

النَّمْل AnNamal

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

Sahih Intl	S. Maududi	Yousuf Ali	M. Pickthall	Al-Quran
1. Tā, Seen. These are the verses of the Quran and a clear Book.	1. Ta. Seen. These are the verses of the Quran and the lucid Book.	1. Ta. Seen. These are verses of the Quran, - a book that makes (things) clear.	1. Ta. Seen. These are revelations of the Quran and a Scripture that makes plain.	طَسَّ تَلَّكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُّبِينٍ ﴿١﴾
2. As guidance and good tidings for the believers.	2. A guidance and good news for the believers.	2. A guide; and glad tidings for the believers.	2. A guidance and good tidings for believers.	هُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ﴿٢﴾
3. Who establish prayer and give zakah, and of the Hereafter they are certain [in faith].	3. Who establish the Salat and pay the zakat; and they are the ones who fully believe in the Hereafter.	3. Those who establish regular prayers and give in regular charity, and also have (full) assurance of the Hereafter.	3. Who establish worship and pay the poor-due and are sure of the Hereafter.	الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٣﴾
4. Indeed, for those who do not believe in the Hereafter, We have made pleasing to them their deeds, so they wander blindly.	4. The fact is that We have made the deeds of those who deny the Hereafter seem fair to them; therefore, they stray about blindly.	4. 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.	4. Lo! As for those who believe not in the Hereafter, We have made their works fair seeming unto them so that they are all astray.	إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ رَبِّنَا لَهُمْ أَعْمَالُهُمْ فَهُمْ يَعْمَهُونَ ﴿٤﴾
5. Those are the ones for whom there will be the worst of punishment, and in the Hereafter they are the greatest losers.	5. They are the ones for whom there is an evil chastisement, and in the Hereafter they shall be the worst losers.	5. Such are they for whom a grievous penalty is (waiting); and in the Hereafter theirs will be the greatest loss.	5. Those are they for whom is the worst of punishment, and in the Hereafter they will be the greatest losers.	أُولَئِكَ الَّذِينَ هُمْ سُوءَ الْعَذَابِ وَهُمْ فِي الْآخِرَةِ هُمْ الْأَخْسَرُونَ ﴿٥﴾
6. And indeed, [O Muhammad], you receive the Quran from one Wise and Knowing.	6. And (O Muhammad), you are most surely receiving this Quran from the One, Who is All Wise, All Knowing.	6. As to you, the Quran is bestowed upon you from the presence of one who is Wise and All-Knowing.	6. Lo! As for you (Muhammad), you verily receives the Quran from the presence of One Wise, Aware.	وَإِنَّكَ لَتَلْقَى الْقُرْآنَ مِنْ لَدُنِّ حَكِيمٍ عَلِيمٍ ﴿٦﴾
7. [Mention] when Moses said to his family, "Indeed, I have perceived a fire. I will bring you from	7. When Moses said to the people of his house, "I have seen a fire: I may bring some information	7. Behold! Moses said to his family: I perceive a fire; soon will I bring you from there some	7. (Remember) when Moses said unto his household: Lo! I spy afar off a fire; I will bring you tidings	إِذْ قَالَ مُوسَى لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا سَاتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ

there information or will bring you a burning torch that you may warm yourselves."

from there or a burning brand so that you may warm yourselves."

information, or I will bring you a burning brand that you may warm yourselves.

thence, or bring to you a borrowed flame that you may warm yourselves.

أَتَيْكُمْ بِشِهَابٍ قَبَسٍ لَعَلَّكُمْ تَصْطَلُونَ ﴿٧﴾

8. But when he came to it, he was called, "Blessed is whoever is at the fire and whoever is around it. And exalted is Allah, Lord of the worlds.

8. When he came to it, a voice called out: "Blessed is He who is in the fire and the one who is around it. Glorified is Allah, Lord of the worlds.

8. But when he came to the (fire), a voice was heard: "Blessed are those in the fire and those around: and glory to Allah, the Lord of the worlds.

8. 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.

فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ ﴿٨﴾

9. O Moses, indeed it is I – Allah, the Exalted in Might, the Wise."

9. O Moses, this is I, Allah, the Almighty, the All Wise.

9. "O Moses! Verily, I am Allah, the Exalted in Might, the Wise.

