



ص Saud

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

Sahih Intl	S. Maududi	Yousuf Ali	M. Pickthall	Al-Quran
1. Suad. By the Quran containing reminder.	1. Suad. By the Quran which is full of admonition.	1. Suad: By the Quran, full of admonition.	1. Saud. By the renowned Quran.	ص وَالْقُرْآنِ ذِي الذِّكْرِ ط
2. But those who disbelieve are in pride and dissension.	2. But the people who have disbelieved, are themselves involved in sheer arrogance and stubbornness.	2. But the unbelievers (are steeped) in self-glory and separatism.	2. Nay, but those who disbelieve are in false pride and schism.	بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ ٢
3. How many a generation have We destroyed before them, and they [then] called out; but it was not a time for escape.	3. How many a nation have we destroyed before them (And when their doom approached) they cried out, but that was not the time of being saved.	3. How many generations before them did We destroy? In the end they cried (for mercy) -- when there was no longer time for being saved.	3. How many a generation We destroyed before them, and they cried out when it was no longer the time for escape.	كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِمَّنْ قَرْنٍ فَنَادَوا وَآلَاتٍ حِينٍ مَّناصٍ ٣
4. And they wonder that there has come to them a warner from among themselves. And the disbelievers say, "This is a magician and a liar.	4. These people wondered that a warner from among themselves has come to them. The disbelievers began to say: He is a sorcerer, a liar.	4. So they wonder that a warner has come to them from among themselves! And the unbelievers say: This is a sorcerer telling lies.	4. And they marvel that a warner from among themselves has come unto them, and the disbelievers say: This is a wizard, a liar.	وَعَجِبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ وَقَالَ الْكُفَرُونَ هَذَا سَاحِرٌ كَذَّابٌ ٤
5. Has he made the gods [only] one God? Indeed, this is a curious thing.	5. Has he made just One God in place of all the gods? This is indeed a strange thing!	5. "Has he made the gods (all) into one Allah. Truly this is a wonderful thing!"	5. Makes he the gods One God? Lo! That is an astounding thing.	أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عَجَابٌ ٥
6. And the eminent among them went forth, [saying], "Continue, and be patient over your gods. Indeed, this is a thing intended.	6. And their chiefs went away, saying, "Go and stand firm in the service of your gods; for this thing is being said with a purpose.	6. And the leader among them go away (saying), "Walk you away, and remain constant to your gods! For this is truly a thing designed.	6. The chiefs among them go about, exhorting: Go and be staunch to your gods! Lo! This is a thing designed.	وَإِنطَلَقَ الْمُؤْمِنُونَ أَنْ أَمْشُوا وَأَصْبِرُوا عَلَىٰ آلِهَتِكُمْ إِنَّ هَذَا لَشَيْءٌ يُرَادُ ٦
7. We have not heard of this in the latest religion. This is not but a fabrication.	7. We have not heard such a thing from anyone of the people of latter days. This is nothing but a fabrication.	7. "We never heard (the like) of this among the people of these latter days: this is nothing but a made-up tale!"	7. We have not heard of this in later religion. This is naught but an invention.	مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ إِنْ هَذَا إِلَّا اخْتِلَاعٌ ٧

8. Has the message been revealed to him out of [all of] us?" Rather, they are in doubt about My message. Rather, they have not yet tasted My punishment.

8. Was he the only person among us to whom admonition should have been sent down? Rather, they are in doubt of My admonition, and have not yet tasted My punishment.

8. Has the message been sent to him -- among us?" But they are in doubt concerning My message! Nay, they have not yet tasted My punishment.

8. Has the reminder been unto him (alone) among us? Nay, but they are in doubt concerning My reminder; nay but they have not yet tasted My doom.

أَنْزِلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا
بَلْ هُمْ فِي شَكٍّ مِنْ ذِكْرِي بَلْ
لَمَّا يَدُوقُوا عَذَابِ ﴿٨﴾

9. Or do they have the depositories of the mercy of your Lord, the Exalted in Might, the Bestower?

9. Do they possess the treasures of the mercy of your Mighty and Bounteous Lord?

9. Or have they the treasures of the mercy of your Lord, - the Exalted in Power, the Grantor of Bounties.

9. Or are theirs the treasures of the mercy of your Lord, the Mighty, the Bestower.

أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ
رَبِّكَ الْعَزِيزِ الْوَهَّابِ ﴿٩﴾

10. Or is theirs the dominion of the heavens and the earth and what is between them? Then let them ascend through [any] ways of access.

10. Do they own the heavens and the earth and all that is between them? If so, let them climb up to the heights of the worldly means!

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).

