



# سَبَا Saba

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### In the name of Allah, Most Gracious, Most Merciful

Sahih Intl	S. Maududi	Yousuf Ali	M. Pickthall	Al-Quran
<p>1. [All] praise is [due] to Allah, to whom belongs whatever is in the heavens and whatever is in the earth, and to Him belongs [all] praise in the Hereafter. And He is the Wise, the Acquainted.</p>	<p>1. Praise is for Allah alone who is the owner of everything in the heavens and the earth, and the praise is for Him alone in the Hereafter, too: He is the All Wise, the All Aware.</p>	<p>1. Praise be to Allah, 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.</p>	<p>1. Praise be to Allah, unto whom belongs 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.</p>	<p>الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ الْحَبِيرُ ﴿١﴾</p>
<p>2. He knows what penetrates into the earth and what emerges from it and what descends from the heaven and what ascends therein. And He is the Merciful, the Forgiving.</p>	<p>2. He knows whatever goes into the earth and whatever comes out of it; and whatever comes down from the sky and whatever ascends into it: He is the All Merciful, the All Forgiving.</p>	<p>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.</p>	<p>2. He knows that which goes into the earth and that which comes forth from it, and that which descends from the heaven and that which ascends into it. He is the Merciful, the Forgiving.</p>	<p>يَعْلَمُ مَا يَلْجِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ الْعَفُوفُ ﴿٢﴾</p>
<p>3. But those who disbelieve say, "The Hour will not come to us." Say, "Yes, by my Lord, it will surely come to you. [Allah is] the Knower of the unseen." Not absent from Him is an atom's weight within the heavens or within the earth or [what is] smaller than that or greater, except that it is in a clear register.</p>	<p>3. The disbelievers say, "How is it that the Resurrection is not coming upon us?" Say, "By my Lord, Knower of the unseen, it shall certainly come upon you. Not an atom's weight of a thing is hidden from Him, neither in the heavens nor in the earth, nor smaller than an atom, nor greater than it: everything is in a clear register."</p>	<p>3. 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 the earth: Nor is there anything less than that, or greater, but is in the record perspicuous.</p>	<p>3. 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, escapes Him in the heavens or in the earth, but it is in a clear record.</p>	<p>وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عِلْمُ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٣﴾</p>
<p>4. That He may reward those who believe and do righteous deeds. Those will have forgiveness and noble provision.</p>	<p>4. So that Allah may reward those who have believed and done good works. For them there is forgiveness and a generous provision.</p>	<p>4. That He may reward those who believe and do deeds of righteousness: for such is forgiveness and a sustenance most generous."</p>	<p>4. That He may reward those who believe and do good works. For them is pardon and a rich provision.</p>	<p>لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾</p>

5. But those who strive against Our verses [seeking] to cause failure – for them will be a painful punishment of foul nature.

5. As for those who have striven hard to discredit Our revelations, for them there is a painful torment of the worst kind.

5. But those who strive against Our signs, to frustrate them, -- for such will be a penalty, -- a punishment most humiliating.

5. But those who strive against Our revelations, challenging (Us), theirs will be a painful doom of wrath.

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ  
أُولَٰئِكَ لَهُمْ عَذَابٌ مِّن رَّجْزِ  
الْيَوْمِ ۝٦

6. And those who have been given knowledge see that what is revealed to you from your Lord is the truth, and it guides to the path of the Exalted in Might, the Praiseworthy.

6. O Prophet, those who possess the knowledge fully well know that whatever has been revealed to you from your Lord, is the very truth, and it guides to the way of the All Mighty, All Praiseworthy God.

6. And those to whom knowledge has come see that what is sent down to you from your Lord -- that is the truth, and that it guides to the path of the Exalted (in might), Worthy of all praise.

6. Those who have been given knowledge see that what is revealed unto you from your Lord is the truth and leads unto the path of the Mighty, the Owner of praise.

وَيَرَى الَّذِينَ الَّذِينَ أَوْتُوا الْعِلْمَ  
الَّذِي أَنْزَلَ إِلَيْكَ مِنَ رَبِّكَ  
هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطِ  
الْعَزِيزِ الْحَمِيدِ ۝٧

7. But those who disbelieve say, "Shall we direct you to a man who will inform you [that] when you have disintegrated in complete disintegration, you will be [recreated] in a new creation?"

7. The disbelievers say to the people, "Shall we point out to you a man who gives the news that when your body will have been scattered into particles, you will be resurrected once again?"

7. The unbelievers say (in ridicule): "Shall we point out to you a man that will tell you, when you are all scattered to pieces in disintegration, that you shall (then be raised) in a new creation?"

7. Those who disbelieve say: Shall we show you a man who will tell you (that) when you have become dispersed in dust with most complete dispersal still, even then, you will be created anew.