9. O Moses! Lo! It is I, Allah, the Mighty the Wise.

يَمُوسَى إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٩﴾

10. And [he was told], "Throw down your staff." But when he saw it writhing as if it were a snake, he turned in flight and did not return. [Allah said], "O Moses, fear not. Indeed, in My presence the messengers do not fear.

10. Just cast down your staff." No sooner did Moses see the staff writhing like a snake than he turned about and fled, without even looking behind. "O Moses fear not: the messengers never feel afraid in My presence.

10. "Now you throw your rod! But when he saw it moving 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 have no fear.

10. And throw down your 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.

وَأَنْزِعْ عَصَاكَ فَلَمَّا رَأَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يَمُوسَى لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَى الْمُرْسَلُونَ ﴿١٠﴾

11. Otherwise, he who wrongs, then substitutes good after evil – indeed, I am Forgiving and Merciful.

11. Unless, someone has committed an offence." Then, if after the evil, he changed into good, I am indeed All Forgiving, All Merciful.

11. "But if any have done wrong and have thereafter substituted good to take the place of evil, truly, I am Oft-Forgiving, Most Merciful.

11. Save him who has done wrong and afterward has changed evil for good. And lo! I am Forgiving, Merciful.

إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَحِيمٌ ﴿١١﴾

12. And put your hand at the breast; it will come out white without disease. Among the nine signs [you will take] to Pharaoh and his people. Indeed, they have been a people defiantly disobedient."

12. And just put your hand into your bosom: it will come out shining, without any hurt. These are from among the nine signs (you will take) to Pharaoh and his people: they are indeed a very wicked people."

12. "Now put your hand into your bosom, and it will come forth white without harm: (these are) among the nine signs (you will take) to Pharaoh and his people: for they are a people rebellious in transgression."

12. And put your hand into the bosom of your robe, it will come forth white but unhurt. (This will be one) among nine tokens unto Pharaoh and his people Lo! They were ever evil-living folk.

وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ فِي تِسْعِ آيَاتٍ إِلَى فِرْعَوْنَ وَقَوْمِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿١٢﴾

13. But when there came to them Our visible signs, they said, "This is obvious magic."

13. But when Our clear signs came before those people, they said, "This is plain magic."

13. But when Our signs came to them that should have opened their eyes, they said: "This is sorcery manifest!"

13. But when Our tokens came unto them, plain to see, they said: This is mere magic.

فَلَمَّا جَاءَهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُّبِينٌ ﴿١٣﴾

14. And they rejected them, while their [inner] selves

14. They rejected those signs out of sheer injustice and

14. And they rejected those signs in iniquity and arrogance,

14. And they denied them, though their souls acknowledged

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا

were convinced thereof, out of injustice and haughtiness. So see how was the end of the corrupters.

vanity, whereas in their hearts they were convinced. See, then, what fate those mischief-makers met.

though their souls were convinced thereof: so see what was the end of those who acted corruptly.

them, for spite and arrogance. Then see the nature of the consequence for the wrong-doers.

أَنْفُسَهُمْ ظُلْمًا وَعُلُوًّا فَانظُرْ
كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ



15. And We had certainly given to David and Solomon knowledge, and they said, "Praise [is due] to Allah, who has favored us over many of His believing servants."

15. And We gave knowledge to David and Solomon, and they said, "Praise is for Allah who exalted us above many of His believing servants.

15. We gave (in the past) knowledge to David and Solomon: And they both said: "Praise be to Allah, who has favored us above many of his servants who believe!"

15. And We verily gave knowledge unto David and Solomon, and they said: Praise be to Allah, who has preferred us above many of His believing slaves.

وَلَقَدْ آتَيْنَا دَاوُدَ وَ سُلَيْمَانَ
عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي
فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ
الْمُؤْمِنِينَ



16. And Solomon inherited David. He said, "O people, we have been taught the language of birds, and we have been given from all things. Indeed, this is evident bounty."

16. And Solomon succeeded David, and he said, "O people, we have been taught the speech of the birds, and we have been granted all sorts of things. This is indeed a great favor (of Allah)."

16. And Solomon was David's heir. He said: "O you people! We have been taught the speech of birds, and on us has been bestowed all things: this is indeed grace manifest (from Allah)."

16. And Solomon was David's heir. And he said: O mankind! Lo! We have been taught the language of birds, and have been given (abundance) of all things. This surely is evident favor.

