burning	direct report
10	ذَٰلِكَ بِمَا قَدَّمَتْ يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ	(It will be said): "This is because of the deeds which thy hands sent forth, for verily God is not unjust to His servants	(And unto him it will be said): This is for that which thy two hands have sent before, and because Allah is no oppressor of His slaves	This is for that which thy two hands have sent before, and Allah is not in the least unjust to the servants	‘That is because of what your hands have sent ahead, and because Allah is not tyrannical to the servants.’	c. 630 CE No direct report
11		There are among men some who serve God, as it were, on the verge: if good befalls them, they are, therewith, well content; but if a trial comes to them, they turn on their faces: they lose both this world and the Hereafter: that is loss for all to see	And among mankind is he who worshippeth Allah upon a narrow marge so that if good befalleth him he is content therewith, but if a trial befalleth him, he falleth away utterly. He loseth both the world and the Hereafter. That is the sheer loss	And among men is he who serves Allah, (standing) on the verge, so that if good befalls him he is satisfied therewith, but if a trial afflicts him he turns back headlong. He loses this world and the Hereafter. That is a manifest loss	And among the people are those who worship Allah on the [very] fringe: if good fortune befalls him, he is content with it; but if an ordeal visits him he makes a turnabout, to become a loser in the world and the Hereafter. That is the manifest loss	c. 630 CE No direct report
12		They call on such deities, besides God, as can neither hurt nor profit them: that is straying far indeed (from the Way)	He calleth, beside Allah, unto that which hurteth him not nor benefiteth him. That is the far error	He calls besides Allah on that which harms him not, nor benefits him; that is straying far	He invokes besides Allah that which can bring him neither benefit nor harm. That is extreme error	c. 630 CE No direct report
13		(Perhaps) they call on one whose hurt is nearer than his profit: evil, indeed, is the	He calleth unto him whose harm is nearer than his benefit; verily an	He calls on him whose harm is nearer than his benefit. Certainly	He invokes someone whose harm is surely likelier than his benefit. Surely an evil ally and an evil companion	c. 630 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		patron, and evil the companion (or help)	evil patron and verily an evil friend	an evil guardian and an evil associate		direct report
14	إِنَّ ٱللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُو وَعَمِلُو ٱلصَّٰلِحَٰتِ جَنَّٰ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ إِنَّ ٱللَّهَ يَفْعَلُ مَا يُرِيدُ	Verily God will admit those who believe and work righteous deeds, to Gardens, beneath which rivers flow: for God carries out all that He plans	Lo! Allah causeth those who believe and do good works to enter Gardens underneath which rivers flow. Lo! Allah doth what He intendeth	Surely Allah causes those who believe and do good deeds to enter Gardens wherein flow rivers. Allah indeed does what He pleases	Allah will indeed admit those who have faith and do righteous deeds into gardens with streams running in them. Indeed Allah does whatever He desires	c. 630 CE No direct report
15	مَن كَانَ يَظُنُّ أَن لَّن يَنصُرَهُ ٱللَّهُ فِى ٱلدُّنْيَا وَ ٱلْءَاخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى ٱلسَّمَآءِ ثُمَّ لْيَقْطَعْ فَلْيَنظُرْ هَلْ يُذْهِبَنَّ كَيْدُهُ مَا يَغِيظُ	If any think that God will not help him (His Apostle) in this world and the Hereafter, let him stretch out a rope to the ceiling and cut (himself) off: then let him see whether his plan will remove that which enrages (him)	Whoso is wont to think (through envy) that Allah will not give him (Muhammad) victory in the world and the Hereafter (and is enraged at the thought of his victory), let him stretch a rope up to the roof (of his dwelling), and let him hang himself. Then let him see whether his strategy dispelleth that whereat he rageth!	Whoever thinks that Allah will not assist him in this life and the Hereafter, let him raise (himself) by some means to the heaven, then let him cut (it) off, then let him see if his plan will take away that at which he is enraged	Whoever thinks that Allah will not help him in this world and the Hereafter, let him extend a rope to the ceiling and hang himself, and see if his artifice would remove his rage	c. 630 CE No direct report
16	وَكَذَٰلِكَ أَنزَلْنَٰهُ ءَايَٰ بَيِّنَٰ وَأَنَّ ٱللَّهَ يَهْدِى مَن يُرِيدُ	Thus have We sent down Clear Sings; and verily God doth guide whom He will	Thus We reveal it as plain revelations, and verily Allah guideth whom He will	And thus have We revealed it, clear arguments, and Allah guides whom He will	Thus have We sent it down as manifest signs, and indeed Allah guides whomever He desires	c. 630 CE No direct report
17	إِنَّ ٱلَّذِينَ ءَامَنُو وَ ٱلَّذِينَ هَادُو وَ ٱلصَّٰبِـِٔينَ وَ ٱلنَّصَٰرَىٰ وَ ٱلْمَجُوسَ وَ ٱلَّذِينَ أَشْرَكُوٓ إِنَّ ٱللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْ شَهِيدٌ	Those who believe (in the Qur'an), those who follow the Jewish (scriptures), and the Sabians, Christians, Magians, and Polytheists,- God will	Lo! those who believe (this revelation), and those who are Jews, and the Sabaeans and the Christians and the	Those who believe and those who are Jews and the Sabeans and the Christians and the Magians and the polytheists --	Indeed the faithful, the Jews, the Sabaeans, the Christians, the Magians and the polytheists —Allah will indeed judge between them on the Day of	c. 630 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		judge between them on the Day of Judgment: for God is witness of all things	Magians and the idolaters - Lo! Allah will decide between them on the Day of Resurrection. Lo! Allah is Witness over all things	surely Allah will decide between them on the day of Resurrection. Surely Allah is Witness over all things	Resurrection. Indeed Allah is witness to all things	
18		Seest thou not that to God bow down in worship all things that are in the heavens and on earth,- the sun, the moon, the stars; the hills, the trees, the animals; and a great number among mankind? But a great number are (also) such as are fit fo r Punishment: and such as God shall disgrace,- None can raise to honour: for God carries out all that He wills	Hast thou not seen that unto Allah payeth adoration whosoever is in the heavens and whosoever is in the earth, and the sun, and the moon, and the stars, and the hills, and the trees, and the beasts, and many of mankind, while there are many unto whom the doom is justly due. He whom Allah scorneth, there is none to give him honour. Lo! Allah doeth what He will	Seest thou not that to Allah makes submission whoever is in the heavens and whoever is in the earth, and the sun and the moon and the starts, and the mountains and the trees, and the animals and many of the people? And many there are to whom chastisement is due. And he whom Allah abases, none can give him honour. Surely Allah does what He pleases	Have you not regarded that to Allah prostrates whoever is in the heavens and whoever is on the earth, and the sun, the moon, and the stars, the mountains, the trees, and the animals and many of mankind? And for many the punishment has become due. Whomever Allah humiliates will find no one who may bring him honour. Indeed Allah does whatever He wishes	c. 630 CE No direct report
19		These two antagonists dispute with each other about their Lord: But those who deny (their Lord),- for them will be cut out a garment of Fire: over their heads will be poured out boiling water	These twain (the believers and the disbelievers) are two opponents who contend concerning their Lord. But as for those who disbelieve, garments of fire will be cut out for them; boiling fluid will be	These are two adversaries who dispute about their Lord. So those who disbelieve, for them are cut out garments of fire. Boiling water will be poured over their heads	These two contenders contend concerning their Lord. As for those who are faithless, cloaks of fire will be cut out for them, and boiling water will be poured over their heads	c. 630 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			poured down on their heads			
20	يُصْهَرُ بِهِ مَا فِى بُطُونِهِمْ وَ لْجُلُودُ	With it will be scalded what is within their bodies, as well as (their) skins	Whereby that which is in their bellies, and their skins too, will be melted	With it will be melted what is in their bellies and (their) skins as well	with which their skins and entrails will be fused	c. 630 CE No direct report
21	وَلَهُم مَّقَٰمِعُ مِنْ حَدِيدٍ	In addition there will be maces of iron (to punish) them	And for them are hooked rods of iron	And for them are whips of iron	and there will be clubs of iron for them	c. 630 CE No direct report
22		Every time they wish to get away therefrom, from anguish, they will be forced back therein, and (it will be said), "Taste ye the Penalty of Burning!"	Whenever, in their anguish, they would go forth from thence they are driven back therein and (it is said unto them): Taste the doom of burning	Whenever they desire to go forth from it, from grief, they are turned back into it, and (it is said): Taste the chastisement of burning	Whenever they desire to leave it out of anguish, they will be turned back into it [and told]: ‘Taste the punishment of the burning!’	c. 630 CE No direct report
23	إِنَّ ٱللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُو وَعَمِلُو لصَّٰلِحَٰتِ جَنَّٰ تَجْرِى مِن تَحْتِهَا لْأَنْهَٰرُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَ وَلُؤْلُ ا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ	God will admit those who believe and work righteous deeds, to Gardens beneath which rivers flow: they shall be adorned therein with bracelets of gold and pearls; and their garments there will be of silk	Lo! Allah will cause those who believe and do good works to enter Gardens underneath which rivers flow, wherein they will be allowed armlets of gold, and pearls, and their raiment therein will be silk	Surely Allah will make those who believe and do good deeds enter Gardens wherein flow rivers -- they are adorned therein with bracelets of gold and (with) pearls. And their garments therein are of silk	Indeed Allah will admit those who have faith and do righteous deeds into gardens with streams running in them, adorned therein with bracelets of gold and pearl, and their dress therein will be silk	c. 630 CE No direct report
24		For they have been guided (in this life) to the purest of speeches; they have been guided to the Path of Him Who is Worthy of (all) Praise	They are guided unto gentle speech; they are guided unto the path of the Glorious One	And they are guided to pure words, and they are guided to the path of the Praised One	They shall be guided to the purest speech, and guided to the path of the All-laudable	c. 630 CE No direct report
25	إِنَّ لَّذِينَ كَفَرُو وَيَصُدُّونَ عَن سَبِيلِ للَّهِ وَ لْمَسْجِدِ لْحَرَامِ لَّذِى جَعَلْنَٰهُ لِلنَّاسِ سَوَآءً لْعَٰكِفُ	As to those who have rejected (God), and would keep back (men) from the Way of	Lo! those who disbelieve and bar (men) from the way of Allah and	Those who disbelieve and hinder (men) from Allah’s way	Indeed those who are faithless and who bar from the way of Allah and the Sacred Mosque, which We	c. 630 CE No

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	فِيهِ وَ لْبَادِ وَمَن يُرِدْ فِيهِ بِإِلْحَا بِظُلْ نُّذِقْهُ مِنْ عَذَابٍ أَلِيمٍ	God, and from the Sacred Mosque, which We have made (open) to (all) men - equal is the dweller there and the visitor from the country - and any whose purpose therei n is profanity or wrong-doing - them will We cause to taste of a most Grievous Penalty	from the Inviolable Place of Worship, which We have appointed for mankind together, the dweller therein and the nomad: whosoever seeketh wrongful partiality therein, him We shall cause to taste a painful doom	and from the Sacred Mosque, which We have made equally for all men, (for) the dweller therein and the visitor. And whoever inclines therein to wrong, unjustly, We shall make him taste of painful chastisement	have assigned for all the people, the native and the visitor being equal therein —whoever seeks to commit therein sacrilege with the intent of wrongdoing, We shall make him taste a painful punishment	direct report
26		Behold! We gave the site, to Abraham, of the (Sacred) House, (saying): "Associate not anything (in worship) with Me; and sanctify My House for those who compass it round, or stand up, or bow, or prostrate themselves (therein in prayer)	And (remember) when We prepared for Abraham the place of the (holy) House, saying: Ascribe thou no thing as partner unto Me, and purify My House for those who make the round (thereof) and those who stand and those who bow and make prostration	And when We pointed to Abraham the place of the House, saying: Associate naught with me, and purify My House for those who make circuits and stand to pray and bow and prostrate themselves	When We settled for Abraham the site of the House [saying], Do not ascribe any partners to Me, and purify My House for those who go around it, and those who stand [in it for prayer], and those who bow and prostrate	c. 630 CE No direct report
27	وَأَذِّن فِى لنَّاسِ بِ لْحَجِّ يَأْتُوكَ رِجَا ا وَعَلَىٰ كُلِّ ضَامِ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ	"And proclaim the Pilgrimage among men: they will come to thee on foot and (mounted) on every kind of camel, lean on account of journeys through deep and distant mountain highways	And proclaim unto mankind the pilgrimage. They will come unto thee on foot and on every lean camel; they will come from every deep ravine	And proclaim to men the Pilgrimage: they will come to thee on foot and on every lean camel, coming every remote path	And proclaim the á¸¥ajj to people: they shall come to you on foot and on lean camels coming from distant places	c. 630 CE No direct report
28		"That they may witness the benefits (provided) for them, and celebrate the name of God, through	That they may witness things that are of benefit to them, and mention the name	That they may witness benefits (provided) for them, and mention the name of Allah	that they may witness the benefits for them, and mention Allah’s Name during the known days over the livestock He	c. 630 CE No direct report

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		the Days appointed, over the cattle which He has provided for them (for sacrifice): then eat ye thereof and feed the distressed ones in want	of Allah on appointed days over the beast of cattle that He hath bestowed upon them. Then eat thereof and feed therewith the poor unfortunate	on appointed days over what He has given them of the cattle quadrupeds; then eat of them and feed the distressed one, the needy	has provided them. So eat thereof, and feed the destitute	
29		"Then let them complete the rites prescribed for them, perform their vows, and (again) circumambulate the Ancient House."	Then let them make an end of their unkemptness and pay their vows and go around the ancient House	Then let them accomplish their needful acts of cleansing, and let them fulfil their vows and go round the Ancient House	Then let them do away with their untidiness, and fulfill their vows, and go around the Ancient House	c. 630 CE No direct report
30		Such (is the Pilgrimage): whoever honours the sacred rites of God, for him it is good in the Sight of his Lord. Lawful to you (for food in Pilgrimage) are cattle, except those mentioned to you (as exception): but shun the abomination of idols, and shun the word that is false,	That (is the command). And whoso magnifieth the sacred things of Allah, it will be well for him in the sight of his Lord. The cattle are lawful unto you save that which hath been told you. So shun the filth of idols, and shun lying speech	That (shall be so). And whoever respects the sacred ordinances of Allah, it is good for him with his Lord. And the cattle are made lawful for you, except that which is recited to you, so shun the filth of the idols and shun false words	That. And whoever venerates the sacraments of Allah, that is better for him with his Lord. You are permitted [animals of] grazing livestock except for what will be recited to you. So avoid the abomination of idols, and avoid false speech	c. 630 CE No direct report
31	وَمَن يُشْرِكْ بِ لَّهِ فَكَأَنَّمَا خَرَّ مِنَ لسَّمَآءِ فَتَخْطَفُهُ لطَّيْرُ أَوْ تَهْوِى بِهِ لرِّيحُ فِى مَكَا سَحِيقٍ	حُنَفَآءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ	Being true in faith to God, and never assigning partners to Him: if anyone assigns partners to God, is as if he had fallen from heaven and been snatched up	Turning unto Allah (only), not ascribing partners unto Him; for whoso ascribeth partners unto Allah, it is as if he had fallen from	Being unright for Allah, not associated aught with Him. And whoever associates (aught) with Allah, it is as if he had fallen from on	as persons having pure faith in Allah, not ascribing partners to Him. Whoever ascribes partners to Allah is as though he had fallen from a height to be devoured by vultures, or to be blown	c. 630 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		by birds, or the wind had swooped (like a bird on its prey) and thrown him into a far-d istant place	the sky and the birds had snatched him or the wind had blown him to a far-off place	high, then the birds had snatched him away, or the wind had carried him off to a distant place	away by the wind far and wide	
32		Such (is his state): and whoever holds in honour the symbols of God, (in the sacrifice of animals), such (honour) should come truly from piety of heart	That (is the command). And whoso magnifieth the offerings consecrated to Allah, it surely is from devotion of the hearts	That (shall be so). And whoever respects the ordinances of Allah, this is surely from the piety of hearts	That. And whoever venerates the sacraments of Allah —indeed that arises from the Godwariness of hearts	c. 630 CE No direct report
33		In them ye have benefits for a term appointed: in the end their place of sacrifice is near the Ancient House	Therein are benefits for you for an appointed term; and afterward they are brought for sacrifice unto the ancient House	Therein are benefits for you for a term appointed, then their place of sacrifice is the Ancient House	You may benefit from them until a specified time. Then their place of sacrifice is by the Ancient House	c. 630 CE No direct report
34		To every people did We appoint rites (of sacrifice), that they might celebrate the name of God over the sustenance He gave them from animals (fit for food). But your God is One God: submit then your wills to Him (in Islam): and give thou the g ood news to those who humble themselves,	And for every nation have We appointed a ritual, that they may mention the name of Allah over the beast of cattle that He hath given them for food; and your god is One God, therefor surrender unto Him. And give good tidings (O Muhammad) to the humble	And for every nation We appointed acts of devotion that they might mention the name of Allah on what He has given them of the cattle quadrupeds. So your God is One God, therefore to Him should you submit. And give good news to the humble	For every nation We have appointed a rite that they might mention Allah’s Name over the livestock He has provided them. Your God is the One God. So submit to Him. And give good news to the humbl	c. 630 CE No direct report
35	لَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَ لصَّٰبِرِينَ عَلَىٰ مَآ أَصَابَهُمْ وَ لْمُقِيمِى لصَّلَوٰةِ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ	To those whose hearts when God is mentioned, are filled with fear, who show patient perseverance over their afflictions, keep up regular prayer, and spend (in	Whose hearts fear when Allah is mentioned, and the patient of whatever may befall them, and those who establish worship	Whose hearts tremble when Allah is mentioned, and who are patient in their afflictions, and who keep up prayer, and spend	—those whose hearts tremble with awe when Allah is mentioned, and who are patient through whatever visits them, and who maintain the prayer and spend out of what We have provided them	c. 630 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		charity) out of what We have bestowed upon them	and who spend of that We have bestowed on them	of what We have given them		
36	وَ لْبُدْنَ جَعَلْنٰهَا لَكُم مِّن شَعٰٓئِرِ للَّهِ لَكُمْ فِيهَا خَيْ فَ ذْكُرُو سْمَ للَّهِ عَلَيْهَا صَوَآفَّ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُو مِنْهَا وَأَطْعِمُو لْقَانِعَ وَ لْمُعْتَرَّ كَذَٰلِكَ سَخَّرْنٰهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ	The sacrificial camels we have made for you as among the symbols from God: in them is (much) good for you: then pronounce the name of God over them as they line up (for sacrifice): when they are down on their sides (after slaughter), eat ye th ereof, and feed such as (beg not but) live in contentment, and such as beg with due humility: thus have We made animals subject to you, that ye may be grateful	And the camels! We have appointed them among the ceremonies of Allah. Therein ye have much good. So mention the name of Allah over them when they are drawn up in lines. Then when their flanks fall (dead), eat thereof and feed the beggar and the suppliant. Thus have We made them subject unto you, that haply ye may give thanks	And the camels, We have made them of the signs appointed by Allah for you -- for you therein is much good. So mention the name of Allah on them standing in a row. Then when they fall down on their sides, eat of them and feed the contented one and the beggar. Thus have We made them subservient to you that you may be grateful	We have appointed for you the [sacrificial] camels as one of Allah’s sacraments. There is good for you in them. So mention the Name of Allah over them as they stand. And when they have fallen on their flanks, eat from them, and feed the self-contained needy and the mendicant. Thus have We disposed them for your benefit so that you may give thanks	c. 630 CE No direct report
37		It is not their meat nor their blood, that reaches God: it is your piety that reaches Him: He has thus made them subject to you, that ye may glorify God for His Guidance to you and proclaim the good news to all who do right	Their flesh and their food reach not Allah, but the devotion from you reacheth Him. Thus have We made them subject unto you that ye may magnify Allah that He hath guided you. And give good tidings (O Muhammad) to the good	Not their flesh, nor their blood, reaches Allah, but to Him is acceptable observance of duty on your part. Thus has He made them subservient to you, that you may magnify Allah for guiding you aright. And give good news to those who do good (to others)	It is not their flesh or their blood that reaches Allah. Rather it is your Godwariness that reaches Him. Thus has He disposed them for your benefit so that you may magnify Allah for His guiding you. And give good news to the virtuous	c. 630 CE No direct report
38	إِنَّ للَّهَ يُدَٰفِعُ عَنِ لَّذِينَ ءَامَنُوٓ إِنَّ للَّهَ لَا يُحِبُّ كُلَّ خَوَّا كَفُورٍ	Verily God will defend (from ill) those who believe: verily, God loveth not any that is a traitor to faith, or show ingratitude	Lo! Allah defendeth those who are true. Lo! Allah loveth not each treacherous ingrate	Surely Allah defends those who believe. Surely Allah loves not anyone who is unfaithful, ungrateful	Allah indeed defends those who have faith. Indeed Allah does not like any ingrate traitor	c. 630 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
39	أُذِنَ لِلَّذِينَ يُقَٰتَلُونَ بِأَنَّهُمْ ظُلِمُو وَإِنَّ للَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ	To those against whom war is made, permission is given (to fight), because they are wronged;- and verily, God is most powerful for their aid;	Sanction is given unto those who fight because they have been wronged; and Allah is indeed Able to give them victory	Permission (to fight) is given to those on whom war is made, because they are oppressed. And surely Allah is Able to assist them -	Those who are fought against are permitted [to fight] because they have been wronged, and Allah is indeed able to help them	c. 630 CE 1 note
40	لَّذِينَ أُخْرِجُو مِن دِيَٰرِهِم بِغَيْرِ حَقٍّ إِلَّآ أَن يَقُولُو رَبُّنَا للَّهُ وَلَوْلَا دَفْعُ للَّهِ لنَّاسَ بَعْضَهُم بِبَعْ لَّهُدِّمَتْ صَوَٰمِعُ وَبِيَ وَصَلَوَٰ وَمَسَٰجِدُ يُذْكَرُ فِيهَا سْمُ للَّهِ كَثِي ا وَلَيَنصُرَنَّ للَّهُ مَن يَنصُرُهُ إِنَّ للَّهَ لَقَوِىٌّ عَزِيزٌ	(They are) those who have been expelled from their homes in defiance of right,- (for no cause) except that they say, "our Lord is God". Did not God check one set of people by means of another, there would surely have been pulled down monaster ies, churches, synagogues, and mosques, in which the name of God is commemorated in abundant measure. God will certainly aid those who aid his (cause);- for verily God is full of Strength, Exalted in Might, (able to enforce His Will)	Those who have been driven from their homes unjustly only because they said: Our Lord is Allah - For had it not been for Allah's repelling some men by means of others, cloisters and churches and oratories and mosques, wherein the name of Allah is oft mentioned, would assuredly have been pulled down. Verily Allah helpeth one who helpeth Him. Lo! Allah is Strong, Almighty	Those who are driven from their homes without a just cause except that they say: Our Lord is Allah. And if Allah did not repel some people by others, cloisters, and churches, and synagogues, and mosques in which Allah’s name is much remembered, would have been pulled down. And surely Allah will help him who helps Him. Surely Allah is Strong, Mighty	—Those who were expelled from their homes unjustly, only because they said, ‘Allah is our Lord.’ Had not Allah repulsed the people from one another, ruin would have befallen the monasteries, churches, synagogues and mosques in which Allah’s Name is mentioned greatly. Allah will surely help those who help Him. Indeed Allah is all-strong, all-mighty	c. 630 CE No direct report
41		(They are) those who, if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong: with God rests the end (and decision) of (all) affairs	Those who, if We give them power in the land, establish worship and pay the poor-due and enjoin kindness and forbid iniquity. And Allah's is the sequel of events	Those who, if We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil. And Allah’s is the end of affairs	Those who, if We granted them power in the land, maintain the prayer, give the zaka t, and bid what is right and forbid what is wrong. And with Allah rests the outcome of all matters	c. 630 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
42	وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودُ	If they treat thy (mission) as false, so did the peoples before them (with their prophets),- the People of Noah, and 'Ad and Thamud	If they deny thee (Muhammad), even so the folk of Noah, and (the tribes of) A'ad and Thamud, before thee, denied (Our messengers)	And if they reject thee, already before them did the people of Noah and ‘Ad and Thamud reject (prophets)	If they impugn you, the people of Noah have impugned before them and ‘a€d and Thamu	c. 630 CE No direct report
43	وَقَوْمُ إِبْرَٰهِيمَ وَقَوْمُ لُوطٍ	Those of Abraham and Lut	And the folk of Abraham and the folk of Lot	And the people of Abraham and the people of Lot	[as well as] the people of Abraham and the people of Lot	c. 630 CE No direct report
44	وَأَصْحَٰبُ مَدْيَنَ وَكُذِّبَ مُوسَىٰ فَأَمْلَيْتُ لِلْكَٰفِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ	And the Companions of the Madyan People; and Moses was rejected (in the same way). But I granted respite to the Unbelievers, and (only) after that did I punish them: but how (terrible) was my rejection (of them)	(And) the dwellers in Midian. And Moses was denied; but I indulged the disbelievers a long while, then I seized them, and how (terrible) was My abhorrence	And the dwellers of Midian. And Moses (too) was rejected. But I gave respite to the disbelievers, then I seized them; so how (severe) was My disapproval	and the inhabitants of Midian, and Moses was also impugned. But I gave the faithless a respite, then I seized them and how was My rebuttal	c. 630 CE No direct report
45	فَكَأَيِّن مِّن قَرْيَةٍ أَهْلَكْنَٰهَا وَهِىَ ظَالِمَةٌ فَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَبِئْرٍ مُّعَطَّلَةٍ وَقَصْرٍ مَّشِيدٍ	How many populations have We destroyed, which were given to wrong-doing? They tumbled down on their roofs. And how many wells are lying idle and neglected, and castles lofty and well-built	How many a township have We destroyed while it was sinful, so that it lieth (to this day) in ruins, and (how many) a deserted well and lofty tower	How many a town We destroyed while it was iniquitous, so it is fallen down upon its roofs; and (how many) a deserted well and palace raised high	How many towns We have destroyed while they were wrongdoers! So they lie fallen on their trellises, their wells neglected and their lofty palaces [desolate]	c. 630 CE No direct report
46		Do they not travel through the land, so that their hearts (and minds) may thus learn wisdom and their ears may thus learn to hear? Truly it is not their eyes that are	Have they not travelled in the land, and have they hearts wherewith to feel and ears wherewith to hear? For indeed	Have they not travelled in the land so that they should have hearts with which to understand, or ears with which to hear? For surely it	Have they not traveled over the land so that they may have hearts by which they may apply reason, or ears by which they may hear? Indeed it is not the eyes that turn blind, but the hearts turn	c. 630 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		blind, but their hearts which are in their breasts	it is not the eyes that grow blind, but it is the hearts, which are within the bosoms, that grow blind	is not the eyes that are blind, but blind are the hearts which are in the breasts	blind —those that are in the breasts	
47	وَيَسْتَعْجِلُونَكَ بِٱلْعَذَابِ وَلَن يُخْلِفَ ٱللَّهُ وَعْدَهُۥ وَإِنَّ يَوْمًا عِندَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ	Yet they ask thee to hasten on the Punishment! But God will not fail in His Promise. Verily a Day in the sight of thy Lord is like a thousand years of your reckoning	And they will bid thee hasten on the Doom, and Allah faileth not His promise, but lo! a Day with Allah is as a thousand years of what ye reckon	And they ask thee to hasten on the chastisement, and Allah by no means fails in His promise. And surely a day with thy Lord is as a thousand years of what you reckon	They ask you to hasten the punishment, though Allah shall never break His promise. Indeed a day with your Lord is like a thousand years of your reckoning	c. 630 CE No direct report
48		And to how many populations did I give respite, which were given to wrong-doing? in the end I punished them. To me is the destination (of all)	And how many a township did I suffer long though it was sinful! Then I grasped it. Unto Me is the return	And how many a town to which I gave respite while it was unjust, then I seized it! And to Me is the return	To how many a town did I give respite while it was wrongdoing! Then I seized it, and toward Me is the destination	c. 630 CE No direct report
49	قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّمَآ أَنَا۠ لَكُمْ نَذِيرٌ مُّبِينٌ	Say: "O men! I am (sent) to you only to give a Clear Warning	Say: O mankind! I am only a plain warner unto you	Say: O people, I am only a plain warner to you	Say, ‘O mankind! I am only a manifest warner to you!’	c. 630 CE No direct report
50	فَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ	"Those who believe and work righteousness, for them is forgiveness and a sustenance most generous	Those who believe and do good works, for them is pardon and a rich provision	So those who believe and do good, for them is forgiveness and an honourable sustenance	As for those who have faith and do righteous deeds, for them is forgiveness and a noble provision	c. 630 CE No direct report
51		"But those who strive against Our Signs, to frustrate them,- they will be Companions of the Fire."	While those who strive to thwart Our revelations, such are rightful owners of the Fire	And those who strive to oppose Our messages, they are the inmates of the flaming Fire	But as for those who contend with Our signs, seeking to thwart [their purpose], they shall be the inmates of hell	c. 630 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
52	وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُو وَلَا نَبِىٍّ إِلَّآ إِذَا تَمَنَّىٰٓ أَلْقَى لشَّيْطَٰنُ فِىٓ أُمْنِيَّتِهِۦ فَيَنسَخُ للَّهُ مَا يُلْقِى لشَّيْطَٰنُ ثُمَّ يُحْكِمُ للَّهُ ءَايَٰتِهِۦ وَ للَّهُ عَلِيمٌ حَكِيمٌ	Never did We send an apostle or a prophet before thee, but, when he framed a desire, Satan threw some (vanity) into his desire: but God will cancel anything (vain) that Satan throws in, and God will confirm (and establish) His Signs: for God i s full of Knowledge and Wisdom	Never sent We a messenger or a prophet before thee but when He recited (the message) Satan proposed (opposition) in respect of that which he recited thereof. But Allah abolisheth that which Satan proposeth. Then Allah establisheth His revelations. Allah is Knower, Wise	And We never sent a messenger or a prophet before thee but when he desired, the devil made a suggestion respecting his desire; but Allah annuls that which the devil casts, then does Allah establish His messages. And Allah is Knowing, Wise -	We did not send before you any apostle or prophet but that when he recited [the scripture] Satan interjected [something] in his recitation. Thereat Allah nullifies whatever Satan has interjected, [and] then Allah confirms His signs, and Allah is All-knowing, All-wise	c. 630 CE No direct report
53	لِّيَجْعَلَ مَا يُلْقِى لشَّيْطَٰنُ فِتْنَ لَّلَّذِينَ فِى قُلُوبِهِم مَّرَ وَ لْقَاسِيَةِ قُلُوبُهُمْ وَإِنَّ لظَّٰلِمِينَ لَفِى شِقَا بَعِيدٍ	That He may make the suggestions thrown in by Satan, but a trial for those in whose hearts is a disease and who are hardened of heart: verily the wrong-doers are in a schism far (from the Truth)	That He may make that which the devil proposeth a temptation for those in whose hearts is a disease, and those whose hearts are hardened - Lo! the evil-doers are in open schism	That He may make what the devil casts a trial for those in whose hearts is a disease and the hard-hearted. And surely the wrongdoers are in severe opposition	That He may make what Satan has thrown in a trial for those in whose hearts is a sickness and those whose hearts have hardened. Indeed the wrongdoers are steeped in extreme defiance	c. 630 CE No direct report
54	وَلِيَعْلَمَ لَّذِينَ أُوتُو لْعِلْمَ أَنَّهُ لْحَقُّ مِن رَّبِّكَ فَيُؤْمِنُو بِهِۦ فَتُخْبِتَ لَهُۥ قُلُوبُهُمْ وَإِنَّ للَّهَ لَهَادِ لَّذِينَ ءَامَنُوٓ إِلَىٰ صِرَ مُّسْتَقِيمٍ	And that those on whom knowledge has been bestowed may learn that the (Qur'an) is the Truth from thy Lord, and that they may believe therein, and their hearts may be made humbly (open) to it: for verily God is the Guide of those who believe, t o the Straight Way	And that those who have been given knowledge may know that it is the truth from thy Lord, so that they may believe therein and their hearts may submit humbly unto Him. Lo! Allah verily is guiding those who believe unto a right path	And that those who have been given knowledge may know that it is the Truth from thy Lord, so they should believe in it that their hearts may be lowly before Him. And surely Allah is the Guide of those who believe, into a right path	That those who have been given knowledge may know that it is the truth from your Lord, and so they may have faith in it, and their hearts may be humbled before Him. Indeed Allah guides those who have faith to a straight path	c. 630 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
55	وَلَا يَزَالُ ٱلَّذِينَ كَفَرُوا۟ فِى مِرْيَةٍ مِّنْهُ حَتَّىٰ تَأْتِيَهُمُ ٱلسَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابُ يَوْمٍ عَقِيمٍ	Those who reject Faith will not cease to be in doubt concerning (Revelation) until the Hour (of Judgment) comes suddenly upon them, or there comes to them the Penalty of a Day of Disaster	And those who disbelieve will not cease to be in doubt thereof until the Hour come upon them unawares, or there come unto them the doom of a disastrous day	And those who disbelieve will not cease to be in doubt concerning it, until the Hour overtakes them suddenly, or there comes to them the chastisement of a destructive day	Those who are faithless persist in their doubt about it, until the Hour overtakes them suddenly, or they are overtaken by the punishment of an inauspicious day	c. 630 CE No direct report
56		On that Day of Dominion will be that of God: He will judge between them: so those who believe and work righteous deeds will be in Gardens of Delight	The Sovereignty on that day will be Allah's, He will judge between them. Then those who believed and did good works will be in Gardens of Delight	The kingdom on that day is Allah’s. He will judge between them. So those who believe and do good will be in Gardens of bliss	On that day all sovereignty will belong to Allah: He will judge between them. Then those who have faith and do righteous deeds will be in gardens of bliss	c. 630 CE No direct report
57	وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَا فَأُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ مُّهِينٌ	And for those who reject Faith and deny our Signs, there will be a humiliating Punishment	While those who disbelieved and denied Our revelations, for them will be a shameful doom	And those who disbelieve and reject Our messages, for them is an abasing chastisement	and those who are faithless and who deny Our signs —for such there will be a humiliating punishment	c. 630 CE No direct report
58		Those who leave their homes in the cause of God, and are then slain or die,- On them will God bestow verily a goodly Provision: Truly God is He Who bestows the best provision	Those who fled their homes for the cause of Allah and then were slain or died, Allah verily will provide for them a good provision. Lo! Allah, He verily is Best of all who make provision	And those who flee in Allah’s way and are then slain or die, Allah will certainly grant them a goodly sustenance. And surely Allah is the Best of providers	Those who migrate in the way of Allah and then are slain, or die, Allah will surely provide them with a good provision. Allah is indeed the best of providers	c. 630 CE No direct report
59	لَيُدْخِلَنَّهُم مُّدْخَلًا يَرْضَوْنَهُۥ وَإِنَّ ٱللَّهَ لَعَلِيمٌ حَلِيمٌ	Verily He will admit them to a place with which they shall be well pleased: for God	Assuredly He will cause them to enter by an entry that they will love. Lo! Allah	He will certainly cause them to enter a place which they are pleased with. And surely Allah is	He will admit them into an abode they are pleased with. Indeed Allah is all-knowing, all-forbearing	c. 630 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		is All-Knowing, Most Forbearing	verily is Knower, Indulgent	Knowing, Forbearing		
60	ذَٰلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيَنصُرَنَّهُ اللَّهُ إِنَّ اللَّهَ لَعَفُوٌّ غَفُو	That (is so). And if one has retaliated to no greater extent than the injury he received, and is again set upon inordinately, God will help him: for God is One that blots out (sins) and forgives (again and again)	That (is so). And whoso hath retaliated with the like of that which he was made to suffer and then hath (again) been wronged, Allah will succour him. Lo! Allah verily is Mild, Forgiving	That (is so). And whoever retaliates with the like of that with which he is afflicted and he is oppressed, Allah will certainly help him. Surely Allah is Pardoning, Forgiving	That; and whoever retaliates with the like of what he has been made to suffer, and then is [again] aggressed against, Allah will surely help him. Indeed Allah is all-excusing, all-forgiving	c. 630 CE No direct report
61	ذَٰلِكَ بِأَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِى النَّهَارِ وَيُولِجُ النَّهَارَ فِى اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ	That is because God merges night into day, and He merges day into night, and verily it is God Who hears and sees (all things)	That is because Allah maketh the night to pass into the day and maketh the day to pass into the night, and because Allah is Hearer, Seer	That is because Allah causes the night to enter into the day and causes the day to enter into the night, and because Allah is Hearing, Seeing	That is because Allah makes the night pass into the day and makes the day pass into the night, and because Allah is all-hearing, all-seeing	c. 630 CE No direct report
62		That is because God - He is the Reality; and those besides Him whom they invoke,- they are but vain Falsehood: verily God is He, Most High, Most Great	That is because Allah, He is the True, and that whereon they call instead of Him, it is the false, and because Allah, He is the High, the Great	That is because Allah is the Truth, and that which they call upon besides Him -- that is the falsehood, and because Allah -- He is the High, the Great	That is because Allah is the Reality, and what they invoke besides Him is nullity, and because Allah is the All-exalted, the All-great	c. 630 CE No direct report
63	أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَآءِ مَآءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ	Seest thou not that God sends down rain from the sky, and forthwith the earth becomes clothed with green? for God is He Who understands the finest mysteries, and is well-acquainted (with them)	Seest thou not how Allah sendeth down water from the sky and then the earth becometh green upon the morrow? Lo! Allah is Subtle, Aware	Seest thou not that Allah sends down water from the cloud, then the earth becomes green? Surely Allah is Knower of subtilties, Aware	Have you not regarded that Allah sends down water from the sky, whereupon the earth turns green? Indeed Allah is all-attentive, all-aware	c. 630 CE No direct report
64		To Him belongs all that is in the heavens and on earth: for	Unto Him belongeth all that is in the heavens	To Him belongs whatever is in the heavens and	To Him belongs whatever is in the heavens and whatever is in the earth, Indeed Allah	c. 630 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		verily God,- He is free of all wants, Worthy of all Praise	and all that is in the earth. Lo! Allah, He verily is the Absolute, the Owner of Praise	whatever is in the earth. And surely Allah -- He is the self-sufficient, the Praised	is the All-sufficient, the All-laudable	direct report
65	أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِى لْأَرْضِ وَ لْفُلْكَ تَجْرِى فِى لْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ لسَّمَآءَ أَن تَقَعَ عَلَى لْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ للَّهَ بِ لنَّاسِ لَرَءُو رَّحِيمٌ	Seest thou not that God has made subject to you (men) all that is on the earth, and the ships that sail through the sea by His Command? He withholds the sky (rain) from failing on the earth except by His leave: for God is Most Kind and Most Me rciful to man	Hast thou not seen how Allah hath made all that is in the earth subservient unto you? And the ship runneth upon the sea by His command, and He holdeth back the heaven from falling on the earth unless by His leave. Lo! Allah is, for mankind, Full of Pity, Merciful	Seest thou not that Allah has made subservient to you all that is in the earth, and the ships gliding in the sea by His command? And He withholds the heaven from falling on the earth except with His permission. Surely Allah is Compassionate, Merciful to men	Have you not regarded that Allah has disposed for you[r benefit] whatever there is in the earth, and [that] the ships sail at sea by His command, and He sustains the sky lest it should fall on the earth, excepting [when it does so] by His leave? Indeed Allah is most kind and merciful to mankind	c. 630 CE No direct report
66	وَهُوَ لَّذِىٓ أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ لْإِنسَـٰنَ لَكَفُو	It is He Who gave you life, will cause you to die, and will again give you life: Truly man is a most ungrateful creature	And He it is Who gave you life, then He will cause you to die, and then will give you life (again). Lo! man is verily an ingrate	And He it is Who brings you to life, then He causes you to die, then He brings you to life. Surely man is ungrateful	It is He who gave you life then He makes you die, then He brings you to life. Indeed man is very ungrateful	c. 630 CE No direct report
67	لِّكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا هُمْ نَاسِكُوهُ فَلَا يُنَٰزِعُنَّكَ فِى لْأَمْرِ وَ دْعُ إِلَىٰ رَبِّكَ إِنَّكَ لَعَلَىٰ هُ ىً مُّسْتَقِيمٍ	To every People have We appointed rites and ceremonies which they must follow: let them not then dispute with thee on the matter, but do thou invite (them) to thy Lord: for thou art assuredly on the Right Way	Unto each nation have We given sacred rites which they are to perform; so let them not dispute with thee of the matter, but summon thou unto thy Lord. Lo! thou indeed followest right guidance	To every nation We appointed acts of devotion, which they observe, so let them not dispute with thee in the matter, and call to thy Lord. Surely thou art on a right guidance	For every nation We had appointed a rite [of worship] which they used to observe; so let them not dispute with you about the matter. And invite to your Lord. Indeed you are on a straight guidance	c. 630 CE No direct report
68	وَإِن جَٰدَلُوكَ فَقُلِ للَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ	If they do wrangle with thee, say, "God knows	And if they wrangle with thee, say: Allah is	And if they contend with thee,	And if they dispute with you, say, ‘Allah	c. 630 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		best what it is ye are doing."	Best Aware of what ye do	say: Allah best knows what you do	knows best what you are doing	direct report
69	لَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ لْقِيٰمَةِ فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ	"God will judge between you on the Day of Judgment concerning the matters in which ye differ."	Allah will judge between you on the Day of Resurrection concerning that wherein ye used to differ	Allah will judge between you on the day of Resurrection respecting that in which you differ	Allah will judge between you on the Day of Resurrection concerning that about which you used to differ.’	c. 630 CE No direct report
70	أَلَمْ تَعْلَمْ أَنَّ للَّهَ يَعْلَمُ مَا فِى لسَّمَآءِ وَ لْأَرْضِ إِنَّ ذٰلِكَ فِى كِتٰبٍ إِنَّ ذٰلِكَ عَلَى للَّهِ يَسِيرٍ	Knowest thou not that God knows all that is in heaven and on earth? Indeed it is all in a Record, and that is easy for God	Hast thou not known that Allah knoweth all that is in the heaven and the earth? Lo! it is in a record. Lo! that is easy for Allah	Knowest thou not that Allah knows what is in the heaven and the earth? Surely this is in a book. That is surely easy to Allah	Do you not know that Allah knows whatever there is in the sky and the earth? That is indeed in a Book. That is indeed easy for Allah	c. 630 CE No direct report
71	وَيَعْبُدُونَ مِن دُونِ للَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطٰنًا وَمَا لَيْسَ لَهُم بِهِ عِلْمٌ وَمَا لِلظّٰلِمِينَ مِن نَّصِيرٍ	Yet they worship, besides God, things for which no authority has been sent down to them, and of which they have (really) no knowledge: for those that do wrong there is no helper	And they worship instead of Allah that for which He hath sent down no warrant, and that whereof they have no knowledge. For evil-doers there is no helper	And they serve besides Allah that for which He has not sent any authority, and of which they have no knowledge. And for the unjust there is no helper	They worship besides Allah that for which He has not sent down any authority, and of which they have no knowledge. And the wrongdoers shall have no helper	c. 630 CE No direct report
72		When Our Clear Signs are rehearsed to them, thou wilt notice a denial on the faces of the Unbelievers! they nearly attack with violence those who rehearse Our Signs to them. Say, "Shall I tell you of something (far) worse than these Signs? It i s the Fire (of Hell)! God has promised it to the Unbelievers! and evil is that destination!"	And when Our revelations are recited unto them, thou knowest the denial in the faces of those who disbelieve; they all but attack those who recite Our revelations unto them. Say: Shall I proclaim unto you worse than that? The Fire! Allah hath promised it for those who disbelieve. A hapless journey's end	And when Our clear messages are recited to them, thou wilt notice a denial on the faces of those who disbelieve -- they almost attack those who recite to them Our messages. Say: Shall I inform you of what is worse than this? The Fire. Allah has promised it to those who disbelieve. And evil is the resort	When Our manifest signs are recited to them, you perceive denial on the faces of the faithless: they would almost pounce upon those who recite Our signs to them. Say, ‘Shall I inform you about something worse than that? The Fire which Allah has promised the faithless. And it is an evil destination.’	c. 630 CE No direct report

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73	يَٰٓأَيُّهَا ٱلنَّاسُ ضُرِبَ مَثَلٞ فَٱسْتَمِعُواْ لَهُۥٓۚ إِنَّ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ لَن يَخْلُقُواْ ذُبَابٗا وَلَوِ ٱجْتَمَعُواْ لَهُۥۖ وَإِن يَسْلُبْهُمُ ٱلذُّبَابُ شَيْـٔٗا لَّا يَسْتَنقِذُوهُ مِنْهُۚ ضَعُفَ ٱلطَّالِبُ وَٱلْمَطْلُوبُ	O men! Here is a parable set forth! listen to it! Those on whom, besides God, ye call, cannot create (even) a fly, if they all met together for the purpose! and if the fly should snatch away anything from them, they would have no power to relea se it from the fly. Feeble are those who petition and those whom they petition	O mankind! A similitude is coined, so pay ye heed to it: Lo! those on whom ye call beside Allah will never create a fly though they combine together for the purpose. And if the fly took something from them, they could not rescue it from it. So weak are (both) the seeker and the sought	O people, a parable is set forth, so listen to it. Surely those whom you call upon besides Allah cannot create a fly, though they should all gather for it. And if the fly carry off aught from them, they cannot take it back from it. Weak are (both) the invoker and the invoked	O mankind! Listen to a parable that is being drawn: Indeed those whom you invoke besides Allah will never create [even] a fly even if they all rallied to do so! And if a fly should take away something from them, they can not recover that from it. Feeble is the seeker and the sought	c. 630 CE No direct report
74	مَا قَدَرُواْ ٱللَّهَ حَقَّ قَدْرِهِۦٓ إِنَّ ٱللَّهَ لَقَوِيٌّ عَزِيزٞ	No just estimate have they made of God: for God is He Who is strong and able to Carry out His Will	They measure not Allah His rightful measure. Lo! Allah is Strong, Almighty	They estimate not Allah with His due estimation. Surely Allah is Strong, Mighty	They do not regard Allah with the regard due to Him. Indeed Allah is all-strong, all-mighty	c. 630 CE No direct report
75	ٱللَّهُ يَصْطَفِي مِنَ ٱلْمَلَٰٓئِكَةِ رُسُلٗا وَمِنَ ٱلنَّاسِۚ إِنَّ ٱللَّهَ سَمِيعُۢ بَصِيرٞ	God chooses messengers from angels and from men for God is He Who hears and sees (all things)	Allah chooseth from the angels messengers, and (also) from mankind. Lo! Allah is Hearer, Seer	Allah chooses messengers from angels and for men. Surely Allah is Hearing, Seeing	Allah chooses messengers from angels and from mankind. Indeed Allah is all-hearing, all-seeing	c. 630 CE No direct report
76		He knows what is before them and what is behind them: and to God go back all questions (for decision)	He knoweth all that is before them and all that is behind them, and unto Allah all things are returned. $$	He knows what is before them and what is behind them. And to Allah are all affairs returned	He knows that which is before them and that which is behind them, and to Allah all matters are returned	c. 630 CE No direct report
77		O ye who believe! bow down, prostrate yourselves, and adore	O ye who believe! Bow down and prostrate	O you who believe, bow down and prostrate	O you who have faith! Bow down and prostrate yourselves, and worship	c. 630 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		your Lord; and do good; that ye may prosper	yourselves, and worship your Lord, and do good, that haply ye may prosper	yourselves and serve your Lord, and do good that you may succeed	your Lord, and do good, so that you may be felicitous	direct report
78		And strive in His cause as ye ought to strive, (with sincerity and under discipline). He has chosen you, and has imposed no difficulties on you in religion; it is the cult of your father Abraham. It is He Who has named you Muslims, both before and in this (Revelation); that the Apostle may be a witness for you, and ye be witnesses for mankind! So establish regular Prayer, give regular Charity, and hold fast to God! He is your Protector - the Best to protect and the Best to help	And strive for Allah with the endeavour which is His right. He hath chosen you and hath not laid upon you in religion any hardship; the faith of your father Abraham (is yours). He hath named you Muslims of old time and in this (Scripture), that the messenger may be a witness against you, and that ye may be witnesses against mankind. So establish worship, pay the poor-due, and hold fast to Allah. He is your Protecting friend. A blessed Patron and a blessed Helper	And strive hard for Allah with due striving. He has chosen you and has not laid upon you any hardship in religion -- the faith of your father Abraham. He named you Muslims before and in this, that the Messenger may be a bearer of witness to you, and you may be bearers of witness to the people; so keep up your prayer and pay the poor-rate and hold fast to Allah. He is your Protector; excellent the Protector and excellent the Helper	And wage jiha d for the sake of Allah, a jiha d which is worthy of Him. He has chosen you and has not placed for you any obstacle in the religion, the faith of your father, Abraham. He named you ‘muslims’ before, and in this, so that the Apostle may be a witness to you, and that you may be witnesses to mankind. So maintain the prayer, give the zaka t, and hold fast to Allah. He is your master —an excellent master and an excellent helper	c. 630 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context

Direct context · Ayah 19 · c. 630 CE

Asbab al-Nuzul dataset · ungraded

عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رضي الله عنه أَنَّهُ قَالَ: أَنَا أَوَّلُ مَنْ يَجْثُو بَيْنَ يَدَيِ الرَّحْمَـٰنِ لِلْخُصُومَةِ يَوْمَ الْقِيَامَةِ، وَقَالَ قَيْسُ بْنُ عُبَادٍ: وَفِيهِمْ أُنْزِلَتْ: { هَـٰذَانِ خَصْمَانِ ٱخْتَصَمُو فِى رَبِّهِمْ }، قَالَ: هُمُ الَّذِينَ تَبَارَزُوا يَوْمَ بَدْرٍ: حَمْزَةُ وَعَلِيٌّ وَعُبَيْدَةُ، أَوْ أبو عُبَيْدَةَ بْنُ الْحَارِثِ، وَشَيْبَةُ بْنُ رَبِيعَةَ وَعُتْبَةُ بْنُ رَبِيعَةَ وَالوَلِيدُ بْنُ عُتْبَةَ. واللفظ للبخاري. وجاء عَنْ أَبِي ذَرٍّ رضي الله عنه شبيهاً من الحديث السابق.

Islamic: Asbāb al-nuzūl on Qurʾān 22:19

APA: Asbāb al-nuzūl tradition (n.d.). (22:19).

Direct context · Ayah 39 · c. 630 CE

Asbab al-Nuzul dataset · ungraded

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: لَمَّا أُخْرِجَ النَّبِيُّ مِنْ مَكَّةَ، قَالَ أَبُو بَكْرٍ: أَخْرَجُوا نَبِيَّهُمْ، إِنَّا لله وَإِنَّا إِلَيْهِ رَاجِعُونَ، لَيَهْلِكُنَّ، فَنَزَلَتْ: { أُذِنَ لِلَّذِينَ يُقَـٰتَلُونَ بِأَنَّهُمْ ظُلِمُو وَإِنَّ للَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ٣٩ }، قَالَ: فَعُرِفَ أَنَّهُ سَيَكُونُ قِتَالٌ، قَالَ ابْنُ عَبَّاسٍ، هِيَ أَوَّلُ آيَة نَزَلَتْ فِي الْقِتَالِ. واللفظ للترمذي.

Islamic: Asbāb al-nuzūl on Qurʾān 22:39

APA: Asbāb al-nuzūl tradition (n.d.). (22:39).

63. Al-Munafiqun — The Hypocrites المنافقون

Revelation order #104 · c. 630 CE · Madinah · 11 verses · compact Medina

Comparative reading note

Medinan discourse often turns toward community order, law, and collective ethics. Yusuf Ali widens the interpretive frame, Pickthall keeps the line tight, Maulana Muhammad Ali favors doctrinal clarity, and Qara'i preserves Shia-leaning lexical choices where the Arabic admits them.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ لَّهِ لرَّحْمَٰنِ لرَّحِيمِ إِذَا جَآءَكَ لْمُنَٰفِقُونَ قَالُو نَشْهَدُ إِنَّكَ لَرَسُولُ لَّهِ وَ لَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَ لَّهُ يَشْهَدُ إِنَّ لْمُنَٰفِقِينَ لَكَٰذِبُونَ	When the Hypocrites come to thee, they say, "We bear witness that thou art indeed the Apostle of God." Yea, God knoweth that thou art indeed His Apostle, and God beareth witness that the Hypocrites are indeed liars	When the hypocrites come unto thee (O Muhammad), they say: We bear witness that thou art indeed Allah's messenger. And Allah knoweth that thou art indeed His messenger, and Allah beareth witness that the hypocrites indeed are speaking falsely	When the hypocrites come to thee, they say: We bear witness that thou art indeed Allah’s Messenger. And Allah knows thou art indeed His Messenger. And Allah bears witness that the hypocrites are surely liars	When the hypocrites come to you they say, ‘We bear witness that you are indeed the apostle of Allah.’ Allah knows that you are indeed His Apostle, and Allah bears witness that the hypocrites are indeed liars	c. 630 CE 1 note
2	تَّخَذُوٓ أَيْمَٰنَهُمْ جُنَّ فَصَدُّو عَن سَبِيلِ لَّهِ إِنَّهُمْ سَآءَ مَا كَانُو يَعْمَلُونَ	They have made their oaths a screen (for their misdeeds): thus they obstruct (men) from the Path of God: truly evil are their deeds	They make their faith a pretext so that they may turn (men) from the way of Allah. Verily evil is that which they are wont to do	They take shelter under their oaths, thus turning (men) from Allah’s way. Surely evil is that which they do	They make a shield of their oaths, and bar from the way of Allah. Evil indeed is what they used to do	c. 630 CE 1 note
3	ذَٰلِكَ بِأَنَّهُمْ ءَامَنُو ثُمَّ كَفَرُو فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ	That is because they believed, then they rejected Faith: So a seal was set on their hearts: therefore they understand not	That is because they believed, then disbelieved, therefore their hearts are sealed so that they understand not	That is because they believed, then disbelieved; thus their hearts are sealed, so they understand not	That is because they believed and then disbelieved, so their hearts were sealed. Hence they do not understand	c. 630 CE 1 note
4	وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِن يَقُولُو تَسْمَعْ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُ مُّسَنَّدَ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ لْعَدُوُّ فَ حْذَرْهُمْ قَٰتَلَهُمُ لَّهُ أَنَّىٰ يُؤْفَكُونَ	When thou lookest at them, their exteriors please thee; and when they speak, thou listenest to their words. They are as (worthless as hollow) pieces of timber propped up, (unable to stand on their own). They think that every cry is against them . They are the enemies; so beware of them. The curse of God be on them! How are they deluded (away from the Truth)	And when thou seest them their figures please thee; and if they speak thou givest ear unto their speech. (They are) as though they were blocks of wood in striped cloaks. They deem every shout to be against them. They are the enemy, so beware of them. Allah confound them! How they are perverted	And when thou seest them, their persons please thee; and if they speak, thou listenest to their speech. They are like pieces of wood, clad with garments. They think every cry to be against them. They are the enemy, so beware of them. May Allah destroy them! How they are turned back	When you see them, their bodies impress you, and if they speak, you listen to their speech. Yet they are like dry logs set reclining [against a wall]. They suppose every cry is directed against them. They are the enemy, so beware of them. May Allah assail them, where do they stray?	c. 630 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
5	وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّوْا رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُم مُّسْتَكْبِرُونَ	And when it is said to them, "Come, the Apostle of God will pray for your forgiveness", they turn aside their heads, and thou wouldst see them turning away their faces in arrogance	And when it is said unto them: Come! The messenger of Allah will ask forgiveness for you! they avert their faces and thou seest them turning away, disdainful	And when it is said to them: Come, the Messenger of Allah will ask forgiveness for you, they turn away their heads and thou seest them hindering (others), and they are big with pride	When they are told, ‘Come, that Allah’s Apostle may plead for forgiveness for you,’ they twist their heads, and you see them turn away while they are disdainful	c. 630 CE No direct report
6		It is equal to them whether thou pray for their forgiveness or not. God will not forgive them. Truly God guides not rebellious transgressors	Whether thou ask forgiveness for them or ask not forgiveness for them is all one for them; Allah will not forgive them. Lo! Allah guideth not the evil-living folk	It is alike to them whether thou ask forgiveness for them or ask not forgiveness for them -- Allah will never forgive them. Surely Allah guides not the transgressing people	It is the same for them whether you plead for forgiveness for them, or do not plead for forgiveness for them: Allah will never forgive them. Indeed Allah does not guide the transgressing lot	c. 630 CE No direct report
7	هُمُ الَّذِينَ يَقُولُونَ لَا تُنفِقُوا عَلَىٰ مَنْ عِندَ رَسُولِ اللَّهِ حَتَّىٰ يَنفَضُّوا وَلِلَّهِ خَزَآئِنُ السَّمَٰوَٰتِ وَ لْأَرْضِ وَلَٰكِنَّ لْمُنَٰفِقِينَ لَا يَفْقَهُونَ	They are the ones who say, "Spend nothing on those who are with God's Apostle, to the end that they may disperse (and quit Medina)." But to God belong the treasures of the heavens and the earth; but the Hypocrites understand not	They it is who say: Spend not on behalf of those (who dwell) with Allah's messenger that they may disperse (and go away from you); when Allah's are the treasures of the heavens and the earth; but the hypocrites comprehend not	They it is who say: Spend not on those who are with the Messenger of Allah that they may disperse. And Allah’s are the treasures of the heavens and the earth, but the hypocrites understand not	They are the ones who say, ‘Do not spend on those who are with the Apostle of Allah until they scatter off.’ Yet to Allah belong the treasuries of the heavens and the earth, but the hypocrites do not understand	c. 630 CE 1 note
8	يَقُولُونَ لَئِن رَّجَعْنَآ إِلَى لْمَدِينَةِ لَيُخْرِجَنَّ لْأَعَزُّ مِنْهَا لْأَذَلَّ وَلِلَّهِ لْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَٰكِنَّ لْمُنَٰفِقِينَ لَا يَعْلَمُونَ	They say, "If we return to Medina, surely the more honourable (element) will expel therefrom the meaner." But honour belongs to God and His Apostle, and to the Believers; but the Hypocrites know not	They say: Surely, if we return to Al-Madinah the mightier will soon drive out the weaker; when might belongeth to Allah and to His messenger and to the believers; but	They say: If we return to Madinah, the mightier will surely drive out the meaner therefrom. And might belongs to Allah and His Messenger and the believers, but the hypocrites know not	They say, ‘When we return to the city, the mighty will surely expel the abased from it.’ Yet all might belongs to Allah and His Apostle, and the faithful, but the hypocrites do not know	c. 630 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			the hypocrites know not			
9		O ye who believe! Let not your riches or your children divert you from the remembrance of God. If any act thus, the loss is their own	O ye who believe! Let not your wealth nor your children distract you from remembrance of Allah. Those who do so, they are the losers	O you who believe, let not your wealth nor your children divert you from the remembrance of Allah; and whoever does that, these are the losers	O you who have faith! Do not let your possessions and children distract you from the remembrance of Allah, and whoever does that —it is they who are the losers	c. 630 CE No direct report
10		and spend something (in charity) out of the substance which We have bestowed on you, before Death should come to any of you and he should say, "O my Lord! why didst Thou not give me respite for a little while? I should then have given (largely) in charity, and I should have been one of the doers of good"	And spend of that wherewith We have provided you before death cometh unto one of you and he saith: My Lord! If only thou wouldst reprieve me for a little while, then I would give alms and be among the righteous	And spend our of that which We have given you before death comes to one of you, and he says: My Lord, why didst Thou not respire me to a near term, so that I should have given alms and been of the doers of good deeds	Spend from what We have provided you before death comes to any of you, whereat he will say, ‘My Lord, why did You not respite me for a short time so that I might have given charity and become one of the righteous!’	c. 630 CE No direct report
11	وَلَن يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَآءَ أَجَلُهَا وَ اللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ	But to no soul will God grant respite when the time appointed (for it) has come; and God is well acquainted with (all) that ye do	But Allah reprieveth no soul when its term cometh, and Allah is Informed of what ye do	But Allah respites not a soul, when its term comes. And Allah is Aware of what you do	But Allah shall never respite a soul when its time has come, and Allah is well aware of what you do	c. 630 CE No direct report

Direct context · Ayah 1 · c. 630 CE

Asbab al-Nuzul dataset · ungraded

عَن زَيْدَ بْنَ أَرْقَمَ رضي الله عنه قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، أَصَابَ النَّاسَ فِيهِ شِدَّةٌ، فَقَالَ عَبْدُ اللهِ بْنُ أُبَيٍّ لِأَصْحَابِهِ: لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللهِ حَتَّى يَنْفَضُّوا مِنْ حَوْلِهِ. وَقَالَ: لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ. فَأَتَيْتُ النَّبِيَّ ﷺ فَأَخْبَرْتُهُ، فَأَرْسَلَ إِلَى عَبْدِ اللهِ بْنِ أُبَيٍّ، فَسَأَلَهُ فَاجْتَهَدَ يَمِينَهُ مَا فَعَلَ، قَالُوا: كَذَبَ زَيْدٌ رَسُولَ اللهِ ﷺ، فَوَقَعَ فِي نَفْسِي مِمَّا قَالُوا شِدَّةٌ، حَتَّى أَنْزَلَ اللهُ عز و جل تَصْدِيقِي فِي: { إِذَا جَآءَكَ ٱلْمُنَـٰفِقُونَ }، فَدَعَاهُمْ النَّبِيُّ ﷺ لِيَسْتَغْفِرَ لَهُمْ، فَلَوَّوْا رُؤُوسَهُمْ. وَقَوْلُهُ: { خُشُبٌ مُّسَنَّدَةٌ } قَالَ: كَانُوا رِجَالًا أَجْمَلَ شَيْءٍ. واللفظ للبخاري.

Islamic: Asbāb al-nuzūl on Qurʾān 63:1

APA: Asbāb al-nuzūl tradition (n.d.). (63:1).

Direct context · Ayah 2 · c. 630 CE

Asbab al-Nuzul dataset · ungraded

عَن زَيْدَ بْنَ أَرْقَمَ رضي الله عنه قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، أَصَابَ النَّاسَ فِيهِ شِدَّةٌ، فَقَالَ عَبْدُ اللهِ بْنُ أُبَيٍّ لِأَصْحَابِهِ: لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللهِ حَتَّى يَنْفَضُّوا مِنْ حَوْلِهِ. وَقَالَ: لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ. فَأَتَيْتُ النَّبِيَّ ﷺ فَأَخْبَرْتُهُ، فَأَرْسَلَ إِلَى عَبْدِ اللهِ بْنِ أُبَيٍّ، فَسَأَلَهُ فَاجْتَهَدَ يَمِينَهُ مَا فَعَلَ، قَالُوا: كَذَبَ زَيْدٌ رَسُولَ اللهِ ﷺ، فَوَقَعَ فِي نَفْسِي مِمَّا قَالُوا شِدَّةٌ، حَتَّى أَنْزَلَ اللهُ عز و جل تَصْدِيقِي فِي: { إِذَا جَآءَكَ ٱلْمُنَـٰفِقُونَ }، فَدَعَاهُمْ النَّبِيُّ ﷺ لِيَسْتَغْفِرَ لَهُمْ، فَلَوَّوْا رُؤُوسَهُمْ. وَقَوْلُهُ: { خُشُبٌ مُّسَنَّدَةٌ } قَالَ: كَانُوا رِجَالًا أَجْمَلَ شَيْءٍ. واللفظ للبخاري.

Islamic: Asbāb al-nuzūl on Qurʾān 63:2

APA: Asbāb al-nuzūl tradition (n.d.). (63:2).

Direct context · Ayah 3 · c. 630 CE

Asbab al-Nuzul dataset · ungraded

عَن زَيْدَ بْنَ أَرْقَمَ رضي الله عنه قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، أَصَابَ النَّاسَ فِيهِ شِدَّةٌ، فَقَالَ عَبْدُ اللهِ بْنُ أُبَيٍّ لِأَصْحَابِهِ: لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللهِ حَتَّى يَنْفَضُّوا مِنْ حَوْلِهِ. وَقَالَ: لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ. فَأَتَيْتُ النَّبِيَّ ﷺ فَأَخْبَرْتُهُ، فَأَرْسَلَ إِلَى عَبْدِ اللهِ بْنِ أُبَيٍّ، فَسَأَلَهُ فَاجْتَهَدَ يَمِينَهُ مَا فَعَلَ، قَالُوا: كَذَبَ زَيْدٌ رَسُولَ اللهِ ﷺ، فَوَقَعَ فِي نَفْسِي مِمَّا قَالُوا شِدَّةٌ، حَتَّى أَنْزَلَ اللهُ عز و جل تَصْدِيقِي فِي: { إِذَا جَآءَكَ ٱلْمُنَـٰفِقُونَ }، فَدَعَاهُمْ النَّبِيُّ ﷺ لِيَسْتَغْفِرَ لَهُمْ، فَلَوَّوْا رُؤُوسَهُمْ. وَقَوْلُهُ: { خُشُبٌ مُّسَنَّدَةٌ } قَالَ: كَانُوا رِجَالًا أَجْمَلَ شَيْءٍ. واللفظ للبخاري.

Islamic: Asbāb al-nuzūl on Qurʾān 63:3

APA: Asbāb al-nuzūl tradition (n.d.). (63:3).