وَقَالَ الَّذِينَ كَفَرُوا هَلْ  
نَدَلُّكُمْ عَلَىٰ رَجُلٍ يُبَيِّنُكُمْ إِذَا  
مُرِّقْتُمْ كُلَّ مُمْرِقٍ إِنَّكُمْ لَفِي  
خَلْقٍ جَدِيدٍ ۝٨

8. Has he invented about Allah a lie or is there in him madness?" Rather, they who do not believe in the Hereafter will be in the punishment and are in extreme error.

8. This man forges a lie in the name of Allah or is mad. Nay, but those only who do not believe in the Hereafter, will incur the punishment and they are involved in gross error.

8. "Has he invented a falsehood against Allah, 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.

8. Has he invented a lie concerning Allah, or is there in him a madness? Nay, but those who disbelieve in the Hereafter are in torment and far error.

أَفْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَمْ بِهِ  
جِنَّةٌ بَلِ الَّذِينَ لَا يُؤْمِنُونَ  
بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ  
الْبَعِيدِ ۝٩

9. Then, do they not look at what is before them and what is behind them of the heaven and earth? If We should will, We could cause the earth to swallow them or [could] let fall upon them fragments from the sky. Indeed in that is a sign for every servant turning back [to Allah].

9. Have they never seen the earth, which surrounds them from front and from behind? If We will, We can sink them underground, or cause some fragments of the sky to fall down upon them. There is indeed a sign in this for every such servant who turns to God.

9. 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 Allah (in repentance).

9. 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 turns (to Allah) repentant.

أَفَلَمْ يَرَوْا إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ  
وَمَا خَلْفَهُمْ مِّنَ السَّمَاءِ  
وَالْأَرْضِ إِنَّ نَاشِئًا نَّحْسِفُ بِهِمُ  
الْأَرْضِ أَوْ نُسْقِطُ عَلَيْهِمْ  
كِسْفًا مِّنَ السَّمَاءِ إِنَّ فِي ذَٰلِكَ  
لَآيَةً لِّكُلِّ عَبْدٍ مُّدْبِئٍ ۝١٠

10. And We certainly gave David from Us bounty. [We said], "O mountains, repeat [Our] praises with him, and the birds [as well]." And We made pliable for him iron.

10. We had blessed David with a great bounty from Our self. (We commanded) "O mountains, join with him in glorification," and the birds. We made iron soft for him.

10. We bestowed grace on David from ourselves: "O you mountains! Sing you back the praises of Allah with him! And you birds (also)! And We made the iron soft for him.

10. And assuredly We gave David grace from Us, (saying): O you hills and birds, echo his psalms of praise! And We made the iron supple unto him.

وَلَقَدْ آتَيْنَا دَاوُدَ مِنَّا فَضْلًا  
لِيُجِبَالَ آوِيٍّ مَعَهُ وَالطَّيْرِ وَآلْنَا  
لَهُ الْحَدِيدَ ۝١١

11. [Commanding], "Make full coats of mail and calculate [precisely] the links, and work [all of you] righteousness. Indeed I, of what you do, am seeing."

11. Saying, "Make coats of mail and set the rings in proper measure." (O people of David,) "Do good works: surely I see whatever you do."

11. (Commanding), "Make you coats of mail, balancing well the rings of chain armor, and work you righteousness; for be sure I see (clearly) all that you do."

11. Saying: Make you long coats of mail and measure the links (thereof). And do you right. Lo! I am Seer of what you do.

أَنْ أَعْمَلَ سِغَاتٍ وَقَدَّرَ فِي  
السَّرْدِ وَأَعْمَلُوا صَالِحًا إِنِّي بِمَا  
تَعْمَلُونَ بَصِيرٌ ﴿١١﴾

12. And to Solomon [We subjected] the wind – its morning [journey of] a month – and its afternoon [journey of] a month, and We made flow for him a spring of [liquid] copper. And among the jinn were those who worked for him by the permission of his Lord. And whoever deviated among them from Our command – We will make him taste of the punishment of the blaze.

12. And for Solomon We subjected the wind, which covered a month's journey in the morning and a month's journey in the evening and We made a fountain of molten copper to flow for him and subdued such jinn to him who served before him by the command of his Lord. Whoever from among them swerved from Our command, We made him taste the blazing fire.

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 fount of molten brass to flow for him; and there were jinn that worked in front of 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.

12. 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.

وَلِسَلِيمَانَ الرِّيحَ عُذُوهَا شَهْرٌ  
وَرَوَاحُهَا شَهْرٌ وَأَسَلْنَا لَهُ عَيْنَ  
الْقَطْرِ وَمِنَ الْجِنِّ مَنْ يَعْمَلُ  
بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ وَمَنْ يَزِغْ  
مِنْهُمْ عَنْ أَمْرِنَا نَذِقْهُ مِنْ  
عَذَابِ السَّعِيرِ ﴿١٢﴾

13. They made for him what he willed of elevated chambers, statues, bowls like reservoirs, and stationary kettles. [We said], "Work, O family of David, in gratitude." And few of My servants are grateful.