وَوَرِثَ سُلَيْمَانُ دَاوُدَ وَقَالَ
يَا أَيُّهَا النَّاسُ عَلَّمْنَا مَطَاطِنَ
الطَّيْرِ وَأَوْتَيْنَا مِنْ كُلِّ شَيْءٍ إِنَّ
هَذَا هُوَ الْفَضْلُ الْمُبِينُ



17. And gathered for Solomon were his soldiers of the jinn and men and birds, and they were [marching] in rows.

17. For Solomon were gathered hosts of jinn and men and birds, which were kept under strict discipline.

17. And before Solomon were marshalled his hosts of jinn and men and birds, and they were all kept in order and ranks.

17. And there were gathered unto Solomon his armies of the jinn and men, and of the birds, and they were set in battle order.

وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ
الْجِنِّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ
يُوزَعُونَ



18. Until, when they came upon the valley of the ants, an ant said, "O ants, enter your dwellings that you not be crushed by Solomon and his soldiers while they perceive not."

18. Until when they came to the valley of the ants, an ant said, O ants get into your holes lest Solomon and his hosts should trample you down without even knowing it.

18. At length, when they came to a valley of ants, one of the ants said: "O you ants, get into your habitations, lest Solomon and his hosts crush you without knowing it."

18. 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.

حَتَّىٰ إِذَا آتَوَا عَلَىٰ وَادِ النَّمْلِ
قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ
ادْخُلُوا مَسَكِنَكُمْ لَا
يَحِطَمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ
وَهُمْ لَا يَشْعُرُونَ



19. So [Solomon] smiled, amused at her speech, and said, "My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve. And admit me by Your mercy into [the ranks of] Your righteous servants."

19. So Solomon laughed smilingly and said "O My Lord, restrain me so that I may render thanks to You for Your favors which You have bestowed upon me and my parents, and (enable me) to do such good works as may please You; and admit me, by Your mercy, among Your righteous servants."

19. So he smiled, amused at her speech; and he said: "O my Lord! So order me that I may be grateful for Your favors, which You have bestowed on me and on my parents, and that I may work the righteousness that will please You: And admit me, by Your Grace, to the ranks of Your righteous servants."

19. And (Solomon) smiled, laughing at her speech, and said: My Lord, arouse me to be thankful for Your favor wherewith You have favored me and my parents, and to do good that shall be pleasing unto You, and include me in (the number of) Your righteous slaves.

فَتَبَسَّمَ ضَاحِكًا مِّنْ قَوْلِهَا
وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ
نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ
وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ
صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي
بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ



20. And he took attendance of the birds and said, "Why do I not see the hoopoe – or is he among the absent?"

20. Solomon reviewed his birds and said, "How is it that I do not see the hoopoe? Has he disappeared somewhere?"

20. And he took a muster of the birds; and he said: "Why is it I see not the hoopoe? Or is he among the absentees?"

20. And he sought among the birds and said: How is it that I see not the hoopoe, or is he among the absent.

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا
أَرَى الْهُدُودَ أَمْ كَانِ مِنَ
الْغَائِبِينَ ﴿٢٠﴾

21. I will surely punish him with a severe punishment or slaughter him unless he brings me clear authorization."

21. I will punish him severely, or even slaughter him, unless he presents before me a reasonable excuse."

21. "I will certainly punish him with a severe penalty, or execute him, unless he bring me a clear reason (for absence)."

21. I verily will punish him with hard punishment or I verily will slay him, or he verily shall bring me a plain excuse.

لَأَعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ
لَأَذْجِبَنَّهُ أَوْ لِيََأْتِيَنِي بِسُلْطٰنٍ
مُّبِينٍ ﴿٢١﴾

22. But the hoopoe stayed not long and said, "I have encompassed [in knowledge] that which you have not encompassed, and I have come to you from Sheba with certain news.

22. The bird did not take long when it came and said, "I have obtained knowledge of things of which you have no knowledge. I have brought sure information about Saba.

22. But the hoopoe tarried not far: he (came up and) said: "I have compassed (territory) which you have not compassed, and I have come to you from Saba with tidings true.

22. But he was not long in coming, and he said: I have found out (a thing) that you apprehend not, and I come unto you from Sheba with sure tidings.

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ
أَحْطْتُ بِمَا لَمْ تُحِطْ بِهِ وَ
جِئْتُكَ مِنْ سَبَإٍ بِنَبَإٍ يَقِينٍ ﴿٢٢﴾

23. Indeed, I found [there] a woman ruling them, and she has been given of all things, and she has a great throne.

23. There I have seen a woman ruling over her people: she has been given all sorts of provisions, and she has a splendid throne.