Direct context · Ayah 4 · c. 630 CE

Asbab al-Nuzul dataset · ungraded

عَن زَيْدَ بْنَ أَرْقَمَ رضي الله عنه قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، أَصَابَ النَّاسَ فِيهِ شِدَّةٌ، فَقَالَ عَبْدُ اللهِ بْنُ أُبَيٍّ لِأَصْحَابِهِ: لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللهِ حَتَّى يَنْفَضُّوا مِنْ حَوْلِهِ. وَقَالَ: لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ. فَأَتَيْتُ النَّبِيَّ ﷺ فَأَخْبَرْتُهُ، فَأَرْسَلَ إِلَى عَبْدِ اللهِ بْنِ أُبَيٍّ، فَسَأَلَهُ فَاجْتَهَدَ يَمِينَهُ مَا فَعَلَ، قَالُوا: كَذَبَ زَيْدٌ رَسُولَ اللهِ ﷺ، فَوَقَعَ فِي نَفْسِي مِمَّا قَالُوا شِدَّةٌ، حَتَّى أَنْزَلَ اللهُ عز و جل تَصْدِيقِي فِي: { إِذَا جَآءَكَ ٱلْمُنَـٰفِقُونَ }، فَدَعَاهُمْ النَّبِيُّ ﷺ لِيَسْتَغْفِرَ لَهُمْ، فَلَوَّوْا رُؤُوسَهُمْ. وَقَوْلُهُ: { خُشُبٌ مُّسَنَّدَةٌ } قَالَ: كَانُوا رِجَالًا أَجْمَلَ شَيْءٍ. واللفظ للبخاري.

Islamic: Asbāb al-nuzūl on Qurʾān 63:4

APA: Asbāb al-nuzūl tradition (n.d.). (63:4).

Direct context · Ayah 7 · c. 630 CE

Asbab al-Nuzul dataset · ungraded

عَنْ زَيْدِ بْنِ أَرْقَمَ رضي الله عنه قَالَ: لَمَّا قَالَ عَبْدُ اللهِ بْنُ أُبَيٍّ: { لَا تُنفِقُو عَلَىٰ مَنْ عِندَ رَسُولِ ٱللَّهِ }، وَقَالَ أَيْضاً: { لَئِن رَّجَعْنَآ إِلَى ٱلْمَدِينَةِ } أَخْبَرْتُ بِهِ النَّبِيَّ ﷺ فَلَامَنِي الْأَنْصَارُ، وَحَلَفَ عَبْدُ اللهِ بْنُ أُبَيٍّ مَا قَالَ ذَلِكَ، فَرَجَعْتُ إِلَى الْمَنْزِلِ فَنِمْتُ، فَدَعَانِي رَسُولُ اللهِ ﷺ فَأَتَيْتُهُ، فَقَالَ: « إِنَّ اللهَ قَدْ صَدَّقَكَ » وَنَزَلَ: { هُمُ ٱلَّذِينَ يَقُولُونَ لَا تُنفِقُو عَلَىٰ مَنْ عِندَ رَسُولِ ٱللَّهِ حَتَّىٰ يَنفَضُّوا } الآيَةَ. واللفظ للبخاري. وفي لفظ لأحمد: عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: كُنْتُ مَعَ رَسُولِ اللهِ ﷺ فِي غَزْوَةٍ فَقَالَ عَبْدُ اللهِ بْنُ أُبَيٍّ: لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ. قَالَ: فَأَتَيْتُ رَسُولَ اللهِ ﷺ فَأَخْبَرْتُهُ، قَالَ: فَحَلَفَ عَبْدُ اللهِ بْنُ أُبَيٍّ...

Islamic: Asbāb al-nuzūl on Qurʾān 63:7

APA: Asbāb al-nuzūl tradition (n.d.). (63:7).

Direct context · Ayah 8 · c. 630 CE

Asbab al-Nuzul dataset · ungraded

عَنْ زَيْدِ بْنِ أَرْقَمَ رضي الله عنه قَالَ: لَمَّا قَالَ عَبْدُ اللهِ بْنُ أُبَيٍّ: { لَا تُنفِقُو عَلَىٰ مَنْ عِندَ رَسُولِ للَّهِ }، وَقَالَ أَيْضاً: { لَئِن رَّجَعْنَآ إِلَى لْمَدِينَةِ } أَخْبَرْتُ بِهِ النَّبِيَّ فَلَامَنِي الْأَنْصَارُ، وَحَلَفَ عَبَدُ اللهِ بْنُ أُبَيٍّ مَا قَالَ ذَلِكَ، فَرَجَعْتُ إِلَى الْمَنْزِلِ فَنِمْتُ، فَدَعَانِي رَسُولُ اللهِ فَأَتَيْتُهُ، فَقَالَ: « إِنَّ اللهَ قَدْ صَدَّقَكَ وَنَزَلَ: { هُمُ لَّذِينَ يَقُولُونَ لَا تُنفِقُو } الآيَةَ. واللفظ للبخاري. وفي لفظ لأحمد: عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: كُنْتُ مَعَ رَسُولِ اللهِ فِي غَزْوَةٍ فَقَالَ عَبْدُ اللهِ بْنُ أُبَيٍّ: لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ. قَالَ: فَأَتَيْتُ رَسُولَ اللهِ فَأَخْبَرْتُهُ، قَالَ: فَحَلَفَ عَبْدُ اللهِ بْنُ أُبَيٍّ…

Islamic: Asbāb al-nuzūl on Qurʾān 63:8

APA: Asbāb al-nuzūl tradition (n.d.). (63:8).

58. Al-Mujadila — The Pleading Woman المجادلة

Revelation order #105 · c. 630 CE · Madinah · 22 verses · Medina

Comparative reading note

Medinan discourse often turns toward community order, law, and collective ethics. Yusuf Ali widens the interpretive frame, Pickthall keeps the line tight, Maulana Muhammad Ali favors doctrinal clarity, and Qara'i preserves Shia-leaning lexical choices where the Arabic admits them.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ للَّهِ لرَّحْمَٰنِ لرَّحِيمِ قَدْ سَمِعَ للَّهُ قَوْلَ لَّتِى تُجَٰدِلُكَ فِى زَوْجِهَا وَتَشْتَكِىٓ إِلَى للَّهِ وَ للَّهُ يَسْمَعُ تَحَاوُرَكُمَآ إِنَّ للَّهَ سَمِيعٌ بَصِيرٌ	God has indeed heard (and accepted) the statement of the woman who pleads with thee concerning her husband and carries her complaint (in prayer) to God: and God (always) hears	Allah hath heard the saying of her that disputeth with thee (Muhammad) concerning her husband, and complaineth unto Allah. And Allah heareth your colloquy. Lo!	Allah indeed has heard the plea of her who pleads with thee about her husband and complains to Allah; and Allah hears the contentions of both of you. Surely Allah is Hearing, Seeing	Allah has certainly heard the speech of her who pleads with you about her husband and complains to Allah. Allah hears the conversation between the two of you. Indeed Allah is all-hearing, all-seeing	c. 630 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		the arguments between both sides among you: for God hears and sees (all things)	Allah is Hearer, Knower			
2	لَّذِينَ يُظٰهِرُونَ مِنكُم مِّن نِّسَآئِهِم مَّا هُنَّ أُمَّهَٰتِهِمْ إِنْ أُمَّهَٰتُهُمْ إِلَّا لَّٰٓئِى وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنكَ ا مِّنَ لْقَوْلِ وَزُو ا وَإِنَّ للَّهَ لَعَفُوٌّ غَفُو	If any men among you divorce their wives by Zihar (calling them mothers), they cannot be their mothers: None can be their mothers except those who gave them birth. And in fact they use words (both) iniquitous and false: but truly God is one th at blots out (sins), and forgives (again and again)	Such of you as put away your wives (by saying they are as their mothers) - They are not their mothers; none are their mothers except those who gave them birth - they indeed utter an ill word and a lie. And lo! Allah is Forgiving, Merciful	Those of you who put away their wives by calling them their mothers -- they are not their mothers. None are their mothers save those who give them birth, and they utter indeed a hateful word and a lie. And surely Allah is Pardoning, Forgiving	As for those of you who repudiate their wives by Zihar r, they are not their mothers; their mothers are only those who bore them, and indeed they utter an outrageous utterance and a lie. Indeed Allah is all-excusing, all-forgiving	c. 630 CE 1 note
3	وَ لَّذِينَ يُظٰهِرُونَ مِن نِّسَآئِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُو فَتَحْرِيرُ رَقَبَ مِّن قَبْلِ أَن يَتَمَآسَّا ذٰلِكُمْ تُوعَظُونَ بِهِ وَ للَّهُ بِمَا تَعْمَلُونَ خَبِي	But those who divorce their wives by Zihar, then wish to go back on the words they uttered,- (It is ordained that such a one) should free a slave before they touch each other: Thus are ye admonished to perform: and God is well-acquainted with (all) that ye do	Those who put away their wives (by saying they are as their mothers) and afterward would go back on that which they have said, (the penalty) in that case (is) the freeing of a slave before they touch one another. Unto this ye are exhorted; and Allah is Informed of what ye do	And those who put away their wives by calling them their mothers, then go back on that which they said, must free a captive before they touch one another. To this you are exhorted; and Allah is Aware of what you do	Those who repudiate their wives by Ziha r and then retract what they have said, shall set free a slave before they may touch each other. This you are advised [to carry out], and Allah is well aware of what you do	c. 630 CE No direct report
4	فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِن قَبْلِ أَن يَتَمَآسَّا فَمَن لَّمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِي ا ذٰلِكَ لِتُؤْمِنُو بِ للَّهِ وَرَسُولِهِ وَتِلْكَ حُدُودُ للَّهِ وَلِلْكٰفِرِينَ عَذَابٌ أَلِيمٌ	And if any has not (the wherewithal), he should fast for two months consecutively before they touch each other. But if	And he who findeth not (the wherewithal), let him fast for two successive months before they touch one another; and	But he who has not the means, should fast for two months successively before they touch one another, and he who is unable to do so	He who can not afford [to free a slave] shall fast for two successive months before they may touch each other. If he cannot [do so], he shall feed sixty needy persons.	c. 630 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		any is unable to do so, he should feed sixty indigent ones, this, that ye may show your faith in God and His Apostle. Those are limits (set by) God. For those who reject (Him), there is a grievous Penalty	for him who is unable to do so (the penance is) the feeding of sixty needy ones. This, that ye may put trust in Allah and His messenger. Such are the limits (imposed by Allah); and for disbelievers is a painful doom	should feed sixty needy ones. That is in order that you may have faith in Allah and His Messenger. And these are Allah’s limits. And for the disbelievers is a painful chastisement	This, that you may have faith in Allah and His Apostle. These are Allah’s bounds, and there is a painful punishment for the faithless	
5	إِنَّ ٱلَّذِينَ يُحَآدُّونَ ٱللَّهَ وَرَسُولَهُۥ كُبِتُوا۟ كَمَا كُبِتَ ٱلَّذِينَ مِن قَبْلِهِمْ وَقَدْ أَنزَلْنَآ ءَايَٰتٍۭ بَيِّنَٰتٍ ۚ وَلِلْكَٰفِرِينَ عَذَابٌ مُّهِينٌ	Those who resist God and His Apostle will be humbled to dust, as were those before them: for We have already sent down Clear Signs. And the Unbelievers (will have) a humiliating Penalty,	Lo! those who oppose Allah and His messenger will be abased even as those before them were abased; and We have sent down clear tokens, and for disbelievers is a shameful doo	Surely those who oppose Allah and His Messenger will be humbled as those before them were humbled; and indeed We have revealed clear messages. And for the disbelievers is an abasing chastisement	Indeed those who oppose Allah and His Apostle will be subdued just as were subdued those before them. We have certainly sent down manifest signs, and there is a humiliating punishment for the faithless	c. 630 CE No direct report
6	يَوْمَ يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا فَيُنَبِّئُهُم بِمَا عَمِلُوٓا۟ ۚ أَحْصَىٰهُ ٱللَّهُ وَنَسُوهُ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ	On the Day that God will raise them all up (again) and show them the Truth (and meaning) of their conduct. God has reckoned its (value), though they may have forgotten it, for God is Witness to all things	On the day when Allah will raise them all together and inform them of what they did. Allah hath kept account of it while they forgot it. And Allah is Witness over all things	On the day when Allah will raise them all together, then inform them of what they did. Allah records it, while they forget it. And Allah is Witness over all things	The day when Allah will raise them all together, He will inform them about what they have done. Allah has kept account of it, while they forgot it, and Allah is witness to all things	c. 630 CE No direct report
7	أَلَمْ تَرَ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۖ مَا يَكُونُ مِن نَّجْوَىٰ ثَلَٰثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَآ أَدْنَىٰ مِن ذَٰلِكَ وَلَآ أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا۟ ۖ ثُمَّ يُنَبِّئُهُم	Seest thou not that God doth know (all) that is in the heavens and on earth? There is not a secret consultation between three, but	Hast thou not seen that Allah knoweth all that is in the heavens and all that is in the earth? There is no secret conference of three but He is	Seest thou not that Allah knows whatever is in the heavens and whatever is in the earth? There is no secret counsel between three but	Have you not regarded that Allah knows whatever there is in the heavens and whatever there is in the earth? There is no secret talk among three, but He is their fourth [companion], nor	c. 630 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	بِمَا عَمِلُو يَوْمَ لْقِيٰمَةِ إِنَّ للَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ	He makes the fourth among them, - Nor between five but He makes the sixth,- nor between fewer nor more, but He i s in their midst, wheresoever they be: In the end will He tell them the truth of their conduct, on the Day of Judgment. For God has full knowledge of all things	their fourth, nor of five but He is their sixth, nor of less than that or more but He is with them wheresoever they may be; and afterward, on the Day of Resurrection, He will inform them of what they did. Lo! Allah is Knower of all things	He is the fourth of them, nor between five but He is the sixth of them, nor between less than that nor more but He is with them wheresoever they are; then He will inform them of what they did on the day of Resurrection. Surely Allah is Knower of all things	among five but He is their sixth, nor less than that, nor more, but He is with them wherever they may be. Then He will inform them about what they have done on the Day of Resurrection. Indeed Allah has knowledge of all things	
8		Turnest thou not thy sight towards those who were forbidden secret counsels yet revert to that which they were forbidden (to do)? And they hold secret counsels among themselves for iniquity and hostility, and disobedience to the Apostle. And w hen they come to thee, they salute thee, not as God salutes thee, (but in crooked ways): And they say to themselves, "Why does not God punish us for our words? " Enough for them is Hell: In it will they burn, and evil is that destination	Hast thou not observed those who were forbidden conspiracy and afterward returned to that which they had been forbidden, and (now) conspire together for crime and wrongdoing and disobedience toward the messenger? And when they come unto thee they greet thee with a greeting wherewith Allah greeteth thee not, and say within themselves: Why should Allah punish us for what we say? Hell will suffice them; they will feel the heat thereof - a hapless journey's end	Seest thou not those who are forbidden secret counsels, then they return to that which they are forbidden, and hold secret counsels for sin and revolt and disobedience to the Messenger. And when they come to thee they greet thee with a greeting with which Allah greets thee not, and say within themselves; Why does not Allah punish us for what we say? Hell is enough for them; they will burn in it, and evil is the resort	Have you not regarded those who were forbidden from secret talks but again resumed what they had been forbidden from, and hold secret talks [imbued] with sin and transgression and disobedience to the Apostle? And when they come to you they greet you with that with which Allah never greeted you, and they say to themselves, ‘Why does not Allah punish us for what we say?!’ Let hell suffice them: they shall enter it; and it is an evil destination	c. 630 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
9	يٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا إِذَا تَنَٰجَيْتُمْ فَلَا تَتَنَٰجَوْا بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَمَعْصِيَتِ ٱلرَّسُولِ وَتَنَٰجَوْا بِٱلْبِرِّ وَٱلتَّقْوَىٰ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ إِلَيْهِ تُحْشَرُونَ	O ye who believe! When ye hold secret counsel, do it not for iniquity and hostility, and disobedience to the Prophet; but do it for righteousness and self- restraint; and fear God, to Whom ye shall be brought back	O ye who believe! When ye conspire together, conspire not together for crime and wrongdoing and disobedience toward the messenger, but conspire together for righteousness and piety, and keep your duty toward Allah, unto whom ye will be gathered	O you who believe, when you confer together in private, give not to each other counsel of sin and revolt and disobedience to the Messenger, but give to each other counsel of goodness and observance of duty. And keep your duty to Allah, to Whom you will be gathered together	O you who have faith! When you talk secretly, do not hold secret talks [imbued] with sin and aggression and disobedience to the Apostle, but talk secretly in [a spirit of] piety and Godfearing, and be wary of Allah toward whom you will be mustered	c. 630 CE No direct report
10		Secret counsels are only (inspired) by the Evil One, in order that he may cause grief to the Believers; but he cannot harm them in the least, except as God permits; and on God let the Believers put their trust	Lo! Conspiracy is only of the devil, that he may vex those who believe; but he can harm them not at all unless by Allah's leave. In Allah let believers put their trust	Secret counsels are only of the devil that he may cause to grieve those who believe, and he can hurt them naught except with Allah’s permission. And on Allah let the believers rely	Indeed [malicious] secret talks are from Satan, that he may upset the faithful, but he cannot harm them in any way except by Allah’s leave, and in Allah let all the faithful put their trust	c. 630 CE No direct report
11	يٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا۟ فِى ٱلْمَجَٰلِسِ فَٱفْسَحُوا۟ يَفْسَحِ ٱللَّهُ لَكُمْ وَإِذَا قِيلَ ٱنشُزُوا۟ فَٱنشُزُوا۟ يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ دَرَجَٰتٍ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ	O ye who believe! When ye are told to make room in the assemblies, (spread out and) make room: (ample) room will God provide for you. And when ye are told to rise up, rise up God will rise up, to (suitable) ranks (and degrees), those of you wh o believe and who have been granted (mystic) Knowledge. And	O ye who believe! when it is said unto you, Make room! in assemblies, then make room; Allah will make way for you (hereafter). And when it is said, Come up higher! go up higher; Allah will exalt those who believe among you, and those who have knowledge, to high ranks. Allah	O you who believe, when it is said to you, Make room in assemblies, make room. Allah will give you ample. And when it is said, Rise up, rise up. Allah will exalt those of you who believe, and those who are given knowledge, to high ranks. And Allah is Aware of what you do	O you who have faith! When you are told, ‘Make room,’ in sittings, then do make room; Allah will make room for you. And when you are told, ‘Rise up!’ Do rise up. Allah will raise those of you who have faith and those who have been given knowledge in rank, and Allah is well aware of what you do	c. 630 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		God is well-acquainted with all ye do	is Informed of what ye do			
12	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نَٰجَيْتُمُ ٱلرَّسُولَ فَقَدِّمُواْ بَيْنَ يَدَيْ نَجْوَىٰكُمْ صَدَقَةً ذَٰلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ فَإِن لَّمْ تَجِدُواْ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ	O ye who believe! When ye consult the Apostle in private, spend something in charity before your private consultation. That will be best for you, and most conducive to purity (of conduct). But if ye find not (the wherewithal), God is Oft- Forgi ving, Most Merciful	O ye who believe! When ye hold conference with the messenger, offer an alms before your conference. That is better and purer for you. But if ye cannot find (the wherewithal) then lo! Allah is Forgiving, Merciful	O you who believe, when you consult the Messenger, offer something in charity before your consultation. That is better for you and purer. But if you have not (the means), then surely Allah is Forgiving, Merciful	O you who have faith! When you talk secretly to the Apostle, offer a charity before your secret talk. That is better for you and purer. But if you cannot afford [to make the offering], then Allah is indeed all-forgiving, all-merciful	c. 630 CE 1 note
13	ءَأَشْفَقْتُمْ أَن تُقَدِّمُواْ بَيْنَ يَدَيْ نَجْوَىٰكُمْ صَدَقَٰتٍ فَإِذْ لَمْ تَفْعَلُواْ وَتَابَ ٱللَّهُ عَلَيْكُمْ فَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ وَأَطِيعُواْ ٱللَّهَ وَرَسُولَهُۥ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ	Is it that ye are afraid of spending sums in charity before your private consultation (with him)? If, then, ye do not so, and God forgives you, then (at least) establish regular prayer; practise regular charity; and obey God and His Apostle. An d God is well-acquainted with all that ye do	Fear ye to offer alms before your conference? Then, when ye do it not and Allah hath forgiven you, establish worship and pay the poor-due and obey Allah and His messenger. And Allah is Aware of what ye do	Do you fear that you will not (be able to) give in charity before your consultation? So when you do it not, and Allah has turned to you (mercifully), keep up prayer and pay the poor-rate and obey Allah and His Messenger. And Allah is Aware of what you do	Were you apprehensive of offering charities before your secret talks? So, as you did not do it, and Allah was clement to you, maintain the prayer and pay the zaka t, and obey Allah and His Apostle. And Allah is well aware of what you do	c. 630 CE No direct report
14	أَلَمْ تَرَ إِلَى ٱلَّذِينَ تَوَلَّوْاْ قَوْمًا غَضِبَ ٱللَّهُ عَلَيْهِم مَّا هُم مِّنكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى ٱلْكَذِبِ وَهُمْ يَعْلَمُونَ	Turnest thou not thy attention to those who turn (in friendship) to such as have the Wrath of God upon them? They are neither of you nor of them, and they swear to falsehood knowingly	Hast thou not seen those who take for friends a folk with whom Allah is wroth? They are neither of you nor of them, and they swear a false oath knowingly	Hast thou not seen those who take for friends a people with whom Allah is wroth? They are neither of you nor of them, and they swear falsely, while they know	Have you not regarded those who befriend a people at whom Allah is wrathful? They neither belong to you, nor to them, and they swear false oaths [that they are with you] and they know	c. 630 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
15	أَعَدَّ اللَّهُ لَهُمْ عَذَا ا شَدِيدًا إِنَّهُمْ سَآءَ مَا كَانُو يَعْمَلُونَ	God has prepared for them a severe Penalty: evil indeed are their deeds	Allah hath prepared for them a dreadful doom. Evil indeed is that which they are wont to do	Allah has prepared for them a severe chastisement. Evil indeed is that which they do	Allah has prepared a severe punishment for them. Evil indeed is what they used to do	c. 630 CE No direct report
16	تَّخَذُوٓ أَيْمَٰنَهُمْ جُنَّ فَصَدُّو عَن سَبِيلِ اللَّهِ فَلَهُمْ عَذَا مُّهِي	They have made their oaths a screen (for their misdeeds): thus they obstruct (men) from the Path of God: therefore shall they have a humiliating Penalty	They make a shelter of their oaths and turn (men) from the way of Allah; so theirs will be a shameful doom	They take shelter under their oaths, so they turn (men) from Allah’s way; for them is an abasing chastisement	They make a shield of their oaths and bar [people] from the way of Allah; so there is a humiliating punishment for them	c. 630 CE No direct report
17	لَّن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُم مِّنَ لَّلَّهِ شَيْـًٔا أُ لَٰٓئِكَ أَصْحَٰبُ لنَّارِ هُمْ فِيهَا خَٰلِدُونَ	Of no profit whatever to them, against God, will be their riches nor their sons: they will be Companions of the Fire, to dwell therein (for aye)	Their wealth and their children will avail them naught against Allah. Such are rightful owners of the Fire; they will abide therein	Of no avail against Allah, will be to them their wealth or their children. They are the companions of the Fire; therein they will abide	Their possessions and children will not avail them in any way against Allah. They shall be the inmates of the Fire and they shall remain in it [forever]	c. 630 CE No direct report
18		One day will God raise them all up (for Judgment): then will they swear to Him as they swear to you: And they think that they have something (to stand upon). No, indeed! they are but liars	On the day when Allah will raise them all together, then will they swear unto Him as they (now) swear unto you, and they will fancy that they have some standing. Lo! is it not they who are the liars	On the day when Allah will raise them all up, they will swear to Him as they swear to you, and they think that they have some (excuse). Now surely they are the liars	The day when Allah will raise them all together, they will swear to Him, just like they swear to you [now], supposing that they stand on something. Look! They are indeed liars	c. 630 CE No direct report
19		The Evil One has got the better of them: so he has made them lose the remembrance of God. They are the Party of the Evil One. Truly, it is the Party of the Evil One that will perish	The devil hath engrossed them and so hath caused them to forget remembrance of Allah. They are the devil's party. Lo! is it not the devil's party who will be the losers	The devil has gained the mastery over them, so he has made them forget the remembrance of Allah. They are the devil’s party. Now surely the devil’s party are the losers	Satan has prevailed upon them, so he has caused them to forget the remembrance of Allah. They are Satan’s confederates. Look! Indeed it is Satan’s confederates who are the losers	c. 630 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
20		Those who resist God and His Apostle will be among those most humiliated	Lo! those who oppose Allah and His messenger, they will be among the lowest	Those who oppose Allah and His Messenger, they shall be among the most abased	Indeed those who oppose Allah and His Apostle —they will be among the most abased	c. 630 CE No direct report
21	كَتَبَ ٱللَّهُ لَأَغْلِبَنَّ أَنَا۠ وَرُسُلِىٓ ۚ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ	God has decreed: "It is I and My apostles who must prevail": For God is One full of strength, able to enforce His Will	Allah hath decreed: Lo! I verily shall conquer, I and My messengers. Lo! Allah is Strong, Almighty	Allah has written down: I shall certainly prevail, I and My messengers. Surely Allah is Strong, Mighty	Allah has ordained: ‘I shall surely prevail, I and My apostles.’ Indeed Allah is all-strong, all-mighty	c. 630 CE No direct report
22		Thou wilt not find any people who believe in God and the Last Day, loving those who resist God and His Apostle, even though they were their fathers or their sons, or their brothers, or their kindred. For such He has written Faith in their heart s, and strengthened them with a spirit from Himself. And He will admit them to Gardens beneath which Rivers flow, to dwell therein (for ever). God will be well pleased with them, and they with Him. They are the Party of God. Truly it is the Party of God that will achieve Felicity	Thou wilt not find folk who believe in Allah and the Last Day loving those who oppose Allah and His messenger, even though they be their fathers or their sons or their brethren or their clan. As for such, He hath written faith upon their hearts and hath strengthened them with a Spirit from Him, and He will bring them into Gardens underneath which rivers flow, wherein they will abide. Allah is well pleased with them, and they are well pleased with Him. They are Allah's party. Lo! is it not Allah's	Thou wilt not find a people who believe in Allah and the latter day loving those who oppose Allah and His Messenger, even though they be their fathers, or their sons, or their brothers, or their kinsfolk. These are they into whose hearts He has impressed faith, and strengthened them with a Spirit from Himself, and He will cause them to enter Gardens wherein flow rivers, abiding therein. Allah is well-pleased with them and they are well-pleased with Him. These are Allah’s party. Now surely it is Allah’s	You will not find a people believing in Allah and the Last Day endearing those who oppose Allah and His Apostle even though they were their own parents, or children, or brothers, or kinsfolk. [For] such, He has written faith into their hearts and strengthened them with a spirit from Him. He will admit them into gardens with streams running in them, to remain in them [forever], Allah is pleased with them, and they are pleased with Him. They are Allah’s confederates. Look! The confederates of Allah are indeed felicitous	c. 630 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			party who are the successful	party who are the successful		

Direct context · Ayah 1 · c. 630 CE

Asbab al-Nuzul dataset · ungraded

عَنْ عَائِشَةُ رضي الله عنها قَالَتْ: تَبَارَكَ الَّذِي وَسِعَ سَمْعُهُ كُلَّ شَيْءٍ، إِنِّي لَأَسْمَعُ كَلَامَ خَوْلَةَ بِنْتِ ثَعْلَبَةَ، وَيَخْفَى عَلَيَّ بَعْضُهُ، وَهِيَ تَشْتَكِي زَوْجَهَا إِلَى رَسُولِ اللهِ ، وَهِيَ تَقُولُ: يَا رَسُولَ اللهِ، أَكَلَ شَبَابِي، وَنَثَرْتُ لَهُ بَطْنِي، حَتَّى إِذَا كَبِرَتْ سِنِّي، وَانْقَطَعَ وَلَدِي، ظَاهَرَ مِنِّي، اللَّهُمَّ إِنِّي أَشْكُو إِلَيْكَ. فَمَا بَرِحَتْ حَتَّى نَزَلَ جِبْرَائِيلُ بِهَؤُلَاءِ الْآيَاتِ: { قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِى تُجَـٰدِلُكَ فِى زَوْجِهَا وَتَشْتَكِىٓ إِلَى اللَّهِ }. واللفظ لابن ماجه في الطلاق.

Islamic: Asbāb al-nuzūl on Qurʾān 58:1

APA: Asbāb al-nuzūl tradition (n.d.). (58:1).

عَنْ عَائِشَةُ رضي الله عنها قَالَتْ: تَبَارَكَ الَّذِي وَسِعَ سَمْعُهُ كُلَّ شَيْءٍ، إِنِّي لَأَسْمَعُ كَلَامَ خَوْلَةَ بِنْتِ ثَعْلَبَةَ، وَيَخْفَى عَلَيَّ بَعْضُهُ، وَهِيَ تَشْتَكِي زَوْجَهَا إِلَى رَسُولِ اللهِ ، وَهِيَ تَقُولُ: يَا رَسُولَ اللهِ، أَكَلَ شَبَابِي، وَنَثَرْتُ لَهُ بَطْنِي، حَتَّى إِذَا كَبِرَتْ سِنِّي، وَانْقَطَعَ وَلَدِي، ظَاهَرَ مِنِّي، اللَّهُمَّ إِنِّي أَشْكُو إِلَيْكَ. فَمَا بَرِحَتْ حَتَّى نَزَلَ جِبْرَائِيلُ بِهَؤُلَاءِ الْآيَاتِ: { قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِى تُجَـٰدِلُكَ فِى زَوْجِهَا وَتَشْتَكِىٓ إِلَى اللَّهِ }. واللفظ لابن ماجه في الطلاق.

عَنْ خَوْلَةَ بِنْتِ ثَعْلَبَةَ رضي الله عنها قَالَتْ: وَاللهِ فِيَّ وَفِي أَوْسِ بْنِ صامِتٍ أَنْزَلَ اللهُ عز و جل صَدْرَ سُورَةِ الْمُجَادَلَةِ، قَالَتْ: كُنْتُ عِنْدَهُ وَكَانَ شَيْخاً كَبِيراً قَدْ سَاءَ خُلُقُهُ وَضَجِرَ، قَالَتْ: فَدَخَلَ عَلَيَّ يَوْماً فَرَاجَعْتُهُ بِشَيْءٍ، فَغَضِبَ فَقَالَ: أَنْتِ عَلَيَّ كَظَهْرِ أُمِّي، قَالَتْ: ثُمَّ خَرَجَ فَجَلَسَ فِي نَادي قَوْمِهِ سَاعَةً ثُمَّ دَخَلَ عَلَيَّ، فَإِذَا هُوَ يُرِيدُنِي عَلَى نَفْسِي قَالَتْ: فَقُلْتُ: كَلَّا وَالَّذِي نَفْسُ خُوَيْلَةَ بِيدَهِ لَا تَخْلُصُ إِلَيَّ، وَقَدْ قُلْتَ مَا قُلْتَ حَتَّى يَحْكُمَ اللهُ وَرَسُولُهُ فِينَا بِحُكْمِهِ، قَالَتْ: فَوَاثَبَنِي وَامْتَنَعْتُ مِنْهُ فَغَلَبْتُهُ بِمَا تَغْلِبُ بِهِ الْمَرْأَةُ الشَّيْخَ الضَّعِيفَ، فَأَلْقَيْتُهُ عنّي، قَالَتْ: ثُمَّ خَرَجْتُ إِلَى بَعْضِ جَارَاتِي فَاس…

Direct context · Ayah 2 · c. 630 CE

Asbab al-Nuzul dataset · ungraded

عَنْ عَائِشَةُ رضي الله عنها قَالَتْ: تَبَارَكَ الَّذِي وَسِعَ سَمْعُهُ كُلَّ شَيْءٍ، إِنِّي لَأَسْمَعُ كَلَامَ خَوْلَةَ بِنْتِ ثَعْلَبَةَ، وَيَخْفَى عَلَيَّ بَعْضُهُ، وَهِيَ تَشْتَكِي زَوْجَهَا إِلَى رَسُولِ اللهِ ، وَهِيَ تَقُولُ: يَا رَسُولَ اللهِ، أَكَلَ شَبَابِي، وَنَثَرْتُ لَهُ بَطْنِي، حَتَّى إِذَا كَبِرَتْ سِنِّي، وَانْقَطَعَ وَلَدِي، ظَاهَرَ مِنِّي، اللَّهُمَّ إِنِّي أَشْكُو إِلَيْكَ. فَمَا بَرِحَتْ حَتَّى نَزَلَ جِبْرَائِيلُ بِهَؤُلَاءِ الْآيَاتِ: { قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِى تُجَـٰدِلُكَ فِى زَوْجِهَا وَتَشْتَكِىٓ إِلَى اللَّهِ }. واللفظ لابن ماجه في الطلاق.

عَنْ خَوْلَةَ بِنْتِ ثَعْلَبَةَ رضي الله عنها قَالَتْ: وَاللهِ فِيَّ وَفِي أَوْسِ بْنِ صامِتٍ أَنْزَلَ اللهُ عز و جل صَدْرَ سُورَةِ الْمُجَادَلَةِ، قَالَتْ: كُنْتُ عِنْدَهُ وَكَانَ شَيْخاً كَبِيراً قَدْ سَاءَ خُلُقُهُ وَضَجِرَ، قَالَتْ: فَدَخَلَ عَلَيَّ يَوْماً فَرَاجَعْتُهُ بِشَيْءٍ، فَغَضِبَ فَقَالَ: أَنْتِ عَلَيَّ كَظَهْرِ أُمِّي، قَالَتْ: ثُمَّ خَرَجَ فَجَلَسَ فِي نَادي قَوْمِهِ سَاعَةً ثُمَّ دَخَلَ عَلَيَّ، فَإِذَا هُوَ يُرِيدُنِي عَلَى نَفْسِي قَالَتْ: فَقُلْتُ: كَلَّا وَالَّذِي نَفْسُ خُوَيْلَةَ بِيدَهِ لَا تَخْلُصُ إِلَيَّ، وَقَدْ قُلْتَ مَا قُلْتَ حَتَّى يَحْكُمَ اللهُ وَرَسُولُهُ فِينَا بِحُكْمِهِ، قَالَتْ: فَوَاثَبَنِي وَامْتَنَعْتُ مِنْهُ فَغَلَبْتُهُ بِمَا تَغْلِبُ بِهِ الْمَرْأَةُ الشَّيْخَ الضَّعِيفَ، فَأَلْقَيْتُهُ عنّي، قَالَتْ: ثُمَّ خَرَجْتُ إِلَى بَعْضِ جَارَاتِي فَاس…

Direct context · Ayah 8 · c. 630 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه أَنَّ يَهُودِيًّا أَتَى عَلَى النَّبِيِّ وَأَصْحَابِهِ، فَقَالَ: السَّامُ عَلَيْكُمْ، فَرَدَّ عَلَيْهِ الْقَوْمُ، فَقَالَ نَبِيُّ اللهِ : « هَلْ تَدْرُونَ مَا قَالَ هَذَا؟ » قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ، سَلَّمَ يَا نَبِيَّ اللهِ. قَالَ: « لاَ، وَلَكِنَّهُ قَالَ كَذَا وَكَذَا، رُدُّوهُ عَلَيَّ »، فَرَدُّوهُ. قَالَ: « قُلْتَ: السَّامُّ عَلَيْكُمْ » قَالَ: نَعَمْ، قَالَ نَبِيُّ اللهِ عِنْدَ ذَلِكَ: « إِذَا سَلَّمَ عَلَيْكُمْ أَحَدٌ مِنْ أَهْلِ الْكِتَابِ فَقُولُوا: عَلَيْكَ مَا قُلْتَ ». قَالَ: { وَإِذَا جَآءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ }. واللفظ للترمذي.

Islamic: Asbāb al-nuzūl on Qurʾān 58:8

APA: Asbāb al-nuzūl tradition (n.d.). (58:8).

عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه أَنَّ يَهُودِيًّا أَتَى عَلَى النَّبِيِّ وَأَصْحَابِهِ، فَقَالَ: السَّامُ عَلَيْكُمْ، فَرَدَّ عَلَيْهِ الْقَوْمُ، فَقَالَ نَبِيُّ اللهِ : « هَلْ تَدْرُونَ مَا قَالَ هَذَا؟ » قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ، سَلَّمَ يَا نَبِيَّ اللهِ. قَالَ: « لاَ، وَلَكِنَّهُ قَالَ كَذَا وَكَذَا، رُدُّوهُ عَلَيَّ »، فَرَدُّوهُ. قَالَ: « قُلْتَ: السَّامُّ عَلَيْكُمْ » قَالَ: نَعَمْ، قَالَ نَبِيُّ اللهِ عِنْدَ ذَلِكَ: « إِذَا سَلَّمَ عَلَيْكُمْ أَحَدٌ مِنْ أَهْلِ الْكِتَابِ فَقُولُوا: عَلَيْكَ مَا قُلْتَ ». قَالَ: { وَإِذَا جَآءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ }. واللفظ للترمذي.

عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: أَتَى النَّبِيَّ نَاسٌ مِنْ الْيَهُودِ، فَقَالُوا: السَّامُ عَلَيْكَ، يَا أَبَا الْقَاسِمِ، فَقَالَ: « وَعَلَيْكُمْ »، قَالَتْ عَائِشَةُ: فَقُلْتُ: وَعَلَيْكُمْ السَّامُ وَالَّذَامُ، فَقَالَ رَسُولُ الله : «يَا عَائِشَةُ لَا تَكُونِي فَاحِشَةً». قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللهِ أَمَا سَمِعْتَ مَا قَالُوا: السَّامُ عَلَيْكَ؟!!، قَالَ: « أَلَيْسَ قَدْ رَدَدْتُ عَلَيْهِمْ الَّذِي قَالُوا؛ قُلْتُ: وَعَلَيْكُمْ ». قَالَ ابْنُ نُمَيْرٍ - يَعْنِي فِي حَدِيثِ عَائِشَةَ -، إِنَّ اللهَ عز و جل لَا يُحِبُّ الْفُحْشَ وَلَا التَّفَحُّشَ، وَقَالَ ابْنُ نُمَيْرٍ فِي حَدِيثِهِ فَنَزَلَتْ هَذِهِ الْآيَةُ: { وَإِذَا جَآءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ } حَتَّى فَرَغَ.

Direct context · Ayah 12 · c. 630 CE

Asbab al-Nuzul dataset · ungraded

عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رضي الله عنه: قَالَ لَمَّا نَزَلَتْ { يَـٰٓأَيُّهَا لَّذِينَ ءَامَنُوٓ إِذَا نَـٰجَيْتُمُ لرَّسُولَ فَقَدِّمُو بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَةً } قَالَ لِي النَّبِيُّ : « مَا تَرَى دِينَاراً »، قُلْتُ: لَا يُطِيقُونَهُ، قَالَ: فَنِصْفُ دِينَارٍ»، قُلْتُ: لَا يُطِيقُونَهُ، قَالَ: « فَكَمْ » قُلْتُ: شَعِيرَةٌ، قَالَ: « إِنَّكَ لَزَهِيدٌ » قَالَ: فَنَزَلَتْ: { ءَأَشْفَقْتُمْ أَن تُقَدِّمُو بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَـٰتٍ } الْآيَةَ قَالَ: فَبِي خَفَّفَ اللهُ عَنْ هَذِهِ الْأُمَّةِ. واللفظ للترمذي.

Islamic: Asbāb al-nuzūl on Qurʾān 58:12

APA: Asbāb al-nuzūl tradition (n.d.). (58:12).

49. Al-Hujurat — The Rooms الحجرات

Revelation order #106 · c. 630 CE · Madinah · 18 verses · compact Medina

Comparative reading note

Medinan discourse often turns toward community order, law, and collective ethics. Yusuf Ali widens the interpretive frame, Pickthall keeps the line tight, Maulana Muhammad Ali favors doctrinal clarity, and Qara'i preserves Shia-leaning lexical choices where the Arabic admits them.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ يَٰٓأَيُّهَا الَّذِينَ ءَامَنُو لَا تُقَدِّمُو بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَ تَّقُو اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ	O Ye who believe! Put not yourselves forward before God and His Apostle; but fear God: for God is He Who hears and knows all things	O ye who believe! Be not forward in the presence of Allah and His messenger, and keep your duty to Allah. Lo! Allah is Hearer, Knower	O you who believe, be not forward in the presence of Allah and his Messenger, and keep your duty to Allah. Surely Allah is Hearing, Knowing	O you who have faith! Do not venture ahead of Allah and His Apostle, and be wary of Allah. Indeed Allah is all-hearing, all-knowing	c. 630 CE 1 note
2	يَٰٓأَيُّهَا الَّذِينَ ءَامَنُو لَا تَرْفَعُوٓ أَصْوَٰتَكُمْ فَوْقَ صَوْتِ لنَّبِىِّ وَلَا تَجْهَرُو لَهُ بِ لْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَٰلُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ	O ye who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk, as ye may speak aloud to one another, lest your deeds become vain and ye perceive not	O ye who believe! Lift not up your voices above the voice of the Prophet, nor shout when speaking to him as ye shout one to another, lest your works be rendered vain while ye perceive not	O you who believe, raise not your voices above the Prophet’s voice, nor speak loudly to him as you speak loudly one to another, lest your deeds become null, while you perceive not	O you who have faith! Do not raise your voices above the voice of the Prophet, and do not speak aloud to him as you shout to one another, lest your works should fail without your being aware	c. 630 CE 1 note
3	إِنَّ لَّذِينَ يَغُضُّونَ أَصْوَٰتَهُمْ عِندَ رَسُولِ للَّهِ أُ ۟لَٰٓئِكَ لَّذِينَ مْتَحَنَ للَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ لَهُم مَّغْفِرَ وَأَجْرٌ عَظِيمٌ	Those that lower their voices in the presence of God's Apostle,- their hearts has God tested for piety: for them is Forgiveness and a great Reward	Lo! they who subdue their voices in the presence of the messenger of Allah, those are they whose hearts Allah hath proven unto righteousness. Theirs will be forgiveness and immense reward	Surely those who lower their voices before Allah’s Messenger are they whose hearts Allah has proved for dutifulness. For them is forgiveness and a great reward	Indeed those who lower their voices in the presence of the Apostle of Allah —they are the ones whose hearts Allah has tested for Godwariness. For them will be forgiveness and a great reward	c. 630 CE No direct report
4	إِنَّ لَّذِينَ يُنَادُونَكَ مِن وَرَآءِ لْحُجُرَٰتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ	Those who shout out to thee from without the inner apartments - most of them lack understanding	Lo! those who call thee from behind the private apartments, most of them have no sense	Those who call out to thee from behind the private apartments, most of them have no sense	Indeed those who call you from behind the apartments, most of them do not apply reason	c. 630 CE 1 note
5	وَلَوْ أَنَّهُمْ صَبَرُو حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْ ا لَّهُمْ وَ للَّهُ غَفُو رَّحِي	If only they had patience until thou couldst come out to them, it would be best for them: but God is Oft-Forgiving, Most Merciful	And if they had had patience till thou camest forth unto them, it had been better for them. And Allah is Forgiving, Merciful	And if they had patience till thou come out to them, it would be better for them. And Allah is Forgiving, Merciful	Had they been patient until you came out for them, it would have been better for them, and Allah is all-forgiving, all-merciful	c. 630 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
6	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا إِن جَآءَكُمْ فَاسِقٌۢ بِنَبَإٖ فَتَبَيَّنُوٓا أَن تُصِيبُواْ قَوْمَۢا بِجَهَٰلَةٖ فَتُصْبِحُواْ عَلَىٰ مَا فَعَلْتُمْ نَٰدِمِينَ	O ye who believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly, and afterwards become full of repentance for what ye have done	O ye who believe! If an evil-liver bring you tidings, verify it, lest ye smite some folk in ignorance and afterward repent of what ye did	O you who believe, if an unrighteous man brings you news, look carefully into it, lest you harm a people in ignorance, then be sorry for what you did	O you who have faith! If a profligate [person] should bring you some news, verify it, lest you should visit [harm] on some people out of ignorance, and then become regretful for what you have done	c. 630 CE No direct report
7		And know that among you is God's Apostle: were he, in many matters, to follow your (wishes), ye would certainly fall into misfortune: But God has endeared the Faith to you, and has made it beautiful in your hearts, and He has made hateful to y ou Unbelief, wickedness, and rebellion: such indeed are those who walk in righteousness;	And know that the messenger of Allah is among you. If he were to obey you in much of the government, ye would surely be in trouble; but Allah hath endeared the faith to you and hath beautified it in your hearts, and hath made disbelief and lewdness and rebellion hateful unto you. Such are they who are the rightly guided	And know that among you is Allah’s Messenger. Were he to obey you in many a matter, you would surely fall into distress; but Allah has endeared the faith to you and has made it seemly in your hearts, and He has made hateful to you disbelief and transgression and disobedience. Such are those who are rightly guided -	Know that the Apostle of Allah is among you. Should he obey you in many matters, you would surely suffer. But Allah has endeared faith to you and made it appealing in your hearts, and He has made hateful to you faithlessness, transgression and disobedience. It is such who are the right-minde	c. 630 CE No direct report
8	فَضْلٗا مِّنَ ٱللَّهِ وَنِعْمَةٗ وَٱللَّهُ عَلِيمٌ حَكِيمٞ	A Grace and Favour from God; and God is full of Knowledge and Wisdom	(It is) a bounty and a grace from Allah; and Allah is Knower, Wise	A grace from Allah and a favour. And Allah is Knowing, Wise	—a grace and blessing from Allah, and Allah is all-knowing, all-wise	c. 630 CE No direct report
9		If two parties among the Believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the	And if two parties of believers fall to fighting, then make peace between them. And if one party of them doeth	And if two parties of the believers quarrel, make peace between them. Then if one of them does wrong to the other, fight that which does wrong,	If two groups of the faithful fight one another, make peace between them. But if one party of them aggresses against the other, fight the one which aggresses until it returns to	c. 630 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		other, then fight ye (all) against the one that transgresses until it complies with the command of Allah; But if it complies, then make peace between them with justice, and be fair: For Allah loves those who are fair (and just)	wrong to the other, fight ye that which doeth wrong till it return unto the ordinance of Allah; then, if it return, make peace between them justly, and act equitably. Lo! Allah loveth the equitable	till it return to Allah’s command. Then, if it returns, make peace between them with justice and act equitably. Surely Allah loves the equitable	Allah’s ordinance. Then, if it returns, make peace between them fairly, and do justice. Indeed Allah loves the just	
10	إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا۟ بَيْنَ أَخَوَيْكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ	The Believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers; and fear God, that ye may receive Mercy	The believers are naught else than brothers. Therefore make peace between your brethren and observe your duty to Allah that haply ye may obtain mercy	The believers are brethren so make peace between your brethren, and keep your duty to Allah that mercy may be had on you	The faithful are indeed brothers. Therefore make peace between your brothers and be wary of Allah, so that you may receive [His] mercy	c. 630 CE No direct report
11		O ye who believe! Let not some men among you laugh at others: It may be that the (latter) are better than the (former): Nor let some women laugh at others: It may be that the (latter are better than the (former): Nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames: Ill-	O ye who believe! Let not a folk deride a folk who may be better than they (are), not let women (deride) women who may be better than they are; neither defame one another, nor insult one another by nicknames. Bad is the name of lewdness after faith. And whoso	O you who believe, let not people laugh at people, perchance they may be better than they; nor let women (laugh) at women, perchance they may be better than they. Neither find fault with your own people, nor call one another by nick-names. Evil is a bad name after faith; and whoso turns not,	O you who have faith! Let not any people ridicule another people: it may be that they are better than they are; nor let women [ridicule] women: it may be that they are better than they are. And do not defame one another, nor insult one another by [calling] nicknames. How evil are profane names subsequent to faith! And whoever is	c. 630 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		seeming is a name connoting wickedness, (to be used of one) after he has believed: And those who do not desist are (indeed) doing wrong	turneth not in repentance, such are evil-doers	these it is that are the iniquitous	not penitent —such are the wrongdoers	
12	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُو ٱجْتَنِبُو كَثِيرا مِّنَ ٱلظَّنِّ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ وَلَا تَجَسَّسُو وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتا فَكَرِهْتُمُوهُ وَٱتَّقُو ٱللَّهَ إِنَّ ٱللَّهَ تَوَّابٌ رَّحِيمٌ	O ye who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: And spy not on each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, ye would abhor it...But fear God: For God is Oft-Returning, Most Merciful	O ye who believe! Shun much suspicion; for lo! some suspicion is a crime. And spy not, neither backbite one another. Would one of you love to eat the flesh of his dead brother? Ye abhor that (so abhor the other)! And keep your duty (to Allah). Lo! Allah is Relenting, Merciful	O you who believe, avoid most of suspicion, for surely suspicion in some cases is sin; and spy not nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? You abhor it! And keep your duty to Allah, surely Allah is Oft-returning (to mercy), Merciful	O you who have faith! Avoid much suspicion. Indeed some suspicions are sins. And do not spy on or backbite one another. Will any of you love to eat the flesh of his dead brother? You would hate it. And be wary of Allah; indeed Allah is all-clement, all-merciful	c. 630 CE No direct report
13	يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبا وَقَبَآئِلَ لِتَعَارَفُوٓ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ	O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honoured of you in the sight of God is (he who is) the most righteous of you. And God has full knowledge and is	O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware	O mankind, surely We have created you from a male and a female, and made you tribes and families that you may know each other. Surely the noblest of you with Allah is the most dutiful of you. Surely Allah is Knowing, Aware	O mankind! Indeed We created you from a male and a female, and made you nations and tribes that you may identify yourselves with one another. Indeed the noblest of you in the sight of Allah is the most Godwary among you. Indeed Allah is all-knowing, all-aware	c. 630 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		well acquainted (with all things)				
14	قَالَتِ ٱلْأَعْرَابُ ءَامَنَّا قُل لَّمْ تُؤْمِنُو وَلَٰكِن قُولُوٓ أَسْلَمْنَا وَلَمَّا يَدْخُلِ ٱلْإِيمَٰنُ فِى قُلُوبِكُمْ وَإِن تُطِيعُو ٱللَّهَ وَرَسُولَهُۥ لَا يَلِتْكُم مِّنْ أَعْمَٰلِكُمْ شَيْـًٔا إِنَّ ٱللَّهَ غَفُو رَّحِيمٌ	The desert Arabs say, "We believe." Say, "Ye have no faith; but ye (only)say, 'We have submitted our wills to God,' For not yet has Faith entered your hearts. But if ye obey God and His Apostle, He will not belittle aught of your deeds: for Go d is Oft-Forgiving, Most Merciful."	The wandering Arabs say: We believe. Say (unto them, O Muhammad): Ye believe not, but rather say "We submit," for the faith hath not yet entered into your hearts. Yet, if ye obey Allah and His messenger, He will not withhold from you aught of (the reward of) your deeds. Lo! Allah is Forgiving, Merciful	The dwellers of the desert say: We believe. Say: You believe not, but say, We submit; and faith has not yet entered into your hearts. And if you obey Allah and His Messenger, He will not diminish aught of your deeds. Surely Allah is Forgiving, Merciful	The Bedouins say, ‘We have faith.’ Say, ‘You do not have faith yet; rather say, ‘‘We have embraced Islam,’’ for faith has not yet entered into your hearts. Yet if you obey Allah and His Apostle, He will not stint anything of [the reward of] your works. Indeed Allah is all-forgiving, all-merciful.’	c. 630 CE No direct report
15		Only those are Believers who have believed in God and His Apostle, and have never since doubted, but have striven with their belongings and their persons in the Cause of God: Such are the sincere ones, Were We then weary with the first Creatio n, that they should be in confused doubt about a new Creation	The (true) believers are those only who believe in Allah and His messenger and afterward doubt not, but strive with their wealth and their lives for the cause of Allah. Such are the sincere	The believers are those only who believe in Allah and His Messenger, then they doubt not, and struggle hard with their wealth and their lives in the way of Allah. Such are the truthful ones	The faithful are only those who have attained faith in Allah and His Apostle and then have never doubted, and who wage jiha d with their possessions and their persons in the way of Allah. It is they who are the truthful	c. 630 CE No direct report
16	قُلْ أَتُعَلِّمُونَ ٱللَّهَ بِدِينِكُمْ وَ ٱللَّهُ يَعْلَمُ مَا فِى لسَّمَٰوٰتِ وَمَا فِى ٱلْأَرْضِ وَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ	Say: "What! Will ye instruct God about your religion? But God knows all that is in the heavens and on earth: He has	Say (unto them, O Muhammad): Would ye teach Allah your religion, when Allah knoweth all that is in the	Say: Would you apprise Allah of your religion? and Allah knows what is in the heavens and what is in the earth.	Say, ‘Will you inform Allah about your faith while Allah knows whatever there is in the heavens and whatever there is in the earth, and Allah	c. 630 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		full knowledge of all things	heavens and all that is in the earth, and Allah is Aware of all things	And Allah is Knower of all things	has knowledge of all things?’	
17	يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُو قُل لَّا تَمُنُّو عَلَىَّ إِسْلَٰمَكُم بَلِ ٱللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَىٰكُمْ لِلْإِيمَٰنِ إِن كُنتُمْ صَٰدِقِينَ	They impress on thee as a favour that they have embraced Islam. Say, "Count not your Islam as a favour upon me: Nay, God has conferred a favour upon you that He has guided you to the faith, if ye be true and sincere	They make it a favour unto thee (Muhammad) that they have surrendered (unto Him). Say: Deem not your Surrender a favour unto me; but Allah doth confer a favour on you, inasmuch as He hath led you to the Faith, if ye are earnest	They presume to lay thee under an obligation by becoming Muslims. Say: Lay me not under an obligation by your Islam; rather Allah lays you under an obligation by guiding you to the faith, if you are truthful	They count it as a favour to you that they have embraced Islam. Say, ‘Do not count it as a favour to me your embracing of Islam. Rather it is Allah who has done you a favour in that He has guided you to faith, should you be truthful	c. 630 CE No direct report
18	إِنَّ ٱللَّهَ يَعْلَمُ غَيْبَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱللَّهُ بَصِيرٌۢ بِمَا تَعْمَلُونَ	"Verily God knows the secrets of the heavens and the earth: and God Sees well all that ye do."	Lo! Allah knoweth the Unseen of the heavens and the earth. And Allah is Seer of what ye do	Surely Allah knows the unseen of the heavens and the earth. And Allah is Seer of what you do	Indeed Allah knows the Unseen of the heavens and the earth, and Allah sees best what you do.’	c. 630 CE 1 note

Direct context · Ayah 1 · c. 630 CE

Asbab al-Nuzul dataset · ungraded

عَنِ ابْنِ أَبِي مُلَيْكَةَ رحمه الله، أَنَّ عَبْدَ اللهِ بْنَ الزُّبَيْرِ رضي الله عنهما أَخْبَرَهُمْ: أَنَّهُ قَدِمَ رَكْبٌ مِنْ بَنِي تَمِيمٍ عَلَى النَّبِيِّ ، فَقَالَ أَبُو بَكْرٍ: أَمِّرِ الْقَعْقَاعَ بْنَ مَعْبَدِ بْنِ زُرَارَةَ، قَالَ عُمَرُ: بَلْ أَمِّرُ الْأَقْرَعَ بْنَ حَابِسٍ، قَالَ أَبُو بَكْرٍ: مَا أَرَدْتَ إِلَّا خِلَافِي، قَالَ عُمَرُ: مَا أَرَدْتُ خِلَافَكَ، فَتَمَارَيَا حَتَّى ارْتَفَعَتْ أَصْوَاتُهُمَا، فَنَزَلَ فِي ذَلِكَ: { يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُو لَا تُقَدِّمُو } حَتَّى انْقَضَتْ. واللفظ للبخاري.

Islamic: Asbāb al-nuzūl on Qurʾān 49:1

APA: Asbāb al-nuzūl tradition (n.d.). (49:1).

Direct context · Ayah 2 · c. 630 CE

Asbab al-Nuzul dataset · ungraded

عَنِ ابْنِ أَبِي مُلَيْكَةَ رحمه الله قَالَ: كَادَ الْخَيِّرَانِ أَنْ يَهْلِكَا، أَبُو بَكْرٍ وَعُمَرُ رضي الله عنهما، رَفَعَا أَصْوَاتَهُمَا عِنْدَ النَّبِيِّ اللهِ ، حِينَ قَدِمَ عَلَيْهِ رَكْبُ بَنِي تَمِيمٍ، فَأَشَارَ أَحَدُهُمَا بِالْأَقْرَعِ بْنِ حَابِسٍ أَخِي بَنِي مُجَاشِعٍ، وَأَشَارَ الْآخَرُ بِرَجُلٍ آخَرَ، قَالَ نَافِعٌ لَا أَحْفَظُ اسْمَهُ، فَقَالَ أَبُو بَكْرٍ لِعُمَرَ: مَا أَرَدْتَ إِلَّا خِلَافِي، قَالَ: مَا أَرَدْتُ خِلَافَكَ، فَارْتَفَعَتْ أَصْوَاتُهُمَا فِي ذَلِكَ، فَأَنْزَلَ اللهُ: { يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُو لَا تَرْفَعُوٓ أَصْوَٰتَكُمْ } الْآيَةَ، قَالَ ابْنُ الزُّبَيْرِ: فَمَا كَانَ عُمَرُ يُسْمِعُ رَسُولَ اللهِ بَعْدَ هَذِهِ الْآيَةِ حَتَّى يَسْتَفْهِمَهُ. وَلَمْ يَذْكُرْ ذَلِكَ عَنْ أَبِيهِ، يَعْنِي أَبَا بَكْرٍ. واللفظ للبخاري.

Islamic: Asbāb al-nuzūl on Qurʾān 49:2

APA: Asbāb al-nuzūl tradition (n.d.). (49:2).

Direct context · Ayah 4 · c. 630 CE

Asbab al-Nuzul dataset · ungraded

عَنِ الْأَقْرَعِ بْنِ حَابِسٍ أَنَّهُ أَتَى النَّبِيَّ ، فناداه، فَقَالَ: يَا محمد إِنَّ مَدحي زَيْنٌ، وَإِنَّ شتمي شَيْنٌ، فخرج إليه النبي فقال: « ويلك ذَلكَ الله عز و جل »، فأنزل الله { إِنَّ لَّذِينَ يُنَادُونَكَ مِن وَرَآءِ لْحُجُرٰتِ } الآية.

Islamic: Asbāb al-nuzūl on Qurʾān 49:4

APA: Asbāb al-nuzūl tradition (n.d.). (49:4).

عَنِ الْأَقْرَعِ بْنِ حَابِسٍ أَنَّهُ أَتَى النَّبِيَّ ، فناداه، فَقَالَ: يَا محمد إِنَّ مَدحي زَيْنٌ، وَإِنَّ شتمي شَيْنٌ، فخرج إليه النبي فقال: « ويلك ذَلكَ الله عز و جل »، فأنزل الله { إِنَّ لَّذِينَ يُنَادُونَكَ مِن وَرَآءِ لْحُجُرٰتِ } الآية.

وهناك سبب ثان للنزول: جاء عن زيد بن أرقم رضي الله عنه قال: جاء ناس من العرب فقالوا: انطلقوا بنا إلى هذا الرجل، فإن يك نبياً فنحن أسعد الناس به، وإن يك ملكاً عشنا في حياته، فانطلقت إلى النبي فأخبرته بما قالوا، ثم جاؤوا إلى حجر النبي فجعلوا ينادون يا محمد، يا محمد، فأنزل الله عز و جل: { إِنَّ لَّذِينَ يُنَادُونَكَ مِن وَرَآءِ لْحُجُرٰتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ٤ } فأخذ رسول الله بأذني فقال: « لقد صدق الله قولك يا زيد ».

Direct context · Ayah 9 · c. 630 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أَنَسٍ رضي الله عنه قَالَ: قِيلَ لِلنَّبِيِّ لَوْ أَتَيْتَ عَبْدَ اللهِ بْنَ أُبَيٍّ. فَانْطَلَقَ رَسُولُ اللهِ وَرَكِبَ حِمَاراً، وَانْطَلَقَ الْمُسْلِمُونَ يَمْشُونَ وَهِيَ أَرْضٌ سَبِخَةٌ، فَلَمَّا انْطَلَقَ إِلَيْهِ النَّبِيُّ قَالَ: إِلَيْكَ عَنِّي، فَوَاللهِ لَقَدْ آذَانِي رِيحُ حِمَارِكَ. فَقَالَ رَجُلٌ مِنْ الْأَنْصَارِ: وَاللهِ لَحِمَارُ رَسُولِ اللهِ أَطْيَبُ رِيحاً مِنْكَ، قَالَ: فَغَضِبَ لِعَبْدِ اللهِ رَجُلٌ مِنْ قَوْمِهِ، قَالَ: فَغَضِبَ لِكُلِّ وَاحِد مِنْهُمَا أَصْحَابُهُ، قَالَ: وَكَانَ بَيْنَهُمْ ضَرْبٌ بِالْجَرِيدِ وَبِالْأَيْدِي وَالنِّعَالِ، فَبَلَغَنَا أَنَّهَا نَزَلَتْ فِيهِمْ: { وَإِن طَآئِفَتَانِ مِنَ لْمُؤْمِنِينَ قْتَتَلُو فَأَصْلِحُو بَيْنَهُمَا }. واللفظ لأحمد.

Islamic: Asbāb al-nuzūl on Qurʾān 49:9

APA: Asbāb al-nuzūl tradition (n.d.). (49:9).

Direct context · Ayah 11 · c. 630 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أَبي جَبِيرَةَ بْنِ الضَّحَّاكِ رضي الله عنه قَالَ: فِينَا نَزَلَتْ هَذِهِ الْآيَةُ، فِي بَنِي سَلَمَةَ: { وَلَا تَنَابَزُو بِ لْأَلْقَـٰبِ بِئْسَ لِ سْمُ لْفُسُوقُ بَعْدَ لْإِيمَـٰنِ }، قَالَ: قَدِمَ عَلَيْنَا رَسُولُ اللهِ وَلَيْسَ مِنَّا رَجُلٌ إِلَّا وَلَهُ اسْمَانِ أَوْ ثَلَاثَةٌ، فَجَعَلَ النَّبِيُّ يَقُولُ: « يَا فُلَانُ »، فَيَقُولُونَ: مَهْ يَا رَسُولَ اللهِ إِنَّهُ يَغْضَبُ مِنْ هَذَا الِاسْمِ، فَأُنْزِلَتْ هَذِهِ الْآيَةُ: { وَلَا تَنَابَزُو بِ لْأَلْقَـٰبِ }. واللفظ لأبي داود.

Islamic: Asbāb al-nuzūl on Qurʾān 49:11

APA: Asbāb al-nuzūl tradition (n.d.). (49:11).

Direct context · Ayah 18 · c. 630 CE

Asbab al-Nuzul dataset · ungraded

عن ابن عباس رضي الله عنهما قال: جاءت بنو أسد إلى رسول الله ، فقالوا: يا رسول الله أسلمنا وقاتلتك العرب ولم نقاتلك، فقال رسول الله : « إن فقههم قليل، وإن الشيطان ينطق على ألسنتهم »، ونزلت. هذه الآية: { يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُو قُل لَّا تَمُنُّو عَلَىَّ إِسْلَـٰمَكُم بَلِ للَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَىٰكُمْ لِلْإِيمَـٰنِ إِن كُنتُمْ صَـٰدِقِينَ ١٧ }

Islamic: Asbāb al-nuzūl on Qurʾān 49:18

APA: Asbāb al-nuzūl tradition (n.d.). (49:18).