13. They made for him whatever he desired: lofty edifices, images, bowls like troughs and immovable heavy cooking-pots. O people of David, work gratefully: a few of My servants only are grateful.

13. They worked for him as he desired, arches, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places): "Work you, sons of David, with thanks! But few of My servants are grateful!"

13. 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.

يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ  
تَحَارِيرٍ وَتَمَائِيلٍ وَجِفَانٍ  
كَالْجُؤَابِ وَقُدُورٍ رَاسِيَتٍ  
إِعْمَلُوا آلَ دَاوُدَ شُكْرًا وَقَلِيلٌ  
مِّنْ عِبَادِيَ الشَّاكِرِينَ ﴿١٣﴾

14. And when We decreed for Solomon death, nothing indicated to the jinn his death except a creature of the earth eating his staff. But when he fell, it became clear to the jinn that if they had known the unseen, they would not have remained in humiliating punishment.

14. Then, when we decreed death for Solomon, there was nothing to inform the jinn of his death except the wood louse, which was eating away his staff. So, when Solomon fell down, it became clear to the jinn that if they had known the unseen, they would not have continued in the humiliating torment.

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 jinn saw plainly that if they had known the unseen, they would not have tarried in the humiliating penalty (of their task).

14. 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.

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا  
دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ  
الْأَرْضِ تَأْكُلُ مِنْسَأَتَهُ فَلَمَّا  
خَرَّ تَبَيَّنَتِ الْجِنُّ أَنْ لَوْ كَانُوا  
يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي  
الْعَذَابِ الْمُوهِينِ ﴿١٤﴾

15. There was for [the tribe of] Saba' in their dwelling place a sign: two [fields of] gardens on the right and on the left. "Eat from the

15. For Saba there was a sign in their own dwelling-place: two gardens, on the right and on the left: eat of the provisions of your Lord and be

15. There was, for Saba, aforetime, a sign in their homeland -- two gardens to the right and to the left. "Eat of the sustenance

15. 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

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ  
آيَةٌ جَنَّتَنِ عَنْ يَمِينٍ وَشِمَالٍ  
كُلُوا مِنْ رِزْقِ رَبِّكُمْ

provisions of your Lord and be grateful to Him. A good land and a forgiving Lord."

grateful to Him: pure and pleasant is the land and forgiving the Lord.

(provided) by your Lord, and be grateful to Him: a territory fair and happy, and a Lord Oft-Forgiving!

provision of your Lord and render thanks to Him. A fair land and an indulgent Lord.

وَأَشْكُرُوا لَهُ بَلَدَةً طَيِّبَةً  
وَرَبُّ غَفُورٌ رَحِيمٌ ﴿١٥﴾

16. But they turned away [refusing], so We sent upon them the flood of the dam, and We replaced their two [fields of] gardens with gardens of bitter fruit, tamarisks and something of sparse lote trees.

16. But they turned away. Consequently, We sent upon them a flood due to bursting of the dam and replaced their two gardens by two other gardens producing bitter fruit and tamarisks and a few lote bushes.

16. But they turned away (from Allah), and We sent against them the flood (released) from the dams, and We converted their two garden (rows) into "gardens" producing bitter fruit, and tamarisks, and some (stunted) lote trees.

16. But they were froward, so We sent on them the flood of 'Iram, and in exchange for their two gardens gave them two gardens bearing bitter fruit, the tamarisk and here and there a lote tree.

فَاعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ  
سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُمْ  
بِجَنَّاتِهِمْ جَنَّاتَيْنِ ذَوَاتِي أُكْلٍ  
خَمَطٍ وَاتِّلٍ وَشَيْءٍ مِّنْ سِدْرٍ  
قَلِيلٍ ﴿١٦﴾

17. [By] that We repaid them because they disbelieved. And do We [thus] repay except the ungrateful?

17. This was Our retribution for their disbelief and We recompense none with such a retribution, except the ungrateful.

17. That was the requital We gave them because they rejected faith: and never do We give requital except the ungrateful.

17. This We awarded them because of their ingratitude. Punish We ever any save the ingrates.

ذَلِكَ جَزَائِهِمْ بِمَا كَفَرُوا  
وَهَلْ نُجْزِي إِلَّا الْكَافِرِينَ ﴿١٧﴾

18. And We placed between them and the cities which We had blessed [many] visible cities. And We determined between them the journey, [saying], "Travel between them by night or day in safety."

18. And We had made between them and the habitations, which We had blessed, (other) conspicuous habitations and set between them their traveling distances: "Travel on these ways night and day in complete security."

18. Between them and the cities on which We had poured our blessings, We had placed cities in prominent positions, and between them We had put stages of journey "Travel therein, secure, by night and by day."

18. 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.