10. Or is the kingdom of the heavens and the earth and all that is between them theirs? Then let them ascend by ropes.

أَمْ لَهُمْ مُلْكُ السَّمَوَاتِ
وَالْأَرْضِ وَ مَا بَيْنَهُمَا
فَلْيَرْتَقُوا فِي الْأَسْبَابِ ﴿١٠﴾

11. Soldiers [who will be] defeated there among the companies [of disbelievers].

11. This is a small host from among the hosts, which shall be routed here.

11. But there -- will be put to flight even a host of confederates.

11. A defeated host are (all) the factions that are there.

جُنُودٌ مَّا هُنَالِكَ مَهْزُومَةٌ
مِّنَ الْأَحْزَابِ ﴿١١﴾

12. The people of Noah denied before them, and [the tribe of] Aad and Pharaoh, the owner of stakes.

12. Before them denied the people of Noah and Aad and the Pharaoh of the stakes.

12. Before them rejected. the people of Noah, and Aad, and Pharaoh, the Lord of Stakes.

12. The folk of Noah before them denied and (so did the tribe of) Aad, and Pharaoh firmly planted.

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ
وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْتَادِ ﴿١٢﴾

13. And [the tribe of] Thamud and the people of Lot and the companions of the thicket. Those are the companies.

13. And Thamud, and the people of Lot and those of Aiykah. Hosts were they.

13. And Thamud, and the people of Lot, and the companions of the wood; -- such were the confederates.

13. And (the tribe of) Thamud, and the folk of Lot, and the dwellers in the wood: these were the factions.

وَتَمُودُ وَقَوْمُ لُوطٍ
وَأَصْحَابُ لَيْكَةِ أُولَئِكَ الْأَحْزَابِ ﴿١٣﴾

14. Each of them denied the messengers, so My penalty was justified.

14. Each one of them treated messengers as liars, and justly deserved the decree of My chastisement.

14. Not one (of them) but rejected the apostles, but My punishment came justly and inevitably.

14. Not one of them but did deny the messengers, therefor My doom was justified.

إِنْ كُلُّ إِلَّا كَذَّبَ الرَّسُلَ فَحَقَّ
عِقَابِ ﴿١٤﴾

15. And they await not but one blast [of the Horn]; for it there will be no delay.

15. These people too await but a single blast after which there will be no other blast.

15. These (today) only wait for a single mighty blast, which (when it comes) will brook no delay.

15. These wait for but one shout, there will be no second thereto.

وَمَا يَنْظُرُ هُوَ إِلَّا صَيْحَةً
وَاحِدَةً مَّا لَهَا مِنْ فَوَاقِ ﴿١٥﴾

16. And they say, "Our Lord, hasten for us our share before the Day of Account."

16. And they say; "Our Lord, hasten to us our share even before the Day of Reckoning."

16. They say: "Our Lord! Hasten to us our sentence (even) before the Day of Account!"

16. They say: Our Lord! Hasten on for us our fate before the Day of Reckoning.

وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْنَآ قَبْلَ
يَوْمِ الْحِسَابِ ﴿١٦﴾

17. Be patient over what they say and remember Our servant, David, the possessor of

17. O Prophet, have patience at what they utter, and tell them the story of Our servant David, who

17. Have patience at what they say, and remember Our servant David, the man of strength: for

17. Bear with what they say, and remember Our bondman David, lord of might, Lo! He was

إِصْبِرْ عَلَىٰ مَا يَقُولُونَ
وَإذْكُرْ عَبْدَنَا دَاوُدَ إِذْ أَعَدَّ
إِلَهُهُ آوَابَ ﴿١٧﴾

strength; indeed, he was one who repeatedly turned back [to Allah].

was a man of great strength. He turned to Allah in every matter.

he ever turned (to Allah).

ever turning in repentance (toward Allah).



18. Indeed, We subjected the mountains [to praise] with him, exalting [Allah] in the [late] afternoon and [after] sunrise.

18. We had subdued for him the mountains, which joined with him in praise morning and evening.

18. It was We that made the hills declare, in unison with him, Our praises, at eventide and at break of day.

18. Lo! We subdued the hills to hymn the praises (of their Lord) with him at nightfall and sunrise.



إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ
يُسَبِّحُن بِالْعَشِيِّ وَالْإِشْرَاقِ

19. And the birds were assembled, all with him repeating [praises].

19. The birds would gather together: they all turned to his (hymns of) praise.

19. And the birds gathered (in assemblies): all with him did turn (to Allah).

19. And the birds assembled; all were turning unto Him.



وَالطَّيْرِ مَحْشُورَةً كُلٌّ لَّهِ
أَوَابٌ

20. And We strengthened his kingdom and gave him wisdom and discernment in speech.

20. We had strengthened his kingdom, had given him wisdom and the ability to pronounce sound judgments.

20. We strengthened his kingdom, and gave him wisdom and sound judgment in speech and decision.

20. We made his kingdom strong and gave him wisdom and decisive speech.



وَشَدَدْنَا مُلْكَهُ وَأَتَيْنَاهُ الْحِكْمَةَ
وَفَصَّلَ الْخِطَابِ

21. And has there come to you the news of the adversaries, when they climbed over the wall of [his] prayer chamber.

21. Has the story of the litigants, who had entered into his upper chamber by climbing over the wall, reached you.

21. Has the story of the disputants reached you? Behold, they climbed over the wall of the private chamber.

21. And has the story of the litigants come unto you? How they climbed the wall into the royal chamber.



وَهَلْ آتَاكَ نَبَأُ الْخَصْمِ إِذْ
تَسَوَّرُوا الْمِحْرَابَ

22. When they entered upon David and he was alarmed by them? They said, "Fear not. [We are] two adversaries, one of whom has wronged the other, so judge between us with truth and do not exceed [it] and guide us to the sound path.