23. "I found (there) a woman ruling over them and provided with every requisite; and she has a magnificent throne.

23. Lo! I found a woman ruling over them, and she has been given (abundance) of all things, and hers is a mighty throne.

إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ
وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَهِيَ
عَرْشٌ عَظِيمٌ ﴿٢٣﴾

24. I found her and her people prostrating to the sun instead of Allah, and Satan has made their deeds pleasing to them and averted them from [His] way, so they are not guided.

24. I saw that she and her people prostrate themselves before the sun instead of Allah. Satan made their deeds seem fair to them, and hindered them from the way: therefore, they do not find the right path.

24. I found her and her people worshipping the sun besides Allah. Satan has made their deeds seem pleasing in their eyes, and has kept them away from the path, -- so they receive no guidance.

24. I found her and her people worshipping the sun instead of Allah; and Satan makes their works fair seeming unto them, and debars them from the way (of truth), so that they go not aright.

وَجَدْتُهُمْ وَاقِفَةً يُسْجُدُونَ
لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ
لَهُمُ الشَّيْطٰنُ أَعْمَالَهُمْ
فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا
يَهْتَدُونَ ﴿٢٤﴾

25. [And] so they do not prostrate to Allah, who brings forth what is hidden within the heavens and the earth and knows what you conceal and what you declare.

25. That they may prostrate themselves before that God who brings to light the hidden things of the heavens and the earth and knows all that you conceal and reveal.

25. That they should not worship Allah, who brings to light what is hidden in the heavens and the earth, and knows what you hide and what you reveal.

25. So that they worship not Allah, who brings forth the hidden in the heavens and the earth, and knows what you hide and what you proclaim.

أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ
الْحَبَّ فِي السَّمٰوٰتِ وَالْأَرْضِ
وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ
﴿٢٥﴾

26. Allah – there is no deity except Him, Lord of the Great Throne."
AsSajda

26. Allah: none but He is worthy of worship: He is the Owner of the glorious Throne.
AsSajda

26. "Allah! There is no god but He! Lord of the Throne Supreme."
AsSajda

26. Allah; there is no God save Him, the Lord of the Tremendous Throne.
AsSajda

اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ
الْعَظِيمِ ﴿٢٦﴾

27. [Solomon] said, "We will see whether you were truthful or were of the liars."

27. Solomon said, "We shall just now see whether what you say is true, or that you are a liar."

27. (Solomon) said: "Soon shall we see whether you have told the truth or lied!"

27. (Solomon) said: We shall see whether you speak truth or whether you are of the liars."

قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ
كُنْتَ مِنَ الْكٰذِبِيْنَ

28. Take this letter of mine and deliver it to them. Then leave them and see what [answer] they will return."

28. Take this letter of mine and cast it before them; then get aside and see what reaction they show."

28. "Go you, with this letter of mine, and deliver it to them: then draw back from them, and (wait to) see what answer they return"

28. Go with this my letter and throw it down unto them; then turn away and see what (answer) they return."

اِذْهَبْ بِكِتٰبِيْ هٰذَا فَاَلْقِهْ
اِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانظُرْ
مَاذَا يَرْجِعُوْنَ

29. She said, "O eminent ones, indeed, to me has been delivered a noble letter."

29. The queen said, "O chiefs, a very important letter has been cast before me."

29. (The queen) said: "You chiefs! Here is delivered to me -- a letter worthy of respect."

29. (The Queen of Sheba) said: O chieftains! Lo! There has been thrown unto me a noble letter."

قَالَتْ يَاۤٔيَهَا الْمَلٰٓئِكَةُ اِنِّيۤ اُلْقِيْتُ اِلَيْكُمْ
كِتٰبًا كَرِيْمًا

30. Indeed, it is from Solomon, and indeed, it reads: 'In the name of Allah, the Beneficent, the Merciful.'

30. It is from Solomon, and it begins with the name of Allah, the Merciful, the Compassionate."

30. "It is from Solomon, and is (as follows): 'In the name of Allah, Most Gracious, Most Merciful."

30. Lo! It is from Solomon, and lo! It is: In the name of Allah, the Beneficent, the Merciful."

اِنَّهٗ مِنْ سُلَيْمٰنَ وَاِنَّهٗ بِسْمِ اللّٰهِ
الرَّحْمٰنِ الرَّحِيْمِ

31. Be not haughty with me but come to me in submission [as Muslims]."

31. Do not adopt a rebellious attitude against me and present yourselves as Muslims before me."

31. "'Be you not arrogant against me, but come to me in submission (to the true religion).'"