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى  
الَّتِي بَرَكْنَا فِيهَا قُرًى ظَاهِرَةً  
وَقَدَّرْنَا فِيهَا السَّبِيْرَ سَبِيْرًا  
فِيهَا لَيَالٍ وَأَيَّامًا آمِنِينَ ﴿١٨﴾

19. But [insolently] they said, "Our Lord, lengthen the distance between our journeys," and wronged themselves, so We made them narrations and dispersed them in total dispersion. Indeed in that are signs for everyone patient and grateful.

19. But they said, "Our Lord, make our journeys longer." They wronged their own selves. Consequently, We made them mere legends and scattered them utterly. Surely there are signs in this for every patient and grateful person.

19. But they said: Our Lord! Place longer distances between our journeys. But they wronged themselves. At length, We made them as a tale, and We dispersed them all in scattered fragments. Verily in this are signs for every patient and grateful.

19. But they said: Our Lord! Make the stage between our journeys longer. And they wronged themselves, therefore We made them bywords and scattered them in a total scattering. Lo! Herein verily are portents for each steadfast, grateful (heart).

فَقَالُوا رَبَّنَا بَعْدُ بَيْنَ أَسْفَارِنَا  
وَضَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَاهُمْ  
أَحَادِيثَ وَمَزَّقْنَاهُمْ كُلَّ مُمَزَّقٍ  
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ  
شَكُورٍ ﴿١٩﴾

20. And Iblees had already confirmed through them his assumption, so they followed him, except for a party of believers.

20. In their case Iblis found his suspicions correct, and they all followed him except for a small group of the believers.

20. And on them did Satan prove true his idea, and they followed him, all but a party that believed.

20. And Satan indeed found his calculation true concerning them, for they follow him, all save a group of true believers.

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ  
ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ  
الْمُؤْمِنِينَ ﴿٢٠﴾

21. And he had over them no authority except that We might make evident who believes in the Hereafter from who is thereof in doubt.

21. Iblis did not have any power over them, except that We wanted to see who believed in the Hereafter and who cherished any doubt

21. 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

21. And he had no warrant whatsoever against them, save that We would know him who believes in the Hereafter from him who is in doubt

وَمَا كَانَ لَهُ عَلَيْهِمْ مِّنْ سُلْطٰنٍ  
إِلَّا لِنَعْلَمَ مَنْ يُؤْمِنُ بِالْآخِرَةِ  
مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ وَرَبُّكَ

And your Lord, over all things, is Guardian.

22. Say, [O Muhammad], "Invoke those you claim [as deities] besides Allah." They do not possess an atom's weight [of ability] in the heavens or on the earth, and they do not have therein any partnership [with Him], nor is there for Him from among them any assistant.

23. And intercession does not benefit with Him except for one whom He permits. [And those wait] until, when terror is removed from their hearts, they will say [to one another], "What has your Lord said?" They will say, "The truth." And He is the Most High, the Grand.

24. Say, "Who provides for you from the heavens and the earth?" Say, "Allah. And indeed, we or you are either upon guidance or in clear error."

25. Say, "You will not be asked about what we committed, and we will not be asked about what you do."

26. Say, "Our Lord will bring us together; then He will judge between us in truth. And He is the Knowing Judge."

27. Say, "Show me those whom you have attached to Him as partners. No! Rather, He [alone] is

about it. And your Lord is watchful over everything.

22. (O Prophet,) say (to the mushriks), "Call those whom you worship as deities instead of Allah. They neither own an atom's weigh of anything in the heavens nor in the earth, nor have they anything to share in either, nor is any of them a helper of Allah.

23. And no intercession before Allah can avail anyone except for the one for whom Allah permits it. So much so that when dread is gone from their hearts, the people will ask (the intercessors), "What reply did your Lord give?" They will say, The right reply! And He is the Exalted, the Great!

24. (O Prophet), ask them, "Who gives you sustenance from the heavens and the earth?" Say, "Allah only either we or you are on the right way or in manifest error.

25. Say, "You will not be questioned for the errors we have committed, nor shall we be answerable for what you are doing."

26. Say, "Our Lord will gather us together, then He will judge between us rightly. He is such a great Judge who knows everything.

27. Say to them, "Just show me those whom you have made associates-with Him. Nay, never! Allah

concerning it: and your Lord does watch over all things.

22. Say: "Call upon other (gods) whom you fancy, besides Allah. 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 Allah.

23. "No intercession can avail in His presence, except for those for whom He has granted permission. So 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 He is the Exalted, the Great.'"

24. Say: "Who gives you sustenance, from the heavens and the earth?" Say: "It is Allah: and certain it is that either we or you are on right guidance or in manifest error!"

25. Say: "Ye shall not be questioned as to our sins, nor shall we be questioned as to what you do."

26. Say: "Our Lord will gather us together and will decide the matter between us (and you) in truth and justice: and He is the one to decide, the One who knows all."