22. When they came before David, he was alarmed to see them. They said, "Have no fear: we are two parties in a suit, one of which has wronged the other, so decide between us rightly: do not be unjust and guide us to the right way.

22. When they came to David, and he was terrified of them, they said: "Fear not: we are two disputants, one of whom has wronged the other: Decide between us with truth, and treat us not with injustice, but guide us to the even path.

22. How they burst in upon David, and he was afraid of them. They said: Be not afraid! (We are) two litigants, one of whom has wronged the other, therefore judge aright between us; be not unjust; and show us the fair way.



إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ مِنْهُمْ
قَالُوا لَا تَخَفْ خَصْمَانِ بَغِي
بَعْضُنَا عَلَى بَعْضٍ فَاحْكُم بَيْنَنَا
بِالْحَقِّ وَلَا تَشْطِطْ وَاهْدِنَا
إِلَى سَوَاءِ الصِّرَاطِ

23. Indeed this, my brother, has ninety-nine ewes, and I have one ewe; so he said, 'Entrust her to me,' and he overpowered me in speech."

23. This is my brother: he has ninety-nine ewes and I have only one ewe. He said to me, Give this ewe also in my charge, and he has prevailed over me in the dispute.

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."

23. Lo! This my brother has ninety and nine ewes while I had one ewe; and he said: Entrust it to me, and he conquered me in speech.



إِنَّ هَذَا أَخِي لَهُ تِسْعٌ
وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةٌ
وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا
وَعَزَّيْنِي فِي الْخِطَابِ

24. [David] said, "He has certainly wronged you in demanding your ewe [in addition] to his ewes. And indeed, many associates oppress one another, except for those who

24. David replied, "This person has certainly wronged you in demanding your ewe to be added to his ewes. And the fact is that the people who live together often wrong one

24. (David) said: "He has undoubtedly wronged you in demanding your (single) ewe to be added to his (flock of) ewes: truly many are the partners (in business) who wrong

24. (David) said: He has wronged you in demanding your ewe in addition to his ewes, and lo! Many partners oppress one another, save such as believe and do good works, and they are

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ
نَعَجِكَ إِلَى نِعَاجِهِ وَإِنَّ كَثِيرًا
مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَى

believe and do righteous deeds – and few are they." And David became certain that We had tried him, and he asked forgiveness of his Lord and fell down bowing [in prostration] and turned in repentance [to Allah].

AsSajda

another; the only exception are those who believe and do good works, and they are few. (While he said this) David realized that We had, in fact, tried him. So he asked forgiveness of his Lord and fell down prostrate and turned (to Him).

AsSajda

each other: Not so do those who believe and work deeds of righteousness, and how 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 Allah).

AsSajda

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.

AsSajda

بَعْضِ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ



25. So We forgave him that; and indeed, for him is nearness to Us and a good place of return.

25. Then We forgave him for his error, and certainly he has a place of nearness with Us, and an excellent abode.

25. So We forgave him this (lapse): he enjoyed, indeed, a near approach to Us, and a beautiful place of (final) return.

25. So We forgave him that; and lo! He had access to Our presence and a happy journey's end.

فَغَفَرْنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ



26. [We said], "O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah." Indeed, those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account.

26. (We said): "O David, We have made you vicegerent in the earth, so rule among the people with justice and do not follow your lust, for it will lead you astray from Allah's way." For those who go astray from Allah's way, there is a severe punishment because they forgot the Day of Reckoning."

26. O David! We did indeed make you a vicegerent on earth: so judge you between men in truth (and justice): Nor follow you the lusts (of your heart), for they will mislead you from the path of Allah: for those who wander astray from the path of Allah, is a penalty grievous, for that they forget the Day of Account.

26. (And it was said unto him): O David! Lo! We have set you as a viceroy in the earth; therefor judge aright between mankind, and follow not desire that it beguile you 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.

يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ



27. And We did not create the heaven and the earth and that between them aimlessly. That is the assumption of those who disbelieve, so woe to those who disbelieve from the Fire.

27. We have not created the heaven and the earth and all that is between them, in vain. This is the fancy of those who have disbelieved, and woe to such disbelievers from the Fire of Hell.

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).

27. 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.

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ



28. Or should we treat those who believe and do righteous deeds like corrupters in the land? Or should We treat those who fear Allah like the wicked?

28. Should We treat those who believe and do good works like those who spread mischief in the earth? Or should We treat the pious as the sinners?

28. Shall We treat those who believe and do righteous deeds, the same as those who do mischief on earth? Or Shall We treat those who guard against evil, the same as those who turn aside from the right?

28. Shall We treat those who believe and do good works as those who spread corruption in the earth; or shall We treat the pious as the wicked.

أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ



29. [This is] a blessed Book which We have revealed to you, [O Muhammad], that they might reflect

29. This is a highly blessed Book, which We have sent down to you (O Muhammad), so that these people

29. (Here is) a Book which We have sent down unto you, full of blessings, that they may mediate on its

29. (This is) a Scripture that We have revealed unto you, full of blessing, that they may ponder

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو

upon its verses and that those of understanding would be reminded.

may ponder over its verses and the men of understanding may learn lessons from it.

signs, and that men of understanding may receive admonition.

its revelations, and that men of understanding may reflect.

الْأَلْبَابِ ﴿٢٦﴾

30. And to David We gave Solomon. An excellent servant, indeed he was one repeatedly turning back [to Allah].

30. And to David We gave (a son like) Solomon, an excellent servant, who turned to his Lord over and over again.

30. To David We gave Solomon (for a son), - How excellent in Our service! Ever did he turn (to Us).

30. And We bestowed on David, Solomon. How excellent a slave! Lo! He was ever turning in repentance (toward Allah).

وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ ﴿٢٧﴾

31. [Mention] when there were exhibited before him in the afternoon the poised [standing] racehorses.

31. Worthy of mention is the occasion when, one evening, well-bred horses were presented before him.

31. Behold, there were brought before him, at eventide coursers of the highest breeding, and swift of foot.

31. When there were shown to him at eventide light footed coursers.

إِذْ عَرَضَ عَلَيْهِ بِالْعَشِيِّ الصُّفُنُ الْجِيَادِ ﴿٢٨﴾

32. And he said, "Indeed, I gave preference to the love of good over the remembrance of my Lord until the sun disappeared into the curtain of darkness."

32. And he said, "I have adopted the love of this wealth because of the remembrance of my Lord." So, when the horses disappeared from sight.

32. 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).

32. 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.

فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَن ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ ﴿٢٩﴾

33. [He said], "Return them to me," and set about stroking [their] legs and necks.

33. (He commanded) "Bring them back to me." Then he began to stroke their shanks and necks.

33. "Bring them back to me." Then began he to pass his hand over (their) legs and their necks.

33. (Then he said): Bring them back to me. And then he began to rub (their) legs and necks.

رُدُّوهَا عَلَيَّ فَطْفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ ﴿٣٠﴾

34. And We certainly tried Solomon and placed on his throne a body; then he returned.

34. And verily We put Solomon to the test and placed a mere body on his throne. Then he turned (to Allah).

34. And We did try Solomon: We placed on his throne a body (without life); but he did turn (to Us in true devotion).

34. And verily We tried Solomon, and set upon his throne a (mere) body. Then did he repent.

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ ﴿٣١﴾

35. He said, "My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower."

35. He said, "My Lord, forgive me and grant me a kingdom as may belong to no one else after me. Indeed, You are the real Giver."

35. He said, "O my Lord! Forgive me, and grant me a kingdom which suits not another after me: for You are the giver of bounties without measure.

35. He said: My Lord! Forgive me and bestow on me sovereignty such as shall not belong to any after me. Lo! You are the Bestower.

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٣٢﴾

36. So We subjected to him the wind blowing by his command, gently, wherever he directed.

36. So, We subdued to him the wind, which blew gently at his bidding wherever he directed it.

36. Then We subjected the wind to his power, to blow gently to his order, Whithersoever he willed.

36. So We made the wind subservient unto him, blowing by his command whithersoever he intended.

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ ﴿٣٣﴾

37. And [also] the devils [of jinn] - every builder and diver.

37. And the satans: each kind of builder and diver.

37. As also the evil ones, (including) every kind of builder and diver.

37. And the unruly, every builder and diver (made We subservient).

وَالشَّيْطِينَ كُلَّ بَنَّاءٍ وَعَوَّاصٍ ﴿٣٤﴾

38. And others bound together in shackles.

38. And others who were bound in chains.

38. As also others bound together in fetters.

38. And others linked together in chains.

وَأُخْرَيْنَ مُقَرَّنِينَ فِي الْأَصْفَادِ ﴿٣٥﴾

39. [We said], "This is Our gift, so grant or withhold without account."

39. (We said to him) "This is Our gift: you may give or withhold from whomsoever you will, without reckoning."

39. "Such are Our bounties: whether you bestow them (on others) or withhold them, no account will be asked."

39. (Saying): This is Our gift, so bestow you, or withhold, without reckoning.

هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ
بِغَيْرِ حِسَابٍ ﴿٣٩﴾

40. And indeed, for him is nearness to Us and a good place of return.

40. Surely, he has a place of nearness to Us, and an excellent resort.

40. And indeed, for him, a near approach to Us, and a beautiful place of return.

40. And lo! He has favor with Us, and a happy journey's end.

وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ ﴿٤٠﴾

41. And remember Our servant Job, when he called to his Lord, "Indeed, Satan has touched me with hardship and torment."

41. And make mention of Our servant Job when he called upon his Lord, (saying), "Satan has afflicted me with great distress and torment."

41. Commemorate Our servant Job. Behold! He cried to his Lord: "The evil one has afflicted me with distress and suffering!"