31. Exalt not yourselves against me, but come unto me as those who surrender."

اَلَّا تَعْلُوْا عَلٰى وَاَتُوْنِيۤ مُسْلِمِيْنَ

32. She said, "O eminent ones, advise me in my affair. I would not decide a matter until you witness [for] me."

32. The queen said: O chiefs, counsel me in this matter; I do not take a decision in any matter without (consulting) you."

32. She said: "You chiefs! Advise me in (this) my affair: no affair have I decided except in your presence."

32. She said: O chieftains! Pronounce for me in my case. I decide no case till you are present with me."

قَالَتْ يَاۤٔيَهَا الْمَلٰٓئِكَةُ اَنْفِئُوْنِيۤ فِيْ
اَمْرِىۤ مَا كُنْتُ قٰطِعَةً اَمْرًا
حَتّٰى تَشْهَدُوْا لِيْ

33. They said, "We are men of strength and of great military might, but the command is yours, so see what you will command."

33. They replied, "We are a powerful people, and good fighters. The decision, rests with you. You may consider as to what command you should give."

33. They said: "We are endued with strength, and given to vehement war: but the command is with you; so consider what you wilt command."

33. They said: We are lords of might and lords of great prowess, but it is for you to command; so consider what you will command."

قَالُوْا نَحْنُ اَوْلٰٓءُ قُوَّةٍ وَّاَوْلٰٓءُ
بَاسٍ شَدِيْدٍ وَّاَلْاَمْرُ اِلَيْكَ
فَاَنْظُرِيۤ مَاذَا تَاْمُرِيْنَ

34. She said, "Indeed kings -- when they enter a city, they ruin it and render the honored of its people humbled. And thus do they do."

34. The queen said, "When the kings enter a land, they ruin it and debase its honorable people; they do just the same."

34. She said: "Kings, when they enter a country, despoil it, and make the noblest of its people its meanest thus do they behave."

34. She said: Lo! Kings, when they enter a township, ruin it and make the honor of its people shame. Thus will they do."

قَالَتْ اِنَّ الْمَلُوْكَ اِذَا دَخَلُوْا
قَرْيَةً اَفْسَدُوْهَا وَجَعَلُوْا اَعْرَآةَ
اَهْلِهَا اٰدِلَةً وَّكَذٰلِكَ يَفْعَلُوْنَ

35. But indeed, I will send to them a gift and see with what [reply] the messengers will return."

35. I shall send to them a gift, and then wait to see with what reply my envoys return."

35. "But I am going to send him a present, and (wait) to see with what (answer) return (my) ambassadors."

35. But lo! I am going to send a present unto them, and to see with what (answer) the messengers return."

وَاِنِّيۤ اُرْسِلُ اِلَيْهِمْ بِهَدِيَّةٍ
فَنٰظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُوْنَ

36. So when they came to Solomon, he said, "Do you provide me with wealth? But what Allah has given me is better than what He has given you. Rather, it is you who rejoice in your gift.

36. When (the envoy of the queen) came to Solomon, the king said "Do you want to help me with wealth? What God has given me is much more than what He has given you ' May you yourselves rejoice in your gift.

36. Now when (the embassy) came to Solomon, he said: "Will you give me abundance in wealth? But that which Allah has given me is better than that which He has given you! Nay it is you who rejoice in your gift.

36. So when (the envoy) came unto Solomon, he said: What! Would you help me with wealth? But that which Allah has given me is better than that which He has given you. Nay it is you who exult in your gift.

فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ
أَتُمِدُّونَنِي بِمَالٍ فَمَا أَلْسِنَةٌ
اللَّهُ خَيْرٌ مِّمَّا آتَاكُمْ بَلْ أَنْتُمْ
بِهِدَايَتِكُمْ تَفْرَحُونَ ﴿٣٦﴾

37. Return to them, for we will surely come to them with soldiers that they will be powerless to encounter, and we will surely expel them therefrom in humiliation, and they will be debased."

37. (O messengers) go back to your people; we shall bring against them such forces^o which they will not be able to withstand, and we shall drive them out (of their land) humbled and disgraced."

37. "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)."

37. 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.