27. Say: "Show me those whom you have joined with Him as partners: by no means (can you).

thereof; and your Lord takes note of all things.

22. Say (O Muhammad): Call upon those whom you 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 has He an auxiliary among them.

23. No intercession avails with Him save for him whom He permits. 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.

24. Say: Who gives you provision from the heavens and the earth? Say: Allah, Lo! We or you assuredly are rightly guided or in error manifest.

25. Say: You will not be asked of what we committed, nor shall we be asked of what you do.

26. Say: Our Lord will bring us all together then He will judge between us with truth. He is the All-knowing Judge.

27. Say: Show me those whom you have joined unto Him as partners. Nay (you dare not)! For He is

عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ ﴿٢١﴾

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِّنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكٍَ وَمَا لَهُ مِنْهُمْ مِّنْ ظَهِيرٍ ﴿٢٢﴾

وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ حَتَّىٰ إِذَا فُزِعَ عَن قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ ﴿٢٣﴾

قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَوَاتِ وَالْأَرْضِ قُلِ اللَّهُ وَ إِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًىٰ أَوْ فِي ضَلَالٍ مُّبِينٍ ﴿٢٤﴾

قُلْ لَا تُسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا تُسْأَلُ عَمَّا تَعْمَلُونَ ﴿٢٥﴾

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ ﴿٢٦﴾

قُلْ أَرُونِي الَّذِينَ أَلْحَقْتُمْ بِهِ شُرَكَاءَ كَلَّا بَلْ هُوَ اللَّهُ الْعَزِيزُ

Allah, the Exalted in Might, the Wise."

alone is the All Mighty, the All Wise.

Nay, He is Allah, the Exalted in Power, the Wise."

Allah, the Mighty, the Wise.

الْحَكِيمُ

28. And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know.

28. And (O Prophet,) We have sent you to the entire mankind as a bearer of good news and a warner, but most people do not know.

28. We have not sent you but as a universal (Messenger) to men, giving them glad tidings, and warning them (against sin), but most men understand not.

28. And We have not sent you (O Muhammad) save as a bringer of good tidings and a warner unto all mankind; but most of mankind know not.

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ  
بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ  
النَّاسِ لَا يَعْلَمُونَ

29. And they say, "When is this promise, if you should be truthful?"

29. These people say, "When will the promise be fulfilled if you are truthful?"

29. They say: "When will this promise (come to pass) if you are telling the truth?"

29. And they say: When is this promise (to be fulfilled) if you are truthful.

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن  
كُنْتُمْ صَادِقِينَ

30. Say, "For you is the appointment of a day [when] you will not remain thereafter an hour, nor will you precede [it]."

30. Say, "For you the appointment of a day is fixed, which you can neither hold back for an hour nor hasten on by an hour."

30. Say: "The appointment to you is for a day, which you cannot put back for an hour nor put forward."

30. Say (O Muhammad): Yours is the promise of a day which you cannot postpone nor hasten by an hour.

قُلْ لَّكُمْ مِيعَادٌ يَوْمٍ لَا  
تَسْتَأْخِرُونَ عَنْهُ سَاعَةً وَلَا  
تَسْتَقْدِمُونَ

31. And those who disbelieve say, "We will never believe in this Quran nor in that before it." But if you could see when the wrongdoers are made to stand before their Lord, refuting each other's words... Those who were oppressed will say to those who were arrogant, "If not for you, we would have been believers."

31. The disbelievers say, "We shall never believe in this Quran, nor in any other which came before it." Would that you could see these wicked people at the time when they will be standing before their Lord! Then, they will blame one another. Those who had been oppressed in the world will say to the arrogant, "But for you we would have been the believers."

31. The unbelievers say: "We shall neither believe in this scripture nor in (any) that (came) before it." Could you but see when the wrongdoers will be made to stand before their Lord, throwing back the word (of blame) on one another! Those who had been despised will say to the arrogant ones: "Had it not been for you, we should certainly have been believers!"

31. And those who disbelieve say: We believe not in this Quran, nor in that which was before it; but oh, if you could see, when the wrongdoers 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 who were proud: But for you, we should have been believers.

وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ  
بِهَذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ  
يَدَيْهِ وَلَوْ تَرَى إِذِ الظَّالِمُونَ  
مَوْقُوفُونَ عِنْدَ رَبِّهِمْ يَرْجِعُ  
بَعْضُهُمْ إِلَى بَعْضٍ الْقَوْلَ  
يَقُولُ الَّذِينَ اسْتُضْعِفُوا  
لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ  
لَكُنَّا مُؤْمِنِينَ

32. Those who were arrogant will say to those who were oppressed, "Did we avert you from guidance after it had come to you? Rather, you were criminals."

32. The arrogant ones will say to the oppressed once, "Did we hinder you from the guidance when it came to you? Nay, but you yourselves were guilty."

32. 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 you who transgressed.