41. And make mention (O Muhammad) of Our bondman Job, when he cried unto his Lord. Lo! The devil does afflict me with distress and torment.

وَإِذْ كُرِّعْتَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ ﴿٤١﴾

42. [So he was told], "Strike [the ground] with your foot; this is a [spring for] a cool bath and drink."

42. (We commanded him) "Stamp your foot on the ground: this is cool water for washing and drinking."

42. (The command was given) "Strike with your foot: here is (water) wherein is cool wash, and refreshing drink."

42. (And it was said unto him): Strike the ground with your foot. This (spring) is a cool bath and a refreshing drink.

أُرْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ ﴿٤٢﴾

43. And We granted him his family and a like [number] with them as mercy from Us and a reminder for those of understanding.

43. We restored to him his family and as many more with them, as a mercy from Us and an admonition for those of understanding.

43. And We gave him (back) his people, and doubled their number, -- as a grace from Us and a thing for commemoration for all who have understanding.

43. And We bestowed on him (again) his household and therewith the like thereof, a mercy from Us, and a memorial for men of understanding.

وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِنَّا وَذِكْرًا لِّأُولِي الْأَلْبَابِ ﴿٤٣﴾

44. [We said], "And take in your hand a bunch [of grass] and strike with it and do not break your oath." Indeed, We found him patient, an excellent servant. Indeed, he was one repeatedly turning back [to Allah].

44. (And We said to him) "Take a handful of straw and strike therewith: do not break your oath." We found him patient, an excellent servant, who turned to his Lord over and over again.

44. "And take in your hand a little grass, and strike therewith: and break not (your oath)." Truly We found him full of patience and constancy. How excellent in Our service! Ever did he turn (to Us).

44. And (it was said unto him): Take in your hand a branch and smite therewith, and break not your oath. Lo! We found him steadfast, how excellent a slave! Lo! He was ever turning in repentance (to his Lord).

وَأَخَذْ بِبِدَاقِ ضِمْعًا قَاصِرٍ بِهِ وَلَا تَحْنُثْ إِنَّا وَجَدْنَاهُ صَابِرًا نِّعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ ﴿٤٤﴾

45. And remember Our servants, Abraham, Isaac and Jacob – those of strength and [religious] vision.

45. And make mention of Our servants, Abraham and Isaac and Jacob: they were men of great power and insight.

45. And commemorate Our Servants Abraham, Isaac, and Jacob, possessors of power and vision.

45. And make mention of Our bondmen, Abraham, Isaac and Jacob, men of power and vision.

وَإِذْ كُرِّعْتَنَا عِبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولِي الْأَيْدِي وَالْأَبْصَارِ ﴿٤٥﴾

46. Indeed, We chose them for an exclusive quality: remembrance of the home [of the Hereafter].

46. We had chosen them because of a pure quality, the remembrance of the abode of the Hereafter.

46. Verily We did choose them for a special (purpose) -- proclaiming the message of the Hereafter.

46. Lo! We purified them with a pure thought, remembrance of the Home (of the Hereafter).

إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ ﴿٤٦﴾

47. And indeed they are, to Us, among the chosen and outstanding.

47. Indeed, they are, in Our sight, included among the chosen, the righteous.

47. They were, in Our sight, truly, of the company of the elect and the good.

47. Lo! In Our sight they are verily of the elect, the excellent.

وَأَنَّهُمْ عِنْدَنَا مِنِ الْمُصْطَفَيْنِ الْأَخْيَارِ ﴿٤٧﴾

48. And remember Ishmael, Elisha and Dhul-Kifl, and all are among the outstanding.

48. And make mention of Ishmael and Elisha and Dhul-Kifl: they were all of the righteous.

48. And mention Isma'il, Elisha, and Zul-Kifl: Each of them was of the company of the good.

48. And make mention of Ishmael and Elisha and Dhu'l-Kifl. All are of the chosen.

وَإِذْ كُرِّمَ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِنَ الْأَخْيَارِ ﴿٤٨﴾