66. At-Tahrim — The Prohibition التحريم

Revelation order #107 · c. 631 CE · Madinah · 12 verses · compact Medina

Comparative reading note

Medinan discourse often turns toward community order, law, and collective ethics. Yusuf Ali widens the interpretive frame, Pickthall keeps the line tight, Maulana Muhammad Ali favors doctrinal clarity, and Qara'i preserves Shia-leaning lexical choices where the Arabic admits them.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ يَٰٓأَيُّهَا ٱلنَّبِىُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَ تَبْتَغِى مَرْضَاتَ أَزْوَٰجِكَ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ	O Prophet! Why holdest thou to be forbidden that which God has made lawful to thee? Thou seekest to please thy consorts. But God is Oft-Forgiving, Most Merciful	O Prophet! Why bannest thou that which Allah hath made lawful for thee, seeking to please thy wives? And Allah is Forgiving, Merciful	O Prophet, why dost thou forbid (thyself) that which Allah has made lawful for thee? Seekest thou to please thy wives? And Allah is Forgiving, Merciful	O Prophet! Why do you prohibit [yourself] what Allah has made lawful for you, seeking to please your wives? And Allah is all-forgiving, all-merciful	c. 631 CE 1 note
2		God has already ordained for you, (O men), the dissolution of your oaths (in some cases): and God is your Protector, and He is Full of Knowledge and Wisdom	Allah hath made lawful for you (Muslims) absolution from your oaths (of such a kind), and Allah is your Protector. He is the Knower, the Wise	Allah indeed has sanctioned for you the expiation of your oaths; and Allah is your Patron, and He is the Knowing, the Wise	Allah has certainly made lawful for you the dissolution of your oaths, and Allah is your master and He is the All-knowing, the All-wise	c. 631 CE No direct report
3		When the Prophet disclosed a matter in confidence to one of his consorts, and she then divulged it (to	When the Prophet confided a fact unto one of his wives and when she afterward	And when the Prophet confided an information to one of his wives -- but when she	When the Prophet confided to one of his wives a matter, but when she divulged it, and Allah apprised him about it, he announced	c. 631 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		another), and God made it known to him, he confirmed part thereof and repudiated a part. Then when he told her thereof, she said, "Who told thee this? "He said, "He told me Who knows and is well-acquainted (with all things)."	divulged it and Allah apprised him thereof, he made known (to her) part thereof and passed over part. And when he told it her she said: Who hath told thee? He said: The Knower, the Aware hath told me	informed (others) of it, and Allah informed him of it, he made known part of it and passed over part. So when he told her of it, she said: Who informed thee of this? He said: The Knowing, the One Aware, informed me	[to her] part of it and disregarded part of it. So when he told her about it, she said, ‘Who informed you about it? ’ He said, ‘The All-knowing and the All-aware informed me.’	
4	إِن تَتُوبَآ إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِن تَظَٰهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَٰهُ وَجِبْرِيلُ وَصَٰلِحُ ٱلْمُؤْمِنِينَ وَ ٱلْمَلَٰٓئِكَةُ بَعْدَ ذَٰلِكَ ظَهِيرٌ	If ye two turn in repentance to Him, your hearts are indeed so inclined; But if ye back up each other against him, truly God is his Protector, and Gabriel, and (every) righteous one among those who believe,- and furthermore, the angels - will back (him) up	If ye twain turn unto Allah repentant, (ye have cause to do so) for your hearts desired (the ban); and if ye aid one another against him (Muhammad) then lo! Allah, even He, is his Protecting Friend, and Gabriel and the righteous among the believers; and furthermore the angels are his helpers	If you both turn to Allah, then indeed your hearts are inclined (to this); and if you back up one another against him, then surely Allah is his Patron, and Gabriel and the righteous believers, and the angels after that are the aiders	If the two of you repent to Allah . . . for your hearts have certainly swerved, and if you back each other against him, then [know that] Allah is indeed his guardian, and Gabriel, the righteous among the faithful, and, thereafter, the angels are his supporters	c. 631 CE 1 note
5	عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُۥٓ أَزْوَٰجًا خَيْرًا مِّنكُنَّ مُسْلِمَٰتٍ مُّؤْمِنَٰتٍ قَٰنِتَٰتٍ تَٰٓئِبَٰتٍ عَٰبِدَٰتٍ سَٰٓئِحَٰتٍ ثَيِّبَٰتٍ وَأَبْكَارًا	It may be, if he divorced you (all), that God will give him in exchange consorts better than you,- who submit (their wills), who believe, who are devout, who turn to God in repentance, who worship (in humility), who travel (for Faith) and fast, -	It may happen that his Lord, if he divorce you, will give him in your stead wives better than you, submissive (to Allah), believing, pious, penitent, devout, inclined to fasting, widows and maids	Maybe, his Lord, if he divorce you, will give him in your place wives better than you, submissive, faithful, obedient, penitent, adorers, fasters, widows, and virgins	It may be that if he divorces you his Lord will give him, in [your] stead, wives better than you: [such as are] muslim, faithful, obedient, penitent, devout and given to fasting, virgins and non-virgins	c. 631 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		previously married or virgins				
6	يَٰٓأَيُّهَا لَّذِينَ ءَامَنُو قُوٓ أَنفُسَكُمْ وَأَهْلِيكُمْ نَا ا وَقُودُهَا لنَّاسُ وَ لْحِجَارَةُ عَلَيْهَا مَلَٰٓئِكَةٌ غِلَا شِدَا لَّا يَعْصُونَ للَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ	O ye who believe! save yourselves and your families from a Fire whose fuel is Men and Stones, over which are (appointed) angels stern (and) severe, who flinch not (from executing) the Commands they receive from God, but do (precisely) what the y are commanded	O ye who believe! Ward off from yourselves and your families a Fire whereof the fuel is men and stones, over which are set angels strong, severe, who resist not Allah in that which He commandeth them, but do that which they are commanded	O you who believe, save yourselves and your families from a Fire whose fuel is men and stones; over it are angels, stern and strong. They do not disobey Allah in that which He commands them, but do as they are commanded	O you who have faith! Save yourselves and your families from a Fire whose fuel is people and stones, over which are [assigned] angels, severe and mighty, who do not disobey whatever Allah has commanded them, and carry out what they are commanded	c. 631 CE No direct report
7	يَٰٓأَيُّهَا لَّذِينَ كَفَرُو لَا تَعْتَذِرُو لْيَوْمَ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ	(They will say), "O ye Unbelievers! Make no excuses this Day! Ye are being but requited for all that ye did!"	(Then it will be said): O ye who disbelieve! Make no excuses for yourselves this day. Ye are only being paid for what ye used to do	O you who disbelieve, make no excuses this day. You are rewarded only as you did	[They will call out to the faithless:] ‘O faithless ones! Do not make any excuses today. You are only being requited for what you used to do.’	c. 631 CE No direct report
8	يَٰٓأَيُّهَا لَّذِينَ ءَامَنُو تُوبُوٓ إِلَى للَّهِ تَوْبَ نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنكُمْ سَيِّـَٔاتِكُمْ وَيُدْخِلَكُمْ جَنَّ تَجْرِى مِن تَحْتِهَا لْأَنْهَٰرُ يَوْمَ لَا يُخْزِى للَّهُ لنَّبِىَّ وَ لَّذِينَ ءَامَنُو مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَٰنِهِمْ يَقُولُونَ رَبَّنَآ أَتْمِمْ لَنَا نُورَنَا وَ غْفِرْ لَنَآ إِنَّكَ عَلَىٰ كُلِّ شَىْ قَدِيرٌ	O ye who believe! Turn to God with sincere repentance: In the hope that your Lord will remove from you your ills and admit you to Gardens beneath which Rivers flow,- the Day that God will not permit to be humiliated the Prophet and those who b elieve with him. Their Light will run forward before them and by their right hands, while they say, "Our Lord! Perfect our Light for us, and grant us	O ye who believe! Turn unto Allah in sincere repentance! It may be that your Lord will remit from you your evil deeds and bring you into Gardens underneath which rivers flow, on the day when Allah will not abase the Prophet and those who believe with him. Their light will run before them and on their right hands; they will say: Our Lord! Perfect our light for us, and	O you who believe, turn to Allah with sincere repentance. It may be your Lord will remove from you your evil and cause you enter Gardens wherein flow rivers, on the day on which Allah will not abase the Prophet and those who believe with him. Their light will gleam before them and on their right hands -- they will say: Our Lord, make perfect for us our light, and grant us protection;	O you who have faith! Repent to Allah with sincere repentance! Maybe your Lord will absolve you of your misdeeds and admit you into gardens with streams running in them, on the day when Allah will not let the Prophet down and the faithful who are with him. Their light will move swiftly before them and on their right. They will say, ‘Our Lord! Perfect our light for us, and forgive us! Indeed You have power over all things.’	c. 631 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		Forgiveness: for Thou hast power over all things."	forgive us! Lo! Thou art Able to do all things	surely Thou art Possessor of power over all things		
9		O Prophet! Strive hard against the Unbelievers and the Hypocrites, and be firm against them. Their abode is Hell,- an evil refuge (indeed)	O Prophet! Strive against the disbelievers and the hypocrites, and be stern with them. Hell will be their home, a hapless journey's end	O Prophet, strive against the disbelievers and the hypocrites, and remain firm against them, and their abode is hell; and evil is the resort	O Prophet! Wage jiha d against the faithless and the hypocrites, and be severe with them. Their refuge shall be hell, and it is an evil destination	c. 631 CE No direct report
10		God sets forth, for an example to the Unbelievers, the wife of Noah and the wife of Lut: they were (respectively) under two of our righteous servants, but they were false to their (husbands), and they profited nothing before God on their accoun t, but were told: "Enter ye the Fire along with (others) that enter!"	Allah citeth an example for those who disbelieve: the wife of Noah and the wife of Lot, who were under two of Our righteous slaves yet betrayed them so that they (the husbands) availed them naught against Allah and it was said (unto them): Enter the Fire along with those who enter	Allah sets forth an example for those who disbelieve -- the wife of Noah and the wife of Lot. They were both under two of Our righteous servants, but they acted treacherously towards them, so they availed them naught against Allah, and it was said: Enter the Fire with those who enter	Allah draws an example for the faithless: the wife of Noah and the wife of Lot. They were under two of our righteous servants, yet they betrayed them. So they did not avail them in any way against Allah, and it was said [to them], ‘Enter the Fire, along with those who enter [it].&rsquo	c. 631 CE No direct report
11		And God sets forth, as an example to those who believe the wife of Pharaoh: Behold she said: "O my Lord! Build for me, in nearness to Thee, a mansion in the Garden, and save me from Pharaoh and his doings, and save me from those	And Allah citeth an example for those who believe: the wife of Pharaoh when she said: My Lord! Build for me a home with thee in the Garden, and deliver me from Pharaoh and his work, and deliver	And Allah sets forth an example for those who believe -- the wife of Pharaoh, when she said: My Lord, build for me a house with Thee in the Garden and deliver me from Pharaoh and his work, and deliver	Allah draws an[other] example for those who have faith: the wife of Pharaoh, when she said, ‘My Lord! Build me a home near You in paradise, and deliver me from Pharaoh and his conduct, and deliver me from the wrongdoing lot.’	c. 631 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		that do wrong"	me from evil-doing folk	me from the iniquitous people		
12		And Mary the daughter of 'Imran, who guarded her chastity; and We breathed into (her body) of Our spirit; and she testified to the truth of the words of her Lord and of His Revelations, and was one of the devout (servants)	And Mary, daughter of 'Imran, whose body was chaste, therefor We breathed therein something of Our Spirit. And she put faith in the words of her Lord and His scriptures, and was of the obedient	And Mary, the daughter of Amran, who guarded her chastity, so We breathed into him Our inspiration and she accepted, the truth of the words of her Lord and His Books, and she was of the obedient ones	And Mary, daughter of Imran, who guarded the chastity of her womb, so We breathed into it of Our spirit. She confirmed the words of her Lord and His Books, and she was one of the obedient	c. 631 CE No direct report

Direct context · Ayah 1 · c. 631 CE

Asbab al-Nuzul dataset · ungraded

عن عَائِشَةَ رضي الله عنها قالت: أَنَّ النَّبِيَّ كَانَ يَمْكُثُ عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ، وَيَشْرَبُ عِنْدَهَا عَسَلًا، فَتَوَاصَيْتُ أَنَا وَحَفْصَةُ: أَنَّ أَيَّتَنَا دَخَلَ عَلَيْهَا النَّبِيُّ فَلْتَقُلْ: إِنِّي أَجِدُ مِنْكَ رِيحَ مَغَافِيرَ، أَكَلْتَ مَغَافِيرَ. فَدَخَلَ عَلَى إِحْدَاهُمَا فَقَالَتْ ذَلِكَ لَهُ، فَقَالَ: « لا، بَلْ شَرِبْتُ عَسَلًا عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ، وَلَنْ أَعُودَ لَهُ »، فَنَزَلَتْ: { يَـٰٓأَيُّهَا لنَّبِيُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ للَّهُ لَكَ } { إِن تَتُوبَآ إِلَى للَّهِ } لِعَائِشَةَ وَحَفْصَةَ. { وَإِذْ أَسَرَّ لنَّبِيُّ إِلَىٰ بَعْضِ أَزْوَٰجِهِ حَدِيثًا }. لِقَوْلِهِ: « بَلْ شَرِبْتُ عَسَلًا »، وَقَالَ لِي إِبْرَاهِيمُ بْنُ مُوسَى، عَنْ هِشَامٍ: « وَلَنْ أَعُودَ لَهُ، وَقَدْ حَلَفْتُ، فَلَا تُخْبِرِي بِذَلِكِ أَحَداً ». والل…

Islamic: Asbāb al-nuzūl on Qurʾān 66:1

APA: Asbāb al-nuzūl tradition (n.d.). (66:1).

عن عَائِشَةَ رضي الله عنها قالت: أَنَّ النَّبِيَّ كَانَ يَمْكُثُ عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ، وَيَشْرَبُ عِنْدَهَا عَسَلًا، فَتَوَاصَيْتُ أَنَا وَحَفْصَةُ: أَنَّ أَيَّتَنَا دَخَلَ عَلَيْهَا النَّبِيُّ فَلْتَقُلْ: إِنِّي أَجِدُ مِنْكَ رِيحَ مَغَافِيرَ، أَكَلْتَ مَغَافِيرَ. فَدَخَلَ عَلَى إِحْدَاهُمَا فَقَالَتْ ذَلِكَ لَهُ، فَقَالَ: « لا، بَلْ شَرِبْتُ عَسَلًا عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ، وَلَنْ أَعُودَ لَهُ »، فَنَزَلَتْ: { يَـٰٓأَيُّهَا لنَّبِيُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ للَّهُ لَكَ } { إِن تَتُوبَآ إِلَى للَّهِ } لِعَائِشَةَ وَحَفْصَةَ. { وَإِذْ أَسَرَّ لنَّبِيُّ إِلَىٰ بَعْضِ أَزْوَٰجِهِ حَدِيثًا }. لِقَوْلِهِ: « بَلْ شَرِبْتُ عَسَلًا »، وَقَالَ لِي إِبْرَاهِيمُ بْنُ مُوسَى، عَنْ هِشَامٍ: « وَلَنْ أَعُودَ لَهُ، وَقَدْ حَلَفْتُ، فَلَا تُخْبِرِي بِذَلِكِ أَحَداً ». والل…

عن ابن عباس رضي الله عنهما قال: كان رسول الله يشرب عند سودة العسل، فدخل على عائشة، فقالت: إني أجد منك ريحاً، ثم دخل على حفصة، فقالت: إني أجد منك ريحاً فقال: « أراه من شراب شربته عند سودة، والله لا أشربه ». فنزلت هذه الآية { يَـٰٓأَيُّهَا لنَّبِيُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ للَّهُ لَكَ }.

Direct context · Ayah 4 · c. 631 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ رضي الله عنه: (وَافَقْتُ رَبِّي فِي ثَلَاثٍ...) (... وَاجْتَمَعَ نِسَاءُ النَّبِيِّ فِي الْغَيْرَةِ عَلَيْهِ، فَقُلْتُ لَهُنَّ: { عَسَىٰ رَبُّهُ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُ أَزْوَٰجًا خَيْرًا مِّنكُنَّ } فَنَزَلَتْ هَذِهِ الْآيَةُ).

Islamic: Asbāb al-nuzūl on Qurʾān 66:4

APA: Asbāb al-nuzūl tradition (n.d.). (66:4).

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ رضي الله عنه: (وَافَقْتُ رَبِّي فِي ثَلَاثٍ...) (... وَاجْتَمَعَ نِسَاءُ النَّبِيِّ فِي الْغَيْرَةِ عَلَيْهِ، فَقُلْتُ لَهُنَّ: { عَسَىٰ رَبُّهُ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُ أَزْوَٰجًا خَيْرًا مِّنكُنَّ } فَنَزَلَتْ هَذِهِ الْآيَةُ).

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Direct context · Ayah 5 · c. 631 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ رضي الله عنه: (وَافَقْتُ رَبِّي فِي ثَلَاثٍ...) (... وَاجْتَمَعَ نِسَاءُ النَّبِيِّ فِي الْغَيْرَةِ عَلَيْهِ، فَقُلْتُ لَهُنَّ: { عَسَىٰ رَبُّهُ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِّنكُنَّ } فَنَزَلَتْ هَذِهِ الْآيَةُ).

Islamic: Asbāb al-nuzūl on Qurʾān 66:5

APA: Asbāb al-nuzūl tradition (n.d.). (66:5).

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ رضي الله عنه: (وَافَقْتُ رَبِّي فِي ثَلَاثٍ...) (... وَاجْتَمَعَ نِسَاءُ النَّبِيِّ فِي الْغَيْرَةِ عَلَيْهِ، فَقُلْتُ لَهُنَّ: { عَسَىٰ رَبُّهُ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِّنكُنَّ } فَنَزَلَتْ هَذِهِ الْآيَةُ).

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64. At-Taghabun — The Mutual Disillusion التغابن

Revelation order #108 · c. 631 CE · Madinah · 18 verses · compact Medina

Comparative reading note

Medinan discourse often turns toward community order, law, and collective ethics. Yusuf Ali widens the interpretive frame, Pickthall keeps the line tight, Maulana Muhammad Ali favors doctrinal clarity, and Qara'i preserves Shia-leaning lexical choices where the Arabic admits them.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ للَّهِ لرَّحْمَٰنِ لرَّحِيمِ يُسَبِّحُ لِلَّهِ مَا فِى لسَّمَٰوَٰتِ وَمَا فِى لْأَرْضِ لَهُ لْمُلْكُ وَلَهُ لْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَىْ قَدِيرٌ	Whatever is in the heavens and on earth, doth declare the Praises and Glory of God: to Him belongs dominion, and to Him belongs praise: and He has power over all things	All that is in the heavens and all that is in the earth glorifieth Allah; unto Him belongeth Sovereignty and unto Him belongeth praise, and He is Able to do all things	Whatever is in the heavens and whatever is in the earth glorifies Allah. His is the kingdom, and His the praise; and He is Possessor of power over all things	Whatever there is in the heavens glorifies Allah and whatever there is in the earth. To Him belongs all sovereignty and to Him belongs all praise, and He has power over all things	c. 631 CE No direct report
2	هُوَ لَّذِى خَلَقَكُمْ فَمِنكُمْ كَافِرٌ وَمِنكُم مُّؤْمِنٌ وَ للَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ	It is He Who has created you; and of you are some that are Unbelievers, and some that are Believers: and God sees well all that ye do	He it is Who created you, but one of you is a disbeliever and one of you is a believer, and Allah is Seer of what ye do	He it is Who created you, but one of you is a disbeliever and one of you is a believer. And Allah is Seer of what you do	It is He who created you. Then some of you are faithless and some of you are faithful, and Allah sees best what you do	c. 631 CE No direct report
3		He has created the heavens and the earth in just proportions, and has given you shape, and made your shapes beautiful: and to Him is the final Goal	He created the heavens and the earth with truth, and He shaped you and made good your shapes, and unto Him is the journeying	He created the heavens and the earth with truth, and He shaped you, then made goodly your shapes; and to Him is the resort	He created the heavens and the earth with reason, and He formed you and perfected your forms, and toward Him is the destination	c. 631 CE No direct report
4		He knows what is in the heavens and on earth; and He knows what ye conceal and what ye reveal: yea, God knows well the (secrets) of (all) hearts	He knoweth all that is in the heavens and the earth, and He knoweth what ye conceal and what ye publish. And Allah is Aware of what is in the breasts (of men)	He knows what is in the heavens and the earth, and He knows what you hide and what you manifest. And Allah is Knower of what is in the hearts	He knows whatever there is in the heavens and the earth, and He knows whatever you hide and whatever you disclose, and Allah knows best what is in the breasts	c. 631 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
5	أَلَمْ يَأْتِكُمْ نَبَؤُ الَّذِينَ كَفَرُو مِن قَبْلُ فَذَاقُو وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ	Has not the story reached you, of those who rejected Faith aforetime? So they tasted the evil result of their conduct; and they had a grievous Penalty	Hath not the story reached you of those who disbelieved of old and so did taste the ill-effects of their conduct, and theirs will be a painful doom	Has there not come to you the story of those who disbelieved before, then tasted the evil consequences of their conduct, and they had a painful chastisement	Has there not come to you the account of those who were faithless before? They tasted the evil consequences of their conduct, and there is a painful punishment for them	c. 631 CE No direct report
6	ذَٰلِكَ بِأَنَّهُ كَانَت تَّأْتِيهِمْ رُسُلُهُم بِ لْبَيِّنَٰتِ فَقَالُوٓ أَبَشَ يَهْدُونَنَا فَكَفَرُو وَتَوَلَّو وَّ سْتَغْنَى للَّهُ وَ للَّهُ غَنِىٌّ حَمِيدٌ	That was because there came to them apostles with Clear Signs, but they said: "Shall (mere) human beings direct us?" So they rejected (the Message) and turned away. But God can do without (them): and God is free of all needs, worthy of all pra ise	That was because their messengers (from Allah) kept coming unto them with clear proofs (of Allah's Sovereignty), but they said: Shall mere mortals guide us? So they disbelieved and turned away, and Allah was independent (of them). Allah is Absolute, Owner of Praise	That is because there came to them their messengers with clear arguments, but they said: Shall mortals guide us? So they disbelieved and turned away, and Allah is above all need. And Allah is Self-Sufficient; Praised	That was because their apostles used to bring them manifest proofs, but they said, ‘Shall humans be our guides?!’ So they disbelieved and turned away, and Allah was in no need [of their faith] and Allah is all-sufficient, all-laudable	c. 631 CE No direct report
7	زَعَمَ لَّذِينَ كَفَرُوٓ أَن لَّن يُبْعَثُو قُلْ بَلَىٰ وَرَبِّى لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَٰلِكَ عَلَى للَّهِ يَسِيرٌ	The Unbelievers think that they will not be raised up (for Judgment). Say: "Yea, By my Lord, Ye shall surely be raised up: then shall ye be told (the truth) of all that ye did. And that is easy for God."	Those who disbelieve assert that they will not be raised again. Say (unto them, O Muhammad): Yea, verily, by my Lord! ye will be raised again and then ye will be informed of what ye did; and that is easy for Allah	Those who disbelieve think that they will not be raised. Say: Aye, by my Lord! you will certainly be raised; then you will certainly be informed of what you did. And that is easy to Allah	The faithless claim that they will not be resurrected. Say, ‘Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did, and that is easy for Allah.’	c. 631 CE No direct report
8	فَـَٔامِنُو بِ للَّهِ وَرَسُولِهِ وَ لنُّورِ لَّذِىٓ أَنزَلْنَا وَ للَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ	Believe, therefore, in God and His Apostle, and in the Light which we have sent down. And God is	So believe in Allah and His messenger and the light which We have revealed. And Allah is	So believe in Allah and His Messenger and the light which we have revealed.	So have faith in Allah and His Apostle and the light which We have sent down, and Allah is well aware of what you do	c. 631 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		well acquainted with all that ye do	Informed of what ye do	And Allah is Aware of what you do		
9		The Day that He assembles you (all) for a Day of Assembly,- that will be a Day of mutual loss and gain (among you), and those who believe in God and work righteousness,- He will remove from them their ills, and He will admit them to Gardens be neath which Rivers flow, to dwell therein for ever: that will be the Supreme Achievement	The day when He shall gather you unto the Day of Assembling, that will be a day of mutual disillusion. And whoso believeth in Allah and doeth right, He will remit from him his evil deeds and will bring him unto Gardens underneath which rivers flow, therein to abide for ever. That is the supreme triumph	The day when He will gather you for the day of Gathering, that is the day of the Manifestation of losses. And whoever believes in Allah and does good, he will remove from him his evil and cause him to enter Gardens wherein rivers flow, to abide therein for ever. That is the great achievement	The day when He will gather you for the Day of Gathering, that will be a day of dispossession. And whoever has faith in Allah and acts righteously, He shall absolve him of his misdeeds and admit him into gardens with streams running in them, to remain in them forever. That is the great success	c. 631 CE No direct report
10		But those who reject Faith and treat Our Signs as falsehoods, they will be Companions of the Fire, to dwell therein for aye: and evil is that Goal	But those who disbelieve and deny Our revelations, such are owners of the Fire; they will abide therein - a hapless journey's end	And those who disbelieve and reject Our messages, they are the companions of the Fire, abiding therein; and evil is the resort	But as for those who are faithless and deny Our signs, —they shall be the inmates of the Fire, to remain in it [forever], and it is an evil destination	c. 631 CE No direct report
11	مَآ أَصَابَ مِن مُّصِيبَةٍ إِلَّا بِإِذْنِ ٱللَّهِ وَمَن يُؤْمِۢ بِٱللَّهِ يَهْدِ قَلْبَهُۥ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ	No kind of calamity can occur, except by the leave of God: and if any one believes in God, (God) guides his heart (aright): for God knows all things	No calamity befalleth save by Allah's leave. And whosoever believeth in Allah, He guideth his heart. And Allah is Knower of all things	No calamity befalls but by Allah’s permission. And whoever believes in Allah, He guides his heart. And Allah is Knower of all things	No affliction visits [anyone] except by Allah’s leave. Whoever has faith in Allah, He guides his heart, and Allah has knowledge of all things	c. 631 CE No direct report
12		So obey God, and obey His Apostle: but if ye turn back, the duty of Our Apostle is but to proclaim	Obey Allah and obey His messenger; but if ye turn away, then the duty of Our messenger is only	And obey Allah and obey the Messenger; but if you turn away, the duty of Our Messenger is only	Obey Allah and obey the Apostle; but if you turn away, then Our Apostle’s duty is only to communicate in clear terms	c. 631 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		(the Message) clearly and openly	to convey (the message) plainly	to deliver (the message) clearly		
13		God! There is no god but He: and on God, therefore, let the Believers put their trust	Allah! There is no Allah save Him. In Allah, therefore, let believers put their trust	Allah, there is no God but He. And on Allah let the believers rely	Allah—there is no god except Him— in Allah let all the faithful put their trust	c. 631 CE No direct report
14	يٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا إِنَّ مِنْ أَزْوَٰجِكُمْ وَأَوْلَٰدِكُمْ عَدُوًّا لَّكُمْ فَٱحْذَرُوهُمْ وَإِن تَعْفُوا۟ وَتَصْفَحُوا۟ وَتَغْفِرُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ	O ye who believe! Truly, among your wives and your children are (some that are) enemies to yourselves: so beware of them! But if ye forgive and overlook, and cover up (their faults), verily God is Oft-Forgiving, Most Merciful	O ye who believe! Lo! among your wives and your children there are enemies for you, therefor beware of them. And if ye efface and overlook and forgive, then lo! Allah is Forgiving, Merciful	O you who believe, surely of your wives and your children there are enemies to you, so beware of them. And if you pardon and forbear and forgive, surely Allah is Forgiving, Merciful	O you who have faith! Indeed among your spouses and children you have enemies; so beware of them. And if you excuse, forbear and forgive, then Allah is indeed all-forgiving, all-merciful	c. 631 CE 1 note
15	إِنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ فِتْنَةٌ وَٱللَّهُ عِندَهُۥٓ أَجْرٌ عَظِيمٌ	Your riches and your children may be but a trial: but in the Presence of God, is the highest, Reward	Your wealth and your children are only a temptation, whereas Allah! with Him is an immense reward	Your wealth and your children are only a trial, and Allah -- with Him is a great reward	Rather your possessions and children are a trial, and Allah—with Him is a great reward	c. 631 CE No direct report
16		So fear God as much as ye can; listen and obey and spend in charity for the benefit of your own soul and those saved from the covetousness of their own souls,- they are the ones that achieve prosperity	So keep your duty to Allah as best ye can, and listen, and obey, and spend; that is better for your souls. And whoso is saved from his own greed, such are the successful	So keep your duty to Allah as much as you can, and hear and obey and spend; it is better for your souls. And whoever is saved from the greediness of his soul, these it is that are the successful	So be wary of Allah, as far as you can, and listen and obey, and spend [in the way of Allah]; that is better for yourselves. Those who are saved from their own greed —it is they who are the felicitous	c. 631 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
17	إِن تُقْرِضُو ا للَّهَ قَرْضًا حَسَ وَ للَّهُ شَكُورٌ يُضَٰعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ حَلِيمٌ	If ye loan to God, a beautiful loan, He will double it to your (credit), and He will grant you Forgiveness: for God is most Ready to appreciate (service), Most Forbearing,	If ye lend unto Allah a goodly loan, He will double it for you and will forgive you, for Allah is Responsive, Clement	If you set apart for Allah a goodly portion, He will double it for you and forgive you. And Allah is the multiplier (of rewards), Forbearing	If you lend Allah a good loan, He shall multiply it for you and forgive you, and Allah is all-appreciative, all-forbearing	c. 631 CE No direct report
18		Knower of what is open, Exalted in Might, Full of Wisdom	Knower of the Invisible and the Visible, the Mighty, the Wise	The Knower of the unseen and the seen, the Mighty, the Wise	Knower of the sensible and the Unseen, the All-mighty, the All-wise	c. 631 CE No direct report

Direct context · Ayah 14 · c. 631 CE

Asbab al-Nuzul dataset · ungraded

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما وَسَأَلَهُ رَجُلٌ عَنْ هَذِهِ الْآيَةِ: { يَـٰٓأَيُّهَا لَّذِينَ ءَامَنُوَ إِنَّ مِنْ أَزْوَٰجِكُمْ وَأَوْلَـٰدِكُمْ عَدُوًّا لَّكُمْ فَ حْذَرُوهُمْ }، قَالَ: هَؤُلَاءِ رِجَالٌ أَسْلَمُوا مِنْ أَهْلِ مَكَّةَ، وَأَرَادُوا أَنْ يَأْتُوا النَّبِيَّ ، فَأَبَى أَزْوَاجُهُمْ وَأَوْلَادُهُمْ أَنْ يَدَعُوهُمْ أَنْ يَأْتُوا رَسُولَ اللهِ ، فَلَمَّا أَتَوْا رَسُولَ اللهِ رَأَوْا النَّاسَ قَدْ فَقُهُوا فِي الدِّينِ، هَمُّوا أَنْ يُعَاقِبُوهُمْ، فَأَنْزَلَ اللهُ عز و جل: { يَـٰٓأَيُّهَا لَّذِينَ ءَامَنُوَ إِنَّ مِنْ أَزْوَٰجِكُمْ وَأَوْلَـٰدِكُمْ عَدُوًّا لَّكُمْ فَ حْذَرُوهُمْ } الآية. واللفظ للترمذي.

Islamic: Asbāb al-nuzūl on Qurʾān 64:14

APA: Asbāb al-nuzūl tradition (n.d.). (64:14).

61. As-Saf — The Ranks الصف

Revelation order #109 · c. 631 CE · Madinah · 14 verses · compact Medina

Comparative reading note

Medinan discourse often turns toward community order, law, and collective ethics. Yusuf Ali widens the interpretive frame, Pickthall keeps the line tight, Maulana Muhammad Ali favors doctrinal clarity, and Qara'i preserves Shia-leaning lexical choices where the Arabic admits them.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1		Whatever is in the heavens and on earth, let it declare the Praises and Glory of God: for He is the Exalted in Might, the Wise	All that is in the heavens and all that is in the earth glorifieth Allah, and He is the Mighty, the Wise	Whatever is in the heavens and whatever is in the earth glorifies Allah; and He is the Mighty, the Wise	Whatever there is in the heavens glorifies Allah and whatever there is in the earth, and He is the All-mighty, the All-wis	c. 631 CE 1 note
2	يَٰٓأَيُّهَا لَّذِينَ ءَامَنُو لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ	O ye who believe! Why say ye that which ye do not	O ye who believe! Why say ye that which ye do not	O you who believe, why say you that which you do not	O you who have faith! Why do you say what you do not do	c. 631 CE 1 note
3	كَبُرَ مَقْتًا عِندَ للَّهِ أَن تَقُولُو مَا لَا تَفْعَلُونَ	Grievously odious is it in the sight of God that ye say that which ye do not	It is most hateful in the sight of Allah that ye say that which ye do not	It is most hateful in the sight of Allah that you say that which you do not	It is greatly outrageous to Allah that you should say what you do not do	c. 631 CE 1 note
4	إِنَّ للَّهَ يُحِبُّ لَّذِينَ يُقَٰتِلُونَ فِى سَبِيلِهِ صَ ا كَأَنَّهُم بُنْيَٰنٌ مَّرْصُو	Truly God loves those who fight in His Cause in battle array, as if they were a solid cemented structure	Lo! Allah loveth them who battle for His cause in ranks, as if they were a solid structure	Surely Allah loves those who fight in His way in ranks, as if they were a solid wall	Indeed Allah loves those who fight in His way in ranks, as if they were a compact structure	c. 631 CE No direct report
5		And remember, Moses said to his people: "O my people! why do ye vex and insult me, though ye know that I am the apostle of God (sent) to you?" Then when they went wrong, God let their hearts go wrong. For God guides not those who are rebellio us transgressors	And (remember) when Moses said unto his people: O my people! Why persecute ye me, when ye well know that I am Allah's messenger unto you? So when they went astray Allah sent their hearts astray. And Allah guideth not the evil-living folk	And when Moses said to his people: O my people, why do you malign me, when you know that I am Allah’s messenger to you? But when they deviated, Allah made their hearts deviate. And Allah guides not the transgressing people	When Moses said to his people, ‘O my people! Why do you torment me, when you certainly know that I am Allah’s apostle to you?’ So when they swerved [from the right path] Allah made their hearts swerve, and Allah does not guide the transgressing lot	c. 631 CE No direct report
6	وَإِذْ قَالَ عِيسَى بْنُ مَرْيَمَ يَٰبَنِىٓ إِسْرَٰٓءِيلَ إِنِّى رَسُولُ للَّهِ إِلَيْكُم	And remember, Jesus, the son of Mary, said:	And when Jesus son of Mary said:	And when Jesus, son of Mary, said: O	And when Jesus son of Mary said, ‘O	c. 631 CE

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	مُّصَدِّ ا لِّمَا بَيْنَ يَدَىَّ مِنَ لتَّوْرَىٰةِ وَمُبَشِّ ا بِرَسُو يَأْتِى مِ بَعْدِى سْمُهُ أَحْمَدُ فَلَمَّا جَآءَهُم بِ لْبَيِّنَٰتِ قَالُو هَٰذَا سِحْ مُّبِينِ	"O Children of Israel! I am the apostle of God (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of an Apostle to come after me, whose name shall be Ahmad." But when h e came to them with Clear Signs, they said, "this is evident sorcery!"	O Children of Israel! Lo! I am the messenger of Allah unto you, confirming that which was (revealed) before me in the Torah, and bringing good tidings of a messenger who cometh after me, whose name is the Praised One. Yet when he hath come unto them with clear proofs, they say: This is mere magic	Children of Israel, surely I am the messenger of Allah to you, verifying that which is before me of the Torah and giving the good news of a Messenger who will come after me, his name being Ahmad. But when he came to them with clear argument, they said: This is clear enchantment	Children of Israel! Indeed I am the apostle of Allah to you, to confirm what is before me of the Torah, and to give the good news of an apostle who will come after me, whose name is Aá¸¥mad.’ Yet when he brought them manifest proofs, they said, ‘This is plain magic.’	No direct report
7		Who doth greater wrong than one who invents falsehood against God, even as he is being invited to Islam? And God guides not those who do wrong	And who doeth greater wrong than he who inventeth a lie against Allah when he is summoned unto Al-Islam? And Allah guideth not wrongdoing folk	And who is more unjust than he who forges a lie against Allah and he is invited to Islam. And Allah guides not the unjust people	And who is a greater wrongdoer than him who fabricates falsehoods against Allah, while he is being summoned to Islam? And Allah does not guide the wrongdoing lot	c. 631 CE No direct report
8		Their intention is to extinguish God's Light (by blowing) with their mouths: But God will complete (the revelation of) His Light, even though the Unbelievers may detest (it)	Fain would they put out the light of Allah with their mouths, but Allah will perfect His light however much the disbelievers are averse	They desire to put out the light of Allah with their mouths, but Allah will perfect His light, though the disbelievers may be averse	They desire to put out the light of Allah with their mouths, but Allah shall perfect His light though the faithless should be averse	c. 631 CE No direct report
9		It is He Who has sent His Apostle with Guidance and the Religion of Truth, that he may proclaim it over all religion,	He it is Who hath sent His messenger with the guidance and the religion of truth, that He may	He it is Who sent His Messenger with the guidance and the true religion, that He may make it overcome the	It is He who has sent His Apostle with the guidance and the religion of truth that He may make it prevail over all religions though the polytheists should be averse	c. 631 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		even though the Pagans may detest (it)	make it conqueror of all religion however much idolaters may be averse	religions, all of them, though the polytheists may be averse		
10	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُو هَلْ أَدُلُّكُمْ عَلَىٰ تِجَٰرَ تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ	O ye who believe! Shall I lead you to a bargain that will save you from a grievous Penalty?	O ye who believe! Shall I show you a commerce that will save you from a painful doom	O you who believe, shall I lead you to a merchandise which will deliver you from a painful chastisement	O you who have faith! Shall I show you a deal that will deliver you from a painful punishment	c. 631 CE No direct report
11	تُؤْمِنُونَ بِ ٱللَّهِ وَرَسُولِهِ وَتُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِكُمْ وَأَنفُسِكُمْ ذَٰلِكُمْ خَيْ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ	That ye believe in God and His Apostle, and that ye strive (your utmost) in the Cause of God, with your property and your persons: That will be best for you, if ye but knew	Ye should believe in Allah and His messenger, and should strive for the cause of Allah with your wealth and your lives. That is better for you, if ye did but know	You should believe in Allah and His messenger, and strive hard in Allah’s way with your wealth and your lives. That is better for you, did you but know	Have faith in Allah and His Apostle, and wage jiha d in the way of Allah with your possessions and your persons. That is better for you, should you know	c. 631 CE No direct report
12		He will forgive you your sins, and admit you to Gardens beneath which Rivers flow, and to beautiful mansions in Gardens of Eternity: that is indeed the Supreme Achievement	He will forgive you your sins and bring you into Gardens underneath which rivers flow, and pleasant dwellings in Gardens of Eden. That is the supreme triumph	He will forgive you your sins and cause you to enter Gardens wherein rivers flow, and goodly dwellings in Gardens of perpetuity -- that is the mighty achievement -	He shall forgive you your sins and admit you into gardens with streams running in them, and into good dwellings in the Gardens of Eden. That is the great success	c. 631 CE No direct report
13		And another (favour will He bestow,) which ye do love,- help from God and a speedy victory. So give the Glad Tidings to the Believers	And (He will give you) another (blessing) which ye love: help from Allah and present victory. Give good tidings (O Muhammad) to believers	And yet another (blessing) that you love: help from Allah and a victory near at hand; and give good news to the believers	And other [blessings] you love: help from Allah and a victory near at hand. And give good news to the faithful	c. 631 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
14	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُوٓاْ أَنصَارَ ٱللَّهِ كَمَا قَالَ عِيسَى ٱبۡنُ مَرۡيَمَ لِلۡحَوَارِيِّـۧنَ مَنۡ أَنصَارِيٓ إِلَى ٱللَّهِۖ قَالَ ٱلۡحَوَارِيُّونَ نَحۡنُ أَنصَارُ ٱللَّهِۖ فَـَٔامَنَت طَّآئِفَةٞ مِّنۢ بَنِيٓ إِسۡرَٰٓءِيلَ وَكَفَرَت طَّآئِفَةٞۖ فَأَيَّدۡنَا ٱلَّذِينَ ءَامَنُواْ عَلَىٰ عَدُوِّهِمۡ فَأَصۡبَحُواْ ظَٰهِرِينَ	O ye who believe! Be ye helpers of God: As said Jesus the son of Mary to the Disciples, "Who will be my helpers to (the work of) God?" Said the disciples, "We are God's helpers!" then a portion of the Children of Israel believed, and a portion disbelieved: But We gave power to those who believed, against their enemies, and they became the ones that prevailed	O ye who believe! Be Allah's helpers, even as Jesus son of Mary said unto the disciples: Who are my helpers for Allah? They said: We are Allah's helpers. And a party of the Children of Israel believed, while a party disbelieved. Then We strengthened those who believed against their foe, and they became the uppermost	O you who believe, be helpers (in the cause) of Allah, as Jesus, son of Mary, said to the disciples: Who are my helpers in the cause of Allah? The disciples said: We are the helpers (in the cause) of Allah. So a party of the Children of Israel believed and another party disbelieved; then We aided those who believed against their enemy, and they became predominant	O you who have faith! Be Allah’s helpers, just as Jesus son of Mary said to the disciples, ‘Who will be my helpers for Allah’s sake? ’ The Disciples said, ‘We will be Allah’s helpers!’ So a group of the Children of Israel believed, and a group disbelieved. Then We strengthened the faithful against their enemies, and they became the dominant ones	c. 631 CE No direct report

Direct context · Ayah 1 · c. 631 CE

Asbab al-Nuzul dataset · ungraded

عن ابن عباس رضي الله عنهما في قوله تعالى: { يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لِمَ تَقُولُونَ مَا لَا تَفۡعَلُونَ ٢ } قال: كان ناس من المؤمنين قبل أن يفرض الجهاد، يقولون: لوددنا أن الله عز و جل دلنا على أحب الأعمال إليه فنعمل به، فأخبر الله نبيه أن أحب الأعمال، إيمان به لا شك فيه، وجهاد أهل معصيته الذين خالفوا الإيمان، ولم يقروا به، فلما نزل الجهاد، كره ذلك ناس من المؤمنين، وشق عليهم أمره فقال الله عز و جل: { يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لِمَ تَقُولُونَ مَا لَا تَفۡعَلُونَ ٢ }.

Islamic: Asbāb al-nuzūl on Qurʾān 61:1

APA: Asbāb al-nuzūl tradition (n.d.). (61:1).

Direct context · Ayah 2 · c. 631 CE

Asbab al-Nuzul dataset · ungraded

عن ابن عباس رضي الله عنهما في قوله تعالى: { يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لِمَ تَقُولُونَ مَا لَا تَفۡعَلُونَ ٢ } قال: كان ناس من المؤمنين قبل أن يفرض الجهاد، يقولون: لوددنا أن الله عز و جل دلنا على أحب الأعمال إليه فنعمل به، فأخبر الله نبيه أن أحب الأعمال، إيمان به لا شك فيه، وجهاد أهل معصيته الذين خالفوا الإيمان، ولم يقروا به، فلما نزل الجهاد، كره ذلك ناس من المؤمنين، وشق عليهم أمره فقال الله عز و جل: { يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لِمَ تَقُولُونَ مَا لَا تَفۡعَلُونَ ٢ }.

Islamic: Asbāb al-nuzūl on Qurʾān 61:2

APA: Asbāb al-nuzūl tradition (n.d.). (61:2).

Direct context · Ayah 3 · c. 631 CE

Asbab al-Nuzul dataset · ungraded

عن ابن عباس رضي الله عنهما في قوله تعالى: { يَـٰٓأَيُّهَا لَّذِينَ ءَامَنُو لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ٢ } قال: كان ناس من المؤمنين قبل أن يفرض الجهاد، يقولون: لوددنا أن الله عز و جل دلنا على أحب الأعمال إليه فنعمل به، فأخبر الله نبيه أن أحب الأعمال، إيمان به لا شك فيه، وجهاد أهل معصيته الذين خالفوا الإيمان، ولم يقروا به، فلما نزل الجهاد، كره ذلك ناس من المؤمنين، وشق عليهم أمره فقال الله عز و جل: { يَـٰٓأَيُّهَا لَّذِينَ ءَامَنُو لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ٢ }.

Islamic: Asbāb al-nuzūl on Qurʾān 61:3

APA: Asbāb al-nuzūl tradition (n.d.). (61:3).

62. Al-Jumu'ah — The Congregation, Friday الجمعة

Revelation order #110 · c. 631 CE · Madinah · 11 verses · compact Medina

Comparative reading note

Medinan discourse often turns toward community order, law, and collective ethics. Yusuf Ali widens the interpretive frame, Pickthall keeps the line tight, Maulana Muhammad Ali favors doctrinal clarity, and Qara'i preserves Shia-leaning lexical choices where the Arabic admits them.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1		Whatever is in the heavens and on earth, doth declare the Praises and Glory of God,- the Sovereign, the Holy One, the Exalted in Might, the Wise	All that is in the heavens and all that is in the earth glorifieth Allah, the Sovereign Lord, the Holy One, the Mighty, the Wise	Whatever is in the heavens and whatever is in the earth glorifies Allah, the King, the Holy, the Mighty, the Wise	Whatever there is in the heavens glorifies Allah and whatever there is in the earth, the Sovereign, the All-holy, the All-mighty, the All-wise	c. 631 CE No direct report
2	هُوَ لَّذِى بَعَثَ فِى لْأُمِّيِّ نَ رَسُو ا مِّنْهُمْ يَتْلُو عَلَيْهِمْ	It is He Who has sent amongst the Unlettered an apostle from among	He it is Who hath sent among the unlettered ones a	He it is Who raised among the illiterates a Messenger from	It is He who sent to the unlettered [people] an	c. 631 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	ءَايٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ لْكِتٰبَ وَ لْحِكْمَةَ وَإِن كَانُو مِن قَبْلُ لَفِى ضَلٰٓ مُّبِينٍ	themselves, to rehearse to them His Signs, to sanctify them, and to instruct them in Scripture and Wisdom,- although they had been, before, in manifest error;	messenger of their own, to recite unto them His revelations and to make them grow, and to teach them the Scripture and wisdom, though heretofore they were indeed in error manifest	among themselves, who recites to them His messages and purifies them, and teaches them the Book and the Wisdom -- though they were before certainly in manifest error -	apostle from among themselves, to recite to them His signs, to purify them, and to teach them the Book and wisdom, and earlier they had indeed been in manifest error	direct report
3		As well as (to confer all these benefits upon) others of them, who have not already joined them: And He is exalted in Might, Wise	Along with others of them who have not yet joined them. He is the Mighty, the Wise	And others from among them who have not yet joined them. And He is the Mighty, the Wise	And to others from among them [as well] who have not yet joined them. And He is the All-mighty, the All-wise	c. 631 CE No direct report
4		Such is the Bounty of God, which He bestows on whom He will: and God is the Lord of the highest bounty	That is the bounty of Allah; which He giveth unto whom He will. Allah is of Infinite Bounty	That is Allah’s grace; He grants it to whom He pleases. And Allah is the Lord of mighty grace	That is Allah’s grace which He grants to whomever He wishes, and Allah is dispenser of a great grace	c. 631 CE No direct report
5		The similitude of those who were charged with the (obligations of the) Mosaic Law, but who subsequently failed in those (obligations), is that of a donkey which carries huge tomes (but understands them not). Evil is the similitude of people wh o falsify the Signs of God: and God guides not people who do wrong	The likeness of those who are entrusted with the Law of Moses, yet apply it not, is as the likeness of the ass carrying books. Wretched is the likeness of folk who deny the revelations of Allah. And Allah guideth not wrongdoing folk	The likeness of those who were charged with the Torah, then they observed it not, is as the likeness of the ass carrying books. Evil is the likeness of the people who reject the messages of Allah. And Allah guides not the iniquitous people	The example of those who were charged with the Torah, then failed to carry it, is that of an ass carrying books. Evil is the example of the people who deny Allah’s signs, and Allah does not guide the wrongdoing lot	c. 631 CE No direct report
6	قُلْ يٰٓأَيُّهَا لَّذِينَ هَادُوٓ إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَآءُ لِلَّهِ مِن دُونِ لنَّاسِ	Say: "O ye that stand on Judaism! If ye think that ye are friends	Say (O Muhammad): O ye who are Jews! If ye	Say: O you who are Jews, if you think that you are the	Say, ‘O Jews! If you claim that you are Allah’s	c. 631 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	فَتَمَنَّوُا۟ لْمَوْتَ إِن كُنتُمْ صَٰدِقِينَ	to God, to the exclusion of (other) men, then express your desire for Death, if ye are truthful!"	claim that ye are favoured of Allah apart from (all) mankind, then long for death if ye are truthful	favourites of Allah to the exclusion of other people, then invoke death, if you are truthful	favourites, to the exclusion of other people, then long for death, should you be truthful.’	direct report
7	وَلَا يَتَمَنَّوْنَهُۥٓ أَبَدًۢا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَ للَّهُ عَلِيمٌۢ بِ لظَّٰلِمِينَ	But never will they express their desire (for Death), because of the (deeds) their hands have sent on before them! and God knows well those that do wrong	But they will never long for it because of all that their own hands have sent before, and Allah is Aware of evil-doers	But they will never invoke it because of what their hands have sent before. And Allah is Knower of the wrongdoers	Yet they will never long for it, because of what their hands have sent ahead, and Allah knows best the wrongdoers	c. 631 CE No direct report
8	قُلْ إِنَّ لْمَوْتَ لَّذِى تَفِرُّونَ مِنْهُ فَإِنَّهُۥ مُلَٰقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عَٰلِمِ لْغَيْبِ وَ لشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ	Say: "The Death from which ye flee will truly overtake you: then will ye be sent back to the Knower of things secret and open: and He will tell you (the truth of) the things that ye did!"	Say (unto them, O Muhammad): Lo! the death from which ye shrink will surely meet you, and afterward ye will be returned unto the Knower of the Invisible and the Visible, and He will tell you what ye used to do	Say: The death from which you flee, that will surely overtake you; then you will be sent back to the Knower of the unseen and the seen, so He will inform you of that which you did	Say, ‘Indeed the death that you flee will indeed encounter you. Then you will be returned to the Knower of the sensible and the Unseen, and He will inform you about what you used to do.’	c. 631 CE No direct report
9	يَٰٓأَيُّهَا لَّذِينَ ءَامَنُوٓا۟ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ لْجُمُعَةِ فَ سْعَوْا۟ إِلَىٰ ذِكْرِ للَّهِ وَذَرُوا۟ لْبَيْعَ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ	O ye who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of God, and leave off business (and traffic): That is best for you if ye but knew	O ye who believe! When the call is heard for the prayer of the day of congregation, haste unto remembrance of Allah and leave your trading. That is better for you if ye did but know	O you who believe when the call is sounded for prayer on Friday, hasten to the remembrance of Allah and leave off traffic. That is better for you, if you know	O you who have faith! When the call is made for prayer on Friday, hurry toward the remembrance of Allah, and leave all business. That is better for you, should you know	c. 631 CE No direct report
10	فَإِذَا قُضِيَتِ لصَّلَوٰةُ فَ نتَشِرُوا۟ فِى لْأَرْضِ وَ بْتَغُوا۟ مِن فَضْلِ للَّهِ وَ ذْكُرُوا۟ للَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ	And when the Prayer is finished, then may ye disperse through the land, and seek of the Bounty of God: and celebrate the Praises of God often (and without stint): that ye may prosper	And when the prayer is ended, then disperse in the land and seek of Allah's bounty, and remember Allah much, that ye may be successful	But when the prayer is ended, disperse abroad in the land and seek of Allah’s grace, and remember Allah much, that you may be successful	And when the prayer is finished disperse through the land and seek Allah’s grace, and remember Allah greatly so that you may be felicitous	c. 631 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
11		But when they see some bargain or some amusement, they disperse headlong to it, and leave thee standing. Say: "The (blessing) from the Presence of God is better than any amusement or bargain! and God is the Best to provide (for all needs)."	But when they spy some merchandise or pastime they break away to it and leave thee standing. Say: That which Allah hath is better than pastime and than merchandise, and Allah is the Best of providers	And when they see merchandise or sport, they break away to it, and leave thee standing. Say: What is with Allah is better than sport and merchandise. And Allah is the Best of Providers	When they sight a deal or a diversion, they scatter off towards it and leave you standing! Say, ‘What is with Allah is better than diversion and dealing, and Allah is the best of providers.’	c. 631 CE 1 note

Direct context · Ayah 11 · c. 631 CE

Asbab al-Nuzul dataset · ungraded

عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما قَالَ: أَقْبَلَتْ عِيرٌ يَوْمَ الْجُمُعَةِ، وَنَحْنُ مَعَ النَّبِيِّ ، فَثَارَ النَّاسُ إِلَّا اثْنَيْ عَشَرَ رَجُلًا، فَأَنْزَلَ الله: { وَإِذَا رَأَوْ تِجَـٰرَةً أَوْ لَهْوًا نفَضُّوٓ إِلَيْهَا وَتَرَكُوكَ قَآئِمًا }. واللفظ للبخاري.

Islamic: Asbāb al-nuzūl on Qurʾān 62:11

APA: Asbāb al-nuzūl tradition (n.d.). (62:11).

48. Al-Fath — The Victory الفتح

Revelation order #111 · c. 631 CE · Madinah · 29 verses · Medina

Comparative reading note

Medinan discourse often turns toward community order, law, and collective ethics. Yusuf Ali widens the interpretive frame, Pickthall keeps the line tight, Maulana Muhammad Ali favors doctrinal clarity, and Qara'i preserves Shia-leaning lexical choices where the Arabic admits them.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا	Verily We have granted thee a manifest Victory	Lo! We have given thee (O Muhammad) a signal victory	Surely We have granted thee a clear victory	Indeed We have inaugurated for you a clear victory	c. 631 CE 1 note
2	لِّيَغْفِرَ لَكَ ٱللَّهُ مَا تَقَدَّمَ مِن ذَنۢبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُۥ عَلَيْكَ وَيَهْدِيَكَ صِرَٰطًا مُّسْتَقِيمًا	That God may forgive thee thy faults of the past and those to follow; fulfil His favour to thee; and guide thee on the Straight Way	That Allah may forgive thee of thy sin that which is past and that which is to come, and may perfect His favour unto thee, and may guide thee on a right path	That Allah may cover for thee thy (alleged) shortcomings in the past and those to come, and complete his favour to thee and guide thee on a right path	that Allah may forgive you what is past of your sin and what is to come, and that He may perfect His blessing upon you and guide you on a straight path	c. 631 CE No direct report
3	وَيَنصُرَكَ ٱللَّهُ نَصْرًا عَزِيزًا	And that God may help thee with powerful help	And that Allah may help thee with strong help	And that Allah might help thee with a mighty help	and Allah will help you with a mighty help	c. 631 CE No direct report
4	هُوَ ٱلَّذِىٓ أَنزَلَ ٱلسَّكِينَةَ فِى قُلُوبِ ٱلْمُؤْمِنِينَ لِيَزْدَادُوٓا۟ إِيمَٰنًا مَّعَ إِيمَٰنِهِمْ ۗ وَلِلَّهِ جُنُودُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا	It is He Who sent down tranquillity into the hearts of the Believers, that they may add faith to their faith;- for to God belong the Forces of the heavens and the earth; and God is Full of Knowledge and Wisdom;	He it is Who sent down peace of reassurance into the hearts of the believers that they might add faith unto their faith. Allah's are the hosts of the heavens and the earth, and Allah is ever Knower, Wise	He it is who sent down tranquillity into the hearts of the believers that they might add faith to their faith. And Allah’s are the hosts of the heavens and the earth, and Allah is every Knowing, Wise -	It is He who sent down composure into the hearts of the faithful that they might enhance their faith. To Allah belong the hosts of the heavens and the earth, and Allah is all-knowing, all-wise	c. 631 CE No direct report
5	لِّيُدْخِلَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّـَٔاتِهِمْ ۚ وَكَانَ ذَٰلِكَ عِندَ ٱللَّهِ فَوْزًا عَظِيمًا	That He may admit the men and women who believe, to Gardens beneath which rivers flow, to dwell therein for aye, and remove their ills from them;- and that is, in the sight of God, the highest achievement (for man),	That He may bring the believing men and the believing women into Gardens underneath which rivers flow, wherein they will abide, and may remit from them their evil deeds - That, in the sight of Allah, is the supreme triumph	That He may cause the believing men and the believing women to enter Gardens wherein flow rivers to abide therein and remove from them their evil. And that is a grand achievement with Allah	That He may admit the faithful, men and women, into gardens with streams running in them, to remain in them [forever], and that He may absolve them of their misdeeds. That is a great success with Allah	c. 631 CE No direct report
6	وَيُعَذِّبَ ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ وَٱلْمُشْرِكِينَ	And that He may punish the Hypocrites, men and women, and the Polytheists men and women, who imagine an evil	And may punish the hypocritical men and the hypocritical women, and the idolatrous men	And (that) He may chastise the hypocritical men and the hypocritical women,	That He may punish the hypocrites, men and women, and the polytheists, men and women, who entertain a bad	c. 631 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	وَ لْمُشْرِكَٰتِ لظَّآنِّينَ بِ لَّهِ ظَنَّ لسَّوْءِ عَلَيْهِمْ دَآئِرَةُ لسَّوْءِ وَغَضِبَ لَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَآءَتْ مَصِيرًا	opinion of God. On them is a round of Evil: the Wrath of God is on them: He has cursed them and got Hell ready for them: and evil is i t for a destination	and the idolatrous women, who think an evil thought concerning Allah. For them is the evil turn of fortune, and Allah is wroth against them and hath cursed them, and hath made ready for them hell, a hapless journey's end	and the polytheistic men and their polytheistic women, the entertainers of evil thoughts about Allah. On them is the evil turn, and Allah is wroth with them and has cursed them and prepared hell for them; and evil is the resort	opinion of Allah. For them shall be an adverse turn of fortune: Allah is wrathful with them and He has cursed them, and prepared for them hell, and it is an evil destination	direct report
7	وَلِلَّهِ جُنُودُ لسَّمَٰوَٰتِ وَ لْأَرْضِ وَكَانَ لَّهُ عَزِيزًا حَكِيمًا	For to God belong the Forces of the heavens and the earth; and God is Exalted in Power, Full of Wisdom	Allah's are the hosts of the heavens and the earth, and Allah is ever Mighty, Wise	And Allah’s are the hosts of the heavens and the earth; and Allah is ever Mighty, Wise	To Allah belong the hosts of the heavens and the earth, and Allah is all-mighty, all-wise	c. 631 CE No direct report
8	إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا وَمُبَشِّرًا وَنَذِيرًا	We have truly sent thee as a witness, as a bringer of Glad Tidings, and as a Warner	Lo! We have sent thee (O Muhammad) as a witness and a bearer of good tidings and a warner	Surely We have sent thee as a witness and as a bearer of good news and as a warner	Indeed We have sent you as a witness, and as a bearer of good news and warner	c. 631 CE No direct report
9	لِّتُؤْمِنُو بِ لَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا	In order that ye (O men) may believe in God and His Apostle, that ye may assist and honour Him, and celebrate His praise morning and evening	That ye (mankind) may believe in Allah and His messenger, and may honour Him, and may revere Him, and may glorify Him at early dawn and at the close of day	That you may believe in Allah and His Messenger and may aid him and revere him. And (that) you may declare His glory, morning and evening	that you may have faith in Allah and His Apostle, and that you may support him and revere him, and that you may glorify Him morning and evening	c. 631 CE No direct report
10	إِنَّ لَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ لَّهَ يَدُ لَّهِ فَوْقَ أَيْدِيهِمْ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَىٰ نَفْسِهِ وَمَنْ أَوْفَىٰ بِمَا عَٰهَدَ عَلَيْهُ لَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا	Verily those who plight their fealty to thee do no less than plight their fealty to God: the Hand of God is over their hands: then any one who violates his oath, does so to the harm of his own soul, and any one who fulfils what he has covenante d with God,- God will soon grant him a great Reward	Lo! those who swear allegiance unto thee (Muhammad), swear allegiance only unto Allah. The Hand of Allah is above their hands. So whosoever breaketh his oath, breaketh it only to his soul's hurt; while whosoever keepeth his covenant with Allah, on him will He bestow immense reward	Those who swear allegiance to thee do but swear allegiance to Allah. The hand of Allah is above their hands. So whoever breaks (his faith), he breaks it only to his soul’s injury. And whoever fulfils his covenant with Allah, He will grant him a mighty reward	Indeed those who swear allegiance to you, swear allegiance only to Allah: the hand of Allah is above their hands. So whosoever breaks his oath, breaks it only to his own detriment, and whoever fulfills the covenant he has made with Allah, He will give him a great reward	c. 631 CE No direct report
11	سَيَقُولُ لَكَ لْمُخَلَّفُونَ مِنَ لْأَعْرَابِ شَغَلَتْنَآ	The desert Arabs who lagged behind will say to thee: "We were engaged in (looking after) our flocks and	Those of the wandering Arabs who were left behind will tell thee: Our possessions and our	Those of the dwellers of the desert who lagged behind will say to thee: Our property and our	The Bedouins who were left behind will tell you, ‘Our possessions and our families kept us occupied.	c. 631 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	أَمْوَٰلُنَا وَأَهْلُونَا فَ ٱسْتَغْفِرْ لَنَا يَقُولُونَ بِأَلْسِنَتِهِم مَّا لَيْسَ فِى قُلُوبِهِمْ قُلْ فَمَن يَمْلِكُ لَكُم مِّنَ ٱللَّهِ شَيْـًٔا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ كَانَ ٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا	herds, and our families: do thou then ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with God, if His Will is to give you some loss or to give you some profit? But God is well acquainted with all that ye do	households occupied us, so ask forgiveness for us! They speak with their tongues that which is not in their hearts. Say: Who can avail you aught against Allah, if He intend you hurt or intend you profit? Nay, but Allah is ever Aware of what ye do	families kept us busy, so ask forgiveness for us. They say with their tongues what is not in their hearts. Say: Then who can control aught for you from Allah, if He intends to do you harm or if He intends to do you good. Nay, Allah is ever Aware of what you do	So plead [to Allah] for our forgiveness!’ They say with their tongues what is not in their hearts. Say, ‘Who can be of any avail to you against Allah, should He desire to cause you harm or desire to bring you benefit? Rather Allah is well aware of what you do.’	direct report
12	بَلْ ظَنَنتُمْ أَن لَّن يَنقَلِبَ ٱلرَّسُولُ وَ ٱلْمُؤْمِنُونَ إِلَىٰٓ أَهْلِيهِمْ أَبَدًا وَزُيِّنَ ذَٰلِكَ فِى قُلُوبِكُمْ وَظَنَنتُمْ ظَنَّ ٱلسَّوْءِ وَكُنتُمْ قَوْمًۢا بُورًا	"Nay, ye thought that the Apostle and the Believers would never return to their families; this seemed pleasing in your hearts, and ye conceived an evil thought, for ye are a people lost (in wickedness)."	Nay, but ye deemed that the messenger and the believers would never return to their own folk, and that was made fairseeming in your hearts, and ye did think an evil thought, and ye were worthless folk	Nay, you thought that the messenger and the believers would never return to their families, and that was made fair-seeming in your hearts, and your thought an evil thought, and you are a people doomed to perish	Rather you thought that the Apostle and the faithful will not return to their folk ever, and that was made to seem decorous to your hearts, and you entertained evil thoughts, and you were a ruined lot	c. 631 CE No direct report
13	وَمَن لَّمْ يُؤْمِنۢ بِٱللَّهِ وَرَسُولِهِۦ فَإِنَّآ أَعْتَدْنَا لِلْكَٰفِرِينَ سَعِيرًا	And if any believe not in God and His Apostle, We have prepared, for those who reject God, a Blazing Fire	And so for him who believeth not in Allah and His messenger - Lo! We have prepared a flame for disbelievers	And whoever believes not in Allah and His Messenger -- then surely We have prepared burning Fire for the disbelievers	As for those who have no faith in Allah and His Apostle, We have prepared a blaze for the faithless	c. 631 CE No direct report
14	وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَ ٱلْأَرْضِ يَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا	To God belongs the dominion of the heavens and the earth: He forgives whom He wills, and He punishes whom He wills: but God is Oft-Forgiving, Most Merciful	And Allah's is the Sovereignty of the heavens and the earth. He forgiveth whom He will, and punisheth whom He will. And Allah is ever Forgiving, Merciful	And Allah’s is the kingdom of the heavens and the earth. He forgives whom He pleases and chastises whom He pleases. And Allah is ever Forgiving, Merciful	To Allah belongs the kingdom of the heavens and the earth: He forgives whomever He wishes, and punishes whomever He wishes, and Allah is all-forgiving, all-merciful	c. 631 CE No direct report
15	سَيَقُولُ ٱلْمُخَلَّفُونَ إِذَا ٱنطَلَقْتُمْ إِلَىٰ مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ يُرِيدُونَ أَن يُبَدِّلُوا۟ كَلَٰمَ ٱللَّهِ	Those who lagged behind (will say), when ye (are free to) march and take booty (in war): "Permit us to follow you." They wish to change God's decree: Say: "Not thus will ye follow us: God has already declared	Those who were left behind will say, when ye set forth to capture booty: Let us go with you. They fain would change the verdict of Allah. Say (unto them, O Muhammad): Ye	Those who lagged behind will say, when you set forth to acquire gains: Allow us to follow you. They desire to change the word of Allah. Say: You shall not follow us. Thus did	Those who were left to stay behind will say, when you set out to capture booty: ‘Let us follow you.’ They desire to change the word of Allah. Say, ‘You shall never follow us! Thus has Allah said	c. 631 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	قُل لَّن تَتَّبِعُونَا كَذَٰلِكُمْ قَالَ ٱللَّهُ مِن قَبْلُ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا بَلْ كَانُو لَا يَفْقَهُونَ إِلَّا قَلِيلا قُل لِّلْمُخَلَّفِينَ مِنَ ٱلْأَعْرَابِ سَتُدْعَوْنَ	(this) beforehand": then they will say, "But ye are jealous of us." Nay, but little do they understand (such things)	shall not go with us. Thus hath Allah said beforehand. Then they will say: Ye are envious of us. Nay, but they understand not, save a little	Allah say before. But they will say: Nay, you are jealous of us. Nay, they understand not but a little	beforehand.’ Then they will say, ‘You are envious of us.’ Rather they do not understand but a little	
16	إِلَىٰ قَوْمٍ أُو لِى بَأْسٍ شَدِيدٍ تُقَٰتِلُونَهُمْ أَوْ يُسْلِمُونَ فَإِن تُطِيعُو يُؤْتِكُمُ ٱللَّهُ أَجْرًا حَسَنا وَإِن تَتَوَلَّوْ كَمَا تَوَلَّيْتُم مِّن قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيما	Say to the desert Arabs who lagged behind: "Ye shall be summoned (to fight) against a people given to vehement war: then shall ye fight, or they shall submit. Then if ye show obedience, God will grant you a goodly reward, but if ye turn back a s ye did before, He will punish you with a grievous Penalty."	Say unto those of the wandering Arabs who were left behind: Ye will be called against a folk of mighty prowess, to fight them until they surrender; and if ye obey, Allah will give you a fair reward; but if ye turn away as ye did turn away before, He will punish you with a painful doom	Say to those of the dwellers of the desert who lagged behind: You will soon be called against a people of mighty prowess to fight against them until they submit. Then if you obey, Allah will grant you a good reward; but, if you turn back as you turned back before, He will chastise you with a painful chastisement	Say to the Bedouins who were left to stay behind, ‘You will be called against a people of a great might: they will embrace Islam, or you will fight them. So if you obey, Allah will give you a good reward; but if you turn away like you turned away before, He will punish you with a painful punishment.’	c. 631 CE No direct report
17	لَّيْسَ عَلَى ٱلْأَعْمَىٰ حَرَجٌ وَلَا عَلَى ٱلْأَعْرَجِ حَرَجٌ وَلَا عَلَى ٱلْمَرِيضِ حَرَجٌ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ وَمَن يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيما	No blame is there on the blind, nor is there blame on the lame, nor on one ill (if he joins not the war): But he that obeys God and his Apostle,- (God) will admit him to Gardens beneath which rivers flow; and he who turns back, (God) will punis h him with a grievous Penalty	There is no blame for the blind, nor is there blame for the lame, nor is there blame for the sick (that they go not forth to war). And whoso obeyeth Allah and His messenger, He will make him enter Gardens underneath which rivers flow; and whoso turneth back, him will He punish with a painful doom	There is no blame on the blind, no is there blame on the lame, nor is there blame on the sick. And whoever obeys Allah and his Messenger, He will cause him to enter Gardens wherein flow rivers. And whoever turns back. He will chastise him with a painful chastisement	There is no blame on the blind, nor is there any blame on the lame, nor is there blame on the sick; and whoever obeys Allah and His Apostle, He will admit him into gardens with streams running in them, and whoever refuses to comply, He will punish him with a painful punishment	c. 631 CE No direct report
18	لَّقَدْ رَضِىَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ لشَّجَرَةِ فَعَلِمَ مَا فِى قُلُوبِهِمْ فَأَنزَلَ	God's Good Pleasure was on the Believers when they swore Fealty to thee under the Tree: He knew what was in their hearts, and He sent down Tranquillity to them; and He	Allah was well pleased with the believers when they swore allegiance unto thee beneath the tree, and He knew what was in their hearts, and	Allah indeed was well pleased with the believers, when they swore allegiance to thee under the tree, and He knew what was in their	Allah was certainly pleased with the faithful when they swore allegiance to you under the tree. He knew what was in their hearts, so He sent down composure on them, and	c. 631 CE No direct report