32. 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 you were guilty.

قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ  
اسْتُضْعِفُوا أَنَحْنُ صَدَدْنَاكُمْ  
عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ بَلْ  
كُنْتُمْ مُجْرِمِينَ

33. Those who were oppressed will say to those who were arrogant, "Rather, [it was your] conspiracy of night and day when you were ordering us to disbelieve in Allah

33. The oppressed ones will say to the arrogant ones. "Nay, but it was your plotting by day and night when you told us to deny Allah and to set up others as equals with Him." At

33. Those who had been despised will say to the arrogant ones: "Nay! It was a plot (of yours) by day and by night: Behold! You (constantly) ordered us to be ungrateful to Allah

33. Those who were despised say unto those who were proud: Nay but (it was your) scheming night and day, when you commanded us to disbelieve in Allah and set up rivals unto

وَقَالَ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ  
اسْتَكْبَرُوا بَلْ مَكَرُ اللَّيْلِ وَ  
النَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ  
بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَادًا وَأَسْرُوا

and attribute to Him equals." But they will confide regret when they see the punishment; and We will put shackles on the necks of those who disbelieved. Will they be recompensed except for what they used to do?

last, when they will see the torment, they will repent in their hearts, and We shall put fetters on the necks of the disbelievers. Can the people be requited except in accordance with their deeds?

and to attribute equals to Him!" They will declare (their) repentance when they see the penalty: We shall put yokes on the necks of the unbelievers: It would only be a requital for their (ill) deeds.

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.

النَّدَامَةُ لَمَّا رَأَوْا الْعَذَابَ  
وَجَعَلْنَا الْأَغْلَلَ فِي آعْنَاقِ  
الَّذِينَ كَفَرُوا هَلْ يُجْزَوْنَ إِلَّا  
مَا كَانُوا يَعْمَلُونَ ﴿٣٣﴾

34. And We did not send into a city any warner except that its affluent said, "Indeed we, in that with which you were sent, are disbelievers."

34. It has never happened that We sent a warner to a habitation and its people of means did not say, "We disbelieve the message you have brought."

34. Never did We send a warner to a population, but the wealthy ones among them said: "We believe not in the (message) with which you have been sent."

34. And We sent not unto any township a warner, but its pampered ones declared: Lo! We are disbelievers in that wherewith you have been sent.

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ  
إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا  
أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٣٤﴾

35. And they said, "We are more in wealth and children, and we are not to be punished."

35. They said this: "We have more wealth and children, and we shall never be punished."

35. They said: "We have more in wealth and in sons, and we cannot be punished."

35. And they said: We are more (than you) in wealth and children. We are not the punished.

وَ قَالُوا لَنَحْنُ أَكْثَرُ أَمْوَالًا  
وَ أَوْلَادًا وَ مَا نَحْنُ بِمُعَذَّبِينَ ﴿٣٥﴾

36. Say, "Indeed, my Lord extends provision for whom He wills and restricts [it], but most of the people do not know."

36. O Prophet, say, "My Lord gives abundantly to whom He wills and sparingly to whom He wills, but most people do not realize this."

36. Say: "Verily my Lord enlarges and restricts the provision to whom He pleases, but most men understand not."

36. Say (O Muhammad): Lo! My Lord enlarges the provision for whom He will and narrows it. But most of mankind know not.

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ  
يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ  
النَّاسِ لَا يَعْلَمُونَ ﴿٣٦﴾

37. And it is not your wealth or your children that bring you nearer to Us in position, but it is [by being] one who has believed and done righteousness. For them there will be the double reward for what they did, and they will be in the upper chambers [of paradise], safe [and secure].

37. It is not your wealth and your children, which bring you nearer to Us. Save him who believes and does good works. These are the ones who will have a double reward for their deeds, and they will live in peace in high mansions.

37. 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 dwellings on high!

37. And it is not your wealth nor your children that will bring you near unto Us, but he who believes and does good (he draws near). As for such, theirs will be twofold reward for what they did and they will dwell secure in lofty halls.

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ  
بِالَّتِي تُقَرِّبُكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا  
مَنْ آمَنَ وَعَمِلَ صَالِحًا  
فَأُولَٰئِكَ لَهُمْ جَزَاءُ الصَّعْفِ  
بِمَا عَمِلُوا وَهُمْ فِي الْعُرْفَاتِ  
أَمْنُونَ ﴿٣٧﴾

38. And the ones who strive against Our verses to cause [them] failure -- those will be brought into the punishment [to remain].