49. This is a reminder. And indeed, for the righteous is a good place of return.

49. This was an admonition. And for the righteous there is indeed an excellent resort.

49. This is a message. And verily, for the righteous, is a beautiful place of return.

49. This is a reminder. And lo! For those who ward off (evil) is a happy journey's end.

هَذَا إِذْ كُرِّمَ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ ﴿٤٩﴾

50. Gardens of perpetual residence, whose doors will be opened to them.

50. Everlasting gardens whose gates shall remain open to them.

50. Gardens of eternity, whose doors will (ever) be open to them.

50. Gardens of eden, whereof the gates are opened for them.

جَنَّاتٍ عَدْنٍ مُّفْتَتِحَةً لَهُمُ الْأَبْوَابُ ﴿٥٠﴾

51. Reclining within them, they will call therein for abundant fruit and drink.

51. Therein they shall be reclining, calling therein for plentiful of fruit and drink.

51. Therein will they recline. Therein can they call for fruit in abundance, and (delicious) drink.

51. Wherein, reclining, they call for plenteous fruit and cool drink therein.

مُتَّكِنِينَ فِيهَا يَدْعُونَ فِيهَا بِفَاكِهَةٍ كَثِيرَةٍ وَشَرَابٍ ﴿٥١﴾

52. And with them will be women limiting [their] glances and of equal age.

52. And beside them there will be modest wives of equal age.

52. And beside them will be chaste women restraining their glances, of equal age.

52. And with them are those of modest gaze, companions.

وَعِنْدَهُمْ قُصِرَتِ الْأَبْصَارُ وَكُنَّ سَائِرَاتٍ صِرَاطٍ مُسْتَقِيمٍ ﴿٥٢﴾

53. This is what you, [the righteous], are promised for the Day of Account.

53. These are the things, which you are being promised for the Day of Reckoning.

53. Such is the promise made, to you for the Day of Account.

53. This it is that you are promised for the Day of Reckoning.

هَذَا مَا تُوْعَدُونَ لِيَوْمِ الْحِسَابِ ﴿٥٣﴾

54. Indeed, this is Our provision; for it there is no depletion.

54. This is Our provision: it will never come to an end.

54. Truly such will be Our bounty (to you); it will never fail.

54. Lo! This in truth is Our provision, which will never waste away.

إِنَّ هَذَا لَرِزْقُنَا مَا لَهُ مِنْ نَفَادٍ ﴿٥٤﴾

55. This [is so]. But indeed, for the transgressors is an evil place of return.

55. This is. And for the rebellious, there is a most evil home.

55. Yea, such! But for the wrong-doers will be an evil place of (final) return.

55. This is. And lo! For the transgressors there with be an evil journey's end.

هَذَا وَإِنَّ لِلطَّاغِينَ لَشَرَّ مَآبٍ ﴿٥٥﴾

56. Hell, which they will [enter to] burn, and wretched is the resting place.

56. Hell in which they will burn, the worst abode.

56. Hell! -- They will burn therein, -- an evil bed (indeed, to lie on).

56. Hell, where they will burn, an evil resting-place.

جَهَنَّمَ يَصَلُّونَهَا فَنَسُّوا إِلَيْهَا وَكُنَّ عِشْرِينَ مَدِينًا ﴿٥٦﴾

57. This -- so let them taste it -- is scalding water and [foul] purulence.

57. This is for them: so let them taste a boiling water and pus blood.

57. Yea, such! -- Then shall they taste it, a boiling fluid, and a fluid murky, cold.

57. Here is a boiling and an ice-cold draught, so let them taste it.

هَذَا فُلَيْدٌ وَقُوَّةٌ حَمِيمٌ وَغَسَّاقٌ ﴿٥٧﴾

58. And other [punishments] of its type in various kinds.

58. And other things of the same sort.

58. And other penalties of a similar kind, to match them.

58. And other (torment) of the kind in pairs.

وَأُخْرَى مِنْ شَكْلِهِ أَزْوَاجٌ ﴿٥٨﴾

59. "This is a company bursting in with you. No welcome for them. Indeed, they will burn in the Fire."

59. "This is a host coming in to you: there is no welcome for them: they will burn in the Fire."

59. Here is a troop rushing headlong with you! No welcome for them! Truly, they shall burn in the Fire!

59. Here is an army rushing blindly with you. No word of welcome for them. Lo! They will roast at the Fire.

هَذَا فَوْجٌ مُقْتَحِمٌ مَعَكُمْ لَا مَرْحَبًا بِهِمْ إِنَّهُمْ صَالُوا النَّارِ ﴿٥٩﴾

60. They will say, "Nor you! No welcome for you. You, [our leaders], brought this upon us, and wretched is the settlement."

60. They will reply, "Nay, but you yourselves are burning: there is no welcome for you (either): it is you who have brought us to this end. What an evil resting-place!"

60. (The followers shall cry to the misleaders) "Nay, you (too)! No welcome for you! It is you who have brought this upon us! Now evil is (this) place to stay in!"

60. They say: Nay, but you (misleaders), for you there is no word of welcome. You prepared this for us (by your misleading). Now hapless is the plight.

قَالُوا بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ أَنْتُمْ قَدْ مُتُّمُوهُ لَنَا فَبَيْسَ الْقَرَارِ ﴿٦٠﴾

61. They will say, "Our Lord, whoever brought this upon us – increase for him double punishment in the Fire."

61. Then they will say, "Our Lord, give him who has brought this fate on us a double punishment in Hell."

61. They will say: "Our Lord! Whoever brought this upon us, -- Add to him a double penalty in the Fire!"

61. They say: Our Lord! Whoever did prepare this for us, oh, give him double portion of the Fire.

قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ ﴿٦١﴾

62. And they will say, "Why do we not see men whom we used to count among the worst?"

62. And they will say to one another, "How is it that we do not see those whom we regarded as bad people in the world?"

62. And they will say: "What has happened to us that we see not men whom we used to number among the bad ones?"

62. And they say: What is with us that we behold not men whom we were wont to count among the wicked.

وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ ﴿٦٢﴾

63. Is it [because] we took them in ridicule, or has [our] vision turned away from them?"

63. Did we treat them as such in ridicule, or are they hidden from sight?"

63. "Did we treat them (as such) in ridicule, or have (our) eyes failed to perceive them?"