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	لسَّكِينَةَ عَلَيْهِمْ وَأَثَٰبَهُمْ فَتْ ا قَرِيبًا	rewarded them with a speedy Victory	He sent down peace of reassurance on them, and hath rewarded them with a near victory	hearts, so He sent down tranquillity on them and rewarded them with a near victory	requited them with a victory near at han	
19	وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا ۗ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا	And many gains will they acquire (besides): and God is Exalted in Power, Full of Wisdom	And much booty that they will capture. Allah is ever Mighty, Wise	And many gains which they will acquire. And Allah is ever Mighty, Wise	and abundant spoils that they will capture, and Allah is all-mighty, all-wise	c. 631 CE No direct report
20	وَعَدَكُمُ ٱللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَٰذِهِ وَكَفَّ أَيْدِيَ ٱلنَّاسِ عَنكُمْ وَلِتَكُونَ ءَايَةً لِّلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَٰطًا مُّسْتَقِيمًا	God has promised you many gains that ye shall acquire, and He has given you these beforehand; and He has restrained the hands of men from you; that it may be a Sign for the Believers, and that He may guide you to a Straight Path	Allah promiseth you much booty that ye will capture, and hath given you this in advance, and hath withheld men's hands from you, that it may be a token for the believers, and that He may guide you on a right path	Allah promised you many gains which you will acquire, then He hastened this on for you, and held back the hands of men from you; and that it may be a sign for the believers and that He may guide you on a right path	Allah has promised you abundant spoils which you will capture. He has expedited this one for you, and withheld men’s hands from you, so that it may be a sign for the faithful, and that He may guide you to a straight path	c. 631 CE No direct report
21	وَأُخْرَىٰ لَمْ تَقْدِرُوا۟ عَلَيْهَا قَدْ أَحَاطَ ٱللَّهُ بِهَا ۚ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرًا	And other gains (there are), which are not within your power, but which God has compassed: and God has power over all things	And other (gain), which ye have not been able to achieve, Allah will compass it, Allah is Able to do all things	And others which you have not yet been able to achieve -- Allah has surely encompassed them. And Allah is ever Powerful over all things	And other [spoils] which you have not yet captured: Allah has comprehended them, and Allah has power over all things	c. 631 CE No direct report
22	وَلَوْ قَٰتَلَكُمُ ٱلَّذِينَ كَفَرُوا۟ لَوَلَّوُا۟ ٱلْأَدْبَٰرَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا	If the Unbelievers should fight you, they would certainly turn their backs; then would they find neither protector nor helper	And if those who disbelieve join battle with you they will take to flight, and afterward they will find no protecting friend nor helper	And if those who disbelieve fight with you, they will certainly turn (their) backs, then they will find no protector nor helper	If the faithless fight you, they will turn their backs [to flee]. Then they will not find any protector or helper	c. 631 CE No direct report
23	سُنَّةَ ٱللَّهِ ٱلَّتِى قَدْ خَلَتْ مِن قَبْلُ ۖ وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبْدِيلًا	(Such has been) the practice (approved) of God already in the past: no change wilt thou find in the practice (approved) of God	It is the law of Allah which hath taken course aforetime. Thou wilt not find for the law of Allah aught of power to change	(Such has been) the course of Allah that has run before, and thou wilt not find a change in Allah’s course	[It is] Allah’s precedent that has passed before, and you will never find in Allah’s precedent any change	c. 631 CE No direct report
24	وَهُوَ ٱلَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِنۢ	And it is He Who has restrained their hands from you and your hands from them in the midst of Makka, after that He gave you the	And He it is Who hath withheld men's hands from you, and hath withheld your hands from them, in the valley of Mecca, after He had	And He it is Who held back their hands from you and your hands from them in the valley of Makkah after He had given you victory over	It is He who withheld their hands from you, and your hands from them, in the valley of Makkah, after He had given you victory over them, and Allah sees best what you do	c. 631 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا	victory over them. And God sees well all that ye do	made you victors over them. Allah is Seer of what ye do	them. And Allah is ever Seer of what you do		
25	هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيَ مَعْكُوفًا أَنْ يَبْلُغَ مَحِلَّهُ وَلَوْلَا رِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَنْ تَطَئُوهُمْ فَتُصِيبَكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ عِلْمٍ لِيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا	They are the ones who denied Revelation and hindered you from the Sacred Mosque and the sacrificial animals, detained from reaching their place of sacrifice. Had there not been believing men and believing women whom ye did not know that ye wer e trampling down and on whose account a crime would have accrued to you without (your) knowledge, (God would have allowed you to force your way, but He held back your hands) that He may admit to His Mercy whom He will. If they had been apart, We should certainly have punished the Unbelievers among them with a grievous Punishment	These it was who disbelieved and debarred you from the Inviolable Place of Worship, and debarred the offering from reaching its goal. And if it had not been for believing men and believing women, whom ye know not - lest ye should tread them under foot and thus incur guilt for them unknowingly; that Allah might bring into His mercy whom He will - If (the believers and the disbelievers) had been clearly separated We verily had punished those of them who disbelieved with painful punishment	It is they who disbelieved and debarred you from the Sacred Mosque -- and the offering withheld from reaching its goal. And were it not for the believing men and the believing women, whom, not having known, you might have trodden down, and thus something hateful might have afflicted you on their account without knowledge -- so that Allah may admit to his mercy whom He pleases. Had they been apart, We would surely have chastised those who disbelieved from among them with a painful chastisement	They are the ones who disbelieved and barred you from the Sacred Mosque, and kept the offering from reaching its destination. And were it not for [certain] faithful men and faithful women, whom you did not know —lest you should trample them, and thus blame for [killing] them should fall on you unawares; [He held you back] so that Allah may admit into His mercy whomever He wishes. And had they been separate, We would have surely punished the faithless among them with a painful punishment	c. 631 CE No direct report
26	إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَىٰ وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا	While the Unbelievers got up in their hearts heat and cant - the heat and cant of ignorance,- God sent down His Tranquillity to his Apostle and to the Believers, and made them stick close to the command of self-restraint; and well were they en titled to it and worthy of it. And God has full knowledge of all things	When those who disbelieve had set up in their hearts zealotry, the zealotry of the Age of Ignorance, then Allah sent down His peace of reassurance upon His messenger and upon the believers and imposed on them the word of self-restraint, for they were worthy of it and meet for it. And Allah is Aware of all things	When those who disbelieved harboured disdain in their hearts the disdain of Ignorance, but Allah sent down his tranquillity on His Messenger and on the believers and made them keep the word of observance of duty, and they were entitled to it and worthy of it. And Allah is ever Knower of all things	When the faithless nourished bigotry in their hearts, the bigotry of pagan ignorance, Allah sent down His composure upon His Apostle and upon the faithful, and made them abide by the word of Godwariness, for they were the worthiest of it and deserved it, and Allah has knowledge of all things	c. 631 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
27	لَّقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّءْيَا بِالْحَقِّ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِن شَآءَ اللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِن دُونِ ذَٰلِكَ فَتْحًا قَرِيبًا	Truly did God fulfil the vision for His Apostle: ye shall enter the Sacred Mosque, if God wills, with minds secure, heads shaved, hair cut short, and without fear. For He knew what ye knew not, and He granted, besides this, a speedy victory	Allah hath fulfilled the vision for His messenger in very truth. Ye shall indeed enter the Inviolable Place of Worship, if Allah will, secure, (having your hair) shaven and cut, not fearing. But He knoweth that which ye know not, and hath given you a near victory beforehand	Allah indeed fulfilled the vision for His Messenger with truth. You shall certainly enter the Sacred Mosque, if Allah please, in security, your heads shaved and hair cut short, not fearing. But He knows what you know not, so He has ordained a near victory before that	Certainly Allah has fulfilled His Apostle’s vision in all truth: You will surely enter the Sacred Mosque, God willing, in safety, with your heads shaven or hair cropped, without any fear. So He knew what you did not know, and He assigned [you] besides that a victory near at hand	c. 631 CE No direct report
28	هُوَ الَّذِىٓ أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ شَهِيدًا	It is He Who has sent His Apostle with Guidance and the Religion of Truth, to proclaim it over all religion: and enough is God for a Witness	He it is Who hath sent His messenger with the guidance and the religion of truth, that He may cause it to prevail over all religion. And Allah sufficeth as a Witness	He it is Who has sent his Messenger with the guidance and the religion of Truth that He may make it prevail over all religions. And Allah is enough for a witness	It is He who has sent His Apostle with guidance and the true religion, that He may make it prevail over all religions, and Allah suffices as witness	c. 631 CE No direct report
29	مُّحَمَّدٌ رَّسُولُ اللَّهِ وَالَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ تَرَىٰهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَٰنًا سِيمَاهُمْ فِى وُجُوهِهِم مِّنْ أَثَرِ السُّجُودِ ذَٰلِكَ مَثَلُهُمْ فِى التَّوْرَىٰةِ وَمَثَلُهُمْ فِى الْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْـَٔهُۥ فَـَٔازَرَهُۥ	Muhammad is the apostle of God; and those who are with him are strong against Unbelievers, (but) compassionate amongst each other. Thou wilt see them bow and prostrate themselves (in prayer), seeking Grace from God and (His) Good Pleasure. On their faces are their marks, (being) the traces of their prostration. This is their similitude in the Taurat; and their similitude in the Gospel is: like a seed which sends forth its blade, then makes it strong; it then becomes thick, and it stands on its own stem, (filling) the sowers with wonder and delight. As a result, it fills the Unbelievers with rage at them. God has	Muhammad is the messenger of Allah. And those with him are hard against the disbelievers and merciful among themselves. Thou (O Muhammad) seest them bowing and falling prostrate (in worship), seeking bounty from Allah and (His) acceptance. The mark of them is on their foreheads from the traces of prostration. Such is their likeness in the Torah and their likeness in the Gospel - like as sown corn that sendeth forth its shoot and strengtheneth it and	Muhammad is the Messenger of Allah, and those with him are firm of heart against the disbelievers, compassionate among themselves. Thou seest them blowing down, prostrating themselves, seeking Allah’s grace and pleasure. Their marks are on their faces in consequence of prostration. That is their description in the Torah -- and their description in the Gospel -- like seed-produce that puts forth its sprout, then strengthens it, so it becomes stout and stands firmly on its	Muá¸¥ammad, the Apostle of Allah, and those who are with him are hard against the faithless and merciful amongst themselves. You see them bowing and prostrating [in worship], seeking Allah’s grace and [His] pleasure. Their mark is [visible] on their faces, from the effect of prostration. Such is their description in the Torah and their description in the Evangel. Like a tillage that sends out its shoots and builds them up, and they grow stout and settle on their stalks, impressing the sowers, so that He may enrage the faithless by them. Allah has promised	c. 631 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	فَٱسْتَغْلَظَ فَٱسْتَوَىٰ عَلَىٰ سُوقِهِۦ يُعْجِبُ ٱلزُّرَّاعَ لِيَغِيظَ بِهِمُ ٱلْكُفَّارَ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًۢا	promised those among them who believe and do righteous deeds forgiveness, and a great Reward	riseth firm upon its stalk, delighting the sowers - that He may enrage the disbelievers with (the sight of) them. Allah hath promised, unto such of them as believe and do good works, forgiveness and immense reward	stem, delighting the sowers that He may enrage the disbelievers on account of them. Allah has promised such of them as believe and do good, forgiveness and a great reward	those of them who have faith and do righteous deeds forgiveness and a great reward	

Direct context · Ayah 1 · c. 631 CE

Asbab al-Nuzul dataset · ungraded

عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ رضي الله عنه قَالَ: لَمَّا انْصَرَفْنَا مِنْ غَزْوَةِ الْحُدَيْبِيَةِ، قَالَ رَسُولُ اللهِ : « مَنْ يَحْرُسُنَا اللَّيْلَةَ »؟ قَالَ عَبْدُ اللهِ: فَقُلْتُ: أَنَا. حَتَّى عَادَ مِرَاراً، قُلْتُ: أَنَا يَا رَسُولَ اللهِ. قَالَ: « فَأَنْتَ إِذاً »، قَالَ: فَحَرَسْتُهُمْ، حَتَّى إِذَا كَانَ وَجْهُ الصُّبْحِ، أَدْرَكَنِي قَوْلُ رَسُولِ اللهِ : « إِنَّكَ تَنَامُ »، فَنِمْتُ، فَمَا أَيْقَظَنَا إِلَّا حَرُّ الشَّمْسِ فِي ظُهُورِنَا، فَقَامَ رَسُولُ اللهِ ، وَصَنَعَ كَمَا كَانَ يَصْنَعُ مِنَ الْوُضُوءِ، وَرَكْعَتَيْ الْفَجْرِ ثُمَّ صَلَّى بِنَا الصُّبْحَ، فَلَمَّا انْصَرَفَ، قَالَ: « إِنَّ اللهَ عز و جل، لَوْ أَرَادَ أَنْ لَا تَنَامُوا لَمْ تَنَامُوا، وَلَكِنْ أَرَادَ أَنْ تَكُونُوا لِمَنْ بَعْدَكُمْ، فَهَكَذَا لِمَنْ نَامَ أَوْ نَسِيَ ». قَالَ: ثُمَّ إِنَّ نَ…

Islamic: Asbāb al-nuzūl on Qurʾān 48:1

APA: Asbāb al-nuzūl tradition (n.d.). (48:1).

Direct context · Ayah 24 · c. 631 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أَنَسٍ رضي الله عنه أَنَّ ثَمَانِينَ رَجُلًا مِنْ أَهْلِ مَكَّةَ، هَبَطُوا عَلَى رَسُولِ اللهِ وَأَصْحَابِهِ مِنْ جَبَلِ التَّنْعِيمِ، عِنْدَ صَلَاةِ الْفَجْرِ، فَأَخَذَهُمْ رَسُولُ اللهِ سِلْماً، فَعَفَا عَنْهُمْ، وَنَزَلَ الْقُرْآنُ: { وَهُوَ ٱلَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ }. واللفظ لأحمد.

Islamic: Asbāb al-nuzūl on Qurʾān 48:24

APA: Asbāb al-nuzūl tradition (n.d.). (48:24).

5. Al-Ma'idah — The Table Spread المائدة

Revelation order #112 · c. 632 CE · Madinah · 120 verses · Medina

Comparative reading note

Medinan discourse often turns toward community order, law, and collective ethics. Yusuf Ali widens the interpretive frame, Pickthall keeps the line tight, Maulana Muhammad Ali favors doctrinal clarity, and Qara'i preserves Shia-leaning lexical choices where the Arabic admits them.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَوْفُواْ بِٱلْعُقُودِ أُحِلَّتْ لَكُم بَهِيمَةُ ٱلْأَنْعَٰمِ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ غَيْرَ مُحِلِّى ٱلصَّيْدِ وَأَنتُمْ حُرُمٌ إِنَّ ٱللَّهَ يَحْكُمُ مَا يُرِيدُ	O ye who believe! fulfil (all) obligations. Lawful unto you (for food) are all four-footed animals, with the exceptions named: But animals of the chase are forbidden while ye are in the sacred precincts or in pilgrim garb: for God doth command according to His will and plan	O ye who believe! Fulfil your indentures. The beast of cattle is made lawful unto you (for food) except that which is announced unto you (herein), game being unlawful when ye are on the pilgrimage. Lo! Allah ordaineth that which pleaseth Him	O you who believe, fulfil the obligations. The cattle quadrupeds are allowed to you except that which is recited to you, not violating the prohibition against game when you are on the pilgrimage. Surely Allah orders what He pleases	O you who have faith! Keep your agreements. You are permitted animals of grazing livestock, except what is [now] announced to you, disallowing game while you are in pilgrim sanctity. Indeed Allah decrees whatever He desires	c. 632 CE No direct report
2		O ye who believe! Violate not the sanctity of the symbols of God, nor of the sacred month, nor of the animals brought for sacrifice, nor the garlands that mark out such animals, nor the people resorting to the sacred house, seeking of the bount y and good pleasure of their Lord. But when ye are clear of the sacred precincts and of pilgrim garb, ye may hunt and let not the hatred of some people in (once) shutting you out of the Sacred	O ye who believe! Profane not Allah's monuments nor the Sacred Month nor the offerings nor the garlands, nor those repairing to the Sacred House, seeking the grace and pleasure of their Lord. But when ye have left the sacred territory, then go hunting (if ye will). And let not your hatred of a folk who (once) stopped your going to the inviolable place of worship seduce you to	O you who believe, violate not the signs of Allah, nor the Sacred Month, nor the offerings, nor the victims with garlands, nor those repairing to the Sacred House seeking the grace and pleasure of their Lord. And when you are free from pilgrimage obligations, then hunt. And let not hatred of a people --	O you who have faith! Do not violate Allah’s sacraments, neither the sacred month, nor the offering, nor the necklaces, nor those bound for the Sacred House who seek their Lord’s grace and [His] pleasure. But when you emerge from pilgrim sanctity you may hunt for game. Ill feeling for a people should not lead you, because they barred you from [entering] the Sacred Mosque, to transgress. Cooperate in piety and Godwariness,	c. 632 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		Mosque lead you to transgression (and hostility on your par t). Help ye one another in righteousness and piety, but help ye not one another in sin and rancour: fear God: for God is strict in punishment	transgress; but help ye one another unto righteousness and pious duty. Help not one another unto sin and transgression, but keep your duty to Allah. Lo! Allah is severe in punishment	because they hindered you from the Sacred Mosque -- incite you to transgress. And help one another in righteousness and piety, and help not one another in sin and aggression, and keep your duty to Allah. Surely Allah is severe in requiting (evil)	but do not cooperate in sin and aggression, and be wary of Allah. Indeed Allah is severe in retribution	
3	حُرِّمَتْ عَلَيْكُمُ لْمَيْتَةُ وَ لدَّمُ وَلَحْمُ لْخِنزِيرِ وَمَآ أُهِلَّ لِغَيْرِ للَّهِ بِهِ وَ لْمُنْخَنِقَةُ وَ لْمَوْقُوذَةُ وَ لْمُتَرَدِّيَةُ وَ لنَّطِيحَةُ وَمَآ أَكَلَ لسَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى لنُّصُبِ وَأَن تَسْتَقْسِمُو بِ لْأَزْلَٰمِ ذَٰلِكُمْ فِسْقٌ لْيَوْمَ يَئِسَ لَّذِينَ كَفَرُو مِن دِينِكُمْ فَلَا تَخْشَوْهُمْ وَ خْشَوْنِ لْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ لْإِسْلَٰمَ دِي ا فَمَنِ ضْطُرَّ فِى مَخْمَصَةٍ غَيْرَ مُتَجَانِ لِّإِثْ فَإِنَّ للَّهَ غَفُو رَّحِي	Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than God; that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety. This day have those who reject faith given up all hope of your religion: yet fear them not but fear Me. This day have I perfected	Forbidden unto you (for food) are carrion and blood and swineflesh, and that which hath been dedicated unto any other than Allah, and the strangled, and the dead through beating, and the dead through falling from a height, and that which hath been killed by (the goring of) horns, and the devoured of wild beasts, saving that which ye make lawful (by the death-stroke), and that which hath been immolated unto idols. And (forbidden is it) that ye swear by the divining arrows. This is an	Forbidden to you is that which dies of itself, and blood, and flesh of swine, and that on which any other name than that of Allah has been invoked, and the strangled (animal), and that beaten to death, and that killed by a fall, and that killed by goring with the horn, and that which wild beasts have eaten -- except what you slaughter; and that which is sacrificed on stones set up (for idols), and that you seek to divide by	You are prohibited carrion, blood, the flesh of swine, and what has been offered to other than Allah, and the animal strangled or beaten to death, and that which dies by falling or is gored to death, and that which is mangled by a beast of prey —barring that which you may purify— and what is sacrificed on stone altars [to idols], and that you should divide by raffling with arrows. All that is transgression. Today the faithless have despaired of your religion. So do not fear them, but fear Me. Today I have perfected your religion for you, and I have completed My blessing upon you, and I have approved Islam as your religion. But should	c. 632 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		your religion for you, completed My favour upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination to transgression, God is indeed Oft-forgiving, Most Merciful	abomination. This day are those who disbelieve in despair of (ever harming) your religion; so fear them not, fear Me! This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion al-Islam. Whoso is forced by hunger, not by will, to sin: (for him) lo! Allah is Forgiving, Merciful	arrows; that is a transgression. This day have those who disbelieve despaired of your religion, so fear them not, and fear Me. This day have I perfected for you your religion and completed My favour to you and chosen for you Islam as a religion. But whoever is compelled by hunger, not including wilfully to sin, then surely Allah is Forgiving, merciful	anyone be compelled by hunger, without inclining to sin, then Allah is indeed all-forgiving, all-merciful	
4		They ask thee what is lawful to them (as food). Say: lawful unto you are (all) things good and pure: and what ye have taught your trained hunting animals (to catch) in the manner directed to you by God: eat what they catch for you, but pronounce the name of God over it: and fear God; for God is swift in taking account	They ask thee (O Muhammad) what is made lawful for them. Say: (all) good things are made lawful for you. And those beasts and birds of prey which ye have trained as hounds are trained, ye teach them that which Allah taught you; so eat of that which they catch for you and mention Allah's name upon it, and observe your duty to Allah. Lo! Allah is swift to take account	They ask thee as to what is allowed them. Say: The good things are allowed to you, and what you have taught the beasts and birds of prey, training them to hunt -- you teach them of what Allah has taught you; so eat of that which they catch for you and mention the name of Allah over it; and keep your duty to Allah. Surely	They ask you as to what is lawful to them. Say, ‘All the good things are lawful to you.’ As for what you have taught hunting dogs [to catch], teaching them out of what Allah has taught you, eat of what they catch for you and mention Allah’s Name over it, and be wary of Allah. Indeed Allah is swift at reckoning	c. 632 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
				Allah is Swift in reckoning		
				This day (all) good things are made lawful for you. And the food of those who have been given the Book is lawful for you and your food is lawful for them. And so are the chaste from among the believing women and the chaste from among those who have been given the Book before you, when you give them their dowries, taking (them) in marriage, not fornicating nor taking them for paramours in secret. And whoever denies faith, his work indeed is vain; and in the Hereafter he is of the losers		
5		This day are (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them. (Lawful unto you in marriage) are (not only) chaste women who are believers, but chaste women among the People of the Book, revealed before your time,- when ye give them their due dowers, and desire chastity, not lewdness, nor secret intrigues if any one rejects faith, fruitless is his work, and in the Hereafter he will be in the ranks of those who have lost (all spiritual good)	This day are (all) good things made lawful for you. The food of those who have received the Scripture is lawful for you, and your food is lawful for them. And so are the virtuous women of the believers and the virtuous women of those who received the Scripture before you (lawful for you) when ye give them their marriage portions and live with them in honour, not in fornication, nor taking them as secret concubines. Whoso denieth the faith, his work is vain and he will be among the losers in the Hereafter		Today all the good things have been made lawful to you: —the food of those who were given the Book is lawful to you, and your food is lawful to them— and the chaste ones from among faithful women, and chaste women of those who were given the Book before you, when you have given them their dowries, in wedlock, not in license, nor taking paramours. Should anyone renounce his faith, his work shall fail and he will be among the losers in the Hereafter	c. 632 CE No direct report
6	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قُمْتُمْ إِلَى ٱلصَّلَوٰةِ فَٱغْسِلُواْ وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى ٱلْمَرَافِقِ وَٱمْسَحُواْ بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى ٱلْكَعْبَيْنِ وَإِن كُنتُمْ جُنُبًا فَٱطَّهَّرُواْ وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ لَٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُواْ مَآءً فَتَيَمَّمُواْ	O ye who believe! when ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; Rub your heads (with water); and (wash) your feet to the ankles. If ye are in a state of	O ye who believe! When ye rise up for prayer, wash you faces, and your hands up to the elbows, and lightly rub your heads and (wash) your feet up to the ankles. And if ye are unclean,	O you who believe, when you rise up for prayer, wash your faces, and your hands up to the elbows, and wipe your heads, and (wash) your feet up to the	O you who have faith! When you stand up for prayer, wash your faces and your hands up to the elbows, and wipe a part of your heads and your feet, up to the ankles. If you are junub, purify yourselves. But if you are sick, or on a journey, or	c. 632 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ	ceremonial impurity, bathe your whole body. But if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands, God doth not wish to place you in a difficulty, but to make you clean, and to complete his favour to you, that ye may be grateful	purify yourselves. And if ye are sick or on a journey, or one of you cometh from the closet, or ye have had contact with women, and ye find not water, then go to clean, high ground and rub your faces and your hands with some of it. Allah would not place a burden on you, but He would purify you and would perfect His grace upon you, that ye may give thanks	ankles. And if you are under an obligation, then wash (yourselves). And if you are sick or on a journey, or one of you comes from the privy, or you have had contact with women and you cannot find water, betake yourselves to pure earth and wipe your faces and your hands therewith. Allah desires not to place a burden on you but He wishes to purify you, and that He may complete His favour on you, so that you may give thanks	any of you has come from the toilet, or you have touched women, and you cannot find water, then make tayammum with clean ground and wipe a part of your faces and your hands with it. Allah does not desire to put you to hardship, but He desires to purify you, and to complete His blessing upon you so that you may give thanks	
7		And call in remembrance the favour of God unto you, and His covenant, which He ratified with you, when ye said: "We hear and we obey": And fear God, for God knoweth well the secrets of your hearts	Remember Allah's grace upon you and His covenant by which He bound you when ye said: We hear and we obey; And keep your duty to Allah. Lo! He knoweth what is in the breasts (of men)	And remember Allah’s favour on you and His covenant with which He bound you when you said: We have heard and we obey. And keep your duty to Allah. Surely Allah knows what is in the breasts	Remember Allah’s blessing upon you and His covenant with which He has bound you when you said, ‘We hear and obey.’ And be wary of Allah. Indeed Allah knows best what is in the breasts	c. 632 CE No direct report
8	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوا۟ قَوَّٰمِينَ لِلَّهِ شُهَدَآءَ بِٱلْقِسْطِ وَلَا يَجْرِمَنَّكُمْ	O ye who believe! stand out firmly for God, as witnesses to	O ye who believe! Be steadfast witnesses for Allah	O you who believe, be upright for	O you who have faith! Be maintainers, as witnesses for the sake of Allah, of	c. 632 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	شَنَـَٔانُ قَوْمٍ عَلَىٰٓ أَلَّا تَعْدِلُو عْدِلُو هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَ تَّقُو للَّهَ إِنَّ للَّهَ خَبِيرِ بِمَا تَعْمَلُونَ	fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety: and fear God. For God is well-acquainted with all that ye do	in equity, and let not hatred of any people seduce you that ye deal not justly. Deal justly, that is nearer to your duty. Observe your duty to Allah. Lo! Allah is Informed of what ye do	Allah, bearers of witness with justice; and let not hatred of a people incite you not to act equitably. Be just; that is nearer to observance of duty. And keep your duty to Allah. Surely Allah is Aware of what you do	justice, and ill feeling for a people should never lead you to be unfair. Be fair; that is nearer to Godwariness, and be wary of Allah. Allah is indeed well aware of what you do	direct report
9	وَعَدَ للَّهُ لَّذِينَ ءَامَنُو وَعَمِلُو لصَّلِحَٰتِ لَهُم مَّغْفِرَ وَأَجْرٌ عَظِيمٌ	To those who believe and do deeds of righteousness hath God promised forgiveness and a great reward	Allah hath promised those who believe and do good works: Theirs will be forgiveness and immense reward	Allah has promised to those who believe and do good deeds: For them is forgiveness and a mighty reward	Allah has promised those who have faith and do righteous deeds forgiveness and a great reward	c. 632 CE No direct report
10		Those who reject faith and deny our signs will be companions of Hell-fire	And they who disbelieve and deny Our revelations, such are rightful owners of hell	And those who disbelieve and reject Our messages, such are the companions of the flaming fire	As for those who are faithless and deny Our signs, they shall be the inmates of hell	c. 632 CE No direct report
11		O ye who believe! Call in remembrance the favour of God unto you when certain men formed the design to stretch out their hands against you, but (God) held back their hands from you: so fear God. And on God let believers put (all) their trust	O ye who believe! Remember Allah's favour unto you, how a people were minded to stretch out their hands against you but He withheld their hands from you; and keep your duty to Allah. In Allah let believers put their trust	O you who believe, remember Allah’s favour on you when a people had determined to stretch out their hands against you, but He withheld their hands from you; and keep your duty to Allah. And on	O you who have faith! Remember Allah’s blessing upon you when a people set out to extend their hands against you, but He withheld their hands from you, and be wary of Allah, and in Allah let all the faithful put their trust	c. 632 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
				Allah let the believers rely		
12		God did aforetime take a covenant from the Children of Israel, and we appointed twelve captains among them. And God said: "I am with you: if ye (but) establish regular prayers, practise regular charity, believe in my apostles, honour and assist them, and loan to God a beautiful loan, verily I will wipe out from you your evils, and admit you to gardens with rivers flowing beneath; but if any of you, after this, resisteth faith, he hath truly wandered from the path or rectitude."	Allah made a covenant of old with the Children of Israel and We raised among them twelve chieftains, and Allah said: Lo! I am with you. If ye establish worship and pay the poor-due, and believe in My messengers and support them, and lend unto Allah a kindly loan, surely I shall remit your sins, and surely I shall bring you into Gardens underneath which rivers flow. Whoso among you disbelieveth after this will go astray from a plain road	And certainly Allah made a covenant with the Children of Israel, and We raised up among them twelve chieftains. And Allah said: Surely I am with you. If you keep up prayer and pay the poor-rate and believe in My messengers and assist them and offer to Allah a goodly gift, I will certainly cover your evil deeds, and cause you to enter Gardens wherein rivers flow. But whoever among you disbelieves after that, he indeed strays from the right way	Certainly Allah took a pledge from the Children of Israel, and We raised among them twelve chiefs. And Allah said, ‘I am with you! Surely, if you maintain the prayer and give the zaka t and have faith in My apostles and support them and lend Allah a good loan, I will surely absolve you of your misdeeds, and I will surely admit you into gardens with streams running in them. But whoever of you disbelieves after that has certainly strayed from the right way.’	c. 632 CE No direct report
13		But because of their breach of their covenant, We cursed them, and made their hearts grow hard; they change the words from their (right) places and forget a good part of	And because of their breaking their covenant, We have cursed them and made hard their hearts. They change words from their context and	But on account of their breaking their covenant We cursed them and hardened their hearts. They alter the words from their	Then, because of their breaking their covenant We cursed them and made their hearts hard: they pervert words from their meanings, and have forgotten a part of what they were reminded. You	c. 632 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		the message that was sent them, nor wilt thou cease to find them- barring a few - ever bent on (new) deceits: but forgive them, and overlook (their misdeeds): for God loveth those who are kind	forget a part of that whereof they were admonished. Thou wilt not cease to discover treachery from all save a few of them. But bear with them and pardon them. Lo! Allah loveth the kindly	places and neglect a portion of that whereof they were reminded. And thou wilt always discover treachery in them excepting a few of them -- so pardon them and forgive. Surely Allah loves those who do good (to others)	will not cease to learn of some of their treachery, excepting a few of them. Yet excuse them and forbear. Indeed Allah loves the virtuous	
14	وَمِنَ ٱلَّذِينَ قَالُوٓاْ إِنَّا نَصَٰرَىٰٓ أَخَذْنَا مِيثَٰقَهُمْ فَنَسُواْ حَظًّا مِّمَّا ذُكِّرُواْ بِهِۦ فَأَغْرَيْنَا بَيْنَهُمُ ٱلْعَدَاوَةَ وَٱلْبَغْضَآءَ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ وَسَوْفَ يُنَبِّئُهُمُ ٱللَّهُ بِمَا كَانُواْ يَصْنَعُونَ	From those, too, who call themselves Christians, We did take a covenant, but they forgot a good part of the message that was sent them: so we estranged them, with enmity and hatred between the one and the other, to the day of judgment. And soon will God show them what it is they have done	And with those who say: "Lo! we are Christians," We made a covenant, but they forgot a part of that whereof they were admonished. Therefor We have stirred up enmity and hatred among them till the Day of Resurrection, when Allah will inform them of their handiwork	And with those who say, We are Christians, We made a covenant, but they neglected a portion of that whereof they were reminded so We stirred up enmity and hatred among them to the day of Resurrection. And Allah will soon inform them of what they did	Also from those who say, ‘We are Christians,’ We took their pledge; but they forgot a part of what they were reminded. So We stirred up enmity and hatred among them until the Day of Resurrection, and soon Allah will inform them concerning what they had been doing	c. 632 CE No direct report
15	يَٰٓأَهْلَ ٱلْكِتَٰبِ قَدْ جَآءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنتُمْ تُخْفُونَ مِنَ ٱلْكِتَٰبِ وَيَعْفُواْ عَن كَثِيرٍ قَدْ جَآءَكُم مِّنَ ٱللَّهِ نُورٌ وَكِتَٰبٌ مُّبِينٌ	O people of the Book! There hath come to you our Apostle, revealing to you much that ye used to hide in the Book, and passing over much (that is now unnecessary): There hath come to you from God a (new) light and a perspicuous Book,	O People of the Scripture! Now hath Our messenger come unto you, expounding unto you much of that which ye used to hide in the Scripture, and forgiving much.	O People of the Book, indeed Our Messenger has come to you, making clear to you much of that which you concealed of the Book and passing over much. Indeed,	O People of the Book! Certainly Our Apostle has come to you, clarifying for you much of what you used to hide of the Book, and excusing many [an offense of yours]. Certainly there has come to you a light from Allah, and a manifest Book	c. 632 CE No direct report

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			now hath come unto you light from Allah and plain Scripture	there has come to you from Allah, a Light and a clear Book		
16	يَهْدِى بِهِ ٱللَّهُ مَنِ ٱتَّبَعَ رِضْوَٰنَهُۥ سُبُلَ ٱلسَّلَٰمِ وَيُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذْنِهِۦ وَيَهْدِيهِمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ	Wherewith God guideth all who seek His good pleasure to ways of peace and safety, and leadeth them out of darkness, by His will, unto the light,- guideth them to a path that is straight	Whereby Allah guideth him who seeketh His good pleasure unto paths of peace. He bringeth them out of darkness unto light by His decree, and guideth them unto a straight path	Whereby Allah guides such as follow His pleasure into the ways of peace, and brings them out of darkness into light by His will, and guides them to the right path	With it Allah guides those who follow [the course of] His pleasure to the ways of peace, and brings them out from darkness into light by His will, and guides them to a straight path	c. 632 CE No direct report
17	لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ قُلْ فَمَن يَمْلِكُ مِنَ ٱللَّهِ شَيْـًٔا إِنْ أَرَادَ أَن يُهْلِكَ ٱلْمَسِيحَ ٱبْنَ مَرْيَمَ وَأُمَّهُۥ وَمَن فِى ٱلْأَرْضِ جَمِيعًا ۗ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ۚ يَخْلُقُ مَا يَشَآءُ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ	In blasphemy indeed are those that say that God is Christ the son of Mary. Say: "Who then hath the least power against God, if His will were to destroy Christ the son of Mary, his mother, and all every - one that is on the earth? For to God be longeth the dominion of the heavens and the earth, and all that is between. He createth what He pleaseth. For God hath power over all things."	They indeed have disbelieved who say: Lo! Allah is the Messiah, son of Mary. Say: Who then can do aught against Allah, if He had willed to destroy the Messiah son of Mary, and his mother and everyone on earth? Allah's is the Sovereignty of the heavens and the earth and all that is between them. He createth what He will. And Allah is Able to do all things	They indeed disbelieve who say: Surely, Allah -- He is the Messiah, son of Mary. Say: Who then could control anything as against Allah when He wished to destroy the Messiah, son of Mary, and his mother and all those on the earth? And Allah’s is the kingdom of the heavens and the earth and what is between them. He creates what He pleases. And Allah is Possessor of power over all things	They are certainly faithless who say, ‘Allah is the Messiah, son of Mary.’ Say, ‘Who can avail anything against Allah should He wish to destroy the Messiah, son of Mary, and his mother, and everyone upon the earth? ’ To Allah belongs the kingdom of the heavens and the earth, and whatever is between them. He creates whatever He wishes, and Allah has power over all things	c. 632 CE No direct report
18		(Both) the Jews and the Christians say: "We are sons of God, and his beloved." Say:	The Jews and Christians say: We are sons of Allah and His loved ones. Say: Why then	And the Jews and the Christians say: We are the sons of Allah and His	The Jews and the Christians say, ‘We are Allah’s children and His beloved	c. 632 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		"Why then doth He punish you for your sins? Nay, ye are but men,- of the men he hath created: He forgiveth whom He pleaseth, and He punisheth whom He pleaseth: and to God belongeth the dominion of the heavens and the earth, and all that is between: and unto Him is the final goal (of all)"	doth He chastise you for your sins? Nay, ye are but mortals of His creating. He forgiveth whom He will, and chastiseth whom He will. Allah's is the Sovereignty of the heavens and the earth and all that is between them, and unto Him is the journeying	beloved ones. Say: Why does He then chastise you for your sins? Nay, you are mortals from among those whom He has created. He forgives whom He pleases and chastises whom He pleases. And Allah’s is the kingdom of the heavens and the earth and what is between them, and to Him is the eventual coming	ones.’ Say, ‘Then why does He punish you for your sins?’ Rather you are humans from among His creatures. He forgives whomever He wishes, and punishes whomever He wishes, and to Allah belongs the kingdom of the heavens and the earth, and whatever is between them, and toward Him is the return	
19	يٰأَهْلَ لْكِتٰبِ قَدْ جَآءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَىٰ فَتْرَ مِّنَ لرُّسُلِ أَن تَقُولُو مَا جَآءَنَا مِ بَشِيرِ وَلَا نَذِيرِ فَقَدْ جَآءَكُم بَشِيرِ وَنَذِيرِ وَ للَّهُ عَلَىٰ كُلِّ شَىْ قَدِيرِ	O People of the Book! Now hath come unto you, making (things) clear unto you, Our Apostle, after the break in (the series of) our apostles, lest ye should say: "There came unto us no bringer of glad tidings and no warner (from evil)": But now hath come unto you a bringer of glad tidings and a warner (from evil). And God hath power over all things	O People of the Scripture! Now hath Our messenger come unto you to make things plain unto you after an interval (of cessation) of the messengers, lest ye should say: There came not unto us a messenger of cheer nor any warner. Now hath a messenger of cheer and a warner come unto you. Allah is Able to do all things	O People of the Book, indeed Our Messenger has come to you explaining to you after a cessation of the messengers, lest you say: There came not to us a bearer of good news nor a warner. So indeed a bearer of good news and a warner has come to you. And Allah is Possessor of power over all things	O People of the Book! Certainly Our Apostle has come to you, clarifying [the Divine teachings] for you after a gap in [the appearance of] the apostles, lest you should say, ‘There did not come to us any bearer of good news nor any warner.’ Certainly there has come to you a bearer of good news and a warner. And Allah has power over all things	c. 632 CE No direct report
20		Remember Moses said to his people: "O my people! Call in remembrance the favour of God unto	And (remember) when Moses said unto his people: O my people! Remember Allah's	And when Moses said to his people: O my people, remember the	When Moses said to his people, ‘O my people, remember Allah’s blessing upon you when He	c. 632 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		you, when He produced prophets among you, made you kings, and gave you what He had not given to any other among the peoples	favour unto you, how He placed among you prophets, and He made you kings, and gave you that (which) He gave not to any (other) of (His) creatures	favour of Allah to you when he raised prophets among you and made you kings and gave you what he gave not to any other of the nations	appointed prophets among you, and made you kings, and gave you what none of the nations were given	
21	يَٰقَوْمِ ٱدْخُلُوا۟ ٱلْأَرْضَ ٱلْمُقَدَّسَةَ ٱلَّتِى كَتَبَ ٱللَّهُ لَكُمْ وَلَا تَرْتَدُّوا۟ عَلَىٰٓ أَدْبَارِكُمْ فَتَنقَلِبُوا۟ خَٰسِرِينَ	"O my people! Enter the holy land which God hath assigned unto you, and turn not back ignominiously, for then will ye be overthrown, to your own ruin."	O my people! Go into the holy land which Allah hath ordained for you. Turn not in flight, for surely ye turn back as losers	O my people, enter the Holy Land which Allah has ordained for you and turn not your backs, for then you will turn back losers	O my people, enter the Holy Land which Allah has ordained for you, and do not turn your backs or you will become losers.’	c. 632 CE No direct report
22	قَالُوا۟ يَٰمُوسَىٰٓ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَن نَّدْخُلَهَا حَتَّىٰ يَخْرُجُوا۟ مِنْهَا فَإِن يَخْرُجُوا۟ مِنْهَا فَإِنَّا دَٰخِلُونَ	They said: "O Moses! In this land are a people of exceeding strength: Never shall we enter it until they leave it: if (once) they leave, then shall we enter."	They said: O Moses! Lo! a giant people (dwell) therein and lo! we go not in till they go forth from thence. When they go forth from thence, then we will enter (not till then)	They said: O Moses, therein are a powerful people, and we shall not enter it until they go out from it; if they go out from it, then surely we will enter	They said, ‘O Moses, there are a tyrannical people in it. We will not enter it until they leave it. But once they leave it, we will go in.’	c. 632 CE No direct report
23	قَالَ رَجُلَانِ مِنَ ٱلَّذِينَ يَخَافُونَ أَنْعَمَ ٱللَّهُ عَلَيْهِمَا ٱدْخُلُوا۟ عَلَيْهِمُ ٱلْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَٰلِبُونَ وَعَلَى ٱللَّهِ فَتَوَكَّلُوٓا۟ إِن كُنتُم مُّؤْمِنِينَ	(But) among (their) God-fearing men were two on whom God had bestowed His grace: They said: "Assault them at the (proper) Gate: when once ye are in, victory will be yours; But on God put your trust if ye have faith."	Then out spake two of those who feared (their Lord, men) unto whom Allah had been gracious: Enter in upon them by the gate, for if ye enter by it, lo! ye will be victorious. So put your trust (in Allah) if ye are indeed believers	Two men of those who feared, on whom Allah had bestowed a favour, said: Enter upon them by the gate, for when you enter it you will surely be victorious; and put your trust in Allah, if you are believers	Said two men from among those who were Godfearing and whom Allah had blessed: ‘Go at them by the gate! For once you have entered it, you will be victors. Put your trust in Allah, should you be faithful.’	c. 632 CE No direct report
24	قَالُوا۟ يَٰمُوسَىٰٓ إِنَّا لَن نَّدْخُلَهَآ أَبَدًا مَّا دَامُوا۟ فِيهَا فَٱذْهَبْ أَنتَ وَرَبُّكَ	They said: "O Moses! while they	They said: O Moses! We will	They said: O Moses, we will	They said, ‘O Moses, we will never	c. 632 CE

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	فَقُٰتِلَآ إِنَّا هَٰهُنَا قَٰعِدُونَ	remain there, never shall we be able to enter, to the end of time. Go thou, and thy Lord, and fight ye two, while we sit here (and watch)."	never enter (the land) while they are in it. So go thou and thy Lord and fight! We will sit here	never enter it so long as they are in it; go therefore thou and thy Lord and fight; surely here we sit	enter it so long as they remain in it. Go ahead, you and your Lord, and fight! We will be sitting right here.’	No direct report
25		He said: "O my Lord! I have power only over myself and my brother: so separate us from this rebellious people!"	He said: My Lord! I have control of none but myself and my brother, so distinguish between us and the wrong-doing folk	He said: My Lord, I have control of none but my own self and my brother; so distinguish between us and the transgressing people	He said, ‘My Lord! I have no power over [anyone] except myself and my brother, so part us from the transgressing lot.’	c. 632 CE No direct report
26		God said: "Therefore will the land be out of their reach for forty years: In distraction will they wander through the land: But sorrow thou not over these rebellious people	(Their Lord) said: For this the land will surely be forbidden them for forty years that they will wander in the earth, bewildered. So grieve not over the wrongdoing folk	He said: It will surely be forbidden to them for forty years -- they will wander about in the land. So grieve not for the transgressing people	He said, ‘It shall be forbidden them for forty years: they shall wander about in the earth. So do not grieve for the transgressing lot.’	c. 632 CE No direct report
27		Recite to them the truth of the story of the two sons of Adam. Behold! they each presented a sacrifice (to God): It was accepted from one, but not from the other. Said the latter: "Be sure I will slay thee." "Surely," said the former, "God doth accept of the sacrifice of those who are righteous	But recite unto them with truth the tale of the two sons of Adam, how they offered each a sacrifice, and it was accepted from the one of them and it was not accepted from the other. (The one) said: I will surely kill thee. (The other) answered: Allah accepteth only from those who ward off (evil)	And relate to them with truth the story of the two sons of Adam, when they offered an offering, but it was accepted from one of them and was not accepted from the other. He said: I will certainly kill thee. (The other) said: Allah accepts only from the dutiful	Relate to them truly the account of Adam’s two sons. When the two of them offered an offering, it was accepted from one of them and not accepted from the other. [One of them] said, ‘Surely I will kill you.’ [The other one] said, ‘Allah accepts only from the Godwary	c. 632 CE No direct report

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28		"If thou dost stretch thy hand against me, to slay me, it is not for me to stretch my hand against thee to slay thee: for I do fear God, the cherisher of the worlds	Even if thou stretch out thy hand against me to kill me, I shall not stretch out my hand against thee to kill thee, lo! I fear Allah, the Lord of the Worlds	If thou stretch out thy hand against me to kill me I shall not stretch out my hand against thee to kill thee. Surely I fear Allah, the Lord of the worlds	Even if you extend your hand toward me to kill me, I will not extend my hand toward you to kill you. Indeed I fear Allah, the Lord of all the worlds	c. 632 CE No direct report
29		"For me, I intend to let thee draw on thyself my sin as well as thine, for thou wilt be among the companions of the fire, and that is the reward of those who do wrong."	Lo! I would rather thou shouldst bear the punishment of the sin against me and thine own sin and become one of the owners of the fire. That is the reward of evil-doers	I would rather that thou shouldst bear the sin against me and thine own sin, thus thou wouldst be of the companions of the Fire; and that is the recompense of the unjust	I desire that you earn [the burden of] my sin and your sin, to become one of the inmates of the Fire, and such is the requital of the wrongdoers.’	c. 632 CE No direct report
30		The (selfish) soul of the other led him to the murder of his brother: he murdered him, and became (himself) one of the lost ones	But (the other's) mind imposed on him the killing of his brother, so he slew him and became one of the losers	At length his mind made it easy for him to kill his brother, so he killed him; so he became one of the losers	So his soul prompted him to kill his brother, and he killed him, and thus became one of the losers	c. 632 CE No direct report
31		Then God sent a raven, who scratched the ground, to show him how to hide the shame of his brother. "Woe is me!" said he; "Was I not even able to be as this raven, and to hide the shame of my brother? " then he became full of regrets	Then Allah sent a raven scratching up the ground, to show him how to hide his brother's naked corpse. He said: Woe unto me! Am I not able to be as this raven and so hide my brother's naked corpse? And he became repentant	Then Allah sent a crow scratching the ground to show him how to cover the dead body of his brother. He said: Woe is me! Am I not able to be as this crow and cover the dead body of my brother? So he became of those who regret	Then Allah sent a crow, exploring in the ground, to show him how to bury the corpse of his brother. He said, ‘Woe to me! Am I unable to be [even] like this crow and bury my brother’s corpse? ’ Thus he became regretful	c. 632 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
32	مِنْ أَجْلِ ذَٰلِكَ كَتَبْنَا عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ أَنَّهُۥ مَن قَتَلَ نَفْسًۢا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِى ٱلْأَرْضِ فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَآ أَحْيَا ٱلنَّاسَ جَمِيعًا وَلَقَدْ جَآءَتْهُمْ رُسُلُنَا بِٱلْبَيِّنَٰتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُم بَعْدَ ذَٰلِكَ فِى ٱلْأَرْضِ لَمُسْرِفُونَ	On that account: We ordained for the Children of Israel that if any one slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people. Then although there came to them Our apostles with clear signs, yet, even after that, many of them continued to commit excesses in the land	For that cause We decreed for the Children of Israel that whosoever killeth a human being for other than manslaughter or corruption in the earth, it shall be as if he had killed all mankind, and whoso saveth the life of one, it shall be as if he had saved the life of all mankind. Our messengers came unto them of old with clear proofs (of Allah's Sovereignty), but afterwards lo! many of them became prodigals in the earth	For this reason We prescribed for the Children of Israel that whoever kills a person, unless it be for manslaughter or for mischief in the land, it is as though he had killed all men. And whoever saves a life, it is as though he had saved the lives of all men. And certainly Our messengers came to them with clear arguments, but even after that many of them commit excesses in the land	That is why We decreed for the Children of Israel that whoever kills a soul, without [its being guilty of] manslaughter or corruption on the earth, is as though he had killed all mankind, and whoever saves a life is as though he had saved all mankind. Our apostles certainly brought them manifest signs, yet even after that many of them commit excesses on the earth	c. 632 CE No direct report
33	إِنَّمَا جَزَٰٓؤُا۟ ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ وَيَسْعَوْنَ فِى ٱلْأَرْضِ فَسَادًا أَن يُقَتَّلُوٓا۟ أَوْ يُصَلَّبُوٓا۟ أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُم مِّنْ خِلَٰفٍ أَوْ يُنفَوْا۟ مِنَ ٱلْأَرْضِ ذَٰلِكَ لَهُمْ خِزْىٌ فِى ٱلدُّنْيَا وَلَهُمْ فِى ٱلْءَاخِرَةِ عَذَابٌ عَظِيمٌ	The punishment of those who wage war against God and His Apostle, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter	The only reward of those who make war upon Allah and His messenger and strive after corruption in the land will be that they will be killed or crucified, or have their hands and feet on alternate sides cut off, or will be expelled out of the land. Such will be their degradation in the world, and in the Hereafter theirs	The only punishment of those who wage war against Allah and His Messenger and strive to make mischief in the land is that they should be murdered, or crucified, or their hands and their feet should be cut off on opposite sides, or they should be imprisoned. This shall be a	Indeed the requital of those who wage war against Allah and His Apostle, and try to cause corruption on the earth, is that they shall be slain or crucified, or have their hands and feet cut off from opposite sides or be banished from the land. That is a disgrace for them in this world, and in the Hereafter there is a great punishment for them	c. 632 CE 1 note

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			will be an awful doom	disgrace for them in this world, and in the Hereafter they shall have a grievous chastisement		
34	إِلَّا لَّذِينَ تَابُو مِن قَبْلِ أَن تَقْدِرُو عَلَيْهِمْ فَ عْلَمُوَ أَنَّ للَّهَ غَفُو رَّحِيِ	Except for those who repent before they fall into your power: in that case, know that God is Oft-forgiving, Most Merciful	Save those who repent before ye overpower them. For know that Allah is Forgiving, Merciful	Except those who repent before you overpower them; so know that Allah is Forgiving, Merciful	excepting those who repent before you capture them, and know that Allah is all-forgiving, all-merciful	c. 632 CE No direct report
35	يٰأَيُّهَا لَّذِينَ ءَامَنُو تَّقُو للَّهَ وَ بْتَغُوَ إِلَيْهِ لْوَسِيلَةَ وَجٰهِدُو فِى سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ	O ye who believe! Do your duty to God, seek the means of approach unto Him, and strive with might and main in his cause: that ye may prosper	O ye who believe! Be mindful of your duty to Allah, and seek the way of approach unto Him, and strive in His way in order that ye may succeed	O you who believe, keep your duty to Allah, and seek means of nearness to Him, and strive hard in His way that you may be successful	O you who have faith! Be wary of Allah, and seek the means of recourse to Him, and wage jiha d in His way, so that you may be felicitous	c. 632 CE No direct report
36	إِنَّ لَّذِينَ كَفَرُو لَوْ أَنَّ لَهُم مَّا فِى لْأَرْضِ جَمِيِ ا وَمِثْلَهُ مَعَهُ لِيَفْتَدُو بِهِ مِنْ عَذَابِ يَوْمِ لْقِيٰمَةِ مَا تُقُبِّلَ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيِ	As to those who reject Faith,- if they had everything on earth, and twice repeated, to give as ransom for the penalty of the Day of Judgment, it would never be accepted of them, theirs would be a grievous penalty	As for those who disbelieve, lo! if all that is in the earth were theirs, and as much again therewith, to ransom them from the doom on the Day of Resurrection, it would not be accepted from them. Theirs will be a painful doom	Those who disbelieve, even if they had all that is in the earth, and the like of it with it, to ransom themselves therewith from the chastisement of the day of Resurrection, it would not be accepted from them; and theirs is a painful chastisement	Indeed if the faithless possessed all that is on the earth and as much of it besides to redeem themselves with it from the punishment of the Day of Resurrection, it shall not be accepted from them, and there is a painful punishment for them	c. 632 CE No direct report
37	يُرِيدُونَ أَن يَخْرُجُو مِنَ لنَّارِ وَمَا هُم بِخٰرِجِينَ مِنْهَا وَلَهُمْ عَذَا مُّقِيِ	Their wish will be to get out of the Fire, but never will they get out therefrom: their	They will wish to come forth from the Fire, but they will not come forth	They would desire to come forth from the Fire, and they will not come	They would long to leave the Fire, but they shall never leave it, and there is a lasting punishment for them	c. 632 CE No direct report

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		penalty will be one that endures	from it. Theirs will be a lasting doom	forth from it, and theirs is a lasting chastisement		
38	وَ لسَّارِقُ وَ لسَّارِقَةُ فَ قْطَعُوَ أَيْدِيَهُمَا جَزَآ بِمَا كَسَبَا نَكٰ ا مِّنَ للَّهِ وَ للَّهُ عَزِيزٌ حَكِيمِ	As to the thief, Male or female, cut off his or her hands: a punishment by way of example, from God, for their crime: and God is Exalted in power	As for the thief, both male and female, cut off their hands. It is the reward of their own deeds, an exemplary punishment from Allah. Allah is Mighty, Wise	And (as for) the man and the woman addicted to theft, cut off their hands as a punishment for what they have earned, an exemplary punishment from Allah. And Allah is Mighty, Wise	As for the thief, man or woman, cut off their hands as a requital for what they have earned. [That is] an exemplary punishment from Allah, and Allah is all-mighty, all-wise	c. 632 CE No direct report
39	فَمَن تَابَ مِ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ للَّهَ يَتُوبُ عَلَيْهِ إِنَّ للَّهَ غَفُو رَّحِيمٌ	But if the thief repents after his crime, and amends his conduct, God turneth to him in forgiveness; for God is Oft-forgiving, Most Merciful	But whoso repenteth after his wrongdoing and amendeth, lo! Allah will relent toward him. Lo! Allah is Forgiving, Merciful	But whoever repents after his wrongdoing and reforms, Allah will turn to him (mercifully). Surely Allah is Forgiving, Merciful	But whoever repents after his wrongdoing, and reforms, then Allah shall accept his repentance. Indeed Allah is all-forgiving, all-merciful	c. 632 CE No direct report
40	أَلَمْ تَعْلَمْ أَنَّ للَّهَ لَهُ مُلْكُ لسَّمٰوٰتِ وَ لْأَرْضِ يُعَذِّبُ مَن يَشَآءُ وَيَغْفِرُ لِمَن يَشَآءُ وَ للَّهُ عَلَىٰ كُلِّ شَىْ قَدِيرٌ	Knowest thou not that to God (alone) belongeth the dominion of the heavens and the earth? He punisheth whom He pleaseth, and He forgiveth whom He pleaseth: and God hath power over all things	Knowest thou not that unto Allah belongeth the Sovereignty of the heavens and the earth? He punisheth whom He will, and forgiveth whom He will. Allah is Able to do all things	Knowest thou not that Allah is He to Whom belongs the kingdom of the heavens and the earth? He chastises whom He pleases, and forgives whom He pleases. And Allah is Possessor over power over all things	Do you not know that to Allah belongs the kingdom of the heavens and the earth? He punishes whomever He wishes, and forgives whomever He wishes, and Allah has power over all things	c. 632 CE No direct report
41	يٰٓأَيُّهَا لرَّسُولُ لَا يَحْزُنكَ لَّذِينَ يُسٰرِعُونَ فِى لْكُفْرِ مِنَ لَّذِينَ قَالُوٓ ءَامَنَّا بِأَفْوٰهِهِمْ وَلَمْ تُؤْمِن قُلُوبُهُمْ وَمِنَ لَّذِينَ هَادُو سَمَّٰعُونَ لِلْكَذِبِ سَمَّٰعُونَ لِقَوْمٍ ءَاخَرِينَ لَمْ يَأْتُوكَ يُحَرِّفُونَ لْكَلِمَ مِ بَعْدِ	O Apostle! let not those grieve thee, who race each other into unbelief: (whether it be) among those who say "We believe" with their lips but whose	O Messenger! Let not them grieve thee who vie one with another in the race to disbelief, of such as say with their mouths: "We	O Messenger, let not those grieve thee who hasten to disbelief, from among those who say with their mouths, We	O Apostle! Do not grieve for those who are active in [promoting] unfaith, such as those who say, ‘We believe’ with their mouths, but whose hearts have no faith, and the	c. 632 CE 1 note

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	مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَٰذَا فَخُذُوهُ وَإِن لَّمْ تُؤْتَوْهُ فَ حْذَرُو وَمَن يُرِدِ اللَّهُ فِتْنَتَهُ فَلَن تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْـًٔا أُ لَٰٓئِكَ لَّذِينَ لَمْ يُرِدِ اللَّهُ أَن يُطَهِّرَ قُلُوبَهُمْ لَهُمْ فِى لدُّنْيَا خِزْ وَلَهُمْ فِى لْءَاخِرَةِ عَذَابٌ عَظِيمٌ	hearts have no faith; or it be among the Jews,- men who will listen to any lie,- will listen even to others who have never so much as come to thee. They change the words from their (right) times and places: they say, "If ye are given this, take it, but if not, beware!" If any one's trial is intended by God, thou hast no authority in the least for him against God. For such - it is not God's will to purify their hearts. For them there is disgrace in this world, and in the Hereafter a heavy punishment	believe," but their hearts believe not, and of the Jews: listeners for the sake of falsehood, listeners on behalf of other folk who come not unto thee, changing words from their context and saying: If this be given unto you, receive it, but if this be not given unto you, then beware! He whom Allah doometh unto sin, thou (by thine efforts) wilt avail him naught against Allah. Those are they for whom the Will of Allah is that He cleanse not their hearts. Theirs in the world will be ignominy, and in the Hereafter an awful doom	believe, and their hearts believe not, and from among those who are Jews -- they are listeners for the sake of a lie, listeners for another people who have not come to thee. They alter the words after they are put in their (proper) places, saying: If you are given this, take it, and if you are not given this, be cautious. And he for whom Allah intends temptation, thou controllest naught for him against Allah. Those are they whose hearts Allah intends not to purify. For them is disgrace in this world, and for them a grievous chastisement in the Hereafter	Jews who eavesdrop with the aim of [telling] lies [against you] and eavesdrop for other people who do not come to you. They pervert words from their meanings, [and] say, ‘If you are given this, take it, but if you are not given this, beware!’ Yet whomever Allah wishes to mislead, you cannot avail him anything against Allah. They are the ones whose hearts Allah did not desire to purify. For them is disgrace in this world, and there is a great punishment for them in the Hereafter	
42		(They are fond of) listening to falsehood, of devouring anything forbidden. If they do come to thee, either judge between them, or decline to interfere. If thou decline, they cannot hurt thee in the	Listeners for the sake of falsehood! Greedy for illicit gain! If then they have recourse unto thee (Muhammad) judge between them or disclaim jurisdiction. If thou	Listeners for the sake of a lie, devourers of forbidden things, so if they come to thee, judge between them or turn away from them. And if	Eavesdroppers with the aim of [telling] lies, eaters of the unlawful —if they come to you, judge between them, or disregard them. If you disregard them, they will not harm you in any way.	c. 632 CE 1 note

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		least. If thou judge, judge in equity between them. For God loveth those who judge in equity	disclaimest jurisdiction, then they cannot harm thee at all. But if thou judgest, judge between them with equity. Lo! Allah loveth the equitable	thou turn away from them, they cannot harm thee at all. And if thou judge, judge between them with equity. Surely Allah loves the equitable	But if you judge, judge between them with justice. Indeed Allah loves the just	
43	وَكَيْفَ يُحَكِّمُونَكَ وَعِندَهُمُ التَّوْرَىٰةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِن بَعْدِ ذَٰلِكَ وَمَآ أُوْلَٰٓئِكَ بِ الْمُؤْمِنِينَ	But why do they come to thee for decision, when they have (their own) law before them? - therein is the (plain) command of God; yet even after that, they would turn away. For they are not (really) People of Faith	How come they unto thee for judgment when they have the Torah, wherein Allah hath delivered judgment (for them)? Yet even after that they turn away. Such (folk) are not believers	And how do they make thee a judge and they have the Torah wherein is Allah’s judgment? Yet they turn away after that! And these are not believers	And how should they make you a judge, while with them is the Torah, in which is Allah’s judgement? Yet in spite of that they turn their backs [on Him] and they are not believers	c. 632 CE No direct report
44		It was We who revealed the law (to Moses): therein was guidance and light. By its standard have been judged the Jews, by the prophets who bowed (as in Islam) to God's will, by the rabbis and the doctors of law: for to them was entrusted the protection of God's book, and they were witnesses thereto: therefore fear not men, but fear me, and sell not my signs for a miserable price. If any do fail to judge by (the light of) what God hath revealed, they are (no better than) Unbelievers	Lo! We did reveal the Torah, wherein is guidance and a light, by which the prophets who surrendered (unto Allah) judged the Jews, and the rabbis and the priests (judged) by such of Allah's Scripture as they were bidden to observe, and thereunto were they witnesses. So fear not mankind, but fear Me. And My revelations for a little gain. Whoso judgeth not by that which Allah hath revealed: such are disbelievers	Surely We revealed the Torah, having guidance and light. By it did the prophets who submitted themselves (to Allah) judge for the Jews, and the rabbis and the doctors of law, because they were required to guard the Book of Allah, and they were witnesses thereof. So fear not the people and fear Me, and take not a small price for My messages. And whoever judges	We sent down the Torah containing guidance and light. The prophets, who had submitted, judged by it for the Jews, and so did the rabbis and the scribes, as they were charged to preserve the Book of Allah and were witnesses to it. So do not fear the people, but fear Me, and do not sell My signs for a paltry gain. Those who do not judge by what Allah has sent down —it is they who are the faithless	c. 632 CE 1 note