38. As for those who strive hard in order to frustrate Our revelations, they shall be severely punished.

38. Those who strive against Our signs, to frustrate them, will be given over into punishment.

38. And as for those who strive against Our revelations, challenging, they will be brought to the doom.

وَ الَّذِينَ يَسْعَوْنَ فِي آيَاتِنَا  
مُتَعَجِّزِينَ أُولَٰئِكَ فِي الْعَذَابِ  
مُخْضَرُونَ ﴿٣٨﴾

39. Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause]

39. O Prophet, say to them, "My Lord gives abundantly to whomever of His servants He wills and sparingly to whom He wills. Whatever you spend, He

39. Say: "Verily my Lord enlarges and restricts the sustenance to such of his servants as He pleases: and nothing do you spend in the least but He replaces

39. Say: Lo! My Lord enlarges the provision for whom He will of His bondmen, and narrows (it) for him. And whatsoever you spend (for good) He

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ  
يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ وَ مَا  
أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ

– He will compensate it; and He is the best of providers."

replenishes it by other provisions: He is the best of providers."

it: for He is the best of those who grant sustenance.

replaces it. And He is the best of providers.

وَهُوَ خَيْرُ الرَّزَاقِينَ ﴿٣٩﴾

40. And [mention] the Day when He will gather them all and then say to the angels, "Did these [people] used to worship you?"

40. And the Day when He will gather all mankind together, He will ask the angels, "Did they really worship you?"

40. One Day He will gather them all together, and say to the angels, "Was it you that these men used to worship?"

40. And on the Day when He will gather them all together, He will say unto the angels: Did these worship you.

وَيَوْمَ يُحْشَرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَكَةِ أَهْوَأَ لَكُمْ كَأْتُوا يَعْبُدُونَ ﴿٤٠﴾

41. They will say, "Exalted are You! You [Allah] are our benefactor not them. Rather, they used to worship the jinn; most of them were believers in them."

41. They will reply, "Glory be to You: our connection is with You, not with them. They, in fact, worshipped the jinn. It was in them that most of them believed.

41. They will say, "Glory to You! Our (tie) is with You -- as protector -- not with them. Nay, but they worshipped the jinn: most of them believed in them."

41. They will say: Be You glorified. You (alone) are our guardian, not them! Nay, but they worshipped the jinn; most of them were believers in them.

قَالُوا سُبْحَانَكَ أَنْتَ وَلِيِّنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرَهُمْ بِهِمْ مُؤْمِنُونَ ﴿٤١﴾

42. But today you do not hold for one another [the power of] benefit or harm, and We will say to those who wronged, "Taste the punishment of the Fire, which you used to deny."

42. "Today you can neither help nor harm one another." And to the wrongdoers We shall say, Now taste the torment of Hell which you used to deny."

42. 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 you the penalty of the Fire, -- that which you were wont to deny!"

42. That day you 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 you used to deny.

فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَفْعًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تَكْذِبُونَ ﴿٤٢﴾

43. And when our verses are recited to them as clear evidences, they say, "This is not but a man who wishes to avert you from that which your fathers were worshipping." And they say, "This is not except a lie invented." And those who disbelieve say of the truth when it has come to them, "This is not but obvious magic."

43. When Our clear revelations are recited to these people, they say, "This person only wants to turn you away from those deities whom your forefathers have been worshipping." And they say, "This (Quran) is only a forged falsehood." When the truth came before these disbelievers, they said, "This is plain magic."

43. When Our clear signs are rehearsed to them, they say, "This is only a man who wishes to hinder you from the (worship) which your fathers practiced." 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!"

43. And if Our revelations are 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 reaches them: This is naught else than mere magic.

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ آبَاءَكُمْ وَقَالُوا مَا هَذَا إِلَّا إِفْكٌ مُفْتَرًى وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٤٣﴾

44. And We had not given them any scriptures which they could study, and We had not sent to them before you, [O Muhammad], any warner.

44. Whereas We had neither given them any books before that they might study it, nor sent to them any warner before you.

44. But We had not given them books which they could study, nor sent apostles to them before thee as warner.

44. And We have given them no scriptures which they study, nor sent We unto them, before you, any warner.

وَمَا آتَيْنَاهُمْ مِنْ كِتَابٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ ﴿٤٤﴾

45. And those before them denied, and the people of Makkah have not attained a tenth of what We had given them. But

45. Those who have gone before them denied likewise. These people have not attained even a tenth of what We had

45. And their predecessors rejected (the truth); these have not received a tenth of what We had granted to those: yet

45. Those before them denied, and these have not attained a tenth of that which We bestowed on them (of

وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَّغُوا مِعْشَارَ مَا آتَيْنَاهُمْ



the former peoples denied My messengers, so how [terrible] was My reproach.

given them. But when they treated My messengers as liars, see how severe was My punishment!

when they rejected My apostles, how (terrible) was My rejection (of them)!

old); yet they denied My messengers. How intense then was My abhorrence (of them)!

فَكَذَّبُوا رُسُلِي ۖ فَكَيْفَ كَانَ نَكِيرِ ﴿٤٥﴾

46. Say, "I only advise you of one [thing] – that you stand for Allah, [seeking truth] in pairs and individually, and then give thought." There is not in your companion any madness. He is only a warner to you before a severe punishment.