63. Did we take them (wrongly) for a laughing-stock, or have our eyes missed them.

أَتَخَذْتَهُمْ سِخْرِيًّا أَمْ ذَاعَتْ عَنْهُمْ الْأَبْصَارُ ﴿٦٣﴾

64. Indeed, that is truth, the quarreling of the people of the Fire.

64. Indeed, this is the truth! Such will be the disputes among the dwellers of Hell.

64. Truly that is just and fitting, the mutual recriminations of the people of the Fire.

64. Lo! That is very truth: the wrangling of the dwellers in the Fire.

إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ ﴿٦٤﴾

65. Say, [O Muhammad], "I am only a warner, and there is not any deity except Allah, the One, the Prevailing.

65. (O Prophet,) say to them, "I am only a warner: there is no real god but Allah, the One, the All-Mighty.

65. Say: "Truly am I a warner: no god is there but the one Allah, Supreme and Irresistible.

65. Say (unto them, O Muhammad): I am only a warner, and there is no god save Allah, the One, the Absolute.

قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٦٥﴾

66. Lord of the heavens and the earth and whatever is between them, the Exalted in Might, the Perpetual Forgiver."

66. Lord of the heavens and the earth and of all that is between them, the Mighty, the Forgiven."

66. "The Lord of the heavens and the earth, and all between, -- Exalted in Might, able to enforce His Will, forgiving again and again."

66. Lord of the heavens and the earth and all that is between them, the Mighty, the Pardoning.

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ ﴿٦٦﴾

67. Say, "It is great news.

67. Say to them, "This is a great news.

67. Say: "That is a message supreme (above all)."

67. Say: It is tremendous tidings.

قُلْ هُوَ نَبَأٌ عَظِيمٌ ﴿٦٧﴾

68. From which you turn away.

68. From which you turn away."

68. "From which you do turn away!"

68. Whence you turn away.

أَنْتُمْ عَنْهُ مُعْرِضُونَ ﴿٦٨﴾

69. I had no knowledge of the exalted assembly [of angels] when they were disputing.

69. (Say) "I had no knowledge of the time when the exalted ones were disputing among themselves.

69. "No knowledge have I of the chiefs on high, when they discuss (matters) among themselves.

69. I had no knowledge of the highest chiefs when they disputed.

مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَائِكَةِ الْأَعْلَى إِذْ يَخْتَصِمُونَ ﴿٦٩﴾

70. It has not been revealed to me except that I am a clear warner."

70. I am informed of all this by revelation because I am an open warner."

70. Only this has been revealed to me: that I am to give warning plainly and publicly.

70. It is revealed unto me only that I may be a plain warner.

إِنْ يُوحَىٰ إِلَيَّ إِلَّا أَمَّا أَنَا نَذِيرٌ مُبِينٌ ﴿٧٠﴾

71. When your Lord said to the angels, "Indeed, I am going to create a human being from clay.

71. When your Lord said to the angels, "I am about to create man from clay.

71. Behold, your Lord said to the angels: "I am about to create man from clay."

71. When your Lord said unto the angels: Lo! I am about to create a mortal out of clay.

إِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ اِنِّىْ
خَالِقٌ بَشَرًا مِّنْ طِيْنٍ ﴿٧١﴾

72. So when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration."

72. Then, when I have fashioned him duly, and have breathed into him of My spirit, prostrate yourselves before him."

72. "When I have fashioned him (in due proportion) and breathed into him of My spirit, fall you down in obeisance unto him."

72. And when I have fashioned him and breathed into him of My spirit, then fall down before him prostrate.

فَاِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيْهِ مِنْ
رُّوْحِيْ فَقَعُوْا لَهٗ سٰجِدِيْنَ ﴿٧٢﴾

73. So the angels prostrated – all of them entirely.

73. Accordingly, the angels prostrated themselves, all in obedience.

73. So the angels prostrated themselves, all of them together.

73. The angels fell down prostrate, every one.

فَسَجَدَ الْمَلٰئِكَةُ كُلُّهُمْ اٰجْمَعُوْنَ
﴿٧٣﴾

74. Except Iblis; he was arrogant and became among the disbelievers.

74. But Iblis assumed arrogance, and became one of the disbelievers.

74. Not so Iblis: he was haughty, and became one of those who reject faith.

74. Save Iblis; he was scornful and became one of the disbelievers.

اِلَّا اِبْلٰیْسَ اِسْتَكْبَرَ وَكَانَ مِنَ
الْكٰفِرِيْنَ ﴿٧٤﴾

75. [Allah] said, "O Iblis, what prevented you from prostrating to that which I created with My hands? Were you arrogant [then], or were you [already] among the haughty?"

75. The Lord said, "O Iblis, what has prevented you from prostrating yourself before him whom I have made with both My hands? Are you assuming arrogance, or are you one of the high ones?"