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				not by what Allah has revealed, those are the disbelievers		
45		We ordained therein for them: "Life for life, eye for eye, nose or nose, ear for ear, tooth for tooth, and wounds equal for equal." But if any one remits the retaliation by way of charity, it is an act of atonement for himself. And if any fail to judge by (the light of) what God hath revealed, they are (No better than) wrong-doers	And We prescribed for them therein: The life for the life, and the eye for the eye, and the nose for the nose, and the ear for the ear, and the tooth for the tooth, and for wounds retaliation. But whoso forgoeth it (in the way of charity) it shall be expiation for him. Whoso judgeth not by that which Allah hath revealed: such are wrong-doers	And We prescribed to them in it that life is for life, and eye for eye, and nose for nose, and ear for ear, and tooth for tooth, and for wounds retaliation. But whoso forgoes it, it shall be an expiation for him. And whoever judges not by what Allah has revealed, those are the wrongdoers	And in it We prescribed for them: a life for a life, an eye for an eye, a nose for a nose, and an ear for an ear, a tooth for a tooth, and retaliation for wounds. Yet whoever remits it out of charity, that shall be an atonement for him. Those who do not judge by what Allah has sent down —it is they who are the wrongdoers	c. 632 CE 1 note
46	وَقَفَّيْنَا عَلَىٰٓ ءَاثَٰرِهِم بِعِيسَى بْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلتَّوْرَىٰةِ وَءَاتَيْنَٰهُ ٱلْإِنجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلتَّوْرَىٰةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ	And in their footsteps We sent Jesus the son of Mary, confirming the Law that had come before him: We sent him the Gospel: therein was guidance and light, and confirmation of the Law that had come before him: a guidance and an admonition to those who fear God	And We caused Jesus, son of Mary, to follow in their footsteps, confirming that which was (revealed) before him in the Torah, and We bestowed on him the Gospel wherein is guidance and a light, confirming	And We sent after them in their footsteps Jesus, son of Mary, verifying that which was before him of the Torah; and We gave him the Gospel containing guidance and light, and	And We followed them with Jesus son of Mary, to confirm that which was before him of the Torah, and We gave him the Evangel containing guidance and light, confirming what was before it of the Torah, and as guidance and advice for the Godwary	c. 632 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			that which was (revealed) before it in the Torah - a guidance and an admonition unto those who ward off (evil)	verifying that which was before it of the Torah, and a guidance and an admonition for the dutiful		
47		Let the people of the Gospel judge by what God hath revealed therein. If any do fail to judge by (the light of) what God hath revealed, they are (no better than) those who rebel	Let the People of the Gospel judge by that which Allah hath revealed therein. Whoso judgeth not by that which Allah hath revealed: such are evil-livers	And let the People of the Gospel judge by that which Allah has revealed in it. And whoever judges not by what Allah has revealed, those are the transgressors	Let the people of the Evangel judge by what Allah has sent down in it. Those who do not judge by what Allah has sent down —it is they who are the transgressors	c. 632 CE 1 note
48	وَأَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلْكِتَٰبِ وَمُهَيْمِنًا عَلَيْهِ فَٱحْكُم بَيْنَهُم بِمَآ أَنزَلَ ٱللَّهُ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ عَمَّا جَآءَكَ مِنَ ٱلْحَقِّ لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَكُمْ أُمَّةً وَٰحِدَةً وَلَٰكِن لِّيَبْلُوَكُمْ فِى مَآ ءَاتَىٰكُمْ فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ إِلَى ٱللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ	To thee We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in safety: so judge between them by what God hath revealed, and follow not their vain desires, diverging from the Truth that hath come to thee. To each among you have we prescribed a law and an open way. If God had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you: so strive as in a race in all virtues. The goal of you all is to God; i t is He that will show you the truth of the matters in which ye dispute	And unto thee have We revealed the Scripture with the truth, confirming whatever Scripture was before it, and a watcher over it. So judge between them by that which Allah hath revealed, and follow not their desires away from the truth which hath come unto thee. For each We have appointed a divine law and a traced-out way. Had Allah willed He could have made you one community. But that He may try you by that which He hath given you (He hath made you as ye are). So vie one with another in	And We have revealed to thee the Book with the truth, verifying that which is before it of the Book and a guardian over it, so judge between them by what Allah has revealed, and follow not their low desires (turning away) from the truth that has come to thee. For every one of you We appointed a law and a way. And if Allah had pleased He would have made you a single people, but that He might try you in what He gave	We have sent down to you the Book with the truth, confirming what was before it of the Book and as a guardian over it. So judge between them by what Allah has sent down, and do not follow their desires against the truth that has come to you. For each [community] among you We had appointed a code [of law] and a path, and had Allah wished He would have made you one community, but [His purposes required] that He should test you in respect to what He has given you. So take the lead in all good works. To Allah shall be the return of you all, whereat He will inform you concerning that about which you used to differ	c. 632 CE No direct report

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			good works. Unto Allah ye will all return, and He will then inform you of that wherein ye differ	you. So vie one with another in virtuous deeds. To Allah you will all return, so He will inform you of that wherein you differed		
49	وَأَنِ ٱحْكُم بَيْنَهُم بِمَآ أَنزَلَ ٱللَّهُ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ وَٱحْذَرْهُمْ أَن يَفْتِنُوكَ عَنۢ بَعْضِ مَآ أَنزَلَ ٱللَّهُ إِلَيْكَ فَإِن تَوَلَّوْا۟ فَٱعْلَمْ أَنَّمَا يُرِيدُ ٱللَّهُ أَن يُصِيبَهُم بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ لَفَٰسِقُونَ	And this (He commands): Judge thou between them by what God hath revealed, and follow not their vain desires, but beware of them lest they beguile thee from any of that (teaching) which God hath sent down to thee. And if they turn away, be assured that for some of their crime it is God's purpose to punish them. And truly most men are rebellious	So judge between them by that which Allah hath revealed, and follow not their desires, but beware of them lest they seduce thee from some part of that which Allah hath revealed unto thee. And if they turn away, then know that Allah's Will is to smite them for some sin of theirs. Lo! many of mankind are evil-livers	And that thou shouldst judge between them by what Allah has revealed, and follow not their low desires, and be cautious of them lest they seduce thee from part of what Allah has revealed to thee. Then if they turn away, know that Allah desires to affect them for some of their sins. And surely many of the people are transgressors	Judge between them by what Allah has sent down, and do not follow their desires. Beware of them lest they should beguile you from part of what Allah has sent down to you. But if they turn their backs [on you], then know that Allah desires to punish them for some of their sins, and indeed many of the people are transgressors	c. 632 CE No direct report
50	أَفَحُكْمَ ٱلْجَٰهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ	Do they then seek after a judgment of (the days of) ignorance? But who, for a people whose faith is assured, can give better judgment than God	Is it a judgment of the time of (pagan) ignorance that they are seeking? Who is better than Allah for judgment to a people who have certainty (in their belief)	Is it then the judgment of ignorance that they desire? And who is better than Allah to judge for a people who are sure	Do they seek the judgement of [pagan] ignorance? But who is better than Allah in judgement for a people who have certainty	c. 632 CE No direct report
51		O ye who believe! take not the Jews and the Christians for your friends and protectors: They are but friends and protectors to each other. And he amongst	O ye who believe! Take not the Jews and the Christians for friends. They are friends one to another. He among you who taketh	O you who believe, take not the Jews and the Christians for friends. They are friends of each other. And	O you who have faith! Do not take the Jews and the Christians for allies: they are allies of each other. Any of you who allies with them is indeed one of them. Indeed Allah	c. 632 CE 1 note

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		you that turns to them (for friendship) is of them. Verily God guideth not a people unjust	them for friends is (one) of them. Lo! Allah guideth not wrongdoing folk	whoever amongst you takes them for friends he is indeed one of them. Surely Allah guides not the unjust people	does not guide the wrongdoing lot	
52	فَتَرَى الَّذِينَ فِى قُلُوبِهِم مَّرَضٌ يُسَٰرِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰٓ أَن تُصِيبَنَا دَآئِرَةٌ فَعَسَى اللَّهُ أَن يَأْتِىَ بِٱلْفَتْحِ أَوْ أَمْرٍ مِّنْ عِندِهِۦ فَيُصْبِحُوا۟ عَلَىٰ مَآ أَسَرُّوا۟ فِىٓ أَنفُسِهِمْ نَٰدِمِينَ	Those in whose hearts is a disease - thou seest how eagerly they run about amongst them, saying: "We do fear lest a change of fortune bring us disaster." Ah! perhaps God will give (thee) victory, or a decision according to His will. Then will they repent of the thoughts which they secretly harboured in their hearts	And thou seest those in whose heart is a disease race toward them, saying: We fear lest a change of fortune befall us. And it may happen that Allah will vouchsafe (unto thee) the victory, or a commandment from His presence. Then will they repent them of their secret thoughts	But thou seest those in whose hearts is a disease, hastening towards them, saying: We fear lest a calamity should befall us. Maybe Allah will bring the victory or a commandment from Himself, so they will regret what they hid in their souls	Yet you see those in whose hearts is a sickness rushing to them, saying, ‘We fear lest a turn of fortune should visit us.’ Maybe Allah will bring about a victory, or a command from Him, and then they will be regretful for what they kept secret in their hearts	c. 632 CE No direct report
53	وَيَقُولُ الَّذِينَ ءَامَنُوٓا۟ أَهَٰٓؤُلَآءِ الَّذِينَ أَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَٰلُهُمْ فَأَصْبَحُوا۟ خَٰسِرِينَ	And those who believe will say: "Are these the men who swore their strongest oaths by God, that they were with you? " All that they do will be in vain, and they will fall into (nothing but) ruin	Then will the believers say (unto the people of the Scripture): are these they who swore by Allah their most binding oaths that they were surely with you? Their works have failed, and they have become the losers	And those who believe will say: Are these they who swore by Allah with their most forcible oaths that they were surely with you? Their deeds will bear no fruit, so they will be losers	and the faithful will say, ‘Are these the ones who swore by Allah with solemn oaths that they were with you?!’ Their works have failed, and they have become losers	c. 632 CE No direct report
54	يَٰٓأَيُّهَا الَّذِينَ ءَامَنُوا۟ مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِۦ فَسَوْفَ يَأْتِى اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَٰفِرِينَ يُجَٰهِدُونَ فِى سَبِيلِ	O ye who believe! if any from among you turn back from his Faith, soon will God produce a people	O ye who believe! Whoso of you becometh a renegade from his religion, (know that	O you who believe, should any one of you turn back from his religion, then	O you who have faith! Should any of you desert his religion, Allah will soon bring a people whom He loves and who	c. 632 CE No direct report

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	لَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَآئِ ذَٰلِكَ فَضْلُ لَّهِ يُؤْتِيهِ مَن يَشَآءُ وَ لَّهُ ۥٰسِعٌ عَلِيمٌ	whom He will love as they will love Him,- lowly with the believers, mighty against the rejecters, fighting in the way of God, and never afraid of the reproaches of such as find fault. That is the grace of God, which He will bestow on whom He pleaseth. And God encompasseth all, and He knoweth all things	in his stead) Allah will bring a people whom He loveth and who love Him, humble toward believers, stern toward disbelievers, striving in the way of Allah, and fearing not the blame of any blamer. Such is the grace of Allah which He giveth unto whom He will. Allah is All-Embracing, All-Knowing	Allah will bring a people, whom He loves and who love Him, humble towards believers, mighty against the disbelievers, striving hard in Allah’s way and not fearing the censure of any censurer. This is Allah’s grace -- He gives it to whom He pleases. And Allah is Ample-giving, Knowing	love Him, [who will be] humble towards the faithful, stern towards the faithless, waging jiha d in the way of Allah, not fearing the blame of any blamer. That is Allah’s grace which He grants to whomever He wishes, and Allah is all-bounteous, all-knowing	
55	إِنَّمَا وَلِيُّكُمُ لَّهُ وَرَسُولُهُ وَ لَّذِينَ ءَامَنُو لَّذِينَ يُقِيمُونَ لصَّلَوٰةَ وَيُؤْتُونَ لزَّكَوٰةَ وَهُمْ ۥٰكِعُونَ	Your (real) friends are (no less than) God, His Apostle, and the (fellowship of) believers,- those who establish regular prayers and regular charity, and they bow down humbly (in worship)	Your guardian can be only Allah; and His messenger and those who believe, who establish worship and pay the poordue, and bow down (in prayer)	Only Allah is your Friend and His Messenger and those who believe, those who keep up prayer and pay the poor-rate, and they bow down	Your guardian is only Allah, His Apostle, and the faithful who maintain the prayer and give the zaka t while bowing down	c. 632 CE No direct report
56		As to those who turn (for friendship) to God, His Apostle, and the (fellowship of) believers,- it is the fellowship of God that must certainly triumph	And whoso taketh Allah and His messenger and those who believe for guardian (will know that), lo! the party of Allah, they are the victorious	And whoever takes Allah and His Messenger and those who believe for friend -- surely the party of Allah, they shall triumph	Whoever takes for his guardians Allah, His Apostle and the faithful [should know that] the confederates of Allah are indeed the victorious	c. 632 CE No direct report
57	يَٰٓأَيُّهَا لَّذِينَ ءَامَنُو لَا تَتَّخِذُو لَّذِينَ تَّخَذُو دِينَكُمْ هُزُ ا وَلَعِ ا مِّنَ لَّذِينَ أُوتُو لْكِتَٰبَ مِن قَبْلِكُمْ وَ لْكُفَّارَ أَوْلِيَآءَ وَ تَّقُو للَّهَ إِن كُنتُم مُّؤْمِنِينَ	O ye who believe! take not for friends and protectors those who take your religion for a mockery or sport,- whether among those who received the Scripture before you,	O Ye who believe! Choose not for guardians such of those who received the Scripture before you, and of the disbelievers, as make a jest and	O you who believe, take not for friends those who take your religion as a mockery and a sport, from among those	O you who have faith! Do not take those who take your religion in derision and play, from among those who were given the Book before you, and the infidels, as friends, and be	c. 632 CE 1 note

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		or among those who reject Faith; but fear ye God, if ye have faith (indeed)	sport of your religion. But keep your duty to Allah if ye are true believers	who were given the Book before you and the disbelievers; and keep your duty to Allah if you are believers	wary of Allah, should you be faithful	
58	وَإِذَا نَادَيْتُمْ إِلَى الصَّلَوٰةِ اتَّخَذُوهَا هُزُوًا وَلَعِبًا ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ	When ye proclaim your call to prayer they take it (but) as mockery and sport; that is because they are a people without understanding	And when ye call to prayer they take it for a jest and sport. That is because they are a folk who understand not	And when you call to prayer they take it as a mockery and a sport. That is because they are a people who understand not	When you call to prayer, they take it in derision and play. That is because they are a people who do not apply reason	c. 632 CE No direct report
59	قُلْ يَٰٓأَهْلَ الْكِتَٰبِ هَلْ تَنقِمُونَ مِنَّآ إِلَّآ أَنْ ءَامَنَّا بِاللَّهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ مِن قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَٰسِقُونَ	Say: "O people of the Book! Do ye disapprove of us for no other reason than that we believe in God, and the revelation that hath come to us and that which came before (us), and (perhaps) that most of you are rebellious and disobedient?"	Say: O People of the Scripture! Do ye blame us for aught else than that we believe in Allah and that which is revealed unto us and that which was revealed aforetime, and because most of you are evil-livers	Say: O People of the Book, do you find fault with us for aught except that we believe in Allah and in that which has been revealed to us and that which was revealed before, while most of you are transgressors	Say, ‘O People of the Book! Are you vindictive toward us for any reason except that we have faith in Allah and in what has been sent down to us, and in what was sent down before, and that most of you are transgressors?’	c. 632 CE 1 note
60		Say: "Shall I point out to you something much worse than this, (as judged) by the treatment it received from God? those who incurred the curse of God and His wrath, those of whom some He transformed into apes and swine, those who worshipped evil;- these are (many times) worse in rank, and far more astray from the even path!"	Shall I tell thee of a worse (case) than theirs for retribution with Allah? (Worse is the case of him) whom Allah hath cursed, him on whom His wrath hath fallen and of whose sort Allah hath turned some to apes and swine, and who serveth idols. Such are in worse plight and further astray from the plain road	Say: Shall I inform you of those worse than this in retribution from Allah? They are those whom Allah has cursed and upon whom He brought His wrath and of whom He made apes and swine, and who serve the devil. These are in a worse plight and further astray	Say, ‘Shall I inform you concerning something worse than that as a requital from Allah? Those whom Allah has cursed and with whom He is wrathful, and turned some of whom into apes and swine, and worshippers of the Rebel! Such are in a worse situation, and more astray from the right way.’	c. 632 CE No direct report

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				fromt he straight path		
61	وَإِذَا جَآءُوكُمْ قَالُوٓ ءَامَنَّا وَقَد دَّخَلُو بِۦ لْكُفْرِ وَهُمْ قَدْ خَرَجُو بِهِۦ وَ للَّهُ أَعْلَمُ بِمَا كَانُو يَكْتُمُونَ	When they come to thee, they say: "We believe": but in fact they enter with a mind against Faith, and they go out with the same but God knoweth fully all that they hide	When they come unto you (Muslims), they say: We believe; but they came in unbelief and they went out in the same; and Allah knoweth best what they were hiding	And when they come to you, they say, We believe, and surely they come in unbelief and they go forth in it. And Allah knows best what they conceal	When they come to you, they say, ‘We believe.’ Certainly they enter with disbelief and leave with it, and Allah knows best as to what they have been concealing	c. 632 CE No direct report
62	وَتَرَىٰ كَثِيرا مِّنْهُمْ يُسَٰرِعُونَ فِى لْإِثْمِ وَ لْعُدْوَٰنِ وَأَكْلِهِمُ لسُّحْتَ لَبِئْسَ مَا كَانُو يَعْمَلُونَ	Many of them dost thou see, racing each other in sin and rancour, and their eating of things forbidden. Evil indeed are the things that they do	And thou seest many of them vying one with another in sin and transgression and their devouring of illicit gain. Verily evil is what they do	And thou seest many of them vying one with another in sin and transgression, and their devouring illegal gain. Certainly evil is that which they do	You see many of them actively engaged in sin and aggression, and consuming illicit gains. Surely, evil is what they have been doing	c. 632 CE No direct report
63	لَوْلَا يَنْهَىٰهُمُ لرَّبَّٰنِيُّونَ وَ لْأَحْبَارُ عَن قَوْلِهِمُ لْإِثْمَ وَأَكْلِهِمُ لسُّحْتَ لَبِئْسَ مَا كَانُو يَصْنَعُونَ	Why do not the rabbis and the doctors of Law forbid them from their (habit of) uttering sinful words and eating things forbidden? Evil indeed are their works	Why do not the rabbis and the priests forbid their evil-speaking and their devouring of illicit gain? Verily evil is their handiwork	Why do not the rabbis and the doctors of law prohibit them from their sinful utterances and their devouring unlawful gain? Certainly evil are the works they do	Why do not the rabbis and the scribes forbid them from sinful speech and consuming illicit gains? Surely, evil is what they have been working	c. 632 CE No direct report
64		The Jews say: "God's hand is tied up." Be their hands tied up and be they accursed for the (blasphemy) they utter. Nay, both His hands are widely outstretched: He giveth and spendeth (of His bounty) as He pleaseth. But the	The Jews say: Allah's hand is fettered. Their hands are fettered and they are accursed for saying so. Nay, but both His hands are spread out wide in bounty. He bestoweth as He will. That which	And the Jews say: The hand of Allah is tied up. Their own hands are shackled and they are cursed for what they say. Nay, both his hands are spread out. He disburses as He pleases. And that	The Jews say, ‘Allah’s hand is tied up.’ Tied up be their hands, and cursed be they for what they say! Rather, His hands are wide open: He bestows as He wishes. Surely many of them will be increased by what has been sent to you from your Lord in rebellion	c. 632 CE No direct report

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		revelation that cometh to thee from God increaseth in most of them their obstinate rebellion and blasphemy. Amongst them we have placed enmity and hatred till the Day of Judgment. Every time they kindle the fire of war, God doth extinguish it; but they (ever) strive to do mischief on earth. And God loveth not those who do mischief	hath been revealed unto thee from thy Lord is certain to increase the contumacy and disbelief of many of them, and We have cast among them enmity and hatred till the Day of Resurrection. As often as they light a fire for war, Allah extinguisheth it. Their effort is for corruption in the land, and Allah loveth not corrupters	which has been revealed to thee from thy Lord will certainly make many of them increase in inordinacy and disbelief. And We have cast among them enmity and hatred till the day of Resurrection. Whenever they kindle fire for war Allah puts it out, and they strive to make mischief in the land. And Allah loves not the mischief-makers	and unfaith, and We have cast enmity and hatred amongst them until the Day of Resurrection. Every time they ignite the flames of war, Allah puts them out. They seek to cause corruption on the earth, and Allah does not like the agents of corruption	
65		If only the People of the Book had believed and been righteous, We should indeed have blotted out their iniquities and admitted them to gardens of bliss	If only the People of the Scripture would believe and ward off (evil), surely We should remit their sins from them and surely We should bring them into Gardens of Delight	And if the People of the Book had believed and kept their duty We would certainly have removed from them their evils, and made them enter gardens of bliss	Had the People of the Book believed and been Godwary, We would surely have absolved them of their misdeeds and admitted them into gardens of bliss	c. 632 CE No direct report
66	وَلَوْ أَنَّهُمْ أَقَامُو لتَّوْرَىٰةَ وَ لْإِنجِيلَ وَمَآ أُنزِلَ إِلَيْهِم مِّن رَّبِّهِمْ لَأَكَلُو مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِم مِّنْهُمْ أُمَّ مُّقْتَصِدَ وَكَثِيِ مِّنْهُمْ سَآءَ مَا يَعْمَلُونَ	If only they had stood fast by the Law, the Gospel, and all the revelation that was sent to them from their Lord, they would have enjoyed happiness from every side. There	If they had observed the Torah and the Gospel and that which was revealed unto them from their Lord, they would surely have been	And if they had observed the Torah and the Gospel and that which is revealed to them from their Lord, they would	Had they observed the Torah and the Evangel, and what was sent down to them from their Lord, they would surely have drawn nourishment from above them and from beneath their feet. There	c. 632 CE No direct report

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		is from among them a party on the right course: but many of them follow a course that is evil	nourished from above them and from beneath their feet. Among them there are people who are moderate, but many of them are of evil conduct	certainly have eaten from above them and from beneath their feet. There is a party of them keeping to the moderate course; and most of them -- evil is that which they do	is an upright group among them, but evil is what many of them do	
67		O Apostle! proclaim the (message) which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His mission. And God will defend thee from men (who mean mischief). For God guideth not those who reject Faith	O Messenger! Make known that which hath been revealed unto thee from thy Lord, for if thou do it not, thou wilt not have conveyed His message. Allah will protect thee from mankind. Lo! Allah guideth not the disbelieving folk	O Messenger, deliver that which has been revealed to thee from thy Lord; and if thou do (it) not, thou hast not delivered His message. And Allah will protect thee from men. Surely Allah guides not the disbelieving people	O Apostle! Communicate that which has been sent down to you from your Lord, and if you do not, you will not have communicated His message, and Allah shall protect you from the people. Indeed Allah does not guide the faithless lot	c. 632 CE 1 note
68		Say: "O People of the Book! ye have no ground to stand upon unless ye stand fast by the Law, the Gospel, and all the revelation that has come to you from your Lord." It is the revelation that cometh to thee from thy Lord, that increaseth in most of them their obstinate rebellion and blasphemy. But sorrow thou not over (these) people without Faith	Say O People of the Scripture! Ye have naught (of guidance) till ye observe the Torah and the Gospel and that which was revealed unto you from your Lord. That which is revealed unto thee (Muhammad) from thy Lord is certain to increase the contumacy and disbelief of many of them. But grieve not for the disbelieving folk	Say: O People of the Book, you follow no good till you observe the Torah and the Gospel and that which is revealed to you from your Lord. And surely that which has been revealed to thee from thy Lord will make many of them increase in inordinacy and disbelief: so grieve not for the disbelieving people	Say, ‘O People of the Book! You do not stand on anything until you observe the Torah and the Evangel and what was sent down to you from your Lord.’ Surely many of them will be increased by what has been sent down to you from your Lord in rebellion and unfaith. So do not grieve for the faithless lot	c. 632 CE No direct report

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69	إِنَّ ٱلَّذِينَ ءَامَنُو وَ ٱلَّذِينَ هَادُو وَ ٱلصَّٰبِـُٔونَ وَ ٱلنَّصَٰرَىٰ مَنْ ءَامَنَ بِ ٱللَّهِ وَ ٱلْيَوْمِ ٱلْءَاخِرِ وَعَمِلَ صَٰلِ ا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ	Those who believe (in the Qur'an), those who follow the Jewish (scriptures), and the Sabians and the Christians,- any who believe in God and the Last Day, and work righteousness,- on them shall be no fear, nor shall they grieve	Lo! those who believe, and those who are Jews, and Sabaeans, and Christians - Whosoever believeth in Allah and the Last Day and doeth right - there shall no fear come upon them neither shall they grieve	Surely those who believe and those who are Jews and the Sabeans and the Christians -- whoever believes in Allah and the Last Day and does good -- they shall have no fear nor shall they grieve	Indeed the faithful, the Jews, the Sabaeans, and the Christians —those who have faith in Allah and the Last Day and act righteously— they will have no fear, nor will they grieve	c. 632 CE No direct report
70	لَقَدْ أَخَذْنَا مِيثَٰقَ بَنِىٓ إِسْرَٰٓءِيلَ وَأَرْسَلْنَآ إِلَيْهِمْ رُسُ ا كُلَّمَا جَآءَهُمْ رَسُو بِمَا لَا تَهْوَىٰٓ أَنفُسُهُمْ فَرِي ا كَذَّبُو وَفَرِي ا يَقْتُلُونَ	We took the covenant of the Children of Israel and sent them apostles, every time, there came to them an apostle with what they themselves desired not - some (of these) they called impostors, and some they (go so far as to) slay	We made a covenant of old with the Children of Israel and We sent unto them messengers. As often as a messenger came unto them with that which their souls desired not (they became rebellious). Some (of them) they denied and some they slew	Certainly We made a covenant with the Children of Israel and We sent to them messengers. Whenever a messenger came to them with that which their souls desired not, some (of them) they called liars and some they (even) sought to kill	Certainly We took a pledge from the Children of Israel, and We sent apostles to them. Whenever an apostle brought them that which was not to their liking, they would impugn a part of them, and a part they would slay	c. 632 CE No direct report

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71	وَحَسِبُوٓا۟ أَلَّا تَكُونَ فِتْنَةٌ فَعَمُوا۟ وَصَمُّوا۟ ثُمَّ تَابَ ٱللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا۟ وَصَمُّوا۟ كَثِيرٌ مِّنْهُمْ ۗ وَٱللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ	They thought there would be no trial (or punishment); so they became blind and deaf; yet God (in mercy) turned to them; yet again many of them became blind and deaf. But God sees well all that they do	They thought no harm would come of it, so they were wilfully blind and deaf. And afterward Allah turned (in mercy) toward them. Now (even after that) are many of them wilfully blind and deaf. Allah is Seer of what they do	And they thought that there would be no affliction, so they became blind and deaf; then Allah turned to them mercifully but many of them (again) became blind and deaf. And Allah is Seer of what they do	They supposed there would be no testing, so they became blind and deaf. Thereafter Allah accepted their repentance, yet [again] many of them became blind and deaf, and Allah sees best what they do	c. 632 CE No direct report
72	لَقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ ۖ وَقَالَ ٱلْمَسِيحُ يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱعْبُدُوا۟ ٱللَّهَ رَبِّى وَرَبَّكُمْ ۖ إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ	They do blaspheme who say: "God is Christ the son of Mary." But said Christ: "O Children of Israel! worship God, my Lord and your Lord." Whoever joins other gods with God,- God will forbid him the garden, and the Fire will be his abode. There will for the wrong-doers be no one to help	They surely disbelieve who say: Lo! Allah is the Messiah, son of Mary. The Messiah (himself) said: O Children of Israel, worship Allah, my Lord and your Lord. Lo! whoso ascribeth partners unto Allah, for him Allah hath forbidden paradise. His abode is the Fire. For evil-doers there will be no helpers	Certainly they disbelieve who say: Allah, He is the Messiah, son of Mary. And the Messiah said: O Children of Israel, serve Allah, my Lord and your Lord. Surely whoever associates (others) within Allah, Allah has forbidden to him the Garden and his abode is the Fire. And for the wrongdoers there will be no helpers	They are certainly faithless who say, ‘Allah is the Messiah, son of Mary.’ But the Messiah had said, ‘O Children of Israel! Worship Allah, my Lord and your Lord. Indeed whoever ascribes partners to Allah, Allah shall forbid him [entry into] paradise, and his refuge shall be the Fire, and the wrongdoers will not have any helpers.’	c. 632 CE No direct report
73	لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ ثَالِثُ ثَلَٰثَةٍ ۘ وَمَا مِنْ إِلَٰهٍ إِلَّآ إِلَٰهٌ وَٰحِدٌ ۚ وَإِن لَّمْ يَنتَهُوا۟ عَمَّا يَقُولُونَ لَيَمَسَّنَّ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ عَذَابٌ أَلِيمٌ	They do blaspheme who say: God is one of three in a Trinity: for there is no god except One God. If they desist not from their word (of blasphemy), verily a grievous penalty will befall the blasphemers among them	They surely disbelieve who say: Lo! Allah is the third of three; when there is no Allah save the One Allah. If they desist not from so saying a painful doom will fall on those of	Certainly they disbelieve who say: Allah is the third of the three. And there is no God but One God. And if they desist not from what they say a painful chastisement	They are certainly faithless who say, ‘Allah is the third [person] of a trinity,’ while there is no god except the One God. If they do not relinquish what they say, there shall befall the faithless among them a painful punishment	c. 632 CE No direct report

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			them who disbelieve	will surely befall such of them as disbelieve		
74	أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَّحِيمٌ	Why turn they not to God, and seek His forgiveness? For God is Oft- forgiving, Most Merciful	Will they not rather turn unto Allah and seek forgiveness of Him? For Allah is Forgiving, Merciful	Will they not then turn to Allah and ask His forgiveness? And Allah is Forgiving, Merciful	Will they not repent to Allah and plead to Him for forgiveness? Yet Allah is all-forgiving, all-merciful	c. 632 CE No direct report
75	مَّا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ انظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ انظُرْ أَنَّىٰ يُؤْفَكُونَ	Christ the son of Mary was no more than an apostle; many were the apostles that passed away before him. His mother was a woman of truth. They had both to eat their (daily) food. See how God doth make His signs clear to them; yet see in what ways they are deluded away from the truth	The Messiah, son of Mary, was no other than a messenger, messengers (the like of whom) had passed away before him. And his mother was a saintly woman. And they both used to eat (earthly) food. See how We make the revelations clear for them, and see how they are turned away	The Messiah, son of Mary, was only a messenger; messengers before him had indeed passed away. And his mother was a truthful woman. They both used to eat food. See how We make the messages clear to them! then behold, how they are turned away	The Messiah, son of Mary, is but an apostle. Certainly [other] apostles have passed before him, and his mother was a truthful one. Both of them would eat food. Look how We clarify the signs for them, and yet, look, how they go astray	c. 632 CE No direct report
76		Say: "Will ye worship, besides God, something which hath no power either to harm or benefit you? But God,- He it is that heareth and knoweth all things."	Say: Serve ye in place of Allah that which possesseth for you neither hurt nor use? Allah it is Who is the Hearer, the Knower	Say: Do you serve besides Allah that which controls for you neither harm nor good? And Allah -- He is the Hearing, the Knowing	Say, ‘Do you worship, besides Allah, what has no power to bring you any benefit or harm, while Allah—He is the All-hearing, the All-knowing?!’	c. 632 CE No direct report
77		Say: "O people of the Book! exceed not in your religion the bounds (of what is proper), trespassing beyond the truth, nor follow the vain desires of people who went wrong in times gone by,- who misled many,	Say: O People of the Scripture! Stress not in your religion other than the truth, and follow not the vain desires of folk who erred of old and led many astray, and	Say: O People of the Book, exaggerate not in the matter of your religion unjustly, and follow not the low desires of people who went astray before and	Say, ‘O People of the Book! Do not unduly exceed the bounds in your religion and do not follow the fancies of a people who went astray in the past, and led many astray, and [themselves]	c. 632 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		and strayed (themselves) from the even way	erred from a plain road	led many astray, and went astray from the right path	strayed from the right path.’	
78	لُعِنَ الَّذِينَ كَفَرُوا مِنۢ بَنِيٓ إِسْرَٰٓءِيلَ عَلَىٰ لِسَانِ دَاوُۥدَ وَعِيسَى ٱبْنِ مَرْيَمَ ذَٰلِكَ بِمَا عَصَوا وَّكَانُوا يَعْتَدُونَ	Curses were pronounced on those among the Children of Israel who rejected Faith, by the tongue of David and of Jesus the son of Mary: because they disobeyed and persisted in excesses	Those of the Children of Israel who went astray were cursed by the tongue of David, and of Jesus, son of Mary. That was because they rebelled and used to transgress	Those who disbelieved from among the Children of Israel were cursed by the tongue of David and Jesus, son of Mary. This was because they disobeyed and exceeded the limits	The faithless among the Children of Israel were cursed on the tongue of David and Jesus son of Mary. That, because they would disobey and they used to commit transgression	c. 632 CE No direct report
79	كَانُوا لَا يَتَنَاهَوْنَ عَن مُّنكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ	Nor did they (usually) forbid one another the iniquities which they committed: evil indeed were the deeds which they did	They restrained not one another from the wickedness they did. Verily evil was that they used to do	They forbade not one another the hateful things they did. Evil indeed was what they did	They would not forbid one another from the wrongs that they committed. Surely, evil is what they had been doing	c. 632 CE No direct report
80	تَرَىٰ كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَن سَخِطَ ٱللَّهُ عَلَيْهِمْ وَفِى ٱلْعَذَابِ هُمْ خَٰلِدُونَ	Thou seest many of them turning in friendship to the Unbelievers. Evil indeed are (the works) which their souls have sent forward before them (with the result), that God's wrath is on them, and in torment will they abide	Thou seest many of them making friends with those who disbelieve. Surely ill for them is that which they themselves send on before them: that Allah will be wroth with them and in the doom they will abide	Thou seest many of them befriending those who disbelieve. Certainly evil is that which their souls send before for them, so that Allah is displeased with them and in chastisement will they abide	You see many of them fraternizing with the faithless. Surely evil is what they have sent ahead for their souls, as Allah is displeased with them and they shall remain in punishment [forever]	c. 632 CE No direct report
81	وَلَوْ كَانُوا يُؤْمِنُونَ بِٱللَّهِ وَٱلنَّبِىِّ وَمَآ أُنزِلَ إِلَيْهِ مَا ٱتَّخَذُوهُمْ أَوْلِيَآءَ وَلَٰكِنَّ كَثِيرًا مِّنْهُمْ فَٰسِقُونَ	If only they had believed in God, in the Apostle, and in what hath been revealed to him, never would they have taken them for friends and protectors,	If they believed in Allah and the Prophet and that which is revealed unto him, they would not choose them for their	And if they believed in Allah and the Prophet and that which is revealed to him, they would not take them for	Had they believed in Allah and the Prophet and what has been sent down to him, they would not have taken them for allies. But most of them are transgressors	c. 632 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		but most of them are rebellious wrong-doers	friends. But many of them are of evil conduct	friends, but most of them are transgressors		
82	لَتَجِدَنَّ أَشَدَّ لنَّاسِ عَدٰوَ لَّلَّذِينَ ءَامَنُو لْيَهُودَ وَ لَّذِينَ أَشْرَكُو وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّ لَّلَّذِينَ ءَامَنُو لَّذِينَ قَالُوَ إِنَّا نَصٰرَىٰ ذٰلِكَ بِأَنَّ مِنْهُمْ قِسِّيسِينَ وَرُهْبَا ا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ	Strongest among men in enmity to the believers wilt thou find the Jews and Pagans; and nearest among them in love to the believers wilt thou find those who say, "We are Christians": because amongst these are men devoted to learning and men who have renounced the world, and they are not arrogant	Thou wilt find the most vehement of mankind in hostility to those who believe (to be) the Jews and the idolaters. And thou wilt find the nearest of them in affection to those who believe (to be) those who say: Lo! We are Christians. That is because there are among them priests and monks, and because they are not proud	Thou wilt certainly find the most violent of people in enmity against the believers to be the Jews and the idolaters; and thou wilt find the nearest in friendship to the believers to be those who say, We are Christians. That is because there are priests and monks among them and because they are not proud	Surely You will find the most hostile of all people towards the faithful to be the Jews and the polytheists, and surely you will find the nearest of them in affection to the faithful to be those who say ‘We are Christians.’ That is because there are priests and monks among them, and because they are not arrogant	c. 632 CE No direct report
83		And when they listen to the revelation received by the Apostle, thou wilt see their eyes overflowing with tears, for they recognise the truth: they pray: "Our Lord! we believe; write us down among the witnesses	When they listen to that which hath been revealed unto the messengers, thou seest their eyes overflow with tears because of their recognition of the Truth. They say: Our Lord, we believe. Inscribe us as among the witnesses	And when they hear that which has been revealed to the Messenger thou seest their eyes overflow with tears because of the truth they recognize. They say: Our Lord, We believe, so write us down with the witnesses	When they hear what has been revealed to the Apostle, you see their eyes fill with tears because of the truth that they recognize. They say, ‘Our Lord, we believe; so write us down among the witnesses	c. 632 CE No direct report
84		"What cause can we have not to believe in God and the truth which has come to us, seeing that we long for our Lord to admit us to the company of the righteous?"	How should we not believe in Allah and that which hath come unto us of the Truth. And (how should we not) hope that our Lord will bring us in	And what (reason) have We that We should not believe in Allah and in the Truth that has come to us, while We	Why should we not believe in Allah and the truth that has come to us, eager as we are that our Lord should admit us among the righteous people?’	c. 632 CE No direct report

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			along with righteous folk	earnestly desire that our Lord should cause us to enter with the righteous people		
85		And for this their prayer hath God rewarded them with gardens, with rivers flowing underneath,- their eternal home. Such is the recompense of those who do good	Allah hath rewarded them for that their saying - Gardens underneath which rivers flow, wherein they will abide for ever. That is the reward of the good	So Allah rewarded them for what they said with Gardens wherein rivers flow to abide in them. And that is the reward of the doers of good	So, for what they said, Allah requited them with gardens with streams running in them, to remain in them [forever], and that is the reward of the virtuous	c. 632 CE No direct report
86		But those who reject Faith and belie our Signs,- they shall be companions of Hell-fire	But those who disbelieve and deny Our revelations, they are owners of hell-fire	And those who disbelieve and reject Our messages, such are the companions of the flaming fire	But those who are faithless and deny Our signs —they shall be the inmates of hell	c. 632 CE No direct report
87		O ye who believe! make not unlawful the good things which God hath made lawful for you, but commit no excess: for God loveth not those given to excess	O ye who believe! Forbid not the good things which Allah hath made lawful for you, and transgress not, Lo! Allah loveth not transgressors	O you who believe, forbid not the good things which Allah has made lawful for you and exceed not the limits. Surely Allah loves not those who exceed the limits	O you who have faith! Do not prohibit the good things that Allah has made lawful to you, and do not transgress. Indeed Allah does not like the transgressors	c. 632 CE 1 note
88	وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَٰلًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنتُم بِهِ مُؤْمِنُونَ	Eat of the things which God hath provided for you, lawful and good; but fear God, in Whom ye believe	Eat of that which Allah hath bestowed on you as food lawful and good, and keep your duty to Allah in Whom ye are believers	And eat of the lawful and good (things) that Allah has given you, and keep your duty to Allah, in Whom you believe	Eat the lawful and good things Allah has provided you, and be wary of Allah in whom you have faith	c. 632 CE No direct report
89	لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَٰكِن يُؤَاخِذُكُم بِمَا عَقَّدتُّمُ الْأَيْمَانَ فَكَفَّارَتُهُ إِطْعَامُ عَشَرَةِ مَسَاكِينَ مِنْ	God will not call you to account for what is futile in your oaths, but He will call you to	Allah will not take you to task for that which is unintentional in	Allah will not call you to account for that which is vain in	Allah shall not take you to task for what is frivolous in your oaths; but He shall take you to	c. 632 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَٰثَةِ أَيَّامٍ ذَٰلِكَ كَفَّٰرَةُ أَيْمَٰنِكُمْ إِذَا حَلَفْتُمْ وَ حْفَظُوٓ أَيْمَٰنَكُمْ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَٰتِهِ لَعَلَّكُمْ تَشْكُرُونَ	account for your deliberate oaths: for expiation, feed ten indigent persons, on a scale of the average for the food of your families; or clothe them; or give a slave his freedom. If that is beyond your means, fast for three days. That is the expiation for the oaths ye have sworn. But keep to your oaths. Thus doth God make clear to you His signs, that ye may be grateful	your oaths, but He will take you to task for the oaths which ye swear in earnest. The expiation thereof is the feeding of ten of the needy with the average of that wherewith ye feed your own folk, or the clothing of them, or the liberation of a slave, and for him who findeth not (the wherewithal to do so) then a three days' fast. This is the expiation of your oaths when ye have sworn; and keep your oaths. Thus Allah expoundeth unto you His revelations in order that ye may give thanks	your oaths, but He will call you to account for the making of deliberate oaths; so its expiation is the feeding of ten poor men with the average (food) you feed your families with, or their clothing, or the freeing of a neck. But whoso finds not (means) should fast for three days. This is the expiation of your oaths when you swear. And keep your oaths. Thus does Allah make clear to you his messages that you may give thanks	task for what you pledge in earnest. The atonement for it is to feed ten needy persons with the average food you give to your families, or their clothing, or the freeing of a slave. He who cannot afford [any of these] shall fast for three days. That is the atonement for your oaths when you vow. But keep your oaths. Thus does Allah clarify His signs for you so that you may give thanks	direct report
90	يَٰٓأَيُّهَا لَّذِينَ ءَامَنُوٓ إِنَّمَا لْخَمْرُ وَ لْمَيْسِرُ وَ لْأَنصَابُ وَ لْأَزْلَٰمُ رِجْسٌ مِّنْ عَمَلِ لشَّيْطَٰنِ فَ جْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ	O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination,- of Satan's handwork: eschew such (abomination), that ye may prosper	O ye who believe! Strong drink and games of chance and idols and divining arrows are only an infamy of Satan's handiwork. Leave it aside in order that ye may succeed	O you who believe, intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows are only an uncleanness, the devil’s work; so shun it that you may succeed	O you who have faith! Indeed wine, gambling, idols and the divining arrows are abominations of Satan’s doing, so avoid them, so that you may be felicitous	c. 632 CE 1 note
91	إِنَّمَا يُرِيدُ لشَّيْطَٰنُ أَن يُوقِعَ بَيْنَكُمُ لْعَدَٰوَةَ وَ لْبَغْضَآءَ فِى لْخَمْرِ وَ لْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ للَّهِ وَعَنِ لصَّلَوٰةِ فَهَلْ أَنتُم مُّنتَهُونَ	Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder	Satan seeketh only to cast among you enmity and hatred by means of strong drink and games of	The devil desires only to create enmity and hatred among you by means of	Indeed Satan seeks to cast enmity and hatred among you through wine and gambling, and to hinder you from the	c. 632 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		you from the remembrance of God, and from prayer: will ye not then abstain	chance, and to turn you from remembrance of Allah and from (His) worship. Will ye then have done	intoxicants and games of chance, and to keep you back from the remembrance of Allah and from prayer. Will you then keep back	remembrance of Allah and from prayer. Will you, then, relinquish	
92		Obey God, and obey the Apostle, and beware (of evil): if ye do turn back, know ye that it is Our Apostle's duty to proclaim (the message) in the clearest manner	Obey Allah and obey the messenger, and beware! But if ye turn away, then know that the duty of Our messenger is only plain conveyance (of the message)	And obey Allah and obey the Messenger and be cautious. But if you turn back then know that the duty of Our Messenger is only a clear deliverance of the message	And obey Allah and obey the Apostle, and beware; but if you turn your backs, then know that Our Apostle’s duty is only to communicate in clear terms	c. 632 CE No direct report
93		On those who believe and do deeds of righteousness there is no blame for what they ate (in the past), when they guard themselves from evil, and believe, and do deeds of righteousness,- (or) again, guard themselves from evil and believe,- (or) again, guard themselves from evil and do good. For God loveth those who do good	There shall be no sin (imputed) unto those who believe and do good works for what they may have eaten (in the past). So be mindful of your duty (to Allah), and believe, and do good works; and again: be mindful of your duty, and believe; and once again: be mindful of your duty, and do right. Allah loveth the good	On those who believe and do good there is no blame for what they eat, when they keep their duty and believe and do good deeds, then keep their duty and believe, then keep their duty and do good (to others). And Allah loves the doers of good	There will be no sin upon those who have faith and do righteous deeds in regard to what they have eaten [in the past] so long as they are Godwary and faithful and do righteous deeds, and are further Godwary and faithful, and are further Godwary and virtuous. And Allah loves the virtuous	c. 632 CE 1 note
94	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُو لَيَبْلُوَنَّكُمُ ٱللَّهُ بِشَىْءٍ مِّنَ ٱلصَّيْدِ تَنَالُهُۥٓ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ ٱللَّهُ مَن يَخَافُهُ	O ye who believe! God doth but make a trial of you in a little matter of game well	O ye who believe! Allah will surely try you somewhat (in the matter) of	O you who believe, Allah will certainly try you in respect of	O you who have faith! Allah will surely test you with some of the game within the reach of your	c. 632 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	بِ ٱلْغَيْبِ فَمَنِ عْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُ عَذَابٌ أَلِيمٌ	within reach of game well within reach of your hands and your lances, that He may test who feareth him unseen: any who transgress thereafter, will have a grievous penalty	the game which ye take with your hands and your spears, that Allah may know him who feareth Him in secret. Whoso transgresseth after this, for him there is a painful doom	some game which your hands and your lances can reach, that Allah may know who fears Him in secret. Whoever exceeds the limit after this, for him is a painful chastisement	hands and spears, so that Allah may know those who fear Him in secret. So whoever transgresses after that, there is a painful punishment for him	direct report
95		O ye who believe! Kill not game while in the sacred precincts or in pilgrim garb. If any of you doth so intentionally, the compensation is an offering, brought to the Ka'ba, of a domestic animal equivalent to the one he killed, as adjudged by two just men among you; or by way of atonement, the feeding of the indigent; or its equivalent in fasts: that he may taste of the penalty of his deed. God forgives what is past: for repetition God will exact from him the penalty. For God is Exalted, and Lord of Retribution	O ye who believe! Kill no wild game while ye are on the pilgrimage. Whoso of you killeth it of set purpose he shall pay its forfeit in the equivalent of that which he hath killed, of domestic animals, the judge to be two men among you known for justice, (the forfeit) to be brought as an offering to the Ka'bah; or, for expiation, he shall feed poor persons, or the equivalent thereof in fasting, that he may taste the evil consequences of his deed. Allah forgiveth whatever (of this kind) may have happened in the past, but whoso relapseth, Allah will take retribution from him. Allah is Mighty, Able to	O you who believe, kill not game while you are on pilgrimage. And whoever among you kills it intentionally, the compensation thereof is the like of what he killed, from the cattle, as two just persons among you judge, as an offering to be brought to the Ka’bah, or the expiation thereof is the feeding of the poor or equivalent of it in fasting, that he may taste the unwholesome result of his deed. Allah pardons what happened in the past. And whoever returns (to it), Allah will punish him. And	O you who have faith! Do not kill any game when you are in pilgrim sanctity. Should any of you kill it intentionally, its atonement, the counterpart from cattle of what he has killed, as judged by two fair men among you, will be an offering brought to the Ka‘bah, or an atonement by feeding needy persons, or its equivalent in fasting, that he may taste the untoward consequences of his conduct. Allah has excused what is already past; but should anyone resume, Allah shall take vengeance on him, for Allah is all-mighty, avenger	c. 632 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			Requite (the wrong)	Allah is Mighty, Lord of Retribution		
96	أُحِلَّ لَكُمْ صَيْدُ لْبَحْرِ وَطَعَامُهُ مَتٰٓ ا لَّكُمْ وَلِلسَّيَّارَةِ وَحُرِّمَ عَلَيْكُمْ صَيْدُ لْبَرِّ مَا دُمْتُمْ حُرُ ا وَ تَّقُو للَّهَ لَّذِىٓ إِلَيْهِ تُحْشَرُونَ	Lawful to you is the pursuit of water-game and its use for food,- for the benefit of yourselves and those who travel; but forbidden is the pursuit of land-game;- as long as ye are in the sacred precincts or in pilgrim garb. And fear God, to Whom ye shall be gathered back	To hunt and to eat the fish of the sea is made lawful for you, a provision for you and for seafarers; but to hunt on land is forbidden you so long as ye are on the pilgrimage. Be mindful of your duty to Allah, unto Whom ye will be gathered	Lawful to you is the game of the sea and its food, a provision for you and for the travellers, and the game of the land is forbidden to you so long as you are on pilgrimage, and keep your duty to Allah, to Whom you shall be gathered	You are permitted the game of the sea and its food, a provision for you and for the caravans, but you are forbidden the game of the land so long as you remain in pilgrim sanctity, and be wary of Allah toward whom you will be gathered	c. 632 CE No direct report
97	جَعَلَ للَّهُ لْكَعْبَةَ لْبَيْتَ لْحَرَامَ قِيٰمً ا لِّلنَّاسِ وَ لشَّهْرَ لْحَرَامَ وَ لْهَدْىَ وَ لْقَلٰٓئِدَ ذٰلِكَ لِتَعْلَمُوٓ أَنَّ للَّهَ يَعْلَمُ مَا فِى لسَّمٰوٰتِ وَمَا فِى لْأَرْضِ وَأَنَّ للَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ	God made the Ka'ba, the Sacred House, an asylum of security for men, as also the Sacred Months, the animals for offerings, and the garlands that mark them: That ye may know that God hath knowledge of what is in the heavens and on earth and that God is well acquainted with all things	Allah hath appointed the Ka'bah, the Sacred House, a standard for mankind, and the Sacred Month and the offerings and the garlands. That is so that ye may know that Allah knoweth whatsoever is in the heavens and whatsoever is in the earth, and that Allah is Knower of all things	Allah has made the Ka’bah, the Sacred House, a means of support for the people, and the sacred month and the offerings and the victims with garlands. That is that you may know that Allah knows whatever is in the heavens and whatever is in the earth, and that Allah is Knower of all things	Allah has made the Ka‘bah, the Sacred House, a [means of] sustentation for mankind, and [also] the sacred month, the offering and the garlands, so that you may know that Allah knows whatever there is in the heavens and whatever there is in the earth, and that Allah has knowledge of all things	c. 632 CE No direct report
98	عْلَمُوٓ أَنَّ للَّهَ شَدِيدُ لْعِقَابِ وَأَنَّ للَّهَ غَفُو رَّحِيمٌ	Know ye that God is strict in punishment and that God is Oft-forgiving, Most Merciful	Know that Allah is severe in punishment, but that Allah (also) is Forgiving, Merciful	Know that Allah is severe in requiting (evil) and that Allah is Forgiving, Merciful	Know that Allah is severe in retribution, and that Allah is all-forgiving, all-merciful	c. 632 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
99	مَّا عَلَى الرَّسُولِ إِلَّا الْبَلَٰغُ وَ اللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ	The Apostle's duty is but to proclaim (the message). But God knoweth all that ye reveal and ye conceal	The duty of the messenger is only to convey (the message). Allah knoweth what ye proclaim and what ye hide	The duty of the Messenger is only to deliver (the message). And Allah knows what you do openly and what you hide	The Apostle’s duty is only to communicate and Allah knows whatever you disclose and whatever you conceal	c. 632 CE No direct report
100	قُل لَّا يَسْتَوِى الْخَبِيثُ وَ الطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ فَ اتَّقُو اللَّهَ يَٰأُو۟لِى الْأَلْبَٰبِ لَعَلَّكُمْ تُفْلِحُونَ	Say: "Not equal are things that are bad and things that are good, even though the abundance of the bad may dazzle thee; so fear God, O ye that understand; that (so) ye may prosper."	Say: The evil and the good are not alike even though the plenty of the evil attract thee. So be mindful of your duty to Allah, O men of understanding, that ye may succeed	Say: The bad and the good are not equal, though the abundance of the bad may please thee. So keep your duty to Allah, O men of understanding, that you may succeed	Say, ‘The good and the bad are not equal, though the abundance of the bad should amaze you.’ So be wary of Allah, O you who possess intellect, so that you may be felicitous	c. 632 CE No direct report
101	يَٰٓأَيُّهَا الَّذِينَ ءَامَنُو لَا تَسْـَٔلُو عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ وَإِن تَسْـَٔلُو عَنْهَا حِينَ يُنَزَّلُ الْقُرْءَانُ تُبْدَ لَكُمْ عَفَا اللَّهُ عَنْهَا وَ اللَّهُ غَفُورٌ حَلِيمٌ	O ye who believe! Ask not questions about things which, if made plain to you, may cause you trouble. But if ye ask about things when the Qur'an is being revealed, they will be made plain to you, God will forgive those: for God is Oft-forgiving, Most Forbearing	O ye who believe! Ask not of things which, if they were made unto you, would trouble you; but if ye ask of them when the Qur'an is being revealed, they will be made known unto you. Allah pardoneth this, for Allah is Forgiving, Clement	O you who believe, as not about things which if made known to you would give you trouble; and if you ask about them when the Qur’an is being revealed, they will be made known to you. Allah pardons this; and Allah is Forgiving, Forbearing	O you who have faith! Do not ask about things which, if they are disclosed to you, will upset you. Yet if you ask about them while the Qur’a n is being sent down, they shall be disclosed to you. Allah has excused it, and Allah is all-forgiving, all-forbearing	c. 632 CE 1 note
102	قَدْ سَأَلَهَا قَوْ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُو بِهَا كَٰفِرِينَ	Some people before you did ask such questions, and on that account lost their faith	A folk before you asked (for such disclosures) and then disbelieved therein	A people before you indeed asked such questions, then became disbelievers therein	Certainly some people asked about them before you and then came to disbelieve in them	c. 632 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
103	مَا جَعَلَ ٱللَّهُ مِ بَحِيرَ وَلَا سَآئِبَ وَلَا وَصِيلَ وَلَا حَا وَلَٰكِنَّ ٱلَّذِينَ كَفَرُو يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ	It was not God who instituted (superstitions like those of) a slit-ear she-camel, or a she-camel let loose for free pasture, or idol sacrifices for twin-births in animals, or stallion-camels freed from work: It is blasphemers who invent a lie against God; but most of them lack wisdom	Allah hath not appointed anything in the nature of a Bahirah or a Sa'ibah or a Wasilah or a Hami, but those who disbelieve invent a lie against Allah. Most of them have no sense	Allah has not ordained a bahirah or a sa’ibah or a wasilah or a hami, but those who disbelieve fabricate a lie against Allah. And most of them understand not	Allah has not prescribed any such thing as Bahira, Sa ’ibah, WaYilah, or Ha m; but those who are faithless fabricate lies against Allah, and most of them do not apply reason	c. 632 CE No direct report
104	وَإِذَا قِيلَ لَهُمْ تَعَالَوْ إِلَىٰ مَآ أَنزَلَ ٱللَّهُ وَإِلَى لرَّسُولِ قَالُو حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ ءَابَآءَنَآ أَوَلَوْ كَانَ ءَابَآؤُهُمْ لَا يَعْلَمُونَ شَيْ ا وَلَا يَهْتَدُونَ	When it is said to them: "Come to what God hath revealed; come to the Apostle": They say: "Enough for us are the ways we found our fathers following." what! even though their fathers were void of knowledge and guidance	And when it is said unto them: Come unto that which Allah hath revealed and unto the messenger, they say: Enough for us is that wherein we found our fathers. What! Even though their fathers had no knowledge whatsoever, and no guidance	And when it is said to them, Come to that which Allah has revealed and to the Messenger, they say: Sufficient for us is that wherein We found our fathers. What! even though their fathers knew nothing and had no guidance	And when they are told, ‘Come to what Allah has sent down and [come] to the Apostle,’ they say, ‘Sufficient for us is what we have found our fathers following.’ What, even if their fathers did not know anything and were not guided?	c. 632 CE No direct report
105	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُو عَلَيْكُمْ أَنفُسَكُمْ لَا يَضُرُّكُم مَّن ضَلَّ إِذَا هْتَدَيْتُمْ إِلَى ٱللَّهِ مَرْجِعُكُمْ جَمِي ا فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ	O ye who believe! Guard your own souls: If ye follow (right) guidance, no hurt can come to you from those who stray. the goal of you all is to God: it is He that will show you the truth of all that ye do	O ye who believe! Ye have charge of your own souls. He who erreth cannot injure you if ye are rightly guided. Unto Allah ye will all return; and then He will inform you of what ye used to do	O you who believe, take care of your souls -- he who errs cannot harm you when you are on the right way. To Allah you will all return, so He will inform you of what you did	O you who have faith! Take care of your own souls. He who strays cannot hurt you if you are guided. To Allah will be the return of you all, whereat He will inform you concerning what you used to do	c. 632 CE No direct report
106		O ye who believe! When death approaches any of you, (take) witnesses	O ye who believe! Let there be witnesses between you when death	O you who believe, call to witness between you, when death	O you who have faith! The witness between you, when death approaches any of you, while making	c. 632 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		among yourselves when making bequests,- two just men of your own (brotherhood) or others from outside if ye are journeying through the earth, and the chance of death befalls you (thus). If ye doubt (their truth), detain them both after prayer, and let them both swear by God: "We wish not in this for any worldly gain, even though the (beneficiary) be our near relation: we shall hide not the evidence before God: if we do, th en behold! the sin be upon us!"	draweth nigh unto one of you, at the time of bequest - two witnesses, just men from among you, or two others from another tribe, in case ye are campaigning in the land and the calamity of death befall you. Ye shall empanel them both after the prayer, and, if ye doubt, they shall be made to swear by Allah (saying): We will not take a bribe, even though it were (on behalf of) a near kinsman nor will we hide the testimony of Allah, for then indeed we should be of the sinful	draws nigh to one of you, at the time of making the will, two just persons from among you, or two others from among others than you, if you are travelling in the land and the calamity of death befalls you. You should detain them after the prayer. Then if you doubt (them), they shall both swear by Allah (saying): We will not take for it a price, though there be a relative nor will We hide the testimony of Allah, for then certainly We shall be sinners	a bequest, shall be two fair men from among yourselves —or two from among others, if you are journeying in the land and the affliction of death visits you. You shall detain the two of them after the prayer, and, if you have any doubt, they shall vow by Allah, ‘We will not sell it for any gain, even if it were a relative, nor will we conceal the testimony of Allah, for then we would indeed be among the sinners.’	
107		But if it gets known that these two were guilty of the sin (of perjury), let two others stand forth in their places,- nearest in kin from among those who claim a lawful right: let them swear by God: "We affirm that our witness is truer than that of those two, and that we have not trespassed (beyond the truth): if we did,	But then, if it is afterwards ascertained that both of them merit (the suspicion of) sin, let two others take their place of those nearly concerned, and let them swear by Allah, (saying): Verily our testimony is truer than their testimony and we have not	If it be discovered that they are guilty of a sin, two others shall stand up in their place from among those against whom the first two have been guilty of a sin; so they shall swear by Allah: Certainly our testimony is truer than the testimony of	But if it is found that both of them were guilty of a sin, then two others shall stand up in their place from among those nearest in kinship to the claimants and swear by Allah: ‘Our testimony is surely truer than their testimony, and we have not transgressed, for then we would indeed be among the wrongdoers.’	c. 632 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		behold! the wrong be upon us!"	transgressed (the bounds of duty), for them indeed we should be of the evil-doers	those two, and We have not exceeded the limit, for then surely We should be unjust		
108		That is most suitable: that they may give the evidence in its true nature and shape, or else they would fear that other oaths would be taken after their oaths. But fear God, and listen (to His counsel): for God guideth not a rebellious people	Thus it is more likely that they will bear true witness or fear that after their oaths the oaths (of others) will be taken. So be mindful of your duty (to Allah) and hearken. Allah guideth not the froward folk	Thus it is more probable that they will give true testimony or fear that other oaths will be taken after their oaths. And keep your duty to Allah and hearken. And Allah guides not the transgressing people	That makes it likelier that they give the testimony in its genuine form, or fear that other oaths will be taken after their oaths. Be wary of Allah and listen, and Allah does not guide the transgressing lot	c. 632 CE No direct report
109		One day will God gather the apostles together, and ask: "What was the response ye received (from men to your teaching)?" They will say: "We have no knowledge: it is Thou Who knowest in full all that is hidden."	In the day when Allah gathereth together the messengers, and saith: What was your response (from mankind)? they say: We have no knowledge. Lo! Thou, only Thou art the Knower of Things Hidden	On the day when Allah will gather together the messengers and say: What was the response you received? They will say: We have no knowledge. Surely Thou art the great Knower of the unseen	The day Allah will gather the apostles and say, ‘What was the response to you?’ They will say, ‘We have no knowledge. Indeed You are knower of all that is Unseen.’	c. 632 CE No direct report
110	إِذْ قَالَ ٱللَّهُ يَٰعِيسَى ٱبْنَ مَرْيَمَ ٱذْكُرْ نِعْمَتِى عَلَيْكَ وَعَلَىٰ وَٰلِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ ٱلْقُدُسِ تُكَلِّمُ ٱلنَّاسَ فِى ٱلْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ وَإِذْ تَخْلُقُ مِنَ ٱلطِّينِ كَهَيْـَٔةِ ٱلطَّيْرِ بِإِذْنِى	Then will God say: "O Jesus the son of Mary! Recount My favour to thee and to thy mother. Behold! I strengthened thee with the holy spirit, so that thou didst speak to the	When Allah saith: O Jesus, son of Mary! Remember My favour unto thee and unto thy mother; how I strengthened thee with the holy	When Allah will say: O Jesus, son of Mary, remember My favour to thee and to thy mother, when I strengthened	When Allah will say, O Jesus son of Mary, remember My blessing upon you and upon your mother, when I strengthened you with the Holy Spirit, so you would speak to the people in the	c. 632 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	فَتَنفُخُ فِيهَا فَتَكُونُ طَيْ ا بِإِذْنِى وَتُبْرِئُ لْأَكْمَهَ وَ لْأَبْرَصَ بِإِذْنِى وَإِذْ تُخْرِجُ لْمَوْتَىٰ بِإِذْنِى وَإِذْ كَفَفْتُ بَنِىٓ إِسْرَٰٓءِيلَ عَنكَ إِذْ جِئْتَهُم بِ لْبَيِّنَٰتِ فَقَالَ لَّذِينَ كَفَرُو مِنْهُمْ إِنْ هَٰذَآ إِلَّا سِحْ مُّبِينٌ	people in childhood and in maturity. Behold! I taught thee the Book and Wisdom, the Law and the Gospel and behold! thou makest out of clay, as it were, the figure of a bird, by My leave, and thou breathest into it and it becometh a bird by My leave, and thou healest those born blind, and the lepers, by My leave. And behold ! thou bringest forth the dead by My leave. And behold! I did restrain the Children of Israel from (violence to) thee when thou didst show them the clear Signs, and the unbelievers among them said: 'This is nothing but evident magic.	Spirit, so that thou spakest unto mankind in the cradle as in maturity; and how I taught thee the Scripture and Wisdom and the Torah and the Gospel; and how thou didst shape of clay as it were the likeness of a bird by My permission, and didst blow upon it and it was a bird by My permission, and thou didst heal him who was born blind and the leper by My permission; and how thou didst raise the dead by My permission; and how I restrained the Children of Israel from (harming) thee when thou camest unto them with clear proofs, and those of them who disbelieved exclaimed: This is naught else than mere magic	thee with the Holy Spirit; thou spokest to people in the cradle and in old age, and when I taught thee the Book and the Wisdom and the Torah and the Gospel, and when thou didst determine out of clay a thing like the form of a bird by My permission, then thou didst breathe into it and it became a bird by My permission; and thou didst heal the blind and the leprous by My permission; and when thou didst raise the dead by My permission; and when I withheld the Children of Israel from thee when thou camest to them with clear arguments -- but those of them who disbelieved said: This is nothing but clear enchantment	cradle and in adulthood, and when I taught you the Book and wisdom, the Torah and the Evangel, and when you would create from clay the form of a bird, with My leave, and you would breathe into it and it would become a bird, with My leave; and you would heal the blind and the leper, with My leave, and you would raise the dead, with My leave; and when I held off [the evil of] the Children of Israel from you when you brought them manifest proofs, whereat the faithless among them said, ‘This is nothing but plain magic.’	
111	وَإِذْ أَوْحَيْتُ إِلَى لْحَوَارِيِّ نَ أَنْ ءَامِنُو بِى وَبِرَسُولِى قَالُوٓ ءَامَنَّا وَ شْهَدْ بِأَنَّنَا مُسْلِمُونَ	"And behold! I inspired the disciples to have faith in Me and Mine Apostle: they said, 'We have	And when I inspired the disciples, (saying): Believe in Me and in My messenger,	And when I revealed to the disciples, saying, Believe in Me and My	And when I inspired the Disciples, [saying], ‘Have faith in Me and My apostle,’	c. 632 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		faith, and do thou bear witness that we bow to God as Muslims'"	they said: We believe. Bear witness that we have surrendered (unto Thee) "we are muslims"	messenger, they said: We believe and bear witness that We submit	they said, ‘We have faith. Bear witness that we are muslims.’	
112	إِذْ قَالَ ٱلْحَوَارِيُّونَ يٰعِيسَى ٱبْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَن يُنَزِّلَ عَلَيْنَا مَآئِدَةً مِّنَ ٱلسَّمَآءِ قَالَ ٱتَّقُوا۟ ٱللَّهَ إِن كُنتُم مُّؤْمِنِينَ	Behold! the disciples, said: "O Jesus the son of Mary! can thy Lord send down to us a table set (with viands) from heaven? " Said Jesus: "Fear God, if ye have faith."	When the disciples said: O Jesus, son of Mary! Is thy Lord able to send down for us a table spread with food from heaven? He said: Observe your duty to Allah, if ye are true believers	When the disciples said: O Jesus, son of Mary, is thy Lord able to send down food to us from heaven? He said: Keep your duty to Allah if you are believers	When the Disciples said, ‘O Jesus son of Mary! Can your Lord send down to us a table from the sky?’ Said he, ‘Be wary of Allah, should you be faithful.’	c. 632 CE No direct report
113		They said: "We only wish to eat thereof and satisfy our hearts, and to know that thou hast indeed told us the truth; and that we ourselves may be witnesses to the miracle."	(They said:) We wish to eat thereof, that we may satisfy our hearts and know that thou hast spoken truth to us, and that thereof we may be witnesses	They said: We desire to eat of it, and that our hearts should be at rest, and that We may know that thou has indeed spoken truth to us, and that We may be witnesses thereof	They said, ‘We desire to eat from it, and our hearts will be at rest: we shall know that you have told us the truth, and we shall be among the witnesses to it.’	c. 632 CE No direct report
114		Said Jesus the son of Mary: "O God our Lord! Send us from heaven a table set (with viands), that there may be for us - for the first and the last of us - a solemn festival and a sign from thee; and provide for our sustenance, for thou art the best Sustainer (of our needs)."	Jesus, son of Mary, said: O Allah, Lord of us! Send down for us a table spread with food from heaven, that it may be a feast for us, for the first of us and for the last of us, and a sign from Thee. Give us sustenance, for Thou art the Best of Sustainers	Jesus, son of Mary, said: O Allah, our Lord, send down to us food from heaven which should be to us an ever-recurring happiness to the first of us and the last of us, and a sign from Thee, and give us sustenance and Thou art the	Said Jesus son of Mary, ‘O Allah! Our Lord! Send down to us a table from the sky, to be a festival for us, for the first ones and the last ones among us and as a sign from You, and provide for us; for You are the best of providers.’	c. 632 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
				Best of the sustainers		
115		God said: "I will send it down unto you: But if any of you after that resisteth faith, I will punish him with a penalty such as I have not inflicted on any one among all the peoples."	Allah said: Lo! I send it down for you. And whoso disbelieveth of you afterward, him surely will I punish with a punishment wherewith I have not punished any of (My) creatures	Allah said: Surely I will send it down to you, but whoever disbelieves afterwards from among you, I will chastise him with a chastisement with which I will not chastise any one among the nations	Allah said, ‘I will indeed send it down to you. But should any of you disbelieve after this, I will indeed punish him with a punishment such as I do not punish anyone in all creation.’	c. 632 CE No direct report
116		And behold! God will say: "O Jesus the son of Mary! Didst thou say unto men, worship me and my mother as gods in derogation of God'? " He will say: "Glory to Thee! never could I say what I had no right (to say). Had I said such a thing, thou wouldst indeed have known it. Thou knowest what is in my heart, Thou I know not what is in Thine. For Thou knowest in full all that is hidden	And when Allah saith: O Jesus, son of Mary! Didst thou say unto mankind: Take me and my mother for two gods beside Allah? he saith: Be glorified! It was not mine to utter that to which I had no right. If I used to say it, then Thou knewest it. Thou knowest what is in my mind, and I know not what is in Thy Mind. Lo! Thou, only Thou, art the Knower of Things Hidden	And when Allah will say: O Jesus, son of Mary, didst thou say to men, Take me and my mother for two gods besides Allah? He will say: Glory be to Thee! it was not for me to say what I had no right to (say). If I had said it, Thou wouldst indeed have known it. Thou knowest what is in my mind, and I know not what is in Thy mind. Surely Thou art the great Knower of the unseen	And when Allah will say, ‘O Jesus son of Mary! Was it you who said to the people, ‘‘Take me and my mother for gods besides Allah’’? ’ He will say, ‘Immaculate are You! It does not behoove me to say what I have no right to [say]. Had I said it, You would certainly have known it: You know whatever is in my self, and I do not know what is in Your Self. Indeed You are knower of all that is Unseen	c. 632 CE No direct report
117	مَا قُلْتُ لَهُمْ إِلَّا مَآ أَمَرْتَنِى بِهِ أَنِ عْبُدُو للَّهَ رَبِّى وَرَبَّكُمْ وَكُنتُ عَلَيْهِمْ شَهِ ا مَّا دُمْتُ فِيهِمْ فَلَمَّا	"Never said I to them aught except what Thou didst command me to say, to	I spake unto them only that which Thou commandedst me, (saying):	I said to them naught save as Thou didst command me:	I did not say to them [anything] except what You had commanded me [to	c. 632 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	تَوَفَّيْتَنِى كُنتَ أَنتَ الرَّقِيبَ عَلَيْهِمْ وَأَنتَ عَلَىٰ كُلِّ شَىْ شَهِيدٌ	wit, 'worship God, my Lord and your Lord'; and I was a witness over them whilst I dwelt amongst them; when Thou didst take me up Thou wast the Watcher over them, and Thou art a witness to all things	Worship Allah, my Lord and your Lord. I was a witness of them while I dwelt among them, and when Thou tookest me Thou wast the Watcher over them. Thou art Witness over all things	Serve Allah, my Lord and your Lord; and I was a witness of them so long as I was among them, but when Thou didst cause me to die Thou wast the Watcher over them. And Thou art Witness of all things	say]: ‘‘Worship Allah, my Lord and your Lord.’’ And I was a witness to them so long as I was among them. But when You had taken me away, You Yourself were watchful over them, and You are witness to all things	direct report
118		"If Thou dost punish them, they are Thy servant: If Thou dost forgive them, Thou art the Exalted in power, the Wise."	If Thou punish them, lo! they are Thy slaves, and if Thou forgive them (lo! they are Thy slaves). Lo! Thou, only Thou, art the Mighty, the Wise	If Thou chastise them, surely they are Thy servants; and if Thou protect them, surely Thou art the Mighty, the Wise	If You punish them, they are indeed Your creatures; but if You forgive them, You are indeed the All-mighty, the All-wise.’	c. 632 CE No direct report
119		God will say: "This is a day on which the truthful will profit from their truth: theirs are gardens, with rivers flowing beneath,- their eternal Home: God well-pleased with them, and they with God: That is the great salvation, (the fulfilment of all desires)	Allah saith: This is a day in which their truthfulness profiteth the truthful, for theirs are Gardens underneath which rivers flow, wherein they are secure for ever, Allah taking pleasure in them and they in Him. That is the great triumph	Allah will say: This is a day when their truth will profit the truthful ones. For them are Gardens wherein flow rivers abiding therein for ever. Allah is well pleased with them and they are well pleased with Allah. That is the mighty achievement	Allah will say, ‘This day truthfulness shall benefit the truthful. For them there will be gardens with streams running in them, to remain in them forever. Allah is pleased with them and they are pleased with Him. That is the great success.’	c. 632 CE No direct report
120	لِلَّهِ مُلْكُ السَّمَٰوَٰتِ وَ لْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَىٰ كُلِّ شَىْ قَدِيرٌ	To God doth belong the dominion of the heavens and the earth, and all that is therein, and it is He Who hath power over all things	Unto Allah belongeth the Sovereignty of the heavens and the earth and whatsoever is therein, and He is	Allah’s is the kingdom of the heavens and the earth and whatever is in them; and He is Possessor of	To Allah belongs the kingdom of the heavens and the earth and whatever there is in them, and He has power over all things	c. 632 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			Able to do all things	power over all things		

Direct context · Ayah 6 · c. 632 CE

Asbab al-Nuzul dataset · ungraded

عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللّٰهِ فِي بَعْضِ أَسْفَارِهِ، حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ أَوْ بِذَاتِ الْجَيْشِ انْقَطَعَ عِقْدٌ لِي، فَأَقَامَ رَسُولُ اللّٰهِ عَلَى الْتِمَاسِهِ، وَأَقَامَ النَّاسُ مَعَهُ، وَلَيْسُوا عَلَى مَاءٍ، فَأَتَى النَّاسُ إِلَى أَبِي بَكْرٍ الصِّدِّيقِ، فَقَالُوا: أَلَا تَرَى مَا صَنَعَتْ عَائِشَةُ؟! أَقَامَتْ بِرَسُولِ اللهِ وَالنَّاسِ، وَلَيْسُوا عَلَى مَاءٍ، وَلَيْسَ مَعَهُمْ مَاءٌ!! فَجَاءَ أَبُو بَكْرٍ وَرَسُولُ اللهِ وَاضِعٌ رَأْسَهُ عَلَى فَخِذِي قَدْ نَامَ، فَقَالَ: حَبَسْتِ رَسُولَ اللهِ وَالنَّاسَ، وَلَيْسُوا عَلَى مَاءٍ، وَلَيْسَ مَعَهُمْ مَاءٌ! فَقَالَتْ عَائِشَةُ: فَعَاتَبَنِي أَبُو بَكْرٍ، وَقَالَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ، وَجَعَلَ يَطْعُنُنِي بِيَدِهِ فِي خَاصِرَتِي، فَلَا يَمْنَعُنِي مِنْ…مَاءٍ، وَلَيْسَ مَعَهُمْ مَاءٌ!