46. O Prophet, say to them, "I shall advise you of one thing: Think hard singly or in twos for the sake of Allah and reflect as to what is there of madness in your companion. He is only a warner to you before the coming of a dreadful torment."

46. Say: "I do admonish you on one point: that you do stand up before Allah, -- (It may be) in pairs, or (it may be) singly, -- and reflect (within yourselves): your companion is not possessed: he is no less than a warner to you, in face of a terrible penalty."

46. Say (unto them, O Muhammad): I exhort you unto one thing only: that you awake, for 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.

قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مَثْنَىٰ وَفُرَادَىٰ ثُمَّ تَتَفَكَّرُونَ ۗ مَا بِصَاحِبِكُمْ مِنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ﴿٤٦﴾

47. Say, "Whatever payment I might have asked of you – it is yours. My payment is only from Allah, and He is, over all things, witness."

47. Say to them, "If I have asked you for a reward, keep it with yourselves, for my reward is with Allah and He is a witness over everything."

47. Say: "No reward do I ask of you: it is (all) in your interest: my reward is only due from Allah. And He is witness to all things."

47. 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.

قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٤٧﴾

48. Say, "Indeed, my Lord projects the truth. Knower of the unseen."

48. Say to them, "My Lord inspires with the truth, and He is the Knower of all the hidden realities."

48. Say: "Verily my Lord does cast the (mantle of) truth. He has full knowledge of (all) that is hidden."

48. Say: Lo! My Lord hurls the truth. (He is) the Knower of things hidden.

قُلْ إِنَّ رَبِّي يَقْذِفُ بِالْحَقِّ عَلَٰمَ الْغُيُوبِ ﴿٤٨﴾

49. Say, "The truth has come, and falsehood can neither begin [anything] nor repeat [it]."

49. Say, "The truth has come; now falsehood cannot succeed whatever it may do."

49. Say: "The truth has arrived, and falsehood neither creates new, nor restores anything."

49. Say: The truth has come, and falsehood shows not its face and will not return.

قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِيهِ الْبَاطِلُ وَمَا يُعِيدُ ﴿٤٩﴾

50. Say, "If I should err, I would only err against myself. But if I am guided, it is by what my Lord reveals to me. Indeed, He is hearing and near."

50. Say: If I have gone astray, the burden of my going astray is on myself alone, and if I am on right guidance, it is by virtue of what my Lord reveals to me. He hears everything and is, near at hand.

50. 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."

50. 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 has revealed unto me. Lo! He is hearer, nigh.

قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي وَإِنِ اهْتَدَيْتُ فَبِمَا يُوحِي إِلَيَّ رَبِّي إِنَّهُ سَمِيعٌ قَرِيبٌ ﴿٥٠﴾

51. And if you could see when they are terrified but there is no escape, and they will be seized from a place nearby.

51. Would that you could see when they will be in confusion! They will not be able to escape but will be seized from a place close by.

51. If you could but see when they will quake with terror; but then there will be no escape, and they will be seized from a position (quite) near.

51. Could you but see when they are terrified with no escape, and are seized from near at hand.

وَلَوْ تَرَىٰ إِذْ فَرَغُوا فَلَا قُوَّةَ وَأُخِذُوا مِنْ مَّكَانٍ قَرِيبٍ ﴿٥١﴾

52. And they will say, "We believe in it!" But how for them will be the [taking of faith] from a place far away?

52. Then they will say, "We believe in it," whereas they cannot attain a thing gone far out of hand.

52. And they will say, "We do believe (now) in the (truth)"; but how could they receive (faith) from a position (so) far off.

52. And say: We (now) believe therein. But how can they reach (faith) from afar off.

وَقَالُوا آمَنَّا بِهِ وَإِنَّا لَهُمُ اللَّتَّٰوِشُ مِنْ مَّكَانٍ بَعِيدٍ ﴿٥٢﴾

53. And they had already disbelieved in it before and would assault the unseen from a place far away.

53. Even before they had disbelieved and used to conjecture without true knowledge.

53. They did reject faith (entirely) before, and that they (continually) cast (slanders) on the unseen from a position far off?

53. When they disbelieved in it before. They aim at the unseen from afar off.

وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ  
وَيَقْدِفُونَ بِالْغَيْبِ مِنْ مَّكَانٍ  
بَعِيدٍ

54. And prevention will be placed between them and what they desire, as was done with their kind before. Indeed, they were in disquieting denial.

54. At that time they will be deprived of that which they will desire, as will have been deprived their likes before them: Indeed they had been involved in a misleading suspicion.

54. 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.

54. 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.

وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا  
يَشْتَهُونَ كَمَا فُعِلَ  
بِأَشْيَاعِهِمْ مِنْ قَبْلُ إِنَّهُمْ  
كَانُوا فِي شَكٍّ مُرِيبٍ