ارْجِعْ إِلَيْهِمْ فَلَنَأْتِيَهُمْ بِجُنُودٍ
لَّا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ
مِنْهَا آذِلَّةً وَهُمْ صَاغِرُونَ ﴿٣٧﴾

38. [Solomon] said, "O assembly [of jinn], which of you will bring me her throne before they come to me in submission?"

38. To his courtiers Solomon said, "Which of you can fetch me her throne before those people come to me in submission?"

38. He said (to his own men): "You chiefs! Which of you can bring me her throne before they come to me in submission?"

38. He said: O chiefs! Which of you will bring me her throne before they come unto me, surrendering.

قَالَ يَا أَيُّهَا الْمَلَأَ أَيُّكُمْ يَأْتِينِي
بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي
مُسْلِمِينَ ﴿٣٨﴾

39. A powerful one from among the jinn said, "I will bring it to you before you rise from your place, and indeed, I am for this [task] strong and trustworthy."

39. A mighty one from among the jinn submitted, "I shall fetch it to you even before you rise from your place: I possess the necessary power for it and am trustworthy."

39. Said an 'Ifrit, of the Jinn: "I will bring it to you before you rise from your council: indeed I have full strength for the purpose, and may be trusted."

39. A stalwart of the jinn said: I will bring it to you before you can rise from your place. Lo! I verily am strong and trusty for such work.

قَالَ عَفَرْتُ مِّنَ الْجِنِّ أَنَا
أَتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِن
مَّقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ
أَمِينٌ ﴿٣٩﴾

40. Said one who had knowledge from the Scripture, "I will bring it to you before your glance returns to you." And when [Solomon] saw it placed before him, he said, "This is from the favor of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful – his gratitude is only for [the benefit of] himself. And whoever is ungrateful – then indeed, my Lord is free of need and Generous."

40. He who possessed knowledge of the Book, spoke out, "I will fetch it to you in the twinkling of an eye." As soon as Solomon saw the throne placed before him, he exclaimed: "This is by the Grace of my Lord so that He may test me (to see) whether I am grateful or ungrateful! And the one who is grateful is grateful only for the good of his own self; as for the one who is ungrateful, my Lord is All Sufficient and Self Exalted. "

40. Said one who had knowledge of the Book: "I will bring it to you within the twinkling of an eye!" Then when (Solomon) saw it placed firmly before him, he said: "This is by the Grace of my Lord! -- To test me whether I am grateful or ungrateful! And 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 Honor!"

40. One with whom was knowledge of the Scripture said: I will bring it you before thy gaze returns unto you. And when he saw it set in his presence, (Solomon) said: This is of the bounty of my Lord, that He may try me whether I give thanks or am ungrateful. Whosoever gives thanks, he only gives thanks for his own soul; and whosoever is ungrateful, For lo! My Lord is Absolute in independence, Bountiful.

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ
الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ
يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رآه
مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ
فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ
أَكْفُرُ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ
لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ
كَرِيمٌ ﴿٤٠﴾

41. He said, "For her, disguise her throne; we will see whether she will be guided [to truth] or will be of those who are not guided."

41. Solomon said, "Change her throne before her casually; let us see whether she reaches the truth, or she is one of those who are not guided aright."

41. He said: "Transform her throne out of all recognition by her: let us see whether she is guided or is one of those who receive no guidance."

41. He said: Disguise her throne for her that we may see whether she will go aright or be of those not rightly guided.

قَالَ نَكِّرُوا لَهَا عَرْشَهَا نَنْظُرْ
أَهْتَدِي أَمْ تَكُونُ مِنَ الَّذِينَ لَا
يَهْتَدُونَ ﴿٤١﴾

42. So when she arrived, it was said, "Is your throne like this?" She said, "[It is] as though it was it." [Solomon said], "And we were given knowledge before her, and we have been Muslims [in submission to Allah]."

42. When the queen arrived, she was asked, "Is your throne like this? She replied, It is just the same. We had already known this and we had surrendered (or we had become Muslims).

42. So when she arrived, she was asked, "Is this your throne?" She said, "It was just like this; and knowledge was bestowed on us in advance of this, and we have submitted to Allah (in Islam)."

42. So, when she came, it was said: Is your 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).

فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا
عَرْشُكَ قَالَتْ كَأَنَّهُ هُوَ وَأُوتِينَا
الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا
مُسْلِمِينَ ﴿٤٢﴾

43. And that which she was worshipping other than Allah had averted her [from submission to Him]. Indeed, she was from a disbelieving people."