Islamic: Asbāb al-nuzūl on Qurʾān 5:6

APA: Asbāb al-nuzūl tradition (n.d.). (5:6).

Direct context · Ayah 33 · c. 632 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه: أَنَّ قَوْماً مِنْ عُكْلٍ - أَوْ قَالَ: مِنْ عُرَيْنَةَ - قَدِمُوا عَلَى رَسُولِ اللهِ فَاجْتَوَوْا الْمَدِينَةَ، فَأَمَرَ لَهُمْ رَسُولُ اللهِ بِلِقَاحٍ وَأَمَرَهُمْ أَنْ يَشْرَبُوا مِنْ أَبْوَالِهَا وَأَلْبَانِهَا، فَانْطَلَقُوا، فَلَمَّا صَحُّوا قَتَلُوا رَاعِيَ رَسُولِ اللهِ ، وَاسْتَاقُوا النَّعَمَ، فَبَلَغَ النَّبِيَّ خَبَرُهُمْ مِنْ أَوَّلِ النَّهَارِ، فَأَرْسَلَ النَّبِيُّ فِي آثَارِهِمْ، فَمَا ارْتَفع النَّهَارُ حَتَّى جِيءَ بِهِمْ فَأَمَرَ بِهِمْ، فَقُطِعَتْ أَيْدِيهِمْ وَأَرْجُلُهُمْ، وَسُمِرَ أَعْيُنُهُمْ، وَأُلْقُوا فِي الْحَرَّةِ يَسْتَسْقُونَ فَلَا يُسْقَوْنَ، قَالَ أَبُو قِلَابَةَ: فَهَؤُلَاءِ قَوْمٌ سَرَقُوا وَقَتَلُوا، وَكَفَرُوا بَعْدَ أَيْمَانِهِمْ، وَحَارَبُوا اللهَ وَرَسُولَهُ. وَعَنْ أَبِي قِلَابَةَ عَنْ أَنَسِ بْنِ مَا…

Islamic: Asbāb al-nuzūl on Qurʾān 5:33

APA: Asbāb al-nuzūl tradition (n.d.). (5:33).

Direct context · Ayah 41 · c. 632 CE

Asbab al-Nuzul dataset · ungraded

عَنِ الْبَرَاءِ بْنِ عَازِبٍ رضي الله عنهما قَالَ: مُرَّ عَلَى النَّبِيِّ بِيَهُودِيٍّ مُحَمَّماً مَجْلُوداً، فَدَعَاهُمْ فَقَالَ: « هَكَذَا تَجِدُونَ حَدَّ الزَّانِي فِي كِتَابِكُمْ؟ » قَالُوا: نَعَمْ. فَدَعَا رَجُلًا مِنْ عُلَمَائِهِمْ، فَقَالَ: « أَنْشُدُكَ بِاللَّهِ الَّذِي أَنْزَلَ التَّوْرَاةَ عَلَى مُوسَى، أَهَكَذَا تَجِدُونَ حَدَّ الزَّانِي فِي كِتَابِكُمْ؟ » قَالَ: لَا، وَلَوْلَا أَنَّكَ نَشَدْتَنِي بِهَذَا لَمْ أُخْبِرْكَ، نَجِدُهُ الرَّجْمَ، وَلَكِنَّهُ كَثُرَ فِي أَشْرَافِنَا، فَكُنَّا إِذَا أَخَذْنَا الشَّرِيفَ تَرَكْنَاهُ، وَإِذَا أَخَذْنَا الضَّعِيفَ أَقَمْنَا عَلَيْهِ الْحَدَّ، قُلْنَا: تَعَالَوْا فَلْنَجْتَمِعْ عَلَى شَيْءٍ نُقِيمُهُ عَلَى الشَّرِيفِ وَالْوَضِيعِ، فَجَعَلْنَا التَّحْمِيمَ وَالْجَلْدَ مَكَانَ الرَّجْمِ، فَقَالَ رَسُولُ اللهِ : « اللَّهُمَّ إِنِّي أَوَّ…

Islamic: Asbāb al-nuzūl on Qurʾān 5:41

APA: Asbāb al-nuzūl tradition (n.d.). (5:41).

عَنِ الْبَرَاءِ بْنِ عَازِبٍ رضي الله عنهما قَالَ: مُرَّ عَلَى النَّبِيِّ بِيَهُودِيٍّ مُحَمَّماً مَجْلُوداً، فَدَعَاهُمْ فَقَالَ: « هَكَذَا تَجِدُونَ حَدَّ الزَّانِي فِي كِتَابِكُمْ؟ » قَالُوا: نَعَمْ. فَدَعَا رَجُلًا مِنْ عُلَمَائِهِمْ، فَقَالَ: « أَنْشُدُكَ بِاللَّهِ الَّذِي أَنْزَلَ التَّوْرَاةَ عَلَى مُوسَى، أَهَكَذَا تَجِدُونَ حَدَّ الزَّانِي فِي كِتَابِكُمْ؟ » قَالَ: لَا، وَلَوْلَا أَنَّكَ نَشَدْتَنِي بِهَذَا لَمْ أُخْبِرْكَ، نَجِدُهُ الرَّجْمَ، وَلَكِنَّهُ كَثُرَ فِي أَشْرَافِنَا، فَكُنَّا إِذَا أَخَذْنَا الشَّرِيفَ تَرَكْنَاهُ، وَإِذَا أَخَذْنَا الضَّعِيفَ أَقَمْنَا عَلَيْهِ الْحَدَّ، قُلْنَا: تَعَالَوْا فَلْنَجْتَمِعْ عَلَى شَيْءٍ نُقِيمُهُ عَلَى الشَّرِيفِ وَالْوَضِيعِ، فَجَعَلْنَا التَّحْمِيمَ وَالْجَلْدَ مَكَانَ الرَّجْمِ، فَقَالَ رَسُولُ اللهِ : « اللَّهُمَّ إِنِّي أَوَّ…

عَنْ أَبِي هُرَيْرَةَ رضي اللهِ عنه قَالَ: زَنَى رَجُلٌ مِنَ الْيَهُودِ وَامْرَأَةٌ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ: اذْهَبُوا بِنَا إِلَى هَذَا النَّبِيِّ، فَإِنَّهُ نَبِيٌّ بُعِثَ بِالتَّخْفِيفِ، فَإِنْ أَفْتَانَا بِفُتْيَا دُونَ الرَّجْمِ قَبِلْنَاهَا وَاحْتَجَجْنَا بِهَا عِنْدَ اللهِ، قُلْنَا: فُتْيَا نَبِيٍّ مِنْ أَنْبِيَائِكَ، قَالَ: فَأَتَوْا النَّبِيَّ وَهُوَ جَالِسٌ فِي الْمَسْجِدِ فِي أَصْحَابِهِ، فَقَالُوا: يَا أَبَا الْقَاسِمِ، مَا تَرَى فِي رَجُلٍ وَامْرَأَةٍ زَنَيَا؟ فَلَمْ يُكَلِّمْهُمْ كَلِمَةً حَتَّى أَتَى بَيْتَ مِدْرَاسِهِمْ، فَقَامَ عَلَى الْبَابِ فَقَالَ: « أَنْشُدُكُمْ بِاللَّهِ الَّذِي أَنْزَلَ التَّوْرَاةَ عَلَى مُوسَى، مَا تَجِدُونَ فِي التَّوْرَاةِ عَلَى مَنْ زَنَى إِذَا أَحْصَنَ؟ » قَالُوا: يُحَمَّمُ وَيُجَبَّهُ وَيُجْلَدُ، وَالتَّجْبِيهُ أَنْ يُحْمَلَ الزَّانِيَا…

Direct context · Ayah 42 · c. 632 CE

Asbab al-Nuzul dataset · ungraded

عن جابر بن عبد الله رضي الله عنهما قال: زنى رجل من أهل فدك، فكتب أهل فدك إلى ناس من اليهود بالمدينة، أن سلوا محمداً عن ذلك، فإن أمركم بالجلد فخذوه عنه، وإن أمركم بالرجم فلا تأخذوه عنه، فسألوه عن ذلك، فقال: « أرسلوا إلي أعلم رجلين فيكم »، فجاؤوا برجل أعور يقال له: ابن صوريا، وآخر، فقال لهما النبي : « أنتما أعلم من قبلكما؟ »، فقالا: قد دعانا قومنا لذلك، فقال النبي لهما: « أليس عندكم التوراة فيها حكم الله؟ » قالا: بلى، فقال النبي : « أنشدكم بالذي فلق البحر لبني إسرائيل، وظلل عليكم الغمام، وأنجاكم من آل فرعون، وأنزل المن والسلوى على بني إسرائيل، ما تجدون في التوراة في شأن الرجم؟ » فقال أحدهما للآخر: ما نشدت بمثله قط، ثم قالا: نجد ترداد النظر زنية، والاعتناق زنية والتقبيل زنية، فإذا شهد أربعة أنهم رأوه يبدىء ويعيد كما يدخل الميل في المكحلة فقد وجب الرجم، فقال النبي : « هو ذاك » فأمر به فر…

Islamic: Asbāb al-nuzūl on Qurʾān 5:42

APA: Asbāb al-nuzūl tradition (n.d.). (5:42).

عن جابر بن عبد الله رضي الله عنهما قال: زنى رجل من أهل فدك، فكتب أهل فدك إلى ناس من اليهود بالمدينة، أن سلوا محمداً عن ذلك، فإن أمركم بالجلد فخذوه عنه، وإن أمركم بالرجم فلا تأخذوه عنه، فسألوه عن ذلك، فقال: « أرسلوا إلي أعلم رجلين فيكم »، فجاؤوا برجل أعور يقال له: ابن صوريا، وآخر، فقال لهما النبي : « أنتما أعلم من قبلكما؟ »، فقالا: قد دعانا قومنا لذلك، فقال النبي لهما: « أليس عندكم التوراة فيها حكم الله؟ » قالا: بلى، فقال النبي : « أنشدكم بالذي فلق البحر لبني إسرائيل، وظلل عليكم الغمام، وأنجاكم من آل فرعون، وأنزل المن والسلوى على بني إسرائيل، ما تجدون في التوراة في شأن الرجم؟ » فقال أحدهما للآخر: ما نشدت بمثله قط، ثم قالا: نجد ترداد النظر زنية، والاعتناق زنية والتقبيل زنية، فإذا شهد أربعة أنهم رأوه يبدىء ويعيد كما يدخل الميل في المكحلة فقد وجب الرجم، فقال النبي : « هو ذاك » فأمر به فر…

وهناك سبب ثان لنزول الآية: عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: كَانَ قُرَيْظَةُ وَالنَّضِيرُ، وَكَانَ النَّضِيرُ أَشْرَفَ مِنْ قُرَيْظَةَ، فَكَانَ إِذَا قَتَلَ رَجُلٌ مِنْ قُرَيْظَةَ رَجُلًا مِنَ النَّضِيرِ قُتِلَ بِهِ، وَإِذَا قَتَلَ رَجُلٌ مِنَ النَّضِيرِ رَجُلًا مِنْ قُرَيْظَةَ فُودِيَ بِمِائَةِ وَسْقٍ مِنْ تَمْرٍ، فَلَمَّا بُعِثَ النَّبِيُّ قَتَلَ رَجُلٌ مِنَ النَّضِيرِ رَجُلًا مِنْ قُرَيْظَةَ، فَقَالُوا: ادْفَعُوهُ إِلَيْنَا نَقْتُلُهُ، فَقَالُوا: بَيْنَنَا وَبَيْنَكُمُ النَّبِيُّ فَأَتَوْهُ، فَنَزَلَتْ { وَإِنْ حَكَمْتَ فَ حْكُم بَيْنَهُم بِ لْقِسْطِ } والقسط النفس بالنفس، واللفظ لأبي داود.

Direct context · Ayah 44 · c. 632 CE

Asbab al-Nuzul dataset · ungraded

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: إِنَّ اللَّهَ عز و جل أَنْزَلَ { فَأُ لْئِكَ هُمُ لْكَـٰفِرُونَ }، { فَأُ لْئِكَ هُمُ لظَّـٰلِمُونَ }، { فَأُ لْئِكَ هُمُ لْفَـٰسِقُونَ } قَالَ: قَالَ ابْنُ عَبَّاسٍ: أَنْزَلَهَا اللهُ فِي الطَّائِفَتَيْنِ مِنْ الْيَهُودِ، وَكَانَتْ إِحْدَاهُمَا قَدْ قَهَرَت الْأُخْرَى فِي الْجَاهِلِيَّةِ، حَتَّى ارْتَضَوْا أَوْ اصْطَلَحُوا عَلَى أَنَّ كُلَّ قَتِيلٍ قَتَلَهُ الْعَزِيزَةُ مِنْ الذَّلِيلَةِ فَدِيَتُهُ خَمْسُونَ وَسْقاً، وَكُلَّ قَتِيلٍ قَتَلَهُ الذَّلِيلَةُ مِنْ الْعَزِيزَةِ فَدِيَتُهُ مِائَةُ وَسْقٍ، فَكَانُوا عَلَى ذَلِكَ حَتَّى قَدِمَ النَّبِيُّ الْمَدِينَةَ، فَذَلَّتِ الطَّائِفَتَانِ كِلْتَاهُمَا لِمَقْدَمِ رَسُولِ اللهِ ، وَيَوْمَئِذٍ لَمْ يَظْهَرْ، وَلَمْ يُوطِئْهُمَا عَلَيْهِ، وَهُوَ فِي الصُّلْحِ، فَقَتَلَتِ الذَّلِيلَةُ مِنَ ا…

Islamic: Asbāb al-nuzūl on Qurʾān 5:44

APA: Asbāb al-nuzūl tradition (n.d.). (5:44).

Direct context · Ayah 45 · c. 632 CE

Asbab al-Nuzul dataset · ungraded

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: إِنَّ اللَّهَ عز و جل أَنْزَلَ { فَأُ لْئِكَ هُمُ لْكَـٰفِرُونَ }، { فَأُ لْئِكَ هُمُ لظَّـٰلِمُونَ }، { فَأُ لْئِكَ هُمُ لْفَـٰسِقُونَ } قَالَ: قَالَ ابْنُ عَبَّاسٍ: أَنْزَلَهَا اللهُ فِي الطَّائِفَتَيْنِ مِنْ الْيَهُودِ، وَكَانَتْ إِحْدَاهُمَا قَدْ قَهَرَت الْأُخْرَى فِي الْجَاهِلِيَّةِ، حَتَّى ارْتَضَوْا أَوْ اصْطَلَحُوا عَلَى أَنَّ كُلَّ قَتِيلٍ قَتَلَهُ الْعَزِيزَةُ مِنْ الذَّلِيلَةِ فَدِيَتُهُ خَمْسُونَ وَسْقاً، وَكُلَّ قَتِيلٍ قَتَلَهُ الذَّلِيلَةُ مِنْ الْعَزِيزَةِ فَدِيَتُهُ مِائَةُ وَسْقٍ، فَكَانُوا عَلَى ذَلِكَ حَتَّى قَدِمَ النَّبِيُّ الْمَدِينَةَ، فَذَلَّتِ الطَّائِفَتَانِ كِلْتَاهُمَا لِمَقْدَمِ رَسُولِ اللهِ ، وَيَوْمَئِذٍ لَمْ يَظْهَرْ، وَلَمْ يُوطِئْهُمَا عَلَيْهِ، وَهُوَ فِي الصُّلْحِ، فَقَتَلَتِ الذَّلِيلَةُ مِنَ ا…

Islamic: Asbāb al-nuzūl on Qurʾān 5:45

APA: Asbāb al-nuzūl tradition (n.d.). (5:45).

Direct context · Ayah 47 · c. 632 CE

Asbab al-Nuzul dataset · ungraded

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: إِنَّ اللّٰهَ عز و جل أَنْزَلَ { فَأُ ٰٓلَٰٓئِكَ هُمُ ٱلْكَـٰفِرُونَ }، { فَأُ ٰٓلَٰٓئِكَ هُمُ ٱلظَّـٰلِمُونَ }، { فَأُ ٰٓلَٰٓئِكَ هُمُ ٱلْفَـٰسِقُونَ } قَالَ: قَالَ ابْنُ عَبَّاسٍ: أَنْزَلَهَا اللهُ فِي الطَّائِفَتَيْنِ مِنْ الْيَهُودِ، وَكَانَتْ إِحْدَاهُمَا قَدْ قَهَرَت الْأُخْرَى فِي الْجَاهِلِيَّةِ، حَتَّى ارْتَضَوْا أَوْ اصْطَلَحُوا عَلَى أَنَّ كُلَّ قَتِيلٍ قَتَلَهُ الْعَزِيزَةُ مِنْ الذَّلِيلَةِ فَدِيَتُهُ خَمْسُونَ وَسْقاً، وَكُلَّ قَتِيلٍ قَتَلَهُ الذَّلِيلَةُ مِنْ الْعَزِيزَةِ فَدِيَتُهُ مِائَةُ وَسْقٍ، فَكَانُوا عَلَى ذَلِكَ حَتَّى قَدِمَ النَّبِيُّ الْمَدِينَةَ، فَذَلَّتِ الطَّائِفَتَانِ كِلْتَاهُمَا لِمَقْدَمِ رَسُولِ اللهِ ، وَيَوْمَئِذٍ لَمْ يَظْهَرْ، وَلَمْ يُوطِئْهُمَا عَلَيْهِ، وَهُوَ فِي الصُّلْحِ، فَقَتَلَتِ الذَّلِيلَةُ مِنَ ا...

Islamic: Asbāb al-nuzūl on Qurʾān 5:47

APA: Asbāb al-nuzūl tradition (n.d.). (5:47).

Direct context · Ayah 51 · c. 632 CE

Asbab al-Nuzul dataset · ungraded

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Islamic: Asbāb al-nuzūl on Qurʾān 5:51

APA: Asbāb al-nuzūl tradition (n.d.). (5:51).

Direct context · Ayah 57 · c. 632 CE

Asbab al-Nuzul dataset · ungraded

عن ابن عباس رضي الله عنهما قال: كان رفاعة بن زيد بن التابوت، وسويد بن الحرث قد أظهرا الإسلام ثم نافقا، وكان رجال من المسلمين يوادُّونهما، فأنزل الله فيهما: { يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُو لَا تَتَّخِذُو ٱلَّذِينَ ٱتَّخَذُو دِينَكُمْ هُزُوًا وَلَعِبًا مِّنَ ٱلَّذِينَ أُوتُو ٱلْكِتَـٰبَ مِن قَبْلِكُمْ وَ ٱلْكُفَّارَ أَوْلِيَآءَ } إلى قوله: { وَ ٱللَّهُ أَعْلَمُ بِمَا كَانُو يَكْتُمُونَ } [المائدة: ٥٧ - ٦١].

Islamic: Asbāb al-nuzūl on Qurʾān 5:57

APA: Asbāb al-nuzūl tradition (n.d.). (5:57).

Direct context · Ayah 59 · c. 632 CE

Asbab al-Nuzul dataset · ungraded

عن ابن عباس رضي الله عنهما قال: أتى رسول الله نفرٌ من اليهود، فيهم أبو ياسر بن أخطب، ورافع بن أبي رافع، وعازر، وزيد، وخالد، وأزار بن أبي أزار، وأشيع، فسألوه عمن يؤمن به من الرسل. قال: « أؤمن بالله وما أنزل إلينا، وما أنزل إلى إبراهيم وإسماعيل وإسحاق ويعقوب والأسباط، وما أوتي موسى وعيسى، وما أوتي النبيون من ربهم، لا نفرق بين أحد منهم ونحن له مسلمون ». فلما ذكر عيسى جحدوا نبوته، وقالوا: لا نؤمن بمن آمن به. فأنزل الله فيهم: { قُلْ يَـٰٓأَهْلَ ٱلْكِتَـٰبِ هَلْ تَنقِمُونَ مِنَّآ إِلَّآ أَنْ ءَامَنَّا بِ ٱللَّهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ مِن قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَـٰسِقُونَ ٥٩ }.

Islamic: Asbāb al-nuzūl on Qurʾān 5:59

APA: Asbāb al-nuzūl tradition (n.d.). (5:59).

Direct context · Ayah 67 · c. 632 CE

Asbab al-Nuzul dataset · ungraded

عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: كَانَ النَّبِيُّ يُحْرَسُ، حَتَّى نَزَلَتْ هَذِهِ الْآيَةَ { وَ للّٰهُ يَعْصِمُكَ مِنَ لنَّاسِ }، فَأَخْرَجَ رَسُولُ اللهِ رَأْسَهُ مِنَ الْقُبَّة، فَقَالَ لَهُمْ: « يَا أَيُّهَا النَّاسُ، انْصَرِفُوا فَقَدْ عَصَمَنِي الله ». واللفظ للترمذي.

Islamic: Asbāb al-nuzūl on Qurʾān 5:67

APA: Asbāb al-nuzūl tradition (n.d.). (5:67).

Direct context · Ayah 87 · c. 632 CE

Asbab al-Nuzul dataset · ungraded

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وَكُلُو مِمَّا رَزَقَكُمُ للَّهُ حَلَـٰلًا طَيِّبًا }. و اللفظ للترمذي.

Islamic: Asbāb al-nuzūl on Qurʾān 5:87

APA: Asbāb al-nuzūl tradition (n.d.). (5:87).

Direct context · Ayah 90 · c. 632 CE

Asbab al-Nuzul dataset · ungraded

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Islamic: Asbāb al-nuzūl on Qurʾān 5:90

APA: Asbāb al-nuzūl tradition (n.d.). (5:90).

Direct context · Ayah 91 · c. 632 CE

Asbab al-Nuzul dataset · ungraded

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: نَزَلَ تَحْرِيمُ الخَمْرِ فِي قَبِيلَتَيْنِ مِن قَبائِلِ الأَنصارِ، شَرِبُوا حَتَّى إِذا ثَمِلُوا، عَبَثَ بَعْضُهُم بِبَعْضٍ، فَلَمَّا صَحَوْا، جَعَلَ الرَّجُلُ يَرَى الأَعْثَرَ بِوَجْهِهِ وَبْرَأْسِهِ وَبِلِحْيَتِهِ، يَقُولُ: فَعَلَ هَذَا أَخِي فُلانٌ واللهِ لَوْ كَانَ بِي رَؤوفاً رَحِيماً مَا فَعَلَ هَذَا بِي، وَقَالَ: وَكَانُوا إِخْوَةً لَيْسَ في قُلوبِهِمْ ضَغَائِنُ، فَوَقَعَتْ فِي قُلُوبِهِمُ الضَغَائِنُ، فَأَنزلَ اللهُ تَعَالَى: { إِنَّمَا لْخَمْرُ وَ لْمَيْسِرُ وَ لْأَنصَابُ وَ لْأَزْلَـٰمُ رِجْسٌ مِّنْ عَمَلِ لشَّيْطَـٰنِ فَ جْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ٩٠ إِنَّمَا يُرِيدُ لشَّيْطَـٰنُ أَن يُوقِعَ بَيْنَكُمُ لْعَدَٰوَةَ وَ لْبَغْضَآءَ فِى لْخَمْرِ وَ لْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ للَّهِ وَعَنِ لصَّلَوٰةِ فَهَلْ أَنتُ...

Islamic: Asbāb al-nuzūl on Qurʾān 5:91

APA: Asbāb al-nuzūl tradition (n.d.). (5:91).

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: نَزَلَ تَحْرِيمُ الخَمْرِ فِي قَبِيلَتَيْنِ مِن قَبائِلِ الأَنصارِ، شَرِبُوا حَتَّى إِذا ثَمِلُوا، عَبَثَ بَعْضُهُم بِبَعْضٍ، فَلَمَّا صَحَوْا، جَعَلَ الرَّجُلُ يَرَى الأَعْثَرَ بِوَجْهِهِ وَبْرَأْسِهِ وَبِلِحْيَتِهِ، يَقُولُ: فَعَلَ هَذَا أَخِي فُلانٌ واللهِ لَوْ كَانَ بِي رَؤوفاً رَحِيماً مَا فَعَلَ هَذَا بِي، وَقَالَ: وَكَانُوا إِخْوَةً لَيْسَ في قُلوبِهِمْ

ضَغَائنُ، فَوَقَعَتْ فِي قُلُوبِهِمُ الضَغَائِنُ، فَأنزلَ اللهُ تَعَالَى: { إِنَّمَا لْخَمْرُ وَ لْمَيْسِرُ وَ لْأَنصَابُ وَ لْأَزْلَـٰمُ رِجْسٌ مِّنْ عَمَلِ لشَّيْطَـٰنِ فَ جْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ٩٠ إِنَّمَا يُرِيدُ لشَّيْطَـٰنُ أَن يُوقِعَ بَيْنَكُمُ لْعَدَٰوَةَ وَ لْبَغْضَآءَ فِى لْخَمْرِ وَ لْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ للَّهِ وَعَنِ لصَّلَوٰةِ فَهَلْ أَنتُ...

عَنْ أَنَسٍ رضي الله عنه: كُنْتُ سَاقِيَ الْقَوْمِ فِي مَنْزِلِ أَبِي طَلْحَةَ، وَكَانَ خَمْرُهُمْ يَوْمَئِذٍ الْفَضِيخَ، فَأَمَرَ رَسُولُ اللهِ مُنَادِياً يُنَادِي: أَلَا إِنَّ الْخَمْرَ قَدْ حُرِّمَتْ، قَالَ: فَقَالَ لِي أَبُو طَلْحَةَ: اخْرُجْ فَأَهْرِقْهَا. فَخَرَجْتُ فَهَرَقْتُهَا، فَجَرَتْ فِي سِكَكِ الْمَدِينَةِ، فَقَالَ بَعْضُ الْقَوْمِ: قَدْ قُتِلَ قَوْمٌ وَهِيَ فِي بُطُونِهِمْ، فَأَنْزَلَ اللهُ: { لَيْسَ عَلَى لَّذِينَ ءَامَنُو وَعَمِلُو لصَّـٰلِحَـٰتِ جُنَاحٌ فِيمَا طَعِمُوٓ } الْآيَةَ. واللفظ للبخاري.

عَنْ أَبِي إِسْحَاقَ قَالَ: قَالَ البَرَاءُ رضي الله عنه: مَاتَ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللهِ وَهُمْ يَشربونَ الخَمْرَ، فَلَمَّا نَزلَ تَحريمُهَا، قَالَ أُنَاسٌ مِنْ أَصْحَابِ النَّبِيِّ : فَكَيْفَ بِأَصْحَابِنَا الذِينَ مَاتُوا وَهُمْ يَشْرَبُونَها، فَنَزلَتْ هَذِهِ الآيَةِ: { لَيْسَ عَلَى لَّذِينَ ءَامَنُو وَعَمِلُو لصَّـٰلِحَـٰتِ } الآية.

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Direct context · Ayah 93 · c. 632 CE

Asbab al-Nuzul dataset · ungraded

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: نَزَلَ تَحْرِيمُ الخَمْرِ فِي قَبِيلَتَيْنِ مِن قَبائِلِ الأَنصارِ، شَرِبُوا حَتَّى إِذا ثَمِلُوا، عَبَثَ بَعْضُهُم بِبَعْضٍ، فَلَمَّا صَحَوْا، جَعَلَ الرَّجُلُ يَرَى الأَعْثَرَ بِوَجْهِه وَبْرَأْسِهِ وَبِلِحْيَتِهِ، يَقُولُ: فَعَلَ هَذَا أَخِي فُلانٌ واللهِ لَوْ كَانَ بِي رَؤوفاً رَحِيماً مَا فَعَلَ هَذَا بِي، وَقَالَ: وَكَانُوا إِخْوَةً لَيْسَ في قُلوبِهِمْ ضَغَائنُ، فَوَقَعَتْ فِي قُلُوبِهِمُ الضَغَائِنُ، فَأَنزلَ اللهُ تَعَالَى: { إِنَّمَا لْخَمْرُ وَ لْمَيْسِرُ وَ لْأَنصَابُ وَ لْأَزْلَـٰمُ رِجْسٌ مِّنْ عَمَلِ لشَّيْطَـٰنِ فَ جْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ٩٠ إِنَّمَا يُرِيدُ لشَّيْطَـٰنُ أَن يُوقِعَ بَيْنَكُمُ لْعَدَٰوَةَ وَ لْبَغْضَآءَ فِى لْخَمْرِ وَ لْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ للَّهِ وَعَنِ لصَّلَوٰةِ فَهَلْ أَنتُ...

Islamic: Asbāb al-nuzūl on Qurʾān 5:93

APA: Asbāb al-nuzūl tradition (n.d.). (5:93).

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: نَزَلَ تَحْرِيمُ الخَمْرِ فِي قَبِيلَتَيْنِ مِن قَبائِلِ الأَنصارِ، شَرِبُوا حَتَّى إِذا ثَمِلُوا، عَبَثَ بَعْضُهُم بِبَعْضٍ، فَلَمَّا صَحَوْا، جَعَلَ الرَّجُلُ يَرَى الأَعْثَرَ بِوَجْهِه وَبْرَأْسِهِ وَبِلِحْيَتِهِ، يَقُولُ: فَعَلَ هَذَا أَخِي فُلانٌ واللهِ لَوْ كَانَ بِي رَؤوفاً رَحِيماً مَا فَعَلَ هَذَا بِي، وَقَالَ: وَكَانُوا إِخْوَةً لَيْسَ في قُلوبِهِمْ ضَغَائنُ، فَوَقَعَتْ فِي قُلُوبِهِمُ الضَغَائِنُ، فَأَنزلَ اللهُ تَعَالَى: { إِنَّمَا لْخَمْرُ وَ لْمَيْسِرُ وَ لْأَنصَابُ وَ لْأَزْلَـٰمُ رِجْسٌ مِّنْ عَمَلِ لشَّيْطَـٰنِ فَ جْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ٩٠ إِنَّمَا يُرِيدُ لشَّيْطَـٰنُ أَن يُوقِعَ بَيْنَكُمُ لْعَدَٰوَةَ وَ لْبَغْضَآءَ فِى لْخَمْرِ وَ لْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ للَّهِ وَعَنِ لصَّلَوٰةِ فَهَلْ أَنتُ...

عَنْ أَنَسٍ رضي الله عنه: كُنْتُ سَاقِيَ الْقَوْمِ فِي مَنْزِلِ أَبِي طَلْحَةَ، وَكَانَ خَمْرُهُمْ يَوْمَئِذٍ الْفَضِيخَ، فَأَمَرَ رَسُولُ اللهِ مُنَادِياً يُنَادِي: أَلَا إِنَّ الْخَمْرَ قَدْ حُرِّمَتْ، قَالَ: فَقَالَ لِي أَبُو طَلْحَةَ: اخْرُجْ فَأَهْرِقْهَا. فَخَرَجْتُ فَهَرَقْتُهَا، فَجَرَتْ فِي سِكَكِ الْمَدِينَةِ، فَقَالَ بَعْضُ الْقَوْمِ: قَدْ قُتِلَ قَوْمٌ وَهِيَ فِي بُطُونِهِمْ، فَأَنْزَلَ اللهُ: { لَيْسَ عَلَى لَّذِينَ ءَامَنُو وَعَمِلُو لصَّـٰلِحَـٰتِ جُنَاحٌ فِيمَا طَعِمُوٓ } الْآيَةَ. واللفظ للبخاري.

عَنْ أَبِي إِسْحَاقَ قَالَ: قَالَ البَرَاءُ رضي الله عنه: مَاتَ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللهِ وَهُمْ يَشربونَ الخَمْرَ، فَلَمَّا نَزلَ تَحريمُهَا، قَالَ أُنَاسٌ مِنْ أَصْحَابِ النَّبِيِّ : فَكَيْفَ بِأَصْحَابِنَا الذِينَ مَاتُوا وَهُمْ يَشْرَبُونَها، فَنَزلَتْ هَذِهِ الآيَةِ: { لَيْسَ عَلَى لَّذِينَ ءَامَنُو وَعَمِلُو لصَّـٰلِحَـٰتِ } الآية.

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Direct context · Ayah 101 · c. 632 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: بَلَغَ رَسُولَ اللهِ عَنْ أَصْحَابِهِ شَيْءٌ، فَخَطَبَ فَقَالَ: « عُرِضَتْ عَلَيَّ الْجَنَّةُ وَالنَّارُ، فَلَمْ أَرَ كَالْيَوْمِ فِي الْخَيْرِ وَالشَّرِّ، وَلَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا »، قَالَ: فَمَا أَتَى عَلَى أَصْحَابِ رَسُولِ الله يَوْمٌ أَشَدُّ مِنْهُ، قَالَ: غَطَّوْا رُءُوسَهُمْ وَلَهُمْ خَنِينٌ، قَالَ: فَقَامَ عُمَرُ فَقَالَ: رَضِينَا بِاللهِ رَبًّا، وَبِالْإِسْلَامِ دِيناً، وَبِمُحَمَّدٍ نَبِيًّا، قَالَ: فَقَامَ ذَاكَ الرَّجُلُ فَقَالَ: مَنْ أَبِي؟ قَالَ: « أَبُوكَ فُلَانٌ »، فَنَزَلَتْ: { يَـٰٓأَيُّهَا لَّذِينَ ءَامَنُو لَا تَسْـَٔلُو عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ }.

Islamic: Asbāb al-nuzūl on Qurʾān 5:101

APA: Asbāb al-nuzūl tradition (n.d.). (5:101).

عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: بَلَغَ رَسُولَ اللهِ عَنْ أَصْحَابِهِ شَيْءٌ، فَخَطَبَ فَقَالَ: « عُرِضَتْ عَلَيَّ الْجَنَّةُ وَالنَّارُ، فَلَمْ أَرَ كَالْيَوْمِ فِي الْخَيْرِ وَالشَّرِّ، وَلَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا »، قَالَ: فَمَا أَتَى عَلَى أَصْحَابِ رَسُولِ الله يَوْمٌ أَشَدُّ مِنْهُ، قَالَ: غَطَّوْا رُءُوسَهُمْ وَلَهُمْ خَنِينٌ، قَالَ: فَقَامَ عُمَرُ فَقَالَ: رَضِينَا بِاللهِ رَبًّا، وَبِالْإِسْلَامِ دِيناً، وَبِمُحَمَّدٍ نَبِيًّا، قَالَ: فَقَامَ ذَاكَ الرَّجُلُ فَقَالَ: مَنْ أَبِي؟ قَالَ: « أَبُوكَ فُلَانٌ »، فَنَزَلَتْ: { يَـٰٓأَيُّهَا لَّذِينَ ءَامَنُو لَا تَسْـَٔلُو عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ }.

ولها سبب نزول ثان: عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: كَانَ قَوْمٌ يَسْأَلُونَ رَسُولَ الله اسْتِهْزَاءً، فَيَقُولُ الرَّجُلُ مَنْ أَبِي؟ وَيَقُولُ الرَّجُلُ تَضِلُّ نَاقَتُهُ: أَيْنَ نَاقَتِي؟ فَأَنْزَلَ اللهُ فِيهِمْ هَذِهِ الْآيَةَ: { يَـٰٓأَيُّهَا لَّذِينَ ءَامَنُو لَا تَسْـَٔلُو عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ }. حَتَّى فَرَغَ مِنْ الْآيَةِ كُلِّهَا.

وقد جاء سبب آخر لنزول الآية: عن أبي هريرة رضي الله عنه قال: خطبنا رسول الله فقال: « يا أيها الناس كتب الله عليكم الحج »، فقام محصن الأسدي فقال: أفي كل عام يا رسول الله؟ فقال: « أما إني لو قلت نعم لوجبت، ولو وجبت ثم تركتم لضللتم، اسكتوا عني ما سكت عنكم، فإنما هلك من كان قبلكم، بسؤالهم واختلافهم على أنبيائهم »، فأنزل الله تعالى: { يَـٰٓأَيُّهَا لَّذِينَ ءَامَنُو لَا تَسْـَٔلُو عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ }، إلى آخر الآية.

Direct context · Ayah 106 · c. 632 CE

Asbab al-Nuzul dataset · ungraded

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Islamic: Asbāb al-nuzūl on Qurʾān 5:106

APA: Asbāb al-nuzūl tradition (n.d.). (5:106).

Direct context · Ayah 107 · c. 632 CE

Asbab al-Nuzul dataset · ungraded

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Islamic: Asbāb al-nuzūl on Qurʾān 5:107

APA: Asbāb al-nuzūl tradition (n.d.). (5:107).

9. At-Tawbah — The Repentance التوبة

Revelation order #113 · c. 632 CE · Madinah · 129 verses · Medina

Comparative reading note

Medinan discourse often turns toward community order, law, and collective ethics. Yusuf Ali widens the interpretive frame, Pickthall keeps the line tight, Maulana Muhammad Ali favors doctrinal clarity, and Qara'i preserves Shia-leaning lexical choices where the Arabic admits them.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1		A (declaration) of immunity from God and His Apostle, to those of the Pagans with whom ye have contracted mutual alliances:	Freedom from obligation (is proclaimed) from Allah and His messenger toward those of the idolaters with whom ye made a treaty	A declaration of immunity from Allah and His Messenger to those of the Idolaters with whom you made an agreement	[This is] a [declaration of] repudiation by Allah and His Apostle [addressed] to the polytheists with whom you had made a treaty	c. 632 CE No direct report
2		Go ye, then, for four months, backwards and forwards, (as ye will), throughout the land, but know ye that ye cannot frustrate God (by your falsehood) but that God will cover with shame those who reject Him	Travel freely in the land four months, and know that ye cannot escape Allah and that Allah will confound the disbelievers (in His Guidance)	So go about in the land for four months and know that you cannot escape Allah and that Allah will disgrace the disbelievers	Travel [unmolested] in the land for four months, but know that you cannot thwart Allah, and that Allah shall disgrace the faithless	c. 632 CE No direct report
3	وَأَذَٰنٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلنَّاسِ يَوْمَ ٱلْحَجِّ ٱلْأَكْبَرِ أَنَّ ٱللَّهَ بَرِىٓءٌ مِّنَ ٱلْمُشْرِكِينَ وَرَسُولُهُۥ فَإِن تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ وَإِن تَوَلَّيْتُمْ فَٱعْلَمُوٓا۟ أَنَّكُمْ	And an announcement from God and His Apostle, to the people (assembled) on the day of the Great Pilgrimage,- that God and His Apostle	And a proclamation from Allah and His messenger to all men on the day of the Greater Pilgrimage that	And an announcement from Allah and His Messenger to the people on the day of the greater pilgrimage that Allah is free from liability	[This is] an announcement from Allah and His Apostle to all the people on the day of the greater á¸¥ajj: that Allah and His Apostle repudiate the polytheists: If you repent that is better for	c. 632 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	غَيْرُ مُعْجِزِى لِلَّهِ وَبَشِّرِ لَّذِينَ كَفَرُو بِعَذَابٍ أَلِيمٍ	dissolve (treaty) obligations with the Pagans. If then, ye repent, it were best for you; but if ye turn away, know ye that ye cannot frustrate God. And proclaim a grievous penalty to those who reject Faith	Allah is free from obligation to the idolaters, and (so is) His messenger. So, if ye repent, it will be better for you; but if ye are averse, then know that ye cannot escape Allah. Give tidings (O Muhammad) of a painful doom to those who disbelieve	to the idolaters, and so is His Messenger. So if you repent, it will be better for you; and if you turn away, then know that you will not escape Allah. And announce painful chastisement to those who disbelieve -	you; but if you turn your backs [on Allah], know that you cannot thwart Allah, and inform the faithless of a painful punishmen	
4		(But the treaties are) not dissolved with those Pagans with whom ye have entered into alliance and who have not subsequently failed you in aught, nor aided any one against you. So fulfil your engagements with them to the end of their term: for God loveth the righteous	Excepting those of the idolaters with whom ye (Muslims) have a treaty, and who have since abated nothing of your right nor have supported anyone against you. (As for these), fulfil their treaty to them till their term. Lo! Allah loveth those who keep their duty (unto Him)	Except those of the idolaters with whom you made an agreement, then they have not failed you in anything and have not backed up any one against you; so fulfil their agreement to the end of their term. Surely Allah loves those who keep their duty	(barring the polytheists with whom you have made a treaty, and who did not violate any [of its terms] with you, nor backed anyone against you. So fulfill the treaty with them until [the end of] its term. Indeed Allah loves the Godwary)	c. 632 CE No direct report
5	فَإِذَا نسَلَخَ لْأَشْهُرُ لْحُرُمُ فَ قْتُلُو لْمُشْرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ وَخُذُوهُمْ وَ حْصُرُوهُمْ وَ قْعُدُو لَهُمْ كُلَّ مَرْصَ فَإِن تَابُو وَأَقَامُو لصَّلَوٰةَ وَءَاتَوُ لزَّكَوٰةَ فَخَلُّو سَبِيلَهُمْ إِنَّ للَّهَ غَفُو رَّحِي	But when the forbidden months are past, then fight and slay the Pagans wherever ye find them, an seize them, beleaguer them, and lie in wait for them in every stratagem (of war); but if they repent, and establish regular prayers and	Then, when the sacred months have passed, slay the idolaters wherever ye find them, and take them (captive), and besiege them, and prepare for them each ambush. But if they	So when the sacred months have passed, slay the idolaters, wherever you find them, and take them captive and besiege them and lie in wait for them in every ambush. But if they repent and keep up prayer and pay the poor-rate, leave their	Then, when the sacred months have passed, kill the polytheists wherever you find them, capture them and besiege them, and lie in wait for them at every ambush. But if they repent, and maintain the prayer and give the zaka t, then let them alone. Indeed Allah is all-forgiving, all-merciful	c. 632 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		practise r egular charity, then open the way for them: for God is Oft-forgiving, Most Merciful	repent and establish worship and pay the poor-due, then leave their way free. Lo! Allah is Forgiving, Merciful	way free. Surely Allah is Forgiving, Merciful		
6	وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْلَمُونَ	If one amongst the Pagans ask thee for asylum, grant it to him, so that he may hear the word of God; and then escort him to where he can be secure. That is because they are men without knowledge	And if anyone of the idolaters seeketh thy protection (O Muhammad), then protect him so that he may hear the Word of Allah, and afterward convey him to his place of safety. That is because they are a folk who know not	And if anyone of the idolaters seek thy protection, protect him till he hears the word of Allah, then convey him to his place of safety. This is because they are a people who know not	If any of the polytheists seeks asylum from you, grant him asylum until he hears the Word of Allah. Then convey him to his place of safety. That is because they are a people who do not know	c. 632 CE No direct report
7		How can there be a league, before God and His Apostle, with the Pagans, except those with whom ye made a treaty near the sacred Mosque? As long as these stand true to you, stand ye true to them: for God doth love the righteous	How can there be a treaty with Allah and with His messenger for the idolaters save those with whom ye made a treaty at the Inviolable Place of Worship? So long as they are true to you, be true to them. Lo! Allah loveth those who keep their duty	How can there be an agreement for the idolaters with Allah and with his Messenger, except those with whom you made an agreement at the Sacred Mosque? So as long as they are true to you, be true to them. Surely Allah loves those who keep their duty	How shall the polytheists have any [valid] treaty with Allah and His Apostle?! (Barring those with whom you made a treaty at the Holy Mosque; so long as they are steadfast with you, be steadfast with them. Indeed Allah loves the Godwary.	c. 632 CE No direct report
8	كَيْفَ وَإِن يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلًّا وَلَا ذِمَّةً يُرْضُونَكُم بِأَفْوَاهِهِمْ وَتَأْبَىٰ قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ	How (can there be such a league), seeing that if they get an advantage over you, they respect not in	How (can there be any treaty for the others) when, if they have the upper hand of	How (can it be)? And if they prevail against you, they respect neither ties of relationship nor	How? For if they get the better of you, they will observe toward you neither kinship nor covenant. They please you	c. 632 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		you the ties either of kinship or of covenant? With (fair words from) their mouths they entice you, but their hearts are averse from you; and m ost of them are rebellious and wicked	you, they regard not pact nor honour in respect of you? They satisfy you with their mouths the while their hearts refuse. And most of them are wrongdoers	covenant in your case. They would please you with their mouths while their hearts refuse; and most of them are transgressors	with their mouths while their hearts spurn you; and most of them are transgressors	
9	ٱشْتَرَوْا بِـَٔايَٰتِ ٱللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا۟ عَن سَبِيلِهِۦٓ إِنَّهُمْ سَآءَ مَا كَانُوا۟ يَعْمَلُونَ	The Signs of God have they sold for a miserable price, and (many) have they hindered from His way: evil indeed are the deeds they have done	They have purchased with the revelations of Allah a little gain, so they debar (men) from His way. Lo! evil is that which they are wont to do	They have taken a small price for the messages of Allah, so they hinder (men) from His way. Surely evil is that which they do	They have sold the signs of Allah for a paltry gain, and have barred [the people] from His way. Evil indeed is what they have been doing	c. 632 CE No direct report
10		In a Believer they respect not the ties either of kinship or of covenant! It is they who have transgressed all bounds	And they observe toward a believer neither pact nor honour. These are they who are transgressors	They respect neither ties of relationship nor covenant, in the case of a believer. And these are they who go beyond the limits	They observe toward a believer neither kinship nor covenant, and it is they who are the transgressors	c. 632 CE No direct report
11	فَإِن تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَإِخْوَٰنُكُمْ فِى ٱلدِّينِ ۗ وَنُفَصِّلُ ٱلْـَٔايَٰتِ لِقَوْمٍ يَعْلَمُونَ	But (even so), if they repent, establish regular prayers, and practise regular charity,- they are your brethren in Faith: (thus) do We explain the Signs in detail, for those who understand	But if they repent and establish worship and pay the poor-due, then are they your brethren in religion. We detail Our revelations for a people who have knowledge	But if they repent and keep up prayer and pay the poor-rate, they are your brethren in faith. And We make the messages clear for a people who know	Yet if they repent and maintain the prayer and give the zaka t, then they are your brethren in faith. We elaborate the signs for a people who have knowledge	c. 632 CE No direct report
12	وَإِن نَّكَثُوٓا۟ أَيْمَٰنَهُم مِّنۢ بَعْدِ عَهْدِهِمْ وَطَعَنُوا۟ فِى دِينِكُمْ فَقَٰتِلُوٓا۟ أَئِمَّةَ ٱلْكُفْرِ ۙ إِنَّهُمْ لَآ أَيْمَٰنَ لَهُمْ لَعَلَّهُمْ يَنتَهُونَ	But if they violate their oaths after their covenant, and taunt you for your Faith,- fight ye the chiefs of Unfaith: for their oaths are nothing to	And if they break their pledges after their treaty (hath been made with you) and assail your religion, then fight the	And if they break their oaths after their agreement and revile your religion, then fight the leaders of disbelief -- surely their oaths are	But if they break their pledges after their having made a treaty and revile your religion, then fight the leaders of unfaith —indeed they have no [commitment	c. 632 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		them: that thus they may be restrained	heads of disbelief - Lo! they have no binding oaths - in order that they may desist	nothing -- so that they may desist	to] pledges— maybe they will relinquish	
13	أَلَا تُقَٰتِلُونَ قَوْمًا نَّكَثُوٓا أَيْمَٰنَهُمْ وَهَمُّوا بِإِخْرَاجِ ٱلرَّسُولِ وَهُم بَدَءُوكُمْ أَوَّلَ مَرَّةٍ أَتَخْشَوْنَهُمْ فَٱللَّهُ أَحَقُّ أَن تَخْشَوْهُ إِن كُنتُم مُّؤْمِنِينَ	Will ye not fight people who violated their oaths, plotted to expel the Apostle, and took the aggressive by being the first (to assault) you? Do ye fear them? Nay, it is God Whom ye should more justly fear, if ye believe	Will ye not fight a folk who broke their solemn pledges, and purposed to drive out the messenger and did attack you first? What! Fear ye them? Now Allah hath more right that ye should fear Him, if ye are believer	Will you not fight a people who broke their oaths and aimed at the expulsion of the Messenger, and they attacked you first? Do you fear them? But Allah has more right than you should fear Him, if you are believers	Will you not make war on a people who broke their pledges and resolved to expel the Apostle, and opened [hostilities] against you initially? Do you fear them? But Allah is worthier of being feared by you, should you be faithful	c. 632 CE No direct report
14	قَٰتِلُوهُمْ يُعَذِّبْهُمُ ٱللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ	Fight them, and God will punish them by your hands, cover them with shame, help you (to victory) over them, heal the breasts of Believers	Fight them! Allah will chastise them at your hands, and He will lay them low and give you victory over them, and He will heal the breasts of folk who are believers	Fight them; Allah will chastise them at your hands and bring them to disgrace, and assist you against them and relieve the hearts of a believing people	Make war on them so that Allah may punish them by your hands and humiliate them, and help you against them, and heal the hearts of a faithful folk	c. 632 CE No direct report
15	وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ ٱللَّهُ عَلَىٰ مَن يَشَآءُ وَٱللَّهُ عَلِيمٌ حَكِيمٌ	And still the indignation of their hearts. For God will turn (in mercy) to whom He will; and God is All-Knowing, All-Wise	And He will remove the anger of their hearts. Allah relenteth toward whom He will. Allah is Knower, Wise	And remove the rage of their hearts. And Allah turns (mercifully) to whom He pleases. And Allah is Knowing, Wise	and remove rage from their hearts, and Allah turns clemently to whomever He wishes, and Allah is all-knowing, all-wis	c. 632 CE No direct report
16	أَمْ حَسِبْتُمْ أَن تُتْرَكُوا۟ وَلَمَّا يَعْلَمِ ٱللَّهُ ٱلَّذِينَ جَٰهَدُوا۟ مِنكُمْ وَلَمْ يَتَّخِذُوا۟ مِن دُونِ ٱللَّهِ وَلَا رَسُولِهِۦ وَلَا ٱلْمُؤْمِنِينَ وَلِيجَةً وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ	Or think ye that ye shall be abandoned, as though God did not know those among you who strive with might and main, and take none for friends and	Or deemed ye that ye would be left (in peace) when Allah yet knoweth not those of you who strive, choosing for familiar none	Do you think that you would be left alone while Allah has not yet known those of you who struggle hard and take not anyone as an intimate friend	Do you suppose that you will be let off while Allah has not yet ascertained those of you who wage jiha d and those who do not take, besides Allah and His Apostle and the faithful, anyone as	c. 632 CE No direct report

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		protectors except God, His Apostle, and the (community of) Believers? But God is well-acquainted w ith (all) that ye do	save Allah and His messenger and the believers? Allah is Informed of what ye do	besides Allah and His Messenger and the believers? And Allah is Aware of what you do	[their] confidant? Allah is well aware of what you do	
17	مَا كَانَ لِلْمُشْرِكِينَ أَن يَعْمُرُو مَسَٰجِدَ ٱللَّهِ شَٰهِدِينَ عَلَىٰٓ أَنفُسِهِم بِٱلْكُفْرِ ۚ أُو۟لَٰٓئِكَ حَبِطَتْ أَعْمَٰلُهُمْ وَفِى ٱلنَّارِ هُمْ خَٰلِدُونَ	It is not for such as join gods with God, to visit or maintain the mosques of God while they witness against their own souls to infidelity. The works of such bear no fruit: In Fire shall they dwell	It is not for the idolaters to tend Allah's sanctuaries, bearing witness against themselves of disbelief. As for such, their works are vain and in the Fire they will abide	The idolaters have no right to maintain the mosques of Allah, while bearing witness to disbelief against themselves. These it is whose works are vain; and in the Fire will they abide	The polytheists may not maintain Allah’s mosques while they are witness to their own unfaith. Their works have failed, and they shall remain in the Fire [forever]	c. 632 CE No direct report
18		The mosques of God shall be visited and maintained by such as believe in God and the Last Day, establish regular prayers, and practise regular charity, and fear none (at all) except God. It is they who are expected to be on true guidance	He only shall tend Allah's sanctuaries who believeth in Allah and the Last Day and observeth proper worship and payeth the poor-due and feareth none save Allah. For such (only) is it possible that they can be of the rightly guided	Only he can maintain the mosques of Allah who believes in Allah and the Last Day, and keeps up prayer and pays the poor-rate and fears none but Allah. So these it is who may be of the guided ones	Only those shall maintain Allah’s mosques who believe in Allah and the Last Day, and maintain the prayer and give the zaka t, and fear no one except Allah. They, hopefully, will be among the guided	c. 632 CE No direct report
19		Do ye make the giving of drink to pilgrims, or the maintenance of the Sacred Mosque, equal to (the pious service of) those who believe in God and the Last Day, and strive with might and main in the cause of	Count ye the slaking of a pilgrim's thirst and tendance of the Inviolable Place of Worship as (equal to the worth of) him who believeth in Allah and the Last Day, and	Do you hold the giving of drink to the pilgrims and the maintenance of the Sacred Mosque equal to (the service of) one who believes in Allah and the Last Day and strives hard in Allah’s way? They are not	Do you regard the providing of water to á¸¥ajj pilgrims and the maintenance of the Holy Mosque as similar [in worth] to someone who has faith in Allah and [believes in] the Last Day and wages jiha d in the way of Allah? They are not	c. 632 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		God? They are not comparable in the sight of God: and God guides not those who do wrong	striveth in the way of Allah? They are not equal in the sight of Allah. Allah guideth not wrongdoing folk	equal in the sight of Allah. And Allah guides not the iniquitous people	equal with Allah, and Allah does not guide the wrongdoing lot	
20		Those who believe, and suffer exile and strive with might and main, in God's cause, with their goods and their persons, have the highest rank in the sight of God: they are the people who will achieve (salvation)	Those who believe, and have left their homes and striven with their wealth and their lives in Allah's way are of much greater worth in Allah's sight. These are they who are triumphant	Those who believed and fled (their homes), and strove hard in Allah’s way with their wealth and their lives, are much higher in rank with Allah. And it is these that shall triumph	Those who have believed and migrated, and waged jiha d in the way of Allah with their possessions and persons have a greater rank near Allah, and it is they who are the triumphant	c. 632 CE No direct report
21	يُبَشِّرُهُمْ رَبُّهُم بِرَحْمَةٍ مِّنْهُ وَرِضْوَٰنٍ وَجَنَّٰتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ	Their Lord doth give them glad tidings of a Mercy from Himself, of His good pleasure, and of gardens for them, wherein are delights that endure	Their Lord giveth them good tidings of mercy from Him, and acceptance, and Gardens where enduring pleasure will be theirs	Their Lord gives them good news of mercy and pleasure, from Himself, and Gardens wherein lasting blessings will be theirs	Their Lord gives them the good news of His mercy and [His] pleasure, and for them there will be gardens with lasting bliss	c. 632 CE No direct report
22	خَٰلِدِينَ فِيهَآ أَبَدًا إِنَّ ٱللَّهَ عِندَهُۥٓ أَجْرٌ عَظِيمٌ	They will dwell therein for ever. Verily in God's presence is a reward, the greatest (of all)	There they will abide for ever. Lo! with Allah there is immense reward	Abiding therein for ever. Surely Allah has a mighty reward with Him	to remain in them forever. With Allah indeed is a great reward	c. 632 CE No direct report
23		O ye who believe! take not for protectors your fathers and your brothers if they love infidelity above Faith: if any of you do so, they do wrong	O ye who believe! Choose not your fathers nor your brethren for friends if they take pleasure in disbelief rather than faith. Whoso of you taketh them for	O you who believe, take not your fathers and your brothers for friends if they love disbelief above faith. And whoever of you takes them for friends, such are the wrongdoers	O you who have faith! Do not befriend your fathers and brothers if they prefer faithlessness to faith. Those of you who befriend them —it is they who are the wrongdoers	c. 632 CE No direct report

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			friends, such are wrong-doers			
24		Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that ye have gained; the commerce in which ye fear a decline: or the dwellings in which ye delight - are dearer to you than God, or His Apostle, or the striving in His cause;- then wait until God brings about His decision: and God guides not the rebellious	Say: If your fathers, and your sons, and your brethren, and your wives, and your tribe, and the wealth ye have acquired, and merchandise for which ye fear that there will no sale, and dwellings ye desire are dearer to you than Allah and His messenger and striving in His way: then wait till Allah bringeth His command to pass. Allah guideth not wrongdoing folk	Say: If your fathers and your sons and your brethren and your wives and your kinsfolk and the wealth you have acquired, and trade whose dullness you fear, and dwellings you love, are dearer to you than Allah and His Messenger and striving in His way, then wait till Allah brings His command to pass. And Allah guides not the transgressing people	Say, ‘If your fathers and your sons, your brethren, your spouses, and your kinsfolk, the possessions that you have acquired, the business you fear may suffer, and the dwellings you are fond of, are dearer to you than Allah and His Apostle and to waging jiha d in His way, then wait until Allah issues His edict, and Allah does not guide the transgressing lot	c. 632 CE No direct report
25	لَقَدْ نَصَرَكُمُ ٱللَّهُ فِى مَوَاطِنَ كَثِيرَ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْـًٔا وَضَاقَتْ عَلَيْكُمُ ٱلْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ	Assuredly God did help you in many battle-fields and on the day of Hunain: Behold! your great numbers elated you, but they availed you naught: the land, for all that it is wide, did	Allah hath given you victory on many fields and on the day of Huneyn, when ye exulted in your multitude but it availed you naught, and	Certainly Allah helped you in many battlefields, and on the day of Hunain, when your great numbers made you proud, but they availed you nothing, and the earth with all	Allah has certainly helped you in many situations, and on the day of Hunayn, when your great number impressed you, but it did not avail you in any way, and the earth became narrow for you in spite of its expanse, whereupon	c. 632 CE No direct report