75. (Allah) said: "O Iblis! What prevents you from prostrating yourself to one whom I have created with my hands? Are you haughty? Or are you one of the high (and mighty) ones?"

75. He said: O Iblis! What hinders you from falling prostrate before that which I have created with both My hands? Are you too proud or are you of the high exalted.

قَالَ يَا اِبْلٰیْسُ مَا مَنَعَكَ اَنْ
تَسْجُدَ لِمَا خَلَقْتُ بِیَدَیْ
اَسْتَكْبَرْتَ اَمْ كُنْتَ مِنَ
الْعٰلِيْنَ ﴿٧٥﴾

76. He said, "I am better than him. You created me from fire and created him from clay."

76. He replied, "I am better than him: You have created me from fire and him from clay."

76. (Iblis) said: "I am better than him: You created me from fire, and him You created from clay."

76. He said: I am better than him. You created me of fire, while him You did create of clay.

قَالَ اَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِیْ مِنْ
نَّارٍ وَخَلَقْتَهُ مِنْ طِيْنٍ ﴿٧٦﴾

77. [Allah] said, "Then get out of here, for indeed, you are expelled.

77. (The Lord) said: "Then get you gone from here: you are accursed.

77. (Allah) said: "Then get you out from here: for you are rejected, accursed.

77. He said: Go forth from hence, for lo! You are outcast.

قَالَ فَاخْرُجْ مِنْهَا فَاِنَّكَ
رٰجِعٌ
﴿٧٧﴾

78. And indeed, upon you is My curse until the Day of Recompense."

78. And My curse shall be on you till the Day of Judgment."

78. "And My curse shall be on you till the Day of Judgment."

78. And lo! My curse is on you till the Day of Judgment.

وَ اِنَّ عَلَیْكَ لَعْنَتِیْ اِلٰی یَوْمِ
الدِّیْنِ ﴿٧٨﴾

79. He said, "My Lord, then relieve me until the day they are resurrected."

79. He said, "My Lord, if so, then give me respite till the time when they shall be raised."

79. (Iblis) said: "O my Lord! Give me then respite till the day the (dead) are raised."

79. He said: My Lord! Relieve me till the day when they are raised.

قَالَ رَبِّ فَاَنْظِرْنِیْ اِلٰی یَوْمِ
یُبْعَثُوْنَ ﴿٧٩﴾

80. [Allah] said, "So indeed, you are of those reprieved.

80. (The Lord) said: "Well, you are given respite.

80. (Allah) said: "Respite then is granted to you.

80. He said: Lo! You are of those reprieved.

قَالَ فَاِنَّكَ مِنَ الْمُنْظَرِيْنَ ﴿٨٠﴾

81. Until the Day of the time well known.

81. Till the Day of appointed time."

81. "Till the Day of the time appointed."

81. Until the day of the time appointed.

اِلٰی یَوْمِ الْوَقْتِ الْمَعْلُوْمِ ﴿٨١﴾

82. [Iblis] said, "By Your might, I will surely mislead them all.

82. He said, "By Your honor! I shall certainly lead them astray.

82. (Iblis) said: "Then, by Your power, I will put them all in the wrong.

82. He said: Then, by Your might, I surely will beguile them every one.

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾

83. Except, among them, Your chosen servants."

83. Except those of Your servants whom You have chosen."

83. "Except Your servants amongst them, sincere and purified.

83. Save Your single-minded slaves among them.

إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ ﴿٨٣﴾

84. [Allah] said, "The truth [is My oath], and the truth I say.

84. (The Lord) said, "The truth is this, and the truth only I speak.

84. (Allah) said: "Then it is just and fitting, and I say what is just and fitting.

84. He said: The truth is, and the truth I speak.

قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ ﴿٨٤﴾

85. [That] I will surely fill Hell with you and those of them that follow you all together."

85. That I shall fill Hell with you and with all those who follow you from among mankind."

85. "That I will certainly fill Hell with you and those that follow you, -- every one."

85. That I shall fill Hell with you and with such of them as follow you, all together.

لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَوَلِيِّكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾

86. Say, [O Muhammad], "I do not ask you for the Quran any payment, and I am not of the pretentious.

86. (O Prophet,) say to them, "I do not ask any recompense of you for this message, nor am I an impostor.

86. Say: "No reward do I ask of you for this (Quran), nor am I a pretender.

86. Say (O Muhammad, unto mankind): I ask of you no fee for this, and I am no simulating.

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﴿٨٦﴾

87. It is but a reminder to the worlds.

87. This is only an admonition for all the people of the world.

87. "This is no less than a message to (all) the worlds.

87. Lo! It is naught else than a reminder for all peoples.

إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٨٧﴾

88. And you will surely know its information after a time."

88. And after a while you shall yourself come to know all about it."

88. "And you shall certainly know the truth of it (all) after a while."

88. And you will come in time to know the truth thereof.

وَلَتَعْلَمَنَّ نَبَأَهُ بَعْدَ حِينٍ ﴿٨٨﴾