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		constrain you, and ye turned back in retreat	the earth, vast as it is, was straitened for you; then ye turned back in flight	its spaciousness was straitened for you, then you turned back retreating	you turned your backs [to flee]	
26		But God did pour His calm on the Apostle and on the Believers, and sent down forces which ye saw not: He punished the Unbelievers; thus doth He reward those without Faith	Then Allah sent His peace of reassurance down upon His messenger and upon the believers, and sent down hosts ye could not see, and punished those who disbelieved. Such is the reward of disbelievers	Then Allah sent down His calm upon His Messenger and upon the believers, and sent hosts which you saw not, and chastised those who disbelieved. And such is the reward of the disbelievers	Then Allah sent down His composure upon His Apostle and upon the faithful, and He sent down hosts you did not see, and He punished the faithless, and that is the requital of the faithless	c. 632 CE No direct report
27	ثُمَّ يَتُوبُ اللَّهُ مِ بَعْدِ ذَٰلِكَ عَلَىٰ مَن يَشَآءُ وَ اللَّهُ غَفُو رَّحِيمٖ	Again will God, after this, turn (in mercy) to whom He will: for God is Oft- forgiving, Most Merciful	Then afterward Allah will relent toward whom He will; for Allah is Forgiving, Merciful	Then will Allah after this turn mercifully to whom He pleases. And Allah is Forgiving, Merciful	Then Allah shall turn clemently after that to whomever He wishes. Indeed Allah is all-forgiving, all-merciful	c. 632 CE No direct report
28	يَٰٓأَيُّهَا لَّذِينَ ءَامَنُوٓ إِنَّمَا لْمُشْرِكُونَ نَجَ فَلَا يَقْرَبُو لْمَسْجِدَ لْحَرَامَ بَعْدَ عَامِهِمْ هَٰذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ لَّهُ مِن فَضْلِهِ إِن شَآءَ إِنَّ لَّهَ عَلِيمٌ حَكِيمٞ	O ye who believe! Truly the Pagans are unclean; so let them not, after this year of theirs, approach the Sacred Mosque. And if ye fear poverty, soon will God enrich you, if He wills, out of His bounty, for God is All-knowing, All-wise	O ye who believe! The idolaters only are unclean. So let them not come near the Inviolable Place of Worship after this their year. If ye fear poverty (from the loss of their merchandise) Allah shall preserve you of His bounty if He will. Lo! Allah is Knower, Wise	O you who believe, the idolaters are surely unclean, so they shall not approach the Sacred Mosque after this year of theirs. And if you fear poverty, then Allah will enrich you out of His grace, if He please. Surely Allah is Knowing, Wise	O you who have faith! The polytheists are indeed unclean: so let them not approach the Holy Mosque after this year. Should you fear poverty, Allah will enrich you out of His grace, if He wishes. Indeed Allah is all-knowing, all-wise	c. 632 CE No direct report

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29	قَٰتِلُو لَّذِينَ لَا يُؤْمِنُونَ بِ للَّهِ وَلَا بِ لْيَوْمِ لْءَاخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ للَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ لْحَقِّ مِنَ لَّذِينَ أُوتُو لْكِتَٰبَ حَتَّىٰ يُعْطُو لْجِزْيَةَ عَن يَ وَهُمْ صَٰغِرُونَ	Fight those who believe not in God nor the Last Day, nor hold that forbidden which hath been forbidden by God and His Apostle, nor acknowledge the religion of Truth, (even if they are) of the People of the Book, until they pay the Jizya with w illing submission, and feel themselves subdued	Fight against such of those who have been given the Scripture as believe not in Allah nor the Last Day, and forbid not that which Allah hath forbidden by His messenger, and follow not the Religion of Truth, until they pay the tribute readily, being brought low	Fight those who believe not in Allah, nor in the Last Day, nor forbid that which Allah and His Messenger have forbidden, nor follow the Religion of Truth, out of those who have been given the Book, until they pay the tax in acknowledgment of superiority and they are in a state of subjection	Fight those who do not have faith in Allah nor [believe] in the Last Day, nor forbid what Allah and His Apostle have forbidden, nor practise the true religion, from among those who were given the Book, until they pay the tribute out of hand, degraded	c. 632 CE No direct report
30	وَقَالَتِ لْيَهُودُ عُزَيْرٌ بْنُ للَّهِ وَقَالَتِ لنَّصَٰرَى لْمَسِيحُ بْنُ للَّهِ ذَٰلِكَ قَوْلُهُم بِأَفْوَٰهِهِمْ يُضَٰهِـُٔونَ قَوْلَ لَّذِينَ كَفَرُو مِن قَبْلُ قَٰتَلَهُمُ للَّهُ أَنَّىٰ يُؤْفَكُونَ	The Jews call 'Uzair a son of God, and the Christians call Christ the son of God. That is a saying from their mouth; (in this) they but imitate what the unbelievers of old used to say. God's curse be on them: how they are deluded away from the Truth	And the Jews say: Ezra is the son of Allah, and the Christians say: The Messiah is the son of Allah. That is their saying with their mouths. They imitate the saying of those who disbelieved of old. Allah (Himself) fighteth against them. How perverse are they	And the Jews say: Ezra is the son of Allah; and the Christians say: The messiah is the son of Allah. These are the words of their mouths. They imitate the saying of those who disbelieved before. Allah’s curse be on them! How they are turned away	The Jews say, ‘Ezra is the son of Allah,’ and the Christians say, ‘Christ is the son of Allah.’ That is an opinion that they mouth, imitating the opinions of the faithless of former times. May Allah assail them, where do they stray?	c. 632 CE No direct report
31	تَّخَذُوٓ أَحْبَارَهُمْ وَرُهْبَٰنَهُمْ أَرْبَا ا مِّن دُونِ للَّهِ وَ لْمَسِيحَ بْنَ مَرْيَمَ وَمَآ أُمِرُوٓ إِلَّا لِيَعْبُدُوٓ إِلَٰ ا ٰوٰحِ ا لَّآ إِلَٰهَ إِلَّا هُوَ سُبْحَٰنَهُ عَمَّا يُشْرِكُونَ	They take their priests and their anchorites to be their lords in derogation of God, and (they take as their Lord) Christ the son of Mary; yet they were commanded to worship but One God: there is no god	They have taken as lords beside Allah their rabbis and their monks and the Messiah son of Mary, when they were bidden to worship only One Allah. There is no Allah save	They take their doctors of law and their monks for Lords besides Allah, and (also) the Messiah, son of Mary. And they were enjoined that they should serve one God only -- there is no god but He. Be	They have taken their scribes and their monks as lords besides Allah, and also Christ, Mary’s son; though they were commanded to worship only the One God, there is no god except Him; He is far too immaculate to have any partners that they	c. 632 CE No direct report

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		but He. Praise and glory to Him: (Far is He) from having the partners they associate (with Him)	Him. Be He Glorified from all that they ascribe as partner (unto Him)	He glorified from what they set up (with Him)	ascribe [to Him]	
32		Fain would they extinguish God's light with their mouths, but God will not allow but that His light should be perfected, even though the Unbelievers may detest (it)	Fain would they put out the light of Allah with their mouths, but Allah disdaineth (aught) save that He shall perfect His light, however much the disbelievers are averse	They desire to put out the light of Allah with their mouths, and Allah will allow nothing save the perfection of His light, though the disbelievers are averse	They desire to put out the light of Allah with their mouths, but Allah is intent on perfecting His light though the faithless should be averse	c. 632 CE No direct report
33		It is He Who hath sent His Apostle with guidance and the Religion of Truth, to proclaim it over all religion, even though the Pagans may detest (it)	He it is Who hath sent His messenger with the guidance and the Religion of Truth, that He may cause it to prevail over all religion, however much the idolaters may be averse	He it is Who sent His Messenger with guidance and the Religion of Truth, that He may cause it to prevail over all religions, though the polytheists are averse	It is He who has sent His Apostle with the guidance and the religion of truth, that He may make it prevail over all religions, though the polytheists should be averse	c. 632 CE No direct report
34	ا يَٰٓأَيُّهَا لَّذِينَ ءَامَنُوَ إِنَّ كَثِيِ مِّنَ لْأَحْبَارِ وَ لرُّهْبَانِ لَيَأْكُلُونَ أَمْوَٰلَ لنَّاسِ بِ لْبَٰطِلِ وَيَصُدُّونَ عَن سَبِيلِ للَّهِ وَ لَّذِينَ يَكْنِزُونَ لذَّهَبَ وَ لْفِضَّةَ وَلَا يُنفِقُونَهَا فِى سَبِيلِ للَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيِ	O ye who believe! there are indeed many among the priests and anchorites, who in Falsehood devour the substance of men and hinder (them) from the way of God. And there are those who bury gold and silver and spend it not in the way of God: anno unce unto them a most grievous penalty	O ye who believe! Lo! many of the (Jewish) rabbis and the (Christian) monks devour the wealth of mankind wantonly and debar (men) from the way of Allah. They who hoard up gold and silver and spend it not in the way of Allah, unto them give	O you who believe, surely many of the doctors of law and the monks eat away the property of men falsely, and hinder (them) from Allah’s way. And those who hoard up gold an silver and spend it not in Allah’s way -- announce to them a painful chastisement	O you who have faith! Indeed many of the scribes and monks wrongfully eat up the people’s wealth, and bar [them] from the way of Allah. Those who treasure up gold and silver, and do not spend it in the way of Allah, inform them of a painful punishmen	c. 632 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			tidings (O Muhammad) of a painful doom			
35	يَوْمَ يُحْمَىٰ عَلَيْهَا فِى نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ ۖ هَٰذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنتُمْ تَكْنِزُونَ	On the Day when heat will be produced out of that (wealth) in the fire of Hell, and with it will be branded their foreheads, their flanks, and their backs, their flanks, and their backs.- "This is the (treasure) which ye buried for yourselves: taste ye, then, the (treasures) ye buried!"	On the day when it will (all) be heated in the fire of hell, and their foreheads and their flanks and their backs will be branded therewith (and it will be said unto them): Here is that which ye hoarded for yourselves. Now taste of what ye used to hoard	On the day when it will be heated in the Fire of hell, then their foreheads and their sides and their backs will be branded with it: This is what you hoarded up for yourselves, so taste what you used to hoard	on the day when these shall be heated in hellfire and therewith branded on their foreheads, their sides and their backs [and told]: ‘This is what you treasured up for yourselves! So taste what you have treasured!’	c. 632 CE No direct report
36		The number of months in the sight of God is twelve (in a year)- so ordained by Him the day He created the heavens and the earth; of them four are sacred: that is the straight usage. So wrong not yourselves therein, and fight the Pagans all toge ther as they fight you all together. But know that God is with those who restrain themselves	Lo! the number of the months with Allah is twelve months by Allah's ordinance in the day that He created the heavens and the earth. Four of them are sacred: that is the right religion. So wrong not yourselves in them. And wage war on all of the idolaters as they are waging war on all of you. And know that Allah is with those who keep their duty (unto Him)	Surely the number of months with Allah is twelve months by Allah’s ordinance, since the day when He created the heavens and the earth -- of these four are sacred. That is the right religion; so wrong not yourselves therein. And fight the polytheists all together as they fight you all together. And know that Allah is with those who keep their duty	Indeed the number of months with Allah is twelve months in Allah’s Book, the day when He created the heavens and the earth. Of these, four are sacred. That is the upright religion. So do not wrong yourselves during them. Fight all the polytheists, just as they fight you all, and know that Allah is with the Godwary	c. 632 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
37		Verily the transposing (of a prohibited month) is an addition to Unbelief: the Unbelievers are led to wrong thereby: for they make it lawful one year, and forbidden another year, in order to adjust the number of months forbidden by God and make such forbidden ones lawful. The evil of their course seems pleasing to them. But God guideth not those who reject Faith	Postponement (of a sacred month) is only an excess of disbelief whereby those who disbelieve are misled; they allow it one year and forbid it (another) year, that they may make up the number of the months which Allah hath hallowed, so that they allow that which Allah hath forbidden. The evil of their deeds is made fairseeming unto them. Allah guideth not the disbelieving folk	Postponing (of the sacred month) is only an addition in disbelief, whereby those who disbelieve are led astray. They allow it one year and forbid it (another) year, that they may agree in the number (of months) which Allah has made sacred, and thus make lawful what Allah has forbidden. The evil of their doings is made fair-seeming to them. And Allah guides not the disbelieving people	Indeed nasa« is an increase in unfaith, whereby the faithless are led [further] astray. They allow it in one year and forbid it another year, so as to fit in with the number which Allah has made inviolable, thus permitting what Allah has forbidden. Their evil deeds appear to them as decorous, and Allah does not guide the faithless lot	c. 632 CE No direct report
38	يٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُو مَا لَكُمْ إِذَا قِيلَ لَكُمُ نفِرُو فِى سَبِيلِ ٱللَّهِ ٱثَّاقَلْتُمْ إِلَى ٱلْأَرْضِ أَرَضِيتُم بِ ٱلْحَيَوٰةِ ٱلدُّنْيَا مِنَ ٱلْءَاخِرَةِ فَمَا مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا فِى ٱلْءَاخِرَةِ إِلَّا قَلِيلٌ	O ye who believe! what is the matter with you, that, when ye are asked to go forth in the cause of God, ye cling heavily to the earth? Do ye prefer the life of this world to the Hereafter? But little is the comfort of this life, as compared wit h the Hereafter	O ye who believe! What aileth you that when it is said unto you: Go forth in the way of Allah, ye are bowed down to the ground with heaviness. Take ye pleasure in the life of the world rather than in the Hereafter? The comfort of the life of the world is but little in the Hereafter	O you who believe, what (excuse) have you that when it is said to you, Go forth in Allah’s way, you should incline heavily to earth? Are you contented with this world’s life instead of the Hereafter? The provision of this world’s life is but little as compared with the Hereafter	O you who have faith! What is the matter with you that when you are told: ‘Go forth in the way of Allah,’ you sink heavily to the ground? Are you pleased with the life of this world instead of the Hereafter? But the wares of the life of this world compared with the Hereafter are but insignificant	c. 632 CE No direct report
39	إِلَّا تَنفِرُو يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ	Unless ye go forth, He will punish you with a grievous	If ye go not forth He will afflict you with a	If you go not forth, He will chastise you with a painful	If you do not go forth, He will punish you with a painful punishment, and	c. 632 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	شَيْ ا وَ لَّهُ عَلَىٰ كُلِّ شَىْ قَدِيرٌ	penalty, and put others in your place; but Him ye would not harm in the least. For God hath power over all things	painful doom, and will choose instead of you a folk other than you. Ye cannot harm Him at all. Allah is Able to do all things	chastisement, and bring in your place a people other than you, and you can do Him no harm. And Allah is Possessor of power over all things	replace you with another people, and you will not hurt Him in the least, and Allah has power over all things	
40	إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ لَّهُ إِذْ أَخْرَجَهُ لَّذِينَ كَفَرُو ثَانِىَ ثْنَيْنِ إِذْ هُمَا فِى لْغَارِ إِذْ يَقُولُ لِصَٰحِبِهِ لَا تَحْزَنْ إِنَّ لَّهَ مَعَنَا فَأَنزَلَ لَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُو لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ لَّذِينَ كَفَرُو لسُّفْلَىٰ وَكَلِمَةُ لَّهِ هِىَ لْعُلْيَا وَ لَّهُ عَزِيزٌ حَكِيمٌ	If ye help not (your leader), (it is no matter): for God did indeed help him, when the Unbelievers drove him out: he had no more than one companion; they two were in the cave, and he said to his companion, "Have no fear, for God is with us": t hen God sent down His peace upon him, and strengthened him with forces which ye saw not, and humbled to the depths the word of the Unbelievers. But the word of God is exalted to the heights: for God is Exalted in might, Wise	If ye help him not, still Allah helped him when those who disbelieve drove him forth, the second of two; when they two were in the cave, when he said unto his comrade: Grieve not. Lo! Allah is with us. Then Allah caused His peace of reassurance to descend upon him and supported him with hosts ye cannot see, and made the word of those who disbelieved the nethermost, while Allah's Word it was that became the uppermost. Allah is Mighty, Wise	If you help him not, Allah certainly helped him when those who disbelieved expelled him -- he being the second of the two when they were both in the cave, when he said to his companion: Grieve not, surely Allah is with us. So Allah sent down His tranquillity on him and strengthened him with hosts which you saw not, and made lowest the word of those who disbelieved. And the word of Allah, that is the uppermost. And Allah is Mighty, Wise	If you do not help him, then Allah has already helped him when the faithless expelled him, as one of two [refugees], when the two of them were in the cave, he said to his companion, ‘Do not grieve; Allah is indeed with us.’ Then Allah sent down His composure upon him, and strengthened him with hosts you did not see, and He made the word of the faithless the lowest; and the word of Allah is the highest; and Allah is all-mighty, all-wise	c. 632 CE No direct report
41	نفِرُو خِفَا ا وَثِقَا ا وَجٰهِدُو بِأَمْوٰلِكُمْ وَأَنفُسِكُمْ فِى سَبِيلِ لَّهِ ذٰلِكُمْ خَيْ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ	Go ye forth, (whether equipped) lightly or heavily, and strive and struggle, with your goods and your persons, in the cause of God. That is best	Go forth, light-armed and heavy-armed, and strive with your wealth and your lives in the way of Allah! That is best for	Go forth, light and heavy, and strive hard in Allah’s way with your wealth and your lives. This is better for you, if you know	Go forth, whether [armed] lightly or heavily, and wage jiha d with your possessions and persons in the way of Allah. That is better for you, should you know	c. 632 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		for you, if ye (but) knew	you if ye but knew			
42	لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَّاتَّبَعُوكَ وَلَٰكِن بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ	If there had been immediate gain (in sight), and the journey easy, they would (all) without doubt have followed thee, but the distance was long, (and weighed) on them. They would indeed swear by God, "If we only could, we should certainly have come out with you": They would destroy their own souls; for God doth know that they are certainly lying	Had it been a near adventure and an easy journey they had followed thee, but the distance seemed too far for them. Yet will they swear by Allah (saying): If we had been able we would surely have set out with you. They destroy their souls, and Allah knoweth that they verily are liars	Had it been a near gain and a short journey, they would certainly have followed thee, but the hard journey was too long for them. And they will swear by Allah: If we had been able, we would have gone forth with you. They cause their own souls to perish; and Allah knows that they are liars	Were it an accessible gain or a short journey, they would have surely followed you; but the distance seemed too far to them. Yet they will swear by Allah: ‘If we could, we would have surely gone forth with you.’ They [merely] destroy themselves. Allah knows that they are indeed liars	c. 632 CE No direct report
43		God give thee grace! why didst thou grant them until those who told the truth were seen by thee in a clear light, and thou hadst proved the liars	Allah forgive thee (O Muhammad)! Wherefor didst thou grant them leave ere those who told the truth were manifest to thee and thou didst know the liars	Allah pardon thee! Why didst thou permit them until those who spoke the truth had become manifest to thee and thou hadst known the liars	May Allah excuse you! Why did you grant them leave [to stay behind] before those who told the truth were evident to you and you had ascertained the liars	c. 632 CE No direct report
44	لَا يَسْتَـْٔذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْءَاخِرِ أَن يُجَٰهِدُوا بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ	Those who believe in God and the Last Day ask thee for no exemption from fighting with their goods and persons. And God knoweth well those who do their duty	Those who believe in Allah and the Last Day ask no leave of thee lest they should strive with their wealth and their lives. Allah is Aware of those who keep their duty (unto Him)	Those who believe in Allah and the Last Day ask not leave of thee (to stay away) from striving hard with their wealth and their persons. And Allah is Knower of those who keep their duty	Those who believe in Allah and the Last Day do not ask you for leave [exempting them] from waging jiha d with their possessions and their persons, and Allah knows best the Godwary	c. 632 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
45	إِنَّمَا يَسْتَـْٔذِنُكَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَٱرْتَابَتْ قُلُوبُهُمْ فَهُمْ فِى رَيْبِهِمْ يَتَرَدَّدُونَ	Only those ask thee for exemption who believe not in God and the Last Day, and whose hearts are in doubt, so that they are tossed in their doubts to and fro	They alone ask leave of thee who believe not in Allah and the Last Day, and whose hearts feel doubt, so in their doubt they waver	They alone ask leave of thee who believe not in Allah and the Last Day, and their hearts are in doubt, so in their doubt they waver	Only those seek a leave [of exemption] from you who do not believe in Allah and the Last Day, and whose hearts are in doubt, so they waver in their doubt	c. 632 CE No direct report
46		If they had intended to come out, they would certainly have made some preparation therefor; but God was averse to their being sent forth; so He made them lag behind, and they were told, "Sit ye among those who sit (inactive)."	And if they had wished to go forth they would assuredly have made ready some equipment, but Allah was averse to their being sent forth and held them back and it was said (unto them): Sit ye with the sedentary	And if they had intended to go forth, they would certainly have provided equipment for it; but Allah did not like their going forth. So He withheld them, and it was said: Hold back with those who hold back	Had they desired to go forth, they would have surely made some preparations for it; but Allah was averse to arouse them, so He held them back, and it was said [to them], ‘Be seated with those who sit back.’	c. 632 CE No direct report
47	لَوْ خَرَجُوا فِيكُم مَّا زَادُوكُمْ إِلَّا خَبَالًا وَلَأَوْضَعُوا خِلَٰلَكُمْ يَبْغُونَكُمُ ٱلْفِتْنَةَ وَفِيكُمْ سَمَّٰعُونَ لَهُمْ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ	If they had come out with you, they would not have added to your (strength) but only (made for) disorder, hurrying to and fro in your midst and sowing sedition among you, and there would have been some among you who would have listened to them . But God knoweth well those who do wrong	Had they gone forth among you they had added to you naught save trouble and had hurried to and fro among you, seeking to cause sedition among you; and among you there are some who would have listened to them. Allah is Aware of evil-doers	Had they gone forth with you, they would have added to you naught but trouble, and would have hurried to and fro among you seeking (to sow) dissension among you. And among you there are those who would listen to them. And Allah well knows the wrongdoers	Had they gone forth with you, they would have only added to your troubles, and they would have surely spread rumours in your midst, seeking to cause sedition among you. They have some spies among you, and Allah knows best the wrongdoers	c. 632 CE No direct report
48	لَقَدِ ٱبْتَغَوُا۟ ٱلْفِتْنَةَ مِن قَبْلُ وَقَلَّبُوا۟ لَكَ ٱلْأُمُورَ حَتَّىٰ جَآءَ ٱلْحَقُّ وَظَهَرَ أَمْرُ ٱللَّهِ وَهُمْ كَٰرِهُونَ	Indeed they had plotted sedition before, and upset matters for thee, until,- the Truth arrived, and the Decree of God became manifest much to their disgust	Aforetime they sought to cause sedition and raised difficulties for thee till the Truth came and the decree of Allah was made	Certainly they sought (to sow) dissension before, and they devised plots against thee till the Truth came, and Allah’s command prevailed,	They certainly sought to cause sedition earlier, and upset the matters for you, until the truth came and Allah’s command prevailed, much as they were averse	c. 632 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			manifest, though they were loth	though they did not like (it)		
49	وَمِنْهُم مَّن يَقُولُ ٱئْذَن لِّى وَلَا تَفْتِنِّىٓ أَلَا فِى ٱلْفِتْنَةِ سَقَطُو وَإِنَّ جَهَنَّمَ لَمُحِيطَۢ بِ ٱلْكَٰفِرِينَ	Among them is (many) a man who says: "Grant me exemption and draw me not into trial." Have they not fallen into trial already? and indeed Hell surrounds the Unbelievers (on all sides)	Of them is he who saith: Grant me leave (to stay at home) and tempt me not. Surely it is into temptation that they (thus) have fallen. Lo! hell verily is all around the disbelievers	And among them is he who says: Excuse me and try me not. Surely into trial have they already fallen, and truly hell encompasses the disbelievers	Among them there are some who say, ‘Give me leave, and do not put me to temptation.’ Look! They have already fallen into temptation and indeed hell besieges the faithless	c. 632 CE 1 note
50	إِن تُصِبْكَ حَسَنَة تَسُؤْهُمْ وَإِن تُصِبْكَ مُصِيبَة يَقُولُو قَدْ أَخَذْنَآ أَمْرَنَا مِن قَبْلُ وَيَتَوَلَّو وَّهُمْ فَرِحُونَ	If good befalls thee, it grieves them; but if a misfortune befalls thee, they say, "We took indeed our precautions beforehand," and they turn away rejoicing	If good befalleth thee (O Muhammad) it afflicteth them, and if calamity befalleth thee, they say: We took precaution, and they turn away well pleased	If good befalls thee, it grieves them; and if hardship afflicts thee, they say: Indeed we had taken care of our affair before. And they turn away rejoicing	If some good should befall you, it upsets them; but if an adversity befalls you, they say, ‘We had already taken our precautions in advance,’ and they go away exulting	c. 632 CE No direct report
51		Say: "Nothing will happen to us except what God has decreed for us: He is our protector": and on God let the Believers put their trust	Say: Naught befalleth us save that which Allah hath decreed for us. He is our Protecting Friend. In Allah let believers put their trust	Say: Nothing will afflict us save that which Allah has ordained for us. He is our Patron; and on Allah let the believers rely	Say, ‘Nothing will befall us except what Allah has ordained for us. He is our master, and in Allah let all the faithful put their trust.’	c. 632 CE No direct report
52	قُلْ هَلْ تَرَبَّصُونَ بِنَآ إِلَّآ إِحْدَى ٱلْحُسْنَيَيْنِ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَن يُصِيبَكُمُ ٱللَّهُ بِعَذَا مِّنْ عِندِهِ أَوْ بِأَيْدِينَا فَتَرَبَّصُوَ إِنَّا مَعَكُم مُّتَرَبِّصُونَ	Say: "Can you expect for us (any fate) other than one of two glorious things- (Martyrdom or victory)? But we can expect for you either that God will send his punishment from Himself, or by our hands. So wait (expectant); we too	Say: Can ye await for us aught save one of two good things (death or victory in Allah's way)? while we await for you that Allah will afflict you with a doom from Him or at our hands. Await then! Lo!	Say: Do you await for us but one of two most excellent things? And we await for you that Allah will afflict you with chastisement from Himself or by our hands. So wait; we too are waiting with you	Say, ‘Do you await anything to befall us except one of the two excellences? But we await that Allah shall visit on you a punishment, from Him, or by our hands. So wait! We too are waiting along with you.’	c. 632 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		will wait with you."	We are awaiting with you			
53	قُلْ أَنفِقُوا طَوْعًا أَوْ كَرْهًا لَّن يُتَقَبَّلَ مِنكُمْ إِنَّكُمْ كُنتُمْ قَوْمًا فَاسِقِينَ	Say: "Spend (for the cause) willingly or unwillingly: not from you will it be accepted: for ye are indeed a people rebellious and wicked."	Say: Pay (your contribution), willingly or unwillingly, it will not be accepted from you. Lo! ye were ever froward folk	Say: spend willingly or unwillingly, it will not be accepted from you. Surely you are a transgressing people	Say, ‘Spend willingly or unwillingly, it shall never be accepted from you; for you are indeed a transgressing lot.’	c. 632 CE No direct report
54	وَمَا مَنَعَهُمْ أَن تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَبِرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَىٰ وَلَا يُنفِقُونَ إِلَّا وَهُمْ كَارِهُونَ	The only reasons why their contributions are not accepted are: that they reject God and His Apostle; that they come to prayer without earnestness; and that they offer contributions unwillingly	And naught preventeth that their contributions should be accepted from them save that they have disbelieved in Allah and in His messenger, and they come not to worship save as idlers, and pay not (their contribution) save reluctantly	And nothing hinders their contributions being accepted from them, except that they disbelieve in Allah and in His Messenger and they come not to prayer except as lazy people, and they spend not but while they are reluctant	Nothing stops their charities from being accepted except that they have no faith in Allah and His Apostle and do not perform the prayer but lazily, and do not spend but reluctantly	c. 632 CE No direct report
55	فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُم بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَافِرُونَ	Let not their wealth nor their (following in) sons dazzle thee: in reality God's plan is to punish them with these things in this life, and that their souls may perish in their (very) denial of God	So let not their riches nor their children please thee (O Muhammad). Allah thereby intendeth but to punish them in the life of the world and that their souls shall pass away while they are disbelievers	Let not then their wealth nor their children excite thine admiration. Allah only wishes to chastise them therewith in this world’s life and (that) their souls may depart while they are disbelievers	So let not their wealth and children impress you: Allah only desires to punish them with these in the life of this world, and that their souls may depart while they are faithless	c. 632 CE No direct report
56	وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنكُمْ وَمَا هُم مِّنكُمْ وَلَٰكِنَّهُمْ قَوْمٌ يَفْرَقُونَ	They swear by God that they are indeed of you; but they are not of you: yet they	And they swear by Allah that they are in truth of you, when they are not of	And they swear by Allah that they are truly of you. And they are not of you,	They swear by Allah that they belong to you, but they do not belong to you. Rather they are a frightened lot	c. 632 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		are afraid (to appear in their true colours)	you, but they are folk who are afraid	but they are a people who are afraid		
57	لَوْ يَجِدُونَ مَلْجَـًٔا أَوْ مَغَٰرَٰتٍ أَوْ مُدَّخَلًا لَّوَلَّوْ إِلَيْهِ وَهُمْ يَجْمَحُونَ	If they could find a place to flee to, or caves, or a place of concealment, they would turn straightaway thereto, with an obstinate rush	Had they but found a refuge, or caverns, or a place to enter, they surely had resorted thither swift as runaways	If they could find a refuge or caves or a place to enter, they would certainly have turned thereto, running away in all haste	If they could find a refuge, or a hideout, or a hole [to creep into], they would turn to it in frantic haste	c. 632 CE No direct report
58	وَمِنْهُم مَّن يَلْمِزُكَ فِى ٱلصَّدَقَٰتِ فَإِنْ أُعْطُوا۟ مِنْهَا رَضُوا۟ وَإِن لَّمْ يُعْطَوْا۟ مِنْهَآ إِذَا هُمْ يَسْخَطُونَ	And among them are men who slander thee in the matter of (the distribution of) the alms: if they are given part thereof, they are pleased, but if not, behold! they are indignant	And of them is he who defameth thee in the matter of the alms. If they are given thereof they are content, and if they are not given thereof, behold! they are enraged	And of them are those who blame thee in the matter of the alms. So if they are given thereof, they are pleased, and if they are not given thereof, lo! they are enraged	There are some of them who blame you regarding [the distribution of] the charities: if they are given from them, they are pleased, but if they are not given from them, behold, they are displeased	c. 632 CE 1 note
59	وَلَوْ أَنَّهُمْ رَضُوا۟ مَآ ءَاتَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ وَقَالُوا۟ حَسْبُنَا ٱللَّهُ سَيُؤْتِينَا ٱللَّهُ مِن فَضْلِهِۦ وَرَسُولُهُۥٓ إِنَّآ إِلَى ٱللَّهِ رَٰغِبُونَ	If only they had been content with what God and His Apostle gave them, and had said, "Sufficient unto us is God! God and His Apostle will soon give us of His bounty: to God do we turn our hopes!" (that would have been the right course)	(How much more seemly) had they been content with that which Allah and His messenger had given them and had said: Allah sufficeth us. Allah will give us of His bounty, and (also) His messenger. Unto Allah we are suppliants	And if they were content with that which Allah and His Messenger gave them, and had said: Allah is sufficient for us; Allah will soon give us (more) out of His grace and His Messenger too: surely to Allah we make petition	[It would have been better] if they had been pleased with what Allah and His Apostle gave them, and had said, ‘Allah is sufficient for us; Allah will give to us out of His grace, and His Apostle. Indeed to Allah do we eagerly turn.’	c. 632 CE No direct report
60	إِنَّمَا ٱلصَّدَقَٰتُ لِلْفُقَرَآءِ وَٱلْمَسَٰكِينِ وَٱلْعَٰمِلِينَ عَلَيْهَا وَٱلْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِى ٱلرِّقَابِ وَٱلْغَٰرِمِينَ وَفِى سَبِيلِ ٱللَّهِ وَٱبْنِ ٱلسَّبِيلِ فَرِيضَةً مِّنَ ٱللَّهِ وَٱللَّهُ عَلِيمٌ حَكِيمٌ	Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to Truth); for those in bondage	The alms are only for the poor and the needy, and those who collect them, and those whose hearts are to be reconciled, and to free the	(Zakat) charity is only for the poor and the needy, and those employed to administer it, and those whose hearts are made to incline (to truth), and (to free) the captives,	Charities are only for the poor and the needy, and those employed to collect them, and those whose hearts are to be reconciled, and for [the freedom of] the slaves and the debtors, and in the way of Allah, and for the traveller.	c. 632 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		and in debt; in the cause of God; and for the wayfarer: (thus is it) orda ined by God, and God is full of knowledge and wisdom	captives and the debtors, and for the cause of Allah, and (for) the wayfarer; a duty imposed by Allah. Allah is Knower, Wise	and those in debt, and in the way of Allah and for the wayfarer -- an ordinance from Allah. And Allah is Knowing, Wise	[This is] an ordinance from Allah, and Allah is all-knowing, all-wise	
61	وَمِنْهُمُ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنُ خَيْرٍ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ ءَامَنُوا مِنكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ	Among them are men who molest the Prophet and say, "He is (all) ear." Say, "He listens to what is best for you: he believes in God, has faith in the Believers, and is a Mercy to those of you who believe." But those who molest the Apostle will h ave a grievous penalty	And of them are those who vex the Prophet and say: He is only a hearer. Say: A hearer of good for you, who believeth in Allah and is true to the believers, and a mercy for such of you as believe. Those who vex the messenger of Allah, for them there is a painful doom	And of them are those who molest the Prophet and say, He is (all) ear. Say: A hearer of good for you -- he believes the faithful, and is a mercy for those of you who believe. And those who molest the Messenger of Allah, for them is a painful chastisement	Among them are those who torment the Prophet, and say, ‘He is an ear.’ Say, ‘An ear that is good for you. He has faith in Allah and trusts the faithful, and is a mercy for those of you who have faith.’ As for those who torment the Apostle of Allah, there is a painful punishment for them	c. 632 CE No direct report
62	يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيُرْضُوكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَن يُرْضُوهُ إِن كَانُوا مُؤْمِنِينَ	To you they swear by God. In order to please you: But it is more fitting that they should please God and His Apostle, if they are Believers	They swear by Allah to you (Muslims) to please you, but Allah, with His messenger, hath more right that they should please Him if they are believers	They swear by Allah to you to please you; and Allah -- as well as His Messenger -- has a greater right that they should please Him, if they are believers	They swear to you by Allah, to please you; but Allah and His Apostle are worthier that they should please Him, should they be faithful	c. 632 CE No direct report
63		Know they not that for those who oppose God and His Apostle, is the Fire of Hell?- wherein they shall dwell. That is the supreme disgrace	Know they not that whoso opposeth Allah and His messenger, his verily is fire of hell, to abide therein? That is the extreme abasement	Know they not that whoever opposes Allah and His Messenger, for him is the Fire of hell to abide in it? That is the grievous abasement	Do they not know that whoever opposes Allah and His Apostle, there awaits him the Fire of hell, to remain in it [forever]? That is the great disgrace	c. 632 CE No direct report

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64	يَحْذَرُ ٱلْمُنَٰفِقُونَ أَن تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُم بِمَا فِى قُلُوبِهِمْ قُلِ ٱسْتَهْزِءُوٓا۟ إِنَّ ٱللَّهَ مُخْرِجٌ مَّا تَحْذَرُونَ	The Hypocrites are afraid lest a Sura should be sent down about them, showing them what is (really passing) in their hearts. Say: "Mock ye! But verily God will bring to light all that ye fear (should be revealed)	The hypocrites fear lest a surah should be revealed concerning them, proclaiming what is in their hearts. Say: Scoff (your fill)! Lo! Allah is disclosing what ye fear	The hypocrites fear lest a chapter should be sent down concerning them, telling them plainly of what is in their hearts. Say: Go on mocking, surely Allah will bring to light what you fear	The hypocrites are apprehensive lest a surah should be sent down against them, informing them about what is in their hearts. Say, ‘Go on deriding. Allah will indeed bring out what you are apprehensive of.’	c. 632 CE No direct report
65	وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِٱللَّهِ وَءَايَٰتِهِۦ وَرَسُولِهِۦ كُنتُمْ تَسْتَهْزِءُونَ	If thou dost question them, they declare (with emphasis): "We were only talking idly and in play." Say: "Was it at God, and His Signs, and His Apostle, that ye were mocking? "	And if thou ask them (O Muhammad) they will say: We did but talk and jest. Say: Was it at Allah and His revelations and His messenger that ye did scoff	And if thou ask them, they would certainly say: We were only talking idly and sporting. Say: Was it Allah and His messages and His Messenger that you mocked	If you question them [regarding their conduct], they will surely say, ‘We were just gossiping and amusing ourselves.’ Say, ‘Were you deriding Allah, His signs, and His apostles	c. 632 CE 1 note
66	لَا تَعْتَذِرُوا۟ قَدْ كَفَرْتُم بَعْدَ إِيمَٰنِكُمْ إِن نَّعْفُ عَن طَآئِفَةٍ مِّنكُمْ نُعَذِّبْ طَآئِفَةً بِأَنَّهُمْ كَانُوا۟ مُجْرِمِينَ	Make ye no excuses: ye have rejected Faith after ye had accepted it. If We pardon some of you, We will punish others amongst you, for that they are in sin	Make no excuse. Ye have disbelieved after your (confession of) belief. If We forgive a party of you, a party of you We shall punish because they have been guilty	Make no excuse, you disbelieved after your believing. If We pardon party of you, We shall chastise a party, because they are guilty	Do not make excuses. You have disbelieved after your faith.’ If We forgive a group among you, We will punish another group, for they have been guilty	c. 632 CE 1 note
67		The Hypocrites, men and women, (have an understanding) with each other: They enjoin evil, and forbid what is just, and are close with their hands. They have forgotten God; so He hath forgotten them. Verily the Hypocrites are	The hypocrites, both men and women, proceed one from another. They enjoin the wrong, and they forbid the right, and they withhold their hands (from spending for the cause of Allah).	The hypocrites, men and women, are all alike. They enjoin evil and forbid good and withhold their hands. They have forsaken Allah, so He has forsaken them. Surely the hypocrites are the transgressors	The hypocrites, men and women, are all alike: they bid what is wrong and forbid what is right; and are tight-fisted. They have forgotten Allah, so He has forgotten them. The hypocrites are indeed the transgressors	c. 632 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		rebellious and per verse	They forget Allah, so He hath forgotten them. Lo! the hypocrites, they are the transgressors			
68	وَعَدَ اللَّهُ الْمُنٰفِقِينَ وَ الْمُنٰفِقٰتِ وَ الْكُفَّارَ نَارَ جَهَنَّمَ خٰلِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعَنَهُمُ اللَّهُ وَلَهُمْ عَذَا مُّقِيمٌ	God hath promised the Hypocrites men and women, and the rejecters, of Faith, the fire of Hell: Therein shall they dwell: Sufficient is it for them: for them is the curse of God, and an enduring punishment,	Allah promiseth the hypocrites, both men and women, and the disbelievers fire of hell for their abode. It will suffice them. Allah curseth them, and theirs is lasting torment	Allah promises the hypocrites, men and women, and the disbelievers the Fire of hell to abide therein. It is enough for them. And Allah curses them, and for them is a lasting chastisement	Allah has promised the hypocrites, men and women, and the faithless, the Fire of hell, to remain in it [forever]. That suffices them. Allah has cursed them, and there is a lasting punishment for them	c. 632 CE No direct report
69		As in the case of those before you: they were mightier than you in power, and more flourishing in wealth and children. They had their enjoyment of their portion: and ye have of yours, as did those before you; and ye indulge in idle talk as the y did. They!- their work are fruitless in this world and in the Hereafter, and they will lose (all spiritual good)	Even as those before you who were mightier than you in strength, and more affluent than you in wealth and children. They enjoyed their lot awhile, so ye enjoy your lot awhile even as those before you did enjoy their lot awhile. And ye prate even as they prated. Such are they whose works have perished in the world and the Hereafter. Such are they who are the losers	Like those before you -- they were stronger than you in power and had more wealth and children. So they enjoyed their portion; thus have you enjoyed your portion as those before you enjoyed their portion, and you indulge in idle talk as they did. These are they whose works are null in this world and the Hereafter, and these are they who are the losers	[Hypocrites! Your case is] similar to those who were before you, who were more powerful than you and more abounding in wealth and children: they enjoyed their share [of worldly existence]; you too enjoy your share, just like those who were before you enjoyed their share, and you have gossiped [impiously] as they gossiped. They are the ones whose works have failed in this world and the Hereafter; and it is they who are the losers	c. 632 CE No direct report

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70	أَلَمْ يَأْتِهِمْ نَبَأُ لَّذِينَ مِن قَبْلِهِمْ قَوْمِ نُو وَعَا وَثَمُودَ وَقَوْمِ إِبْرٰهِيمَ وَأَصْحٰبِ مَدْيَنَ وَ لْمُؤْتَفِكٰتِ أَتَتْهُمْ رُسُلُهُم بِ لْبَيِّنٰتِ فَمَا كَانَ للَّهُ لِيَظْلِمَهُمْ وَلٰكِن كَانُوَ أَنفُسَهُمْ يَظْلِمُونَ	Hath not the story reached them of those before them?- the People of Noah, and 'Ad, and Thamud; the People of Abraham, the men of Midian, and the cities overthrown. To them came their apostles with clear signs. It is not God Who wrongs them, b ut they wrong their own souls	Hath not the fame of those before them reached them - the folk of Noah, A'ad, Thamud, the folk of Abraham, the dwellers of Midian and the disasters (which befell them)? Their messengers (from Allah) came unto them with proofs (of Allah's Sovereignty). So Allah surely wronged them not, but they did wrong themselves	Has not the story reached them of those before them -- of the people of Noah and ‘Ad and Thamud, and the people of Abraham and the dwellers of Midian and the overthrown cities? Their messengers came to them with clear arguments. So Allah wronged them not but they wronged themselves	Has there not come to them the account of those who were before them —the people of Noah, ‘a€d, and Thamud, and the people of Abraham, the inhabitants of Midian, and the towns that were overturned? Their apostles brought them manifest proofs. So it was not Allah who wronged them, but it was they who used to wrong themselves	c. 632 CE No direct report
71	وَ لْمُؤْمِنُونَ وَ لْمُؤْمِنٰتُ بَعْضُهُمْ أَوْلِيَآءُ بَعْ يَأْمُرُونَ بِ لْمَعْرُوفِ وَيَنْهَوْنَ عَنِ لْمُنكَرِ وَيُقِيمُونَ لصَّلَوٰةَ وَيُؤْتُونَ لزَّكَوٰةَ وَيُطِيعُونَ للَّهَ وَرَسُولَهُ أُ لٰئِكَ سَيَرْحَمُهُمُ للَّهُ إِنَّ للَّهَ عَزِيزٌ حَكِيمٌ	The Believers, men and women, are protectors one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practise regular charity, and obey God and His Apostle. On them will God pour His mercy: for God is E xalted in power, Wise	And the believers, men and women, are protecting friends one of another; they enjoin the right and forbid the wrong, and they establish worship and they pay the poor-due, and they obey Allah and His messenger. As for these, Allah will have mercy on them. Lo! Allah is Mighty, Wise	And the believers, men and women, are friends one of another. They enjoin good and forbid evil and keep up prayer and pay the poor-rate, and obey Allah and His Messenger. As for these, Allah will have mercy on them. Surely Allah is Mighty, Wise	But the faithful, men and women, are comrades of one another: they bid what is right and forbid what is wrong and maintain the prayer, give the zaka t, and obey Allah and His Apostle. It is they to whom Allah will soon grant His mercy. Indeed Allah is all-mighty, all-wise	c. 632 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
72		God hath promised to Believers, men and women, gardens under which rivers flow, to dwell therein, and beautiful mansions in gardens of everlasting bliss. But the greatest bliss is the good pleasure of God: that is the supreme felicity	Allah promiseth to the believers, men and women, Gardens underneath which rivers flow, wherein they will abide - blessed dwellings in Gardens of Eden. And - greater (far)! - acceptance from Allah. That is the supreme triumph	Allah has promised to the believers, men and women, Gardens, wherein flow rivers, to abide therein, and goodly dwellings in Gardens of perpetual abode. And greatest of all is Allah’s goodly pleasure. That is the grand achievement	Allah has promised the faithful, men and women, gardens with streams running in them, to remain in them [forever], and good dwellings in the Gardens of Eden. Yet Allah’s pleasure is greater [than all these]; that is the great success	c. 632 CE No direct report
73		O Prophet! strive hard against the unbelievers and the Hypocrites, and be firm against them. Their abode is Hell,- an evil refuge indeed	O Prophet! Strive against the disbelievers and the hypocrites! Be harsh with them. Their ultimate abode is hell, a hapless journey's end	O Prophet, strive hard against the disbelievers and the hypocrites and be firm against them. And their abode is hell, and evil is the destination	O Prophet! Wage jiha d against the faithless and the hypocrites, and be severe with them. Their refuge shall be hell, and it is an evil destination	c. 632 CE No direct report
74	يَحْلِفُونَ بِ للَّهِ مَا قَالُو وَلَقَدْ قَالُو كَلِمَةَ لْكُفْرِ وَكَفَرُو بَعْدَ إِسْلَٰمِهِمْ وَهَمُّو بِمَا لَمْ يَنَالُو وَمَا نَقَمُوَ إِلَّآ أَنْ أَغْنَىٰهُمُ للَّهُ وَرَسُولُهُ مِن فَضْلِهِ فَإِن يَتُوبُو يَكُ خَيْ ا لَّهُمْ وَإِن يَتَوَلَّوْ يُعَذِّبْهُمُ للَّهُ عَذَابًا أَلِي ا فِى لدُّنْيَا وَ لْءَاخِرَةِ وَمَا لَهُمْ فِى لْأَرْضِ مِن وَلِ وَلَا نَصِي	They swear by God that they said nothing (evil), but indeed they uttered blasphemy, and they did it after accepting Islam; and they meditated a plot which they were unable to carry out: this revenge of theirs was (their) only return for the bou nty with which God and His Apostle had enriched them! If they repent, it will be best for them; but if	They swear by Allah that they said nothing (wrong), yet they did say the word of disbelief, and did disbelieve after their Surrender (to Allah). And they purposed that which they could not attain, and they sought revenge only that Allah by His messenger should enrich	They swear by Allah that they said nothing. And certainly they did speak the word of disbelief, and disbelieved after their Islam, and they purposed that which they could not attain. And they sought revenge only because Allah -- as well as His Messenger -- had enriched them out of His grace. So if they repent, it will be good for them; and if	They swear by Allah that they did not say it. But they certainly did utter the word of unfaith and renounced faith after their isla m. They contemplated what they could not achieve, and they were vindictive only because Allah and His Apostle had enriched them out of His grace. Yet if they repent, it will be better for them; but if they turn away, Allah shall punish them with a painful punishment in this world and the Hereafter, and they	c. 632 CE 1 note

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		they turn back (to their evil ways), God will punish them with a grievous penalty in this life and in the Hereafter: They shall have none on earth to protect or help them	them of His bounty. If they repent it will be better for them; and if they turn away, Allah will afflict them with a painful doom in the world and the Hereafter, and they have no protecting friend nor helper in the earth	they turn away, Allah will chastise them with a painful chastisement in this world and the Hereafter; and they shall have in the earth neither a friend nor a helper	shall not find on the earth any guardian or helper	
75		Amongst them are men who made a covenant with God, that if He bestowed on them of His bounty, they would give (largely) in charity, and be truly amongst those who are righteous	And of them is he who made a covenant with Allah (saying): If He give us of His bounty we will give alms and become of the righteous	And of them are those who made a covenant with Allah: If He give us out of His grace, we will certainly give alms and be of the righteous	Among them are those who made a pledge with Allah: ‘If He gives us out of His grace, we will surely give the zaka t and we will surely be among the righteous.’	c. 632 CE No direct report
76	فَلَمَّآ ءَاتَىٰهُم مِّن فَضْلِهِۦ بَخِلُو بِهِۦ وَتَوَلَّو وَّهُم مُّعْرِضُونَ	But when He did bestow of His bounty, they became covetous, and turned back (from their covenant), averse (from its fulfilment)	Yet when He gave them of His bounty, they hoarded it and turned away, averse	But when He gave them out of His grace, they became niggardly of it and they turned away and they are averse	But when He gave them out of His grace, they begrudged it and turned away, being disregardful	c. 632 CE No direct report
77	فَأَعْقَبَهُمْ نِفَا ا فِى قُلُوبِهِمْ إِلَىٰ يَوْمِ يَلْقَوْنَهُۥ بِمَآ أَخْلَفُو للَّهَ مَا وَعَدُوهُ وَبِمَا كَانُو يَكْذِبُونَ	So He hath put as a consequence hypocrisy into their hearts, (to last) till the Day, whereon they shall meet Him: because they broke their covenant with God, and because they lied (again and again)	So He hath made the consequence (to be) hypocrisy in their hearts until the day when they shall meet Him, because they broke their word to Allah that they promised Him, and because they lied	So He requited them with hypocrisy in their hearts till the day when they meet Him, because they broke their promise with Allah and because they lied	So He caused hypocrisy to ensue in their hearts until the day they will encounter Him, because of their going back on what they had promised Allah and because of the lies they used to tell	c. 632 CE No direct report
78		Know they not that God doth know their secret (thoughts) and	Know they not that Allah knoweth both	Know they not that Allah knows their hidden thoughts and	Do they not know that Allah knows their secret [thoughts] and	c. 632 CE No

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		their secret counsels, and that God knoweth well all things unseen	their secret and the thought that they confide, and that Allah is the Knower of Things Hidden	their secret counsels, and that Allah is the great Knower of the unseen things	[hears] their secret talks, and that Allah is knower of all that is Unseen	direct report
79	لَّذِينَ يَلْمِزُونَ لْمُطَّوِّعِينَ مِنَ لْمُؤْمِنِينَ فِى لصَّدَقَٰتِ وَ لَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ للَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ	Those who slander such of the believers as give themselves freely to (deeds of) charity, as well as such as can find nothing to give except the fruits of their labour,- and throw ridicule on them,- God will throw back their ridicule on them: an d they shall have a grievous penalty	Those who point at such of the believers as give the alms willingly and such as can find naught to give but their endeavours, and deride them - Allah (Himself) derideth them. Theirs will be a painful doom	Those who taunt the free givers of alms among the believers as well as those who cannot find anything (to give) but with their hard labour -- they scoff at them. Allah will pay them back their mockery; and for them is a painful chastisement	Those who blame the voluntary donors from among the faithful concerning the charities— and as for those who do not find [anything] except [what] their means [permit], they ridicule them— Allah shall put them to ridicule, and there is a painful punishment for them	c. 632 CE 1 note
80		Whether thou ask for their forgiveness, or not, (their sin is unforgivable): if thou ask seventy times for their forgiveness, God will not forgive them: because they have rejected God and His Apostle: and God guideth not those who are perverse ly rebellious	Ask forgiveness for them (O Muhammad), or ask not forgiveness for them; though thou ask forgiveness for them seventy times Allah will not forgive them. That is because they disbelieved in Allah and His messenger, and Allah guideth not wrongdoing folk	Ask forgiveness for them or ask not forgiveness for them. Even if thou ask forgiveness for them seventy times, Allah will not forgive them. This is because they disbelieve in Allah and His Messenger. And Allah guides not the transgressing people	Whether you plead forgiveness for them or do not plead forgiveness for them, even if you plead forgiveness for them seventy times, Allah shall never forgive them because they defied Allah and His Apostle; and Allah does not guide the transgressing lot	c. 632 CE No direct report
81	فَرِحَ لْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَٰفَ رَسُولِ للَّهِ وَكَرِهُوٓ أَن يُجَٰهِدُو بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ للَّهِ وَقَالُو لَا تَنفِرُو فِى لْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَ ا لَّوْ كَانُو يَفْقَهُونَ	Those who were left behind (in the Tabuk expedition) rejoiced in their inaction behind the back of the Apostle of God: they hated to strive and fight, with their	Those who were left behind rejoiced at sitting still behind the messenger of Allah, and were averse to striving with their wealth	Those who were left behind were glad on account of their sitting behind Allah’s Messenger, and they were averse to striving in	Those who were left behind exulted for their sitting back against [the command of] the Apostle of Allah, and were reluctant to wage jiha d with their possessions and persons in	c. 632 CE No direct report

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		goods and their persons, in the cause of God: they said, "Go not forth in the hea t." Say, "The fire of Hell is fiercer in heat." If only they could understand	and their lives in Allah's way. And they said: Go not forth in the heat! Say: The fire of hell is more intense of heat, if they but understood	Allah’s way with their property and their persons, and said: Go not forth in the heat. Say: The Fire of hell is fiercer in heat. If only they could understand	the way of Allah, and they said, ‘Do not go forth in this heat.’ Say, The fire of hell is severer in heat, should they understand	
82	فَلْيَضْحَكُو قَلِي ا وَلْيَبْكُو كَثِي ا جَزَآ بِمَا كَانُو يَكْسِبُونَ	Let them laugh a little: much will they weep: a recompense for the (evil) that they do	Then let them laugh a little: they will weep much, as the reward of what they used to earn	Then let them laugh a little and weep much -- a recompense for what they earned	So let them laugh a little; much will they weep as a requital for what they used to earn	c. 632 CE No direct report
83		If, then, God bring thee back to any of them, and they ask thy permission to come out (with thee), say: "Never shall ye come out with me, nor fight an enemy with me: for ye preferred to sit inactive on the first occasion: Then sit ye (now) wit h those who lag behind."	If Allah bring thee back (from the campaign) unto a party of them and they ask of thee leave to go out (to fight), then say unto them: Ye shall never more go out with me nor fight with me against a foe. Ye were content with sitting still the first time. So sit still, with the useless	So if Allah bring thee back to a party of them, then they ask thy permission to go forth, say: Never shall you go forth with me and never shall you fight an enemy with me. You chose to sit (at home) the first time; so sit (now) with those who remain behind	If Allah brings you back [from the battlefront] to a group of them and they seek your permission to go forth, say, ‘You shall never go forth with me, and you shall not fight with me against any enemy. You were indeed pleased to sit back the first time, so sit back with those who stay behind.’	c. 632 CE No direct report
84	وَلَا تُصَلِّ عَلَىٰٓ أَحَ مِّنْهُم مَّاتَ أَبَ ا وَلَا تَقُمْ عَلَىٰ قَبْرِهِ إِنَّهُمْ كَفَرُو بِ للَّهِ وَرَسُولِهِ وَمَاتُو وَهُمْ فَٰسِقُونَ	Nor do thou ever pray for any of them that dies, nor stand at his grave; for they rejected God and His Apostle, and died in a state of perverse rebellion	And never (O Muhammad) pray for one of them who dieth, nor stand by his grave. Lo! they disbelieved in Allah and His messenger, and they died while	And never offer prayer for any one of them who dies, nor stand by his grave. Surely they disbelieved in Allah and His Messenger and they died in transgressio	And never pray over any of them when he dies, nor stand at his graveside. They indeed defied Allah and His Apostle and died as transgressors	c. 632 CE 1 note

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			they were evil-doers			
85	وَلَا تُعْجِبْكَ أَمْوَٰلُهُمْ وَأَوْلَٰدُهُمْ ۚ إِنَّمَا يُرِيدُ ٱللَّهُ أَن يُعَذِّبَهُم بِهَا فِى ٱلدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَٰفِرُونَ	Nor let their wealth nor their (following in) sons dazzle thee: God's plan is to punish them with these things in this world, and that their souls may perish in their (very) denial of God	Let not their wealth nor their children please thee! Allah purposeth only to punish them thereby in the world, and that their souls shall pass away while they are disbelievers	And let not their wealth and their children excite thy admiration. Allah only intends to chastise them thereby in this world, and (that) their souls may depart while they are disbelievers	Let not their possessions or their children impress you. Allah only desires to punish them with these in this world, and that their souls may depart while they are faithless	c. 632 CE No direct report
86		When a Sura comes down, enjoining them to believe in God and to strive and fight along with His Apostle, those with wealth and influence among them ask thee for exemption, and say: "Leave us (behind): we would be with those who sit (at home)."	And when a surah is revealed (which saith): Believe in Allah and strive along with His messenger, the men of wealth among them still ask leave of thee and say: Suffer us to be with those who sit (at home)	And when a chapter is revealed, saying, Believe in Allah and strive hard along with his Messenger, the wealthy among them ask permission of thee and say: Leave us (behind), that we may be with those who sit (at home)	When a surah is sent down [declaring]: ‘Have faith in Allah, and wage jiha d along with His Apostle, the affluent among them ask you for leave, and say, ‘Let us remain with those who sit back.’	c. 632 CE No direct report
87	رَضُوا۟ بِأَن يَكُونُوا۟ مَعَ ٱلْخَوَالِفِ وَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ	They prefer to be with (the women), who remain behind (at home): their hearts are sealed and so they understand not	They are content that they should be with the useless and their hearts are sealed, so that they apprehend not	They prefer to be with those who remain behind, and their hearts are sealed so they understand not	They are pleased to be with those who stay back, and their hearts have been sealed. So they do not understand	c. 632 CE No direct report
88		But the Apostle, and those who believe with him, strive and fight with their wealth and their persons: for them are (all) good things: and it is they who will prosper	But the messenger and those who believe with him strive with their wealth and their lives. Such are they for whom are the good things. Such are they who are the successful	But the Messenger and those who believe with him strive hard with their property and their persons. And these it is for whom are the good things and these it is who are successful	But the Apostle and the faithful who are with him wage jiha d with their possessions and persons, and to such belong all the blessings, and it is they who are the felicitous	c. 632 CE No direct report

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89		God hath prepared for them gardens under which rivers flow, to dwell therein: that is the supreme felicity	Allah hath made ready for them Gardens underneath which rivers flow, wherein they will abide. That is the supreme triumph	Allah has prepared for them Gardens wherein flow rivers, to abide therein. That is the great achievement	Allah has prepared for them gardens with streams running in them, to remain in them [forever]. That is the great success	c. 632 CE No direct report
90	وَجَآءَ ٱلْمُعَذِّرُونَ مِنَ ٱلْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ ٱلَّذِينَ كَذَبُوا۟ ٱللَّهَ وَرَسُولَهُۥ ۚ سَيُصِيبُ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ عَذَابٌ أَلِيمٌ	And there were, among the desert Arabs (also), men who made excuses and came to claim exemption; and those who were false to God and His Apostle (merely) sat inactive. Soon will a grievous penalty seize the Unbelievers among them	And those among the wandering Arabs who had an excuse came in order that permission might be granted them. And those who lied to Allah and His messenger sat at home. A painful doom will fall on those of them who disbelieve	And the defaulters from among the dwellers of the desert came that permission might be given to them, and they sat (at home) who lied to Allah and His Messenger. A painful chastisement will afflict those of them who disbelieve	Some of the Bedouins who sought to be excused came so that they may be granted leave [to stay back]; while those who lied to Allah and His Apostle sat back. Soon there shall visit the faithless among them a painful punishment	c. 632 CE No direct report
91	لَّيْسَ عَلَى ٱلضُّعَفَآءِ وَلَا عَلَى ٱلْمَرْضَىٰ وَلَا عَلَى ٱلَّذِينَ لَا يَجِدُونَ مَا يُنفِقُونَ حَرَجٌ إِذَا نَصَحُوا۟ لِلَّهِ وَرَسُولِهِۦ ۚ مَا عَلَى ٱلْمُحْسِنِينَ مِن سَبِيلٍ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ	There is no blame on those who are infirm, or ill, or who find no resources to spend (on the cause), if they are sincere (in duty) to God and His Apostle: no ground (of complaint) can there be against such as do right: and God is Oft-forgiving, Most Merciful	Not unto the weak nor unto the sick nor unto those who can find naught to spend is any fault (to be imputed though they stay at home) if they are true to Allah and His messenger. Not unto the good is there any road (of blame). Allah is Forgiving, Merciful	No blame lies on the weak, nor on the sick, nor on those who can find nothing to spend if they are sincere to Allah and His Messenger. There is no way (to blame) against the doers of good. And Allah is Forgiving, Merciful -	There is no blame on the weak, nor on the sick, nor on those who do not find anything to spend, so long as they are sincere to Allah and His Apostle. There is no [cause for] blaming the virtuous, and Allah is all-forgiving, all-merciful	c. 632 CE No direct report

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92	وَلَا عَلَى ٱلَّذِينَ إِذَا مَآ أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَآ أَجِدُ مَآ أَحْمِلُكُمْ عَلَيْهِ تَوَلَّو وَّأَعْيُنُهُمْ تَفِيضُ مِنَ ٱلدَّمْعِ حَزَنًا أَلَّا يَجِدُو مَا يُنفِقُونَ	Nor (is there blame) on those who came to thee to be provided with mounts, and when thou saidst, "I can find no mounts for you," they turned back, their eyes streaming with tears of grief that they had no resources wherewith to provide the exp enses	Nor unto those whom, when they came to thee (asking) that thou shouldst mount them, thou didst tell: I cannot find whereon to mount you. They turned back with eyes flowing with tears, for sorrow that they could not find the means to spend	Nor on those to whom, when they came to thee that thou shouldst mount them, thou didst say: I cannot find that on which to mount you. They went back while their eyes overflowed with tears of grief that they could not find aught to spend	Nor [is there any blame] on those to whom, when they came to you to provide them with a mount, you said, ‘I do not find any mount for you,’ and they turned back, their eyes flowing with tears, grieved because they did not find any means to spend	c. 632 CE No direct report
93	إِنَّمَا ٱلسَّبِيلُ عَلَى ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ وَهُمْ أَغْنِيَآءُ رَضُو بِأَن يَكُونُو مَعَ ٱلْخَوَالِفِ وَطَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ	The ground (of complaint) is against such as claim exemption while they are rich. They prefer to stay with the (women) who remain behind: God hath sealed their hearts; so they know not (What they miss)	The road (of blame) is only against those who ask for leave of thee (to stay at home) when they are rich. They are content to be with the useless. Allah hath sealed their hearts so that they know not	The way (to blame) is only against those who ask permission of thee, though they are rich. They have chosen to be with those who remained behind; and Allah has sealed their hearts, so they know not	The blame lies only on those who ask leave of you [to stay behind] though they are well-off. They are pleased to be with those who stay back; Allah has set a seal on their hearts, so they do not know [the outcome of their conduct]	c. 632 CE No direct report
94	يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُل لَّا تَعْتَذِرُو لَن نُّؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا ٱللَّهُ مِنْ أَخْبَارِكُمْ وَسَيَرَى ٱللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ عَٰلِمِ لْغَيْبِ وَ لشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ	They will present their excuses to you when ye return to them. Say thou: "Present no excuses: we shall not believe you: God hath already informed us of the true state of matters concerning you: It is your actions that God and His Apostle will observe: in the end will ye be brought back to Him Who	They will make excuse to you (Muslims) when ye return unto them. Say: Make no excuse, for we shall not believe you. Allah hath told us tidings of you. Allah and His messenger will see your conduct, and then ye will be brought back	They will make excuses to you when you return to them. Say: Make no excuse, we shall not believe you; Allah has informed us of matters relating to you. And Allah and His Messenger will now see your actions, then you will be brought back to the Knower of the unseen and the seen,	They will offer you excuses when you return to them. Say, ‘Do not make excuses; we will never believe you. Allah has informed us of your state of affairs. Allah and His Apostle will observe your conduct, then you will be returned to the Knower of the sensible and the Unseen, and He will inform you concerning what you used to do.’	c. 632 CE No direct report

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		knoweth what is hidden and what is open: then will He show you the truth of all that ye did."	unto Him Who knoweth the Invisible as well as the Visible, and He will tell you what ye used to do	then He will inform you of what you did		
95	سَيَحْلِفُونَ بِ ٱللَّهِ لَكُمْ إِذَا نقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُو عَنْهُمْ فَأَعْرِضُو عَنْهُمْ إِنَّهُمْ رِجْ وَمَأْوَىٰهُمْ جَهَنَّمُ جَزَآ بِمَا كَانُو يَكْسِبُونَ	They will swear to you by God, when ye return to them, that ye may leave them alone. So leave them alone: For they are an abomination, and Hell is their dwelling-place,-a fitting recompense for the (evil) that they did	They will swear by Allah unto you, when ye return unto them, that ye may let them be. Let them be, for lo! they are unclean, and their abode is hell as the reward for what they used to earn	They will swear by Allah to you, when you return to them, so that you may leave them alone. So leave them alone. Surely they are unclean and their refuge is hell -- a recompense for what they earned	They will swear to you by Allah, when you return to them, that you may leave them alone. So leave them alone. They are indeed filth, and their refuge shall be hell, a requital for what they used to earn	c. 632 CE 1 note
96		They will swear unto you, that ye may be pleased with them but if ye are pleased with them, God is not pleased with those who disobey	They swear unto you, that ye may accept them. Though ye accept them. Allah verily accepteth not wrongdoing folk	They will swear to you that you may be pleased with them. But if you are pleased with them, yet surely Allah is not pleased with the transgressing people	They swear to you that you may be reconciled to them. But even if you are reconciled to them Allah shall not be reconciled to the transgressing lot	c. 632 CE No direct report
97	لْأَعْرَابُ أَشَدُّ كُفْ ا وَنِفَا ا وَأَجْدَرُ أَلَّا يَعْلَمُو حُدُودَ مَآ أَنزَلَ ٱللَّهُ عَلَىٰ رَسُولِهِ وَ ٱللَّهُ عَلِيمٌ حَكِيمٌ	The Arabs of the desert are the worst in Unbelief and hypocrisy, and most fitted to be in ignorance of the command which God hath sent down to His Apostle: But God is All-knowing, All-Wise	The wandering Arabs are more hard in disbelief and hypocrisy, and more likely to be ignorant of the limits which Allah hath revealed unto His messenger. And Allah is Knower, Wise	The dwellers of the desert are hardest in disbelief and hypocrisy, and most disposed not to know the limits of what Allah has revealed to His Messenger. And Allah is Knowing, Wise	The Bedouins are more obdurate in unfaith and hypocrisy, and more apt to be ignorant of the precepts that Allah has sent down to His Apostle, and Allah is all-knowing, all-wise	c. 632 CE No direct report
98	وَمِنَ لْأَعْرَابِ مَن يَتَّخِذُ مَا يُنفِقُ مَغْرَ ا وَيَتَرَبَّصُ بِكُمُ لدَّوَآئِرَ عَلَيْهِمْ دَآئِرَةُ لسَّوْءِ وَ ٱللَّهُ سَمِيعٌ عَلِيمٌ	Some of the desert Arabs look upon their payments as a fine, and watch for disasters for you: on	And of the wandering Arabs there is he who taketh that which he expendeth	And of the dwellers of the desert are those who take what they spend to be a fine, and they wait	Among the Bedouins are those who regard what they spend as a loss, and they watch for a reversal of your fortunes. Theirs	c. 632 CE No direct report

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		them be the disaster of evil: for God is He That heareth and knoweth (all things)	(for the cause of Allah) as a loss, and awaiteth (evil) turns of fortune for you (that he may be rid of it). The evil turn of fortune will be theirs. Allah is Hearer, Knower	for an evil turn of fortune for you. On them is the evil turn. And Allah is Hearing, Knowing	shall be an adverse turn of fortune, and Allah is all-hearing, all-knowing	
99	وَمِنَ ٱلْأَعْرَابِ مَن يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَيَتَّخِذُ مَا يُنفِقُ قُرُبَٰتٍ عِندَ ٱللَّهِ وَصَلَوَٰتِ ٱلرَّسُولِ أَلَآ إِنَّهَا قُرْبَةٌ لَّهُمْ سَيُدْخِلُهُمُ ٱللَّهُ فِى رَحْمَتِهِۦٓ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ	But some of the desert Arabs believe in God and the Last Day, and look on their payments as pious gifts bringing them nearer to God and obtaining the prayers of the Apostle. Aye, indeed they bring them nearer (to Him): soon will God admit them to His Mercy: for God is Oft-forgiving, Most Merciful	And of the wandering Arabs there is he who believeth in Allah and the Last Day, and taketh that which he expendeth and also the prayers of the messenger as acceptable offerings in the sight of Allah. Lo! verily it is an acceptable offering for them. Allah will bring them into His mercy. Lo! Allah is Forgiving, Merciful	And of the desert Arabs are those who believe in Allah and the Last Day, and consider what they spend and the prayers of the Messenger, as bringing them nearer to Allah. Surely they bring them nearer (to Allah); Allah will bring them into His mercy. Surely Allah is Forgiving, Merciful	Yet among the Bedouins are [also] those who believe in Allah and the Last Day, and regard what they spend as [a means of attaining] nearness to Allah and the blessings of the Apostle. Look! It shall indeed bring them nearness, and Allah will admit them into His mercy. Indeed Allah is all-forgiving, all-merciful	c. 632 CE No direct report
100		The vanguard (of Islam)- the first of those who forsook (their homes) and of those who gave them aid, and (also) those who follow them in (all) good deeds,- well- pleased is God with them, as are they with Him: for them hath He prepared gardens under which	And the first to lead the way, of the Muhajirin and the Ansar, and those who followed them in goodness - Allah is well pleased with them and they are well pleased with Him, and He hath made ready	And the foremost, the first of the Emigrants and the Helpers, and those who followed them in goodness -- Allah is well pleased with them and they are well pleased with Him, and He has prepared for them Gardens wherein flow rivers, abiding	The early vanguard of the Emigrants and the Helpers and those who followed them in virtue, —Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens with streams running in them, to remain in them forever. That is the great success	c. 632 CE No direct report

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		rivers flow, to dwell therein for ever: that is the supreme felicity	for them Gardens underneath which rivers flow, wherein they will abide for ever. That is the supreme triumph	therein for ever. That is the mighty achievement		
101	وَمِمَّنْ حَوْلَكُم مِّنَ ٱلْأَعْرَابِ مُنَٰفِقُونَ وَمِنْ أَهْلِ ٱلْمَدِينَةِ مَرَدُوا۟ عَلَى ٱلنِّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُم مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ	Certain of the desert Arabs round about you are hypocrites, as well as (desert Arabs) among the Medina folk: they are obstinate in hypocrisy: thou knowest them not: We know them: twice shall We punish them: and in addition shall they be sent to a grievous penalty	And among those around you of the wandering Arabs there are hypocrites, and among the townspeople of Al-Madinah (there are some who) persist in hypocrisy whom thou (O Muhammad) knowest not. We, We know them, and We shall chastise them twice; then they will be relegated to a painful doom	And of those around you of the desert Arabs, there are hypocrites; and of the people of Madinah (also) -- they persist in hypocrisy. Thou knowest them not; We know them. We will chastise them twice, then they will be turned back to a grievous chastisement	There are hypocrites among the Bedouins around you and among the townspeople of Madinah, steeped in hypocrisy. You do not know them; We know them, and We will punish them twice, then they shall be consigned to a great punishment	c. 632 CE No direct report
102	وَءَاخَرُونَ ٱعْتَرَفُوا۟ بِذُنُوبِهِمْ خَلَطُوا۟ عَمَلًا صَٰلِحًا وَءَاخَرَ سَيِّئًا عَسَى ٱللَّهُ أَن يَتُوبَ عَلَيْهِمْ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ	Others (there are who) have acknowledged their wrong-doings: they have mixed an act that was good with another that was evil. Perhaps God will turn unto them (in Mercy): for God is Oft-Forgiving, Most Merciful	And (there are) others who have acknowledged their faults. They mixed a righteous action with another that was bad. It may be that Allah will relent toward them. Lo! Allah is Forgiving, Merciful	And others have acknowledged their faults -- they mixed a good deed with another that was evil. It may be that Allah will turn to them (mercifully). Surely Allah is Forgiving, Merciful	[There are] others who have confessed to their sins, having mixed up righteous conduct with other that was evil. Maybe Allah will accept their repentance. Indeed Allah is all-forgiving, all-merciful	c. 632 CE 1 note
103	خُذْ مِنْ أَمْوَٰلِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَوٰتَكَ سَكَنٌ لَّهُمْ وَٱللَّهُ سَمِيعٌ عَلِيمٌ	Of their goods, take alms, that so thou mightest purify and sanctify them; and	Take alms of their wealth, wherewith thou mayst purify	Take alms out of their property -- thou wouldst cleanse them and purify	Take charity from their possessions to cleanse them and purify them thereby, and bless them.	c. 632 CE No

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		pray on their behalf. Verily thy prayers are a source of security for them: And God is One Who heareth and knoweth	them and mayst make them grow, and pray for them. Lo! thy prayer is an assuagement for them. Allah is Hearer, Knower	them thereby -- and pray for them. Surely thy prayer is a relief to them. And Allah is Hearing, Knowing	Indeed your blessing is a comfort to them, and Allah is all-hearing, all-knowing	direct report
104		Know they not that God doth accept repentance from His votaries and receives their gifts of charity, and that God is verily He, the Oft-Returning, Most Merciful	Know they not that Allah is He Who accepteth repentance from His bondmen and taketh the alms, and that Allah is He Who is the Relenting, the Merciful	Know they not that Allah is He Who accepts repentance from His servants and takes the alms, and that Allah -- He is the Oft-returning (to mercy), the Merciful	Do they not know that it is Allah who accepts the repentance of His servants and receives the charities, and that it is Allah who is the All-clement, the All-merciful	c. 632 CE No direct report
105	وَقُلِ ٱعْمَلُو فَسَيَرَى ٱللَّهُ عَمَلَكُمْ وَرَسُولُهُۥ وَ ٱلْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عَٰلِمِ ٱلْغَيْبِ وَ ٱلشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ	And say: "Work (righteousness): Soon will God observe your work, and His Apostle, and the Believers: Soon will ye be brought back to the knower of what is hidden and what is open: then will He show you the truth of all that ye did."	And say (unto them): Act! Allah will behold your actions, and (so will) His messenger and the believers, and ye will be brought back to the Knower of the Invisible and the Visible, and He will tell you what ye used to do	And say, Work; so Allah will see you work and (so will) His Messenger and the believers. And you will be brought back to the Knower of the unseen and the seen, then He will inform you of what you did	And say, ‘Go on working: Allah will see your conduct, and His Apostle and the faithful [as well], and you will be returned to the Knower of the sensible and the Unseen, and He will inform you concerning what you used to do	c. 632 CE No direct report
106	وَءَاخَرُونَ مُرْجَوْنَ لِأَمْرِ ٱللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَ ٱللَّهُ عَلِيمٌ حَكِيمٌ	There are (yet) others, held in suspense for the command of God, whether He will punish them, or turn in mercy to them: and God is All-Knowing, Wise	And (there are) others who await Allah's decree, whether He will punish them or will forgive them. Allah is Knower, Wise	And others are made to await Allah’s command, whether He chastise them or turn to them (mercifully). And Allah is Knowing, Wise	[There are] others waiting Allah’s edict: either He shall punish them, or turn to them clemently, and Allah is all-knowing, all-wise	c. 632 CE No direct report
107	وَ ٱلَّذِينَ ٱتَّخَذُو مَسْجِدا ضِرَارا وَكُفْرا وَتَفْرِيقا	And there are those who put up a mosque	And as for those who chose a	And those who built a mosque to cause	As for those who took to a mosque for sabotage and	c. 632 CE

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	بَيْنَ ٱلْمُؤْمِنِينَ وَإِرْصَا ا لِّمَنْ حَارَبَ ٱللَّهَ وَرَسُولَهُۥ مِن قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَآ إِلَّا ٱلْحُسْنَىٰ وَ ٱللَّهُ يَشْهَدُ إِنَّهُمْ لَكَٰذِبُونَ	by way of mischief and infidelity - to disunite the Believers - and in preparation for one who warred against God and His Apostle aforetime. They will indeed swear that their intention is nothing but good ; But God doth declare that they are certainly liars	place of worship out of opposition and disbelief, and in order to cause dissent among the believers, and as an outpost for those who warred against Allah and His messenger aforetime, they will surely swear: We purposed naught save good. Allah beareth witness that they verily are liars	harm (to Islam) and (to help) disbelief, and to cause disunion among the believers, and a refuge for him who made war against Allah and His Messenger before. And they will certainly swear: We desired naught but good. And Allah bears witness that they are certainly liars	for defiance, and to cause division among the faithful, and for the purpose of ambush [used] by those who have fought Allah and His Apostle before —they will surely swear: ‘We desired nothing but good,’ and Allah bears witness that they are indeed liars	1 note
108		Never stand thou forth therein. There is a mosque whose foundation was laid from the first day on piety; it is more worthy of the standing forth (for prayer) therein. In it are men who love to be purified; and God loveth those who make themsel ves pure	Never stand (to pray) there. A place of worship which was found upon duty (to Allah) from the first day is more worthy that thou shouldst stand (to pray) therein, wherein are men who love to purify themselves. Allah loveth the purifiers	Never stand in it. Certainly a Mosque founded on observance of duty from the first day is more deserving that thou shouldst stand in it. In it are men who love to purify themselves. And Allah loves those who purify themselves	Do not stand in it ever! A mosque founded on Godwariness from the [very] first day is worthier that you stand in it [for prayer]. Therein are men who love to keep pure, and Allah loves those who keep pure	c. 632 CE No direct report
109		Which then is best? - he that layeth his foundation on piety to God and His good pleasure? - or he that layeth his foundation on an undermined sand-cliff ready to crumble to pieces? and it doth crumble to pieces with him,	Is he who founded his building upon duty to Allah and His good pleasure better; or he who founded his building on the brink of a crumbling,	Is he, then, who lays his foundation on duty to Allah and (His) good pleasure better, or he who lays his foundation on the edge of a cracking hollowed bank, so it broke down with him into the Fire of hell?	Is he who founds his building on Godwariness and [the pursuit of Allah’s] pleasure better-off or he who founds his building on the brink of a collapsing bank which collapses with him into the fire of hell? And Allah	c. 632 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
		into the fire of Hell. And God guideth not people that do wrong	overhanging precipice so that it toppled with him into the fire of hell? Allah guideth not wrongdoing folk	And Allah guides not the unjust people	does not guide the wrongdoing lot	
110	لَا يَزَالُ بُنْيَٰنُهُمُ ٱلَّذِى بَنَوْ۟ا رِيبَةً فِى قُلُوبِهِمْ إِلَّآ أَن تَقَطَّعَ قُلُوبُهُمْ وَ ٱللَّهُ عَلِيمٌ حَكِيمٌ	The foundation of those who so build is never free from suspicion and shakiness in their hearts, until their hearts are cut to pieces. And God is All-Knowing, Wise	The building which they built will never cease to be a misgiving in their hearts unless their hearts be torn to pieces. Allah is Knower, Wise	The building which they have built will ever continue to be a source of disquiet in their hearts, unless their hearts be torn to pieces. And Allah is Knowing, Wise	The building they have built will never cease to be [a source of] disquiet in their hearts until their hearts are cut into pieces, and Allah is all-knowing, all-wise	c. 632 CE No direct report
111		God hath purchased of the believers their persons and their goods; for theirs (in return) is the garden (of Paradise): they fight in His cause, and slay and are slain: a promise binding on Him in truth, through the Law, the Gospel, and the Qur 'an: and who is more faithful to his covenant than God? then rejoice in the bargain which ye have concluded: that is the achievement supreme	Lo! Allah hath bought from the believers their lives and their wealth because the Garden will be theirs: they shall fight in the way of Allah and shall slay and be slain. It is a promise which is binding on Him in the Torah and the Gospel and the Qur'an. Who fulfilleth His covenant better than Allah? Rejoice then in your bargain that ye have made, for that is the supreme triumph	Surely Allah has bought from the believers their persons and their property -- theirs (in return) is the Garden. They fight in Allah’s way, so they slay and are slain. It is a promise which is binding on Him in the Torah and the Gospel and the Qur’an. And who is more faithful to his promise than Allah? Rejoice therefore in your bargain which you have made. And that is the mighty achievement	Indeed Allah has bought from the faithful their souls and their possessions for paradise to be theirs: they fight in the way of Allah, kill, and are killed. A promise binding upon Him in the Torah and the Evangel and the Qur’a n. And who is truer to his promise than Allah? So rejoice in the bargain you have made with Him, and that is the great success	c. 632 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
112		Those that turn (to God) in repentance; that serve Him, and praise Him; that wander in devotion to the cause of God,: that bow down and prostrate themselves in prayer; that enjoin good and forbid evil; and observe the limit set by God;- (These do rejoice). So proclaim the glad tidings to the Believers	(Triumphant) are those who turn repentant (to Allah), those who serve (Him), those who praise (Him), those who fast, those who bow down, those who fall prostrate (in worship), those who enjoin the right and who forbid the wrong and those who keep the limits (ordained) of Allah - And give glad tidings to believers	They who turn (to Allah), who serve (Him), who praise (Him), who fast, who bow down, who prostrate themselves, who enjoin what is good and forbid what is evil, and who keep the limits of Allah -- and give good news to the believers	[The faithful are] penitent, devout, celebrators of Allah’s praise, wayfarers, who bow [and] prostrate [in prayer], bid what is right and forbid what is wrong, and keep Allah’s bounds —and give good news to the faithful	c. 632 CE No direct report
113		It is not fitting, for the Prophet and those who believe, that they should pray for forgiveness for Pagans, even though they be of kin, after it is clear to them that they are companions of the Fire	It is not for the Prophet, and those who believe, to pray for the forgiveness of idolaters even though they may be near of kin (to them) after it hath become clear that they are people of hell-fire	It is not for the Prophet and those who believe to ask forgiveness for the polytheists, even though they should be near relatives, after it has become clear to them that they are companions of the flaming fire	The Prophet and the faithful may not plead for the forgiveness of the polytheists, even if they should be [their] relatives, after it has become clear to them that they will be the inmates of hell	c. 632 CE 1 note

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114	وَمَا كَانَ ٱسْتِغْفَارُ إِبْرَٰهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَآ إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُۥٓ أَنَّهُۥ عَدُوٌّ لِّلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَٰهِيمَ لَأَوَّٰهٌ حَلِيمٌ	And Abraham prayed for his father's forgiveness only because of a promise he had made to him. But when it became clear to him that he was an enemy to God, he dissociated himself from him: for Abraham was most tender-hearted, forbearing	The prayer of Abraham for the forgiveness of his father was only because of a promise he had promised him, but when it had become clear unto him that he (his father) was an enemy to Allah he (Abraham) disowned him. Lo! Abraham was soft of heart, long-suffering	And Abraham’s asking forgiveness for his sire was only owing to a promise which he had made to him; but when it became clear to him that he was an enemy of Allah, he dissociated himself from him. Surely Abraham was tender-hearted, forbearing	Abraham’s pleading forgiveness for his father was only to fulfill a promise he had made him. So when it became manifest to him that he was an enemy of God, he repudiated him. Indeed Abraham was most plaintive and forbearing	c. 632 CE 1 note
115	وَمَا كَانَ ٱللَّهُ لِيُضِلَّ قَوْمًۢا بَعْدَ إِذْ هَدَىٰهُمْ حَتَّىٰ يُبَيِّنَ لَهُم مَّا يَتَّقُونَ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ	And God will not mislead a people after He hath guided them, in order that He may make clear to them what to fear (and avoid)- for God hath knowledge of all things	It was never Allah's (part) that He should send a folk astray after He had guided them until He had made clear unto them what they should avoid. Lo! Allah is Aware of all things	And it is not (attributable to) Allah that He should lead a people astray after He has guided them, so far so that He makes clear to them what they should guard against. Surely Allah is Knower of all things	Allah does not lead any people astray after He has guided them until He has made clear to them what they should beware of. Indeed Allah has knowledge of all things	c. 632 CE No direct report
116	إِنَّ ٱللَّهَ لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ يُحْىِۦ وَيُمِيتُ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ	Unto God belongeth the dominion of the heavens and the earth. He giveth life and He taketh it. Except for Him ye have no protector nor helper	Lo! Allah! Unto Him belongeth the Sovereignty of the heavens and the earth. He quickeneth and He giveth death. And ye have, instead of Allah, no protecting friend nor helper	Surely Allah’s is the kingdom of the heavens and the earth. He gives life and causes death. And besides Allah you have no friend nor helper	Indeed to Allah belongs the kingdom of the heavens and the earth. He gives life and brings death. And besides Allah you do not have any guardian or helper	c. 632 CE No direct report
117	لَّقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِىِّ وَٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ ٱلَّذِينَ ٱتَّبَعُوهُ فِى سَاعَةِ ٱلْعُسْرَةِ مِنۢ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ	God turned with favour to the Prophet, the Muhajirs, and the Ansar,- who followed him in a time of	Allah hath turned in mercy to the Prophet, and to the Muhajirin and	Certainly Allah has turned in mercy to the Prophet and the Emigrants and the Helpers who	Certainly Allah turned clemently to the Prophet and the Emigrants and the Helpers, who followed him in the hour of	c. 632 CE 1 note

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُو رَّحِيمٌ	distress, after that the hearts of a part of them had nearly swerved (from duty); but He turned to them (also): for He is unto them Most Kind, M ost Merciful	the Ansar who followed him in the hour of hardship. After the hearts of a party of them had almost swerved aside, then turned He unto them in mercy. Lo! He is Full of Pity, Merciful for them	followed him in the hour of hardship, after the hearts of a part of them were about to deviate; then He turned to them in mercy. Surely to them He is Compassionate, Merciful	difficulty, after the hearts of a part of them were about to swerve. Then He turned clemently to them —indeed He is most kind and merciful to them—	
118		(He turned in mercy also) to the three who were left behind; (they felt guilty) to such a degree that the earth seemed constrained to them, for all its spaciousness, and their (very) souls seemed straitened to them,- and they perceived that th ere is no fleeing from God (and no refuge) but to Himself. Then He turned to them, that they might repent: for God is Oft-Returning, Most Merciful	And to the three also (did He turn in mercy) who were left behind, when the earth, vast as it is, was straitened for them, and their own souls were straitened for them till they bethought them that there is no refuge from Allah save toward Him. Then turned He unto them in mercy that they (too) might turn (repentant unto Him). Lo! Allah! He is the Relenting, the Merciful	And (He turned in mercy) to the three who were left behind; until the earth, vast as it is, became strait to them and their souls were also straitened to them; and they knew that there was no refuge from Allah but in Him. Then He turned to them in mercy that they might turn (to Him). Surely Allah -- He is the Oft-returning to mercy, the Merciful	and to the three who were left behind. When the earth became narrow for them with [all] its expanse, and their own souls weighed heavily on them, and they knew that there was no refuge from Allah except in Him, then He turned clemently toward them so that they might be penitent. Indeed Allah is the All-clement, the All-merciful	c. 632 CE 1 note
119		O ye who believe! Fear God and be with those who are true (in word and deed)	O ye who believe! Be careful of your duty to Allah, and be with the truthful	O you who believe, keep your duty to Allah and be with the truthful	O you who have faith! Be wary of Allah, and be with the Truthful	c. 632 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
120		It was not fitting for the people of Medina and the Bedouin Arabs of the neighbourhood, to refuse to follow God's Apostle, nor to prefer their own lives to his: because nothing could they suffer or do, but was reckoned to their credit as a deed of righteousness,- whether they suffered thirst, or fatigue, or hunger, in the cause of God, or trod paths to raise the ire of the Unbelievers, or received any injury whatever from an enemy: for God suffereth not the reward to be lost of those who do good;	It is not for the townsfolk of Al-Madinah and for those around them of the wandering Arabs so stay behind the messenger of Allah and prefer their lives to his life. That is because neither thirst nor toil nor hunger afflicteth them in the way of Allah, nor step they any step that angereth the disbelievers, nor gain they from the enemy a gain, but a good deed is recorded for them therefor. Lo! Allah loseth not the wages of the good	It was not proper for the people of Madinah and those round about them of the desert Arabs to remain behind the Messenger of Allah, nor to prefer their own lives to his life. That is because there afflicts them neither thirst nor fatigue nor hunger in Allah’s way, nor tread they a path which enrages the disbelievers, nor cause they any harm to an enemy, but a good work is written down for them on account of it. Surely Allah wastes not the reward of the doers of good	It is not fitting for the people of Madinah and the Bedouins around them to hang back behind the Apostle of Allah and prefer their own lives to his life. That is because they neither experience any thirst, nor fatigue, nor hunger, in the way of Allah, nor do they tread any ground enraging the faithless, nor do they gain any ground against an enemy but a righteous deed is written for them on its account. Indeed Allah does not waste the reward of the virtuous	c. 632 CE No direct report
121	وَلَا يُنفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُو يَعْمَلُونَ	Nor could they spend anything (for the cause) - small or great- nor cut across a valley, but the deed is inscribed to their credit: that God may requite their deed with the best (possible reward)	Nor spend they any spending, small or great, nor do they cross a valley, but it is recorded for them, that Allah may repay them the best of what they used to do	Nor spend they any thing, small or great, nor do they traverse a valley but it is written down for them, that Allah may reward them for the best of what they did	And neither do they incur any expense, big or small, nor do they cross any valley, but it is written to their account, so that Allah may reward them by the best of what they used to do	c. 632 CE No direct report
122	وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُو كَآفَّةً فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ	Nor should the Believers all go forth together: if a contingent from	And the believers should not all go out to fight. Of every	And the believers should not go forth all together. Why, then, does not a	Yet it is not for the faithful to go forth en masse. But why should not there go forth a group from each of	c. 632 CE No

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
	لِّيَتَفَقَّهُو فِى لدِّينِ وَلِيُنذِرُو قَوْمَهُمْ إِذَا رَجَعُوٓ إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ	every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them,- that thus they (may learn) to guard themselves (against evil)	troop of them, a party only should go forth, that they (who are left behind) may gain sound knowledge in religion, and that they may warn their folk when they return to them, so that they may beware	company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people, when they come back to them, that they may be cautious	their sections to become learned in religion, and to warn their people when they return to them, so that they may beware	direct report
123		O ye who believe! fight the unbelievers who gird you about, and let them find firmness in you: and know that God is with those who fear Him	O ye who believe! Fight those of the disbelievers who are near to you, and let them find harshness in you, and know that Allah is with those who keep their duty (unto Him)	O you who believe, fight those of the disbelievers who are near to you and let them find firmness in you. And know that Allah is with those who keep their duty	O you who have faith! Fight the faithless who are in your vicinity, and let them find severity in you, and know that Allah is with the Godwary	c. 632 CE No direct report
124	وَإِذَا مَآ أُنزِلَتْ سُورَ فَمِنْهُم مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَٰذِهِ إِيمَٰ ا فَأَمَّا لَّذِينَ ءَامَنُو فَزَادَتْهُمْ إِيمَٰ ا وَهُمْ يَسْتَبْشِرُونَ	Whenever there cometh down a sura, some of them say: "Which of you has had His faith increased by it? " Yea, those who believe,- their faith is increased and they do rejoice	And whenever a surah is revealed there are some of them who say: Which one of you hath thus increased in faith? As for those who believe, it hath increased them in faith and they rejoice (therefor)	And whenever a chapter is revealed, there are some of them who say: Which of you has it strengthened in faith? So as for those who believe, it strengthens them in faith and they rejoice	Whenever a surah is sent down, there are some of them who say, ‘Which of you did it increase in faith? ’ As for those who have faith, it increases them in faith, and they rejoice	c. 632 CE No direct report
125	وَأَمَّا لَّذِينَ فِى قُلُوبِهِم مَّرَ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُو وَهُمْ كَٰفِرُونَ	But those in whose hearts is a disease,- it will add doubt to their doubt, and they will die in a state of Unbelief	But as for those in whose hearts is disease, it only addeth wickedness to their wickedness, and they die	And as for those in whose hearts is a disease, it adds uncleanness to their uncleanness, and they die while they are disbelievers	But as for those in whose heart is a sickness, it only adds defilement to their defilement, and they die while they are faithless	c. 632 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			while they are disbelievers			
126	أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِى كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ	See they not that they are tried every year once or twice? Yet they turn not in repentance, and they take no heed	See they not that they are tested once or twice in every year? Still they turn not in repentance, neither pay they heed	See they not that they are tried once or twice in every year, yet they repent not, nor do they mind	Do they not see that they are tried once or twice every year? Yet they neither repent, nor do they take admonition	c. 632 CE No direct report
127	وَإِذَا مَآ أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ هَلْ يَرَىٰكُم مِّنْ أَحَدٍ ثُمَّ نصَرَفُوا صَرَفَ ٱللَّهُ قُلُوبَهُم بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ	Whenever there cometh down a Sura, they look at each other, (saying), "Doth anyone see you?" Then they turn aside: God hath turned their hearts (from the light); for they are a people that understand not	And whenever a surah is revealed, they look one at another (as who should say): Doth anybody see you? Then they turn away. Allah turneth away their hearts because they are a folk who understand not	And whenever a chapter is revealed, they look one at another: Does any one see you? Then they turn away. Allah has turned away their hearts because they are a people who understand not	And whenever a surah is sent down, they look at one another: ‘Is anybody observing you? ’ Then they slip away. Allah has turned aside their hearts, for they are a people who do not understand	c. 632 CE No direct report
128	لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ	Now hath come unto you an Apostle from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the Believers is he most kind and merciful	There hath come unto you a messenger, (one) of yourselves, unto whom aught that ye are overburdened is grievous, full of concern for you, for the believers full of pity, merciful	Certainly a Messenger has come to you from among yourselves; grievous to him is your falling into distress, most solicitous for you, to the believers (he is) compassionate, merciful	There has certainly come to you an apostle from among yourselves. Grievous to him is your distress; he has deep concern for you, and is most kind and merciful to the faithful	c. 632 CE No direct report
129		But if they turn away, Say: "God sufficeth me: there is no god but He: On Him is my trust,- He the Lord of the Throne (of Glory) Supreme!"	Now, if they turn away (O Muhammad) say: Allah sufficeth me. There is no Allah save Him. In Him have I put my trust, and He is Lord of the	But if they turn away, say: Allah is sufficient for me -- there is no god but He. On Him do I rely, and He is the Lord of the mighty Throne	But if they turn their backs [on you], say, ‘Allah is sufficient for me. There is no god except Him. In Him I have put my trust and He is the Lord of the Great Throne.’	c. 632 CE No direct report

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
			Tremendous Throne			

Direct context · Ayah 19 · c. 632 CE

Asbab al-Nuzul dataset · ungraded

عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رضي الله عنهما قَالَ: كُنْتُ عِنْدَ مِنْبَرِ رَسُولِ اللهِ ، فَقَالَ رَجُلٌ: مَا أُبَالِي أَنْ لَا أَعْمَلَ عَمَلًا بَعْدَ الْإِسْلَامِ، إِلَّا أَنْ أَسْقِيَ الْحَاجَّ، وَقَالَ آخَرُ: مَا أُبَالِي أَنْ لَا أَعْمَلَ عَمَلًا بَعْدَ الْإِسْلَامِ، إِلَّا أَنْ أَعْمُرَ الْمَسْجِدَ الْحَرَامَ، وَقَالَ آخَرُ: الْجِهَادُ فِي سَبِيلِ اللهِ أَفْضَلُ مِمَّا قُلْتُمْ، فَزَجَرَهُمْ عُمَرُ وَقَالَ: لَا تَرْفَعُوا أَصْوَاتَكُمْ عِنْدَ مِنْبَرِ رَسُولِ اللهِ - وَهُوَ يَوْمُ الْجُمُعَةِ - وَلَكِنْ إِذَا صَلَّيْتُ الْجُمُعَةَ دَخَلْتُ فَاسْتَفْتَيْتُهُ فِيمَا اخْتَلَفْتُمْ فِيهِ، فَأَنْزَلَ اللهُ عز و جل: { أَجَعَلْتُمْ سِقَايَةَ الْحَآجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ ءَامَنَ بِ اللَّهِ وَ الْيَوْمِ الْـَٔاخِرِ } الْآيَةَ إِلَى آخِرِهَا. واللفظ لمسلم.

Islamic: Asbāb al-nuzūl on Qurʾān 9:19

APA: Asbāb al-nuzūl tradition (n.d.). (9:19).

عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رضي الله عنهما قَالَ: كُنْتُ عِنْدَ مِنْبَرِ رَسُولِ اللهِ ، فَقَالَ رَجُلٌ: مَا أُبَالِي أَنْ لَا أَعْمَلَ عَمَلًا بَعْدَ الْإِسْلَامِ، إِلَّا أَنْ أَسْقِيَ الْحَاجَّ، وَقَالَ آخَرُ: مَا أُبَالِي أَنْ لَا أَعْمَلَ عَمَلًا بَعْدَ الْإِسْلَامِ، إِلَّا أَنْ أَعْمُرَ الْمَسْجِدَ الْحَرَامَ، وَقَالَ آخَرُ: الْجِهَادُ فِي سَبِيلِ اللهِ أَفْضَلُ مِمَّا قُلْتُمْ، فَزَجَرَهُمْ عُمَرُ وَقَالَ: لَا تَرْفَعُوا أَصْوَاتَكُمْ عِنْدَ مِنْبَرِ رَسُولِ اللهِ - وَهُوَ يَوْمُ الْجُمُعَةِ - وَلَكِنْ إِذَا صَلَّيْتُ الْجُمُعَةَ دَخَلْتُ فَاسْتَفْتَيْتُهُ فِيمَا اخْتَلَفْتُمْ فِيهِ، فَأَنْزَلَ اللهُ عز و جل: { أَجَعَلْتُمْ سِقَايَةَ الْحَآجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ ءَامَنَ بِ اللَّهِ وَ الْيَوْمِ الْـَٔاخِرِ } الْآيَةَ إِلَى آخِرِهَا. واللفظ لمسلم.

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Direct context · Ayah 39 · c. 632 CE

Asbab al-Nuzul dataset · ungraded

عن ابن عباس رضي الله تعالى عنهما: أن رسول الله استنفر حيّاً من العرب فتثاقلوا، فنزلت: { إِلَّا تَنفِرُو يُعَذِّبْكُمْ عَذَابًا أَلِيمًا }، قال: كان عذابهم حبس المطر عنهم.

Islamic: Asbāb al-nuzūl on Qurʾān 9:39

APA: Asbāb al-nuzūl tradition (n.d.). (9:39).

Direct context · Ayah 49 · c. 632 CE

Asbab al-Nuzul dataset · ungraded

عن ابن عباس رضي الله عنهما قال: لما أراد النبي أن يخرج إلى غزوة تبوك، قال للجد بن قيس: ما تقول في مجاهدة بني الأصفر؟ قال: يا رسول الله إني امرؤ صاحب نساء ومتى أرى نساء بني الأصفر أفتتن، أفتأذن لي في الجلوس ولا تفتني، فأنزل الله: { وَمِنْهُم مَّن يَقُولُ ئْذَن لِّى وَلَا تَفْتِنِّىٓ أَلَا فِى لْفِتْنَةِ سَقَطُو }.

Islamic: Asbāb al-nuzūl on Qurʾān 9:49

APA: Asbāb al-nuzūl tradition (n.d.). (9:49).

عن ابن عباس رضي الله عنهما قال: لما أراد النبي أن يخرج إلى غزوة تبوك، قال للجد بن قيس: ما تقول في مجاهدة بني الأصفر؟ قال: يا رسول الله إني امرؤ صاحب نساء ومتى أرى نساء بني الأصفر أفتتن، أفتأذن لي في الجلوس ولا تفتني، فأنزل الله: { وَمِنْهُم مَّن يَقُولُ ئْذَن لِّى وَلَا تَفْتِنِّىٓ أَلَا فِى لْفِتْنَةِ سَقَطُو }.

وقد جاء من مرسل الزهري، ويزيد بن رومان، وعبد الله بن أبي بكر، وعاصم بن عمر بن قتادة وغيرهم، قالوا: قال رسول الله ذات يوم - وهو في جهازه - للجد بن قيس أخي بن سلمة: « هل لك يا جد العام في جلاد بني الأصفر؟ » فقال: يا رسول الله أو تأذن لي ولا تفتني، فوالله لقد عرف قومي ما رجل أشد عجباً بالنساء مني، وإني أخشى إن رأيت نساء بني الأصفر أن لا أصبر عنهن. فأعرض عنه رسول الله وقال: « قد أذنت لك » ففي الجد بن قيس نزلت هذه: { وَمِنْهُم مَّن يَقُولُ ٱئْذَن لِّى وَلَا تَفْتِنِّى } الآية، أي إن كان إنما يخشى من نساء بني الأصفر وليس ذلك به، فما سقط فيه من الفتنة بتخلفه عن رسول الله ، والرغبة بنفسه عن نفسه أعظم.

Direct context · Ayah 58 · c. 632 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه قَالَ: بَيْنَا رَسُولُ اللهِ يَقْسِمُ قِسْماً، إِذْ جَاءَهُ ابْنُ ذِي الْخُوَيْصِرَةِ التَّمِيمِيُّ، فَقَالَ: اعْدِلْ يَا رَسُولَ اللهِ، فَقَالَ: « وَيْلَكَ، وَمَنْ يَعْدِلُ إِذَا لَمْ أَعْدِلْ »، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: يَا رَسُولَ اللهِ، أَتَأْذَنْ لِي فِيهِ فَأَضْرِبَ عُنُقَهُ، فَقَالَ النَّبِيُّ : « دَعْهُ، فَإِنَّ لَهُ أَصْحَابَاً، يَحْتَقِرُ أَحَدُكُمْ صَلَاتَهُ مَعَ صَلَاتِهِ، وَصِيَامَهُ مَعَ صِيَامِهِ، يَمْرُقُونَ مِنْ الدِّينِ، كَمَا يَمْرُقُ السَّهْمُ مِنْ الرَّمِيَّةِ، فَيُنْظَرُ فِي قُذَذِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنظَرُ فِي نَضِيِّهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ فِي رِصَافِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ فِي نَصْلِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، قَدْ سَبَقَ الْفَرْثَ وَالدَّمَ، م…

Islamic: Asbāb al-nuzūl on Qurʾān 9:58

APA: Asbāb al-nuzūl tradition (n.d.). (9:58).

Direct context · Ayah 65 · c. 632 CE

Asbab al-Nuzul dataset · ungraded

عن عبد الله بن عمر رضي الله عنهما قال: قال رجل في غزوة تبوك في مجلس: ما رأيت مثل قرائنا هؤلاء أرغب بطونا، ولا أكذب ألسنا، ولا أجبن عند اللقاء. فقال رجل في المجلس: كذبت، ولكنك منافق، لأخبرن رسول الله . فبلغ ذلك رسول الله ونزل القرآن. فقال عبد الله بن عمرو: أنا رأيته متعلقاً بحقب ناقة رسول الله تنكبه الحجارة، وهو يقول: يا رسول الله إنما كنا نخوض ونلعب، ورسول الله يقول: { أَبِٱللَّهِ وَءَايَٰتِهِۦ وَرَسُولِهِ كُنتُمْ تَسْتَهْزِءُونَ } الآية.

Islamic: Asbāb al-nuzūl on Qurʾān 9:65

APA: Asbāb al-nuzūl tradition (n.d.). (9:65).

عن عبد الله بن عمر رضي الله عنهما قال: قال رجل في غزوة تبوك في مجلس: ما رأيت مثل قرائنا هؤلاء أرغب بطونا، ولا أكذب ألسنا، ولا أجبن عند اللقاء. فقال رجل في المجلس: كذبت، ولكنك منافق، لأخبرن رسول الله . فبلغ ذلك رسول الله ونزل القرآن. فقال عبد الله بن عمرو: أنا رأيته متعلقاً بحقب ناقة رسول الله تنكبه الحجارة، وهو يقول: يا رسول الله إنما كنا نخوض ونلعب، ورسول الله يقول: { أَبِٱللَّهِ وَءَايَٰتِهِۦ وَرَسُولِهِ كُنتُمْ تَسْتَهْزِءُونَ } الآية.

وهناك سبب آخر لنزول هذه الآية: فقد جاء عن كعب بن مالك رضي الله عنها قال: « كان جماعة من المنافقين، ورجل من أشجع حليف لبني سلمة يقال له: مخشي بن حمير، يسيرون مع رسول الله وهو منطلق إلى تبوك فقال بعضهم لبعض: أتحسبون جلاد بني الأصفر كقتال العرب بعضهم بعضاً، والله لكأنا بكم غداً مقرنين في الحبال إرجافاً وترهيباً للمؤمنين، وقال مخشي بن حمير والله لوددت أن أقاضي على أن يضرب كل رجل منكم مائة على أن ينجو من أن ينزل فينا قرآن، فقال رسول الله لعمار بن ياسر: « أدرك القوم فإنهم قد احترقوا، فسلهم عما قالوا، فإن هم أنكروا، فقل: بلى، قلتم كذا وكذا »، فأدركهم فقال لهم: فجاءوا يعتذرون إليه، فأنزل الله: { لَا تَعْتَذِرُو قَدْ كَفَرْتُم بَعْدَ إِيمَٰنِكُمْ إِن نَّعْفُ عَن طَآئِفَةٍ }، فكان الذي عفى الله عنه مخشي بن حمير، فتسمى عبد الرحمن، وسأل الله أن يقتل شهيداً، وألا يعلم بمقتله، فقتل باليمامة ل…

Direct context · Ayah 66 · c. 632 CE

Asbab al-Nuzul dataset · ungraded

عن عبد الله بن عمر رضي الله عنهما قال: قال رجل في غزوة تبوك في مجلس: ما رأيت مثل قرائنا هؤلاء أرغب بطونا، ولا أكذب ألسنا، ولا أجبن عند اللقاء. فقال رجل في المجلس: كذبت، ولكنك منافق، لأخبرن رسول الله . فبلغ ذلك رسول الله ونزل القرآن. فقال عبد الله بن عمرو: أنا رأيته متعلقاً بحقب ناقة رسول الله تنكبه الحجارة، وهو يقول: يا رسول الله إنما كنا نخوض ونلعب، ورسول الله يقول: { أَبِٱللَّهِ وَءَايَٰتِهِۦ وَرَسُولِهِ كُنتُمْ تَسْتَهْزِءُونَ } الآية.

Islamic: Asbāb al-nuzūl on Qurʾān 9:66

APA: Asbāb al-nuzūl tradition (n.d.). (9:66).

عن عبد الله بن عمر رضي الله عنهما قال: قال رجل في غزوة تبوك في مجلس: ما رأيت مثل قرائنا هؤلاء أرغب بطونا، ولا أكذب ألسنا، ولا أجبن عند اللقاء. فقال رجل في المجلس: كذبت، ولكنك منافق، لأخبرن رسول الله . فبلغ ذلك رسول الله ونزل القرآن. فقال عبد الله بن عمرو: أنا رأيته متعلقاً بحقب ناقة رسول الله تنكبه الحجارة، وهو يقول: يا رسول الله إنما كنا نخوض ونلعب، ورسول الله يقول: { أَبِ للَّهِ وَءَايَـٰتِهِ وَرَسُولِهِ كُنتُمْ تَسْتَهْزِءُونَ } الآية.

وهناك سبب آخر لنزول هذه الآية: فقد جاء عن كعب بن مالك رضي الله عنها قال: « كان جماعة من المنافقين، ورجل من أشجع حليف لبني سلمة يقال له: مخشي بن حمير، يسيرون مع رسول الله وهو منطلق إلى تبوك فقال بعضهم لبعض: أتحسبون جلاد بني الأصفر كقتال العرب بعضهم بعضاً، والله لكأنا بكم غداً مقرنين في الحبال إرجافاً وترهيباً للمؤمنين، وقال مخشي بن حمير والله لوددت أن أقاضي على أن يضرب كل رجل منكم مائة على أن ينجو من أن ينزل فينا قرآن، فقال رسول الله لعمار بن ياسر: « أدرك القوم فإنهم قد احترقوا، فسلهم عما قالوا، فإن هم أنكروا، فقل: بلى، قلتم كذا وكذا »، فأدركهم فقال لهم: فجاءوا يعتذرون إليه، فأنزل الله: { لَا تَعْتَذِرُو قَدْ كَفَرْتُم بَعْدَ إِيمَـٰنِكُمْ إِن نَّعْفُ عَن طَآئِفَةٍ }، فكان الذي عفى الله عنه مخشي بن حمير، فتسمى عبد الرحمن، وسأل الله أن يقتل شهيداً، وألا يعلم بمقتله، فقتل باليمامة ل…

Direct context · Ayah 74 · c. 632 CE

Asbab al-Nuzul dataset · ungraded

عن أنس بن مالك رضي الله عنه: سأل أنس - بعض من كان عنده - عن زيد بن أرقم رضي الله عنه فقال: هو الذي يقول له رسول الله : «أوفى الله له بإذنه ». قال: وذلك حين سمع رجلاً من المنافقين يقول - ورسول الله يخطب -: لئن كان صادقاً فنحن شر من الحمير، فقال زيد بن أرقم: فهو والله صادق، ولأنت شر من الحمار. ثم رفع ذلك إلى رسول الله ، فجحده، فأنزل الله هذه الآية تصديقاً لزيد، يعني قوله: { يَحْلِفُونَ بِ للَّهِ مَا قَالُو الآية.

Islamic: Asbāb al-nuzūl on Qurʾān 9:74

APA: Asbāb al-nuzūl tradition (n.d.). (9:74).

عن أنس بن مالك رضي الله عنه: سأل أنس - بعض من كان عنده - عن زيد بن أرقم رضي الله عنه فقال: هو الذي يقول له رسول الله : «أوفى الله له بإذنه ». قال: وذلك حين سمع رجلاً من المنافقين يقول - ورسول الله يخطب -: لئن كان صادقاً فنحن شر من الحمير، فقال زيد بن أرقم: فهو والله صادق، ولأنت شر من الحمار. ثم رفع ذلك إلى رسول الله ، فجحده، فأنزل الله هذه الآية تصديقاً لزيد، يعني قوله: { يَحْلِفُونَ بِ للَّهِ مَا قَالُو الآية.

ولها سبب آخر: فقد جاء عن ابن عباس رضي الله عنهما قال: كان رسول الله جالساً تحت ظل شجرة، فقال: « إنه سيأتيكم إنسان فينظر إليكم - بعين الشيطان - فإذا جاء فلا تكلموه »، فلم يلبثوا أن طلع رجل أزرق، فدعاه رسول الله فقال: « علام تشتمني أنت وأصحابك؟ »، فانطلق الرجل فجاء بأصحابه فحلفوا بالله ما قالوا، حتى تجاوز عنهم، فأنزل الله { يَحْلِفُونَ بِ للَّهِ مَا قَالُو } الآية.

Direct context · Ayah 79 · c. 632 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أَبِي مَسْعُودٍ رضي الله عنه قَالَ: أُمِرْنَا بِالصَّدَقَةِ، وَكُنَّا نُحَامِلُ، فَتَصَدَّقَ أَبُو عَقِيلٍ بِنِصْفِ صَاعٍ، قَالَ: وَجَاء إِنْسَانٌ بِشَيْءٍ أَكْثَرَ مِنْهُ، فَقَالَ الْمُنَافِقُونَ: إِنَّ اللهَ لَغَنِيٌّ عَنْ صَدَقَةِ هَذَا، وَمَا فَعَلَ هَذَا الْآخَرُ إِلَّا رِيَاءً، فَنَزَلَتْ: { لَّذِينَ يَلْمِزُونَ لْمُطَّوِّعِينَ مِنَ لْمُؤْمِنِينَ فِى لصَّدَقَـٰتِ وَ لَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ ولم يلفظ بشر بالمطوعين }.

Islamic: Asbāb al-nuzūl on Qurʾān 9:79

APA: Asbāb al-nuzūl tradition (n.d.). (9:79).

Direct context · Ayah 84 · c. 632 CE

Asbab al-Nuzul dataset · ungraded

عَنْ ابْنِ عَبَّاسٍ رضي الله عنهما عَنْ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه أَنَّهُ قَالَ: لَمَّا مَاتَ عَبْدُ اللهِ بْنُ أَبَيٍّ ابْنُ سَلُولَ، دُعِيَ لَهُ رَسُولُ اللهِ لِيُصَلِّيَ عَلَيْهِ، فَلَمَّا قَامَ رَسُولُ اللهِ وَثَبْتُ إِلَيْهِ، فَقُلْتُ: يَا رَسُولَ اللهِ، أَتُصَلِّي عَلَى ابْنِ أُبَيٍّ، وَقَدْ قَالَ: يَوْمَ كَذَا وَكَذَا، قَالَ: أُعَدِّدُ عَلَيْهِ قَوْلَهُ، فَتَبَسَّمَ رَسُولُ اللهِ وَقَالَ: « أَخِّرْ عَنِّي يَا عُمَرُ »، فَلَمَّا أَكْثَرْتُ عَلَيْهِ، قَالَ: « إِنِّي خُيِّرْتُ فَاخْتَرْتُ، لَوْ أَعْلَمُ أَنِّي إِنْ زِدْتُ عَلَى السَّبْعِينَ يُغْفَرْ لَهُ لَزِدْتُ عَلَيْهَا »، قَالَ: فَصَلَّى عَلَيْهِ رَسُولُ اللهِ ثُمَّ انْصَرَفَ، فَلَمْ يَمْكُثْ إِلَّا يَسِيراً حَتَّى نَزَلَتِ الْآيَتَانِ مِنْ بَرَاءَةَ: { وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا } إِلَ…

Islamic: Asbāb al-nuzūl on Qurʾān 9:84

APA: Asbāb al-nuzūl tradition (n.d.). (9:84).

عَنْ ابْنِ عَبَّاسٍ رضي الله عنهما عَنْ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه أَنَّهُ قَالَ: لَمَّا مَاتَ عَبْدُ اللهِ بْنُ أَبَيٍّ ابْنُ سَلُولَ، دُعِيَ لَهُ رَسُولُ اللهِ لِيُصَلِّيَ عَلَيْهِ، فَلَمَّا قَامَ رَسُولُ اللهِ وَثَبْتُ إِلَيْهِ، فَقُلْتُ: يَا رَسُولَ اللهِ، أَتُصَلِّي عَلَى ابْنِ أُبَيٍّ، وَقَدْ قَالَ: يَوْمَ كَذَا وَكَذَا، قَالَ: أُعَدِّدُ عَلَيْهِ قَوْلَهُ، فَتَبَسَّمَ رَسُولُ اللهِ وَقَالَ: « أَخِّرْ عَنِّي يَا عُمَرُ »، فَلَمَّا أَكْثَرْتُ عَلَيْهِ، قَالَ: « إِنِّي خُيِّرْتُ فَاخْتَرْتُ، لَوْ أَعْلَمُ أَنِّي إِنْ زِدْتُ عَلَى السَّبْعِينَ يُغْفَرْ لَهُ لَزِدْتُ عَلَيْهَا »، قَالَ: فَصَلَّى عَلَيْهِ رَسُولُ اللهِ ثُمَّ انْصَرَفَ، فَلَمْ يَمْكُثْ إِلَّا يَسِيراً حَتَّى نَزَلَتِ الْآيَتَانِ مِنْ بَرَاءَةَ: { وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا } إِلَ…

عَنِ ابْنِ عُمَرَ رضي الله عنهما أَنَّ عَبْدَ اللهِ بْنَ أُبَيٍّ لَمَّا تُوُفِّيَ، جَاءَ ابْنُهُ إِلَى النَّبِيِّ ، فَقَالَ: يَا رَسُولَ اللهِ أَعْطِنِي قَمِيصَكَ أُكَفِّنُهُ فِيهِ، وَصَلِّ عَلَيْهِ، وَاسْتَغْفِرْ لَهُ، فَأَعْطَاهُ النَّبِيُّ قَمِيصَهُ، فَقَالَ: « آذِنِّي أُصَلِّي عَلَيْهِ »، فَآذَنَهُ، فَلَمَّا أَرَادَ أَنْ يُصَلِّيَ عَلَيْهِ جَذَبَهُ عُمَرُ رضي الله عنه، فَقَالَ: أَلَيْسَ اللهُ نَهَاكَ أَنْ تُصَلِّيَ عَلَى الْمُنَافِقِينَ؟ فَقَالَ: أَنَا بَيْنَ خِيَرَتَيْنِ، قَالَ: { سْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ للَّهُ لَهُمْ }، فَصَلَّى عَلَيْهِ، فَنَزَلَتْ: { وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِ }، واللفظ للبخاري.

عن ابن عباس رضي الله عنهما، أن عبد الله بن عبد الله بن أُبَيٍّ قال له أبوه: أي بني! اطلب ثوباً من ثياب النبي تُكَفِّنِّي فيه، ومره فليصلِّ عَلَيَّ، قال: فأتاه فقال: يا رسول الله! قد عرفت شرف عبد الله، وهو يطلب إليك ثوباً من ثيابكَ تُكَفِّنْه فيه وتصلِّي عليه، فقال عمر: يا رسول الله! أتصلي عليه وقد نهاك الله أن تصلي عليه! فقال: « أين؟ » فقال: { سْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ للَّهُ لَهُمْ }. قال: « فإني سازيد على سبعين »، فأنزل الله عز و جل: { وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِ } الآية، قال: فأرسل إلى عمر، فأخبر بذلك.

Direct context · Ayah 95 · c. 632 CE

Asbab al-Nuzul dataset · ungraded

عن كعب بن مالك رضي الله عنه يقول: لما قدم رسول الله من تبوك جلس للناس، فلما فعل ذلك جاءه المخلفون فطفقوا يعتذرون إليه، ويحلفون له، وكانوا بضعة وثمانين رجلاً، فقبل منهم رسول الله علانيتهم، وبايعهم واستغفر لهم، ووكل سرائرهم إلى الله، وصدقته حديثي، فقال كعب: والله ما أنعم الله عليّ من نعمة قط بعد أن هداني للإسلام، أعظم في نفسي من صدق رسول الله، أن لا أكون كذبته فأهلك، كما هلك الذين كذبوا، إن الله قال للذين كذبوا حين أنزل الوحي شر ما قال لأحد: { سَيَحْلِفُونَ بِ للَّهِ لَكُمْ إِذَا نقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُو عَنْهُمْ فَأَعْرِضُو عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَأْوَىٰهُمْ جَهَنَّمُ جَزَآ بِمَا كَانُو يَكْسِبُونَ ٩٥ } : {

{ .

Islamic: Asbāb al-nuzūl on Qurʾān 9:95

APA: Asbāb al-nuzūl tradition (n.d.). (9:95).

Direct context · Ayah 102 · c. 632 CE

Asbab al-Nuzul dataset · ungraded

عن ابن عباس رضي الله عنهما: قوله: { وَءَاخَرُونَ عْتَرَفُو بِذُنُوبِهِمْ خَلَطُو عَمَلًا صَٰلِحًا وَءَاخَرَ سَيِّئًا } قال: كانوا عشرة رهط تخلفوا عن النبي في غزوة تبوك، فلما حضر رجوع النبي ، أوثق سبعة منهم أنفسهم بسواري المسجد، وكان ممر النبي إذا رجع في المسجد عليهم، فلما رآهم قال: « من هؤلاء الموثقون أنفسهم بالسواري؟ » قالوا: هذا أبو لبابة وأصحاب له تخلفوا عنك يا رسول الله حتى تطلقهم وتعذرهم، فقال النبي : « وأنا أقسم بالله لا أطلقهم ولا أعذرهم حتى يكون الله هو الذي يطلقهم، رغبوا عني وتخلفوا عن الغزو مع المسلمين »، فلما بلغهم ذلك، قالوا: ونحن نقسم بالله لا نطلق أنفسنا حتى يكون الله الذي يطلقنا، فأنزل الله تبارك وتعالى: { وَءَاخَرُونَ عْتَرَفُو بِذُنُوبِهِمْ خَلَطُو عَمَلًا صَٰلِحًا وَءَاخَرَ سَيِّئًا عَسَى للَّهُ أَن يَتُوبَ عَلَيْهِمْ إِنَّ للَّهَ غَفُورٌ رَّحِيمٌ } …

Islamic: Asbāb al-nuzūl on Qurʾān 9:102

APA: Asbāb al-nuzūl tradition (n.d.). (9:102).

Direct context · Ayah 107 · c. 632 CE

Asbab al-Nuzul dataset · ungraded

{ } :

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} :

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Islamic: Asbāb al-nuzūl on Qurʾān 9:107

APA: Asbāb al-nuzūl tradition (n.d.). (9:107).

Direct context · Ayah 109 · c. 632 CE

Asbab al-Nuzul dataset · ungraded

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِي قَالَ: نَزَلَتْ هَذِهِ الْآيَةُ فِي أَهْلِ قُبَاءٍ، { فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُو } قَالَ: كَانُوا يَسْتَنْجُونَ بِالْمَاءِ، فَنَزَلَتْ فِيهِمْ هَذِهِ الْآيَةُ.

Islamic: Asbāb al-nuzūl on Qurʾān 9:109

APA: Asbāb al-nuzūl tradition (n.d.). (9:109).

Direct context · Ayah 113 · c. 632 CE

Asbab al-Nuzul dataset · ungraded

عَنْ عَلِيٍّ رَضِيَ اللهُ تَعَالَى عَنْهُ قَالَ: سَمِعْتُ رَجُلاً يَسْتَغْفِرُ لِأَبَوَيْهِ وَهُمَا مُشْرِكَانِ، فَقُلْتُ: تَسْتَغْفِرُ لِأَبَوَيْكَ وَهُمَا مُشْرِكَانِ، فَقَالَ: أَلَيْسَ قَدْ اسْتَغْفَرَ إِبْرَاهِيمُ لِأَبِيهِ وَهُوَ مُشْرِكٌ، قَالَ: فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ فَنَزَلَتْ: { مَا كَانَ لِلنَّبِيِّ وَ لَّذِينَ ءَامَنُوٓ أَن يَسْتَغْفِرُو لِلْمُشْرِكِينَ } إلى آخرِ الآيَتَيْنِ، قَالَ عبد الرحمن: فَأَنْزَلَ اللهُ { وَمَا كَانَ سْتِغْفَارُ إِبْرٰهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَآ إِيَّاهُ }.

Islamic: Asbāb al-nuzūl on Qurʾān 9:113

APA: Asbāb al-nuzūl tradition (n.d.). (9:113).

عَنْ عَلِيٍّ رَضِيَ اللهُ تَعَالَى عَنْهُ قَالَ: سَمِعْتُ رَجُلاً يَسْتَغْفِرُ لِأَبَوَيْهِ وَهُمَا مُشْرِكَانِ، فَقُلْتُ: تَسْتَغْفِرُ لِأَبَوَيْكَ وَهُمَا مُشْرِكَانِ، فَقَالَ: أَلَيْسَ قَدْ اسْتَغْفَرَ إِبْرَاهِيمُ لِأَبِيهِ وَهُوَ مُشْرِكٌ، قَالَ: فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ فَنَزَلَتْ: { مَا كَانَ لِلنَّبِيِّ وَ لَّذِينَ ءَامَنُوٓ أَن يَسْتَغْفِرُو لِلْمُشْرِكِينَ } إلى آخرِ الآيَتَيْنِ، قَالَ عبد الرحمن: فَأَنْزَلَ اللهُ { وَمَا كَانَ سْتِغْفَارُ إِبْرٰهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَآ إِيَّاهُ }.

عن ابن عباس رضي الله عنهما قوله: { مَا كَانَ لِلنَّبِيِّ وَ لَّذِينَ ءَامَنُوٓ أَن يَسْتَغْفِرُو لِلْمُشْرِكِينَ } الآية، فكانوا يستغفرون لهم حتى نزلت هذه الآية، فلما نزلت أمسكوا عن الاستغفار لأمواتهم، ولم ينهوا أن يستغفروا للأحياء حتى يموتوا، ثم أنزل الله: { وَمَا كَانَ سْتِغْفَارُ إِبْرٰهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَآ إِيَّاهُ } الآية.

Direct context · Ayah 114 · c. 632 CE

Asbab al-Nuzul dataset · ungraded

عَنْ عَلِيٍّ رَضِيَ اللهُ تَعَالَى عَنْهُ قَالَ: سَمِعْتُ رَجُلاً يَسْتَغْفِرُ لِأَبَوَيْهِ وَهُمَا مُشْرِكَانِ، فَقُلْتُ: تَسْتَغْفِرُ لِأَبَوَيْكَ وَهُمَا مُشْرِكَانِ، فَقَالَ: أَلَيْسَ قَدْ اسْتَغْفَرَ إِبْرَاهِيمُ لِأَبِيهِ وَهُوَ مُشْرِكٌ، قَالَ: فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ فَنَزَلَتْ: { مَا كَانَ لِلنَّبِيِّ وَ لَّذِينَ ءَامَنُوٓ أَن يَسْتَغْفِرُو لِلْمُشْرِكِينَ } إلى آخرِ الآيَتَيْنِ، قَالَ عبد الرحمن: فَأَنْزَلَ اللهُ { وَمَا كَانَ سْتِغْفَارُ إِبْرٰهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَآ إِيَّاهُ }.

Islamic: Asbāb al-nuzūl on Qurʾān 9:114

APA: Asbāb al-nuzūl tradition (n.d.). (9:114).

عَنْ عَلِيٍّ رَضِيَ اللهُ تَعَالَى عَنْهُ قَالَ: سَمِعْتُ رَجُلاً يَسْتَغْفِرُ لِأَبَوَيْهِ وَهُمَا مُشْرِكَانِ، فَقُلْتُ: تَسْتَغْفِرُ لِأَبَوَيْكَ وَهُمَا مُشْرِكَانِ، فَقَالَ: أَلَيْسَ قَدْ اسْتَغْفَرَ إِبْرَاهِيمُ لِأَبِيهِ وَهُوَ مُشْرِكٌ، قَالَ: فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ فَنَزَلَتْ: { مَا كَانَ لِلنَّبِيِّ وَ لَّذِينَ ءَامَنُوٓ أَن يَسْتَغْفِرُو لِلْمُشْرِكِينَ } إلى آخرِ الآيَتَيْنِ، قَالَ عبد الرحمن: فَأَنْزَلَ اللهُ { وَمَا كَانَ سْتِغْفَارُ إِبْرٰهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَآ إِيَّاهُ }.

عن ابن عباس رضي الله عنهما قوله: { مَا كَانَ لِلنَّبِيِّ وَ لَّذِينَ ءَامَنُوٓ أَن يَسْتَغْفِرُو لِلْمُشْرِكِينَ } الآية، فكانوا يستغفرون لهم حتى نزلت هذه الآية، فلما نزلت أمسكوا عن الاستغفار لأمواتهم، ولم ينهوا أن يستغفروا للأحياء حتى يموتوا، ثم أنزل الله: { وَمَا كَانَ سْتِغْفَارُ إِبْرٰهِيمَ لِأَبِيهِ إِلَّا عَن

مَّوْعِدَةٍ وَعَدَهَآ إِيَّاهُ } الآية.

Direct context · Ayah 117 · c. 632 CE

Asbab al-Nuzul dataset · ungraded

جاء في صحيح مسلم: قَالَ كَعْبُ بْنُ مَالِكٍ: لَمْ أَتَخَلَّفْ عَنْ رَسُولِ اللهِ فِي غَزْوَةٍ غَزَاهَا قَطُّ، إِلَّا فِي غَزْوَةِ تَبُوكَ، غَيْرَ أَنِّي قَدْ تَخَلَّفْتُ فِي غَزْوَةِ بَدْرٍ، وَلَمْ يُعَاتِبْ أَحَداً تَخُلَّفَ عَنْهُ، إِنَّمَا خَرَجَ رَسُولُ اللهِ وَالْمُسْلِمُونَ يُرِيدُونَ عِيرَ قُرَيْشٍ، حَتَّى جَمَعَ اللهُ بَيْنَهُمْ وَبَيْنَ عَدُوِّهِمْ، عَلَى غَيْرِ مِيعَادٍ، وَلَقَدْ شَهِدْتُ مَعَ رَسُولِ الله لَيْلَةَ الْعَقَبَةِ، حِينَ تَوَاثَقْنَا عَلَى الْإِسْلَامِ، وَمَا أُحِبُّ أَنَّ لِي بِهَا مَشْهَدَ بَدْرٍ، وَإِنْ كَانَتْ بَدْرٌ أَذْكَرَ فِي النَّاسِ مِنْهَا. وَكَانَ مِنْ خَبَرِي، حِينَ تَخَلَّفْتُ عَنْ رَسُولِ اللهِ فِي غَزْوَةِ تَبُوكَ، أَنِّي لَمْ أَكُنْ قَطُّ أَقْوَى وَلَا أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنْهُ فِي تِلْكَ الْغَزْوَةِ، وَاللهِ مَا جَمَعْتُ قَب…

Islamic: Asbāb al-nuzūl on Qurʾān 9:117

APA: Asbāb al-nuzūl tradition (n.d.). (9:117).

Direct context · Ayah 118 · c. 632 CE

Asbab al-Nuzul dataset · ungraded

جاء في صحيح مسلم: قَالَ كَعْبُ بْنُ مَالِكٍ: لَمْ أَتَخَلَّفْ عَنْ رَسُولِ اللهِ فِي غَزْوَةٍ غَزَاهَا قَطُّ، إِلَّا فِي غَزْوَةِ تَبُوكَ، غَيْرَ أَنِّي قَدْ تَخَلَّفْتُ فِي غَزْوَةِ بَدْرٍ، وَلَمْ يُعَاتِبْ أَحَداً تَخُلَّفَ عَنْهُ، إِنَّمَا خَرَجَ رَسُولُ اللهِ وَالْمُسْلِمُونَ يُرِيدُونَ عِيرَ قُرَيْشٍ، حَتَّى جَمَعَ اللهُ بَيْنَهُمْ وَبَيْنَ عَدُوِّهِمْ، عَلَى غَيْرِ مِيعَادٍ، وَلَقَدْ شَهِدْتُ مَعَ رَسُولِ الله لَيْلَةَ الْعَقَبَةِ، حِينَ تَوَاثَقْنَا عَلَى الْإِسْلَامِ، وَمَا أُحِبُّ أَنَّ لِي بِهَا مَشْهَدَ بَدْرٍ، وَإِنْ كَانَتْ بَدْرٌ أَذْكَرَ فِي النَّاسِ مِنْهَا. وَكَانَ مِنْ خَبَرِي، حِينَ تَخَلَّفْتُ عَنْ رَسُولِ اللهِ فِي غَزْوَةِ تَبُوكَ، أَنِّي لَمْ أَكُنْ قَطُّ أَقْوَى وَلَا أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنْهُ فِي تِلْكَ الْغَزْوَةِ، وَاللهِ مَا جَمَعْتُ قَب…

Islamic: Asbāb al-nuzūl on Qurʾān 9:118

APA: Asbāb al-nuzūl tradition (n.d.). (9:118).

110. An-Nasr — The Divine Support النصر

Revelation order #114 · c. 632 CE · Madinah · 3 verses · compact Medina

Comparative reading note

Medinan discourse often turns toward community order, law, and collective ethics. Yusuf Ali widens the interpretive frame, Pickthall keeps the line tight, Maulana Muhammad Ali favors doctrinal clarity, and Qara'i preserves Shia-leaning lexical choices where the Arabic admits them.

Yusuf Ali

Most expansive of the Sunni comparative set; useful for a devotional or explanatory reading rhythm.

Pickthall

The most austere register; it is often the cleanest line for close comparative study.

Maulana Muhammad Ali

Ahmadiyya English comparison column; commentary expansion remains available for a later import pass.

Ali Quli Qara'i

Widely cited Twelver English translation (phrase-by-phrase). Preferred column in Shia mode; always present for comparative study on site and in PDFs.

#	Arabic	Yusuf Ali	Pickthall	Maulana Muhammad Ali	Ali Quli Qara'i	Year / context
1	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ	When comes the Help of God, and Victory	When Allah's succour and the triumph comet	When Allah’s help and victory comes	When Allah’s help comes with victory	c. 632 CE No direct report
2	وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا	And thou dost see the people enter God's Religion in crowds	And thou seest mankind entering the religion of Allah in troops	And thou seest men entering the religion of Allah in companies	and you see the people entering Allah’s religion in throngs	c. 632 CE No direct report
3	فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا	Celebrate the praises of thy Lord, and pray for His Forgiveness: For He is Oft-Returning (in Grace and Mercy)	Then hymn the praises of thy Lord, and seek forgiveness of Him. Lo! He is ever ready to show mercy	Celebrate the praise of thy Lord and ask His protection. Surely He is ever Returning (to mercy)	then celebrate the praise of your Lord, and plead to Him for forgiveness. Indeed He is all-clement	c. 632 CE No direct report

https://zeaun.com/quran?mode=all

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