43. The worship of the deities whom she served instead of Allah had hindered her (from believing), for she came of an unbelieving people.

43. And diverted her from the worship of Allah those she worshipped besides Him: for she was (sprung) of a people that had no faith.

43. And (all) that she was wont to worship instead of Allah hindered her, for she came of disbelieving folk.

وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ
دُونِ اللَّهِ إِنَّهَا كَانَتْ مِنْ قَوْمٍ
كٰفِرِينَ ﴿٤٣﴾

44. She was told, "Enter the palace." But when she saw it, she thought it was a body of water and uncovered her shins [to wade through]. He said, "Indeed, it is a palace [whose floor is] made smooth with glass." She said, "My Lord, indeed I have wronged myself, and I submit with Solomon to Allah, Lord of the worlds."

44. She was asked to enter the palace. When she saw it, she thought it was a 'pool of water, so she tucked up her skirt to enter it. Solomon said, "It is the glossy floor of glass. At this she exclaimed, "O my Lord! I have (hitherto) been unjust to myself; now I submit myself, with Solomon, to Allah, Lord of the worlds.

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 have indeed wronged my soul: I do (now) submit (in Islam), with Solomon, to the Lord of the worlds."

44. 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.

قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا
رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ
عَنْ سَاقَيْهَا قَالَ إِنَّهُ صَرْحٌ
مُمَرَّدٌ مِنْ قَوَارِيرَ قَالَتْ رَبِّ
إِنِّي ظَلَمْتُ نَفْسِي وَ أَسَلْتُ
مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ
﴿٤٤﴾

45. And We had certainly sent to Thamud their brother Salih, [saying], "Worship Allah," and at once they were two parties conflicting.

45. And to Thamud We sent their brother Salih that they should worship Allah, but they divided themselves forthwith into two wrangling groups.

45. We sent to the Thamud, their brother Salih, saying, "Serve Allah": But behold, they became two factions quarrelling with each other.

45. And We verily sent unto Thamud their brother Salih, saying: Worship Allah. And lo! They then became two parties quarrelling.

وَلَقَدْ أَرْسَلْنَا إِلَى ثَمُودَ أَخَاهُمْ
صَالِحًا أَنْ اعْبُدُوا اللَّهَ فِإِذَا هُمْ
فَرِيقَانِ يَخْتَصِمُونَ ﴿٤٥﴾

46. He said, "O my people, why are you impatient for evil instead of good? Why do you not seek forgiveness of Allah that you may receive mercy?"

46. Salih said, "O my people, why do you hasten for the evil in preference to the good? Why don't you ask forgiveness of Allah? Maybe that you are shown mercy."

46. He said: "O my people! Why ask you to hasten on the evil in preference to the good? If only you ask Allah for forgiveness, that you may hope to receive mercy.

46. He said: O my people! Why will you hasten on the evil rather than the good? Why will you not ask pardon of Allah, that you may receive mercy.

قَالَ يَقَوْمِ لِمَ تَسْتَعْجِلُونَ
بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ لَوْلَا
تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ
تُرْحَمُونَ ﴿٤٦﴾

47. They said, "We consider you a bad omen, you and those with you." He said, "Your omen is with Allah. Rather, you are a people being tested."

47. They said, "We regard you and your companions as a sign of bad omen." Salih said, "Your good and bad omens issue forth from Allah. The fact is that you are a people on trial."

47. They said: "Ill omen do we augur from you and those that are with you." He said: "Your ill omen is with Allah; yea, you are a people under trial."

47. They said: We augur evil of you and those with you. He said: Your evil augury is with Allah. Nay, but you are folk that are being tested.

قَالُوا أَطَّيَّرْنَا بِكَ وَبِمَنْ مَعَكَ
قَالَ طَبِيرُكُمْ عِنْدَ اللَّهِ بَلْ
أَنْتُمْ قَوْمٌ تُفْتَنُونَ ﴿٤٧﴾

48. And there were in the city nine family heads causing corruption in the land and not amending [its affairs].

48. There were in that city nine ring leaders of the men, who spread mischief in the land and reformed nothing.

48. There were in the city nine men of a family, who made mischief in the land, and would not reform.

48. And there were in the city nine persons who made mischief in the land and reformed not.

وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ
يُفْسِدُونَ فِي الْأَرْضِ وَلَا
يُصْلِحُونَ ﴿٤٨﴾

49. They said, "Take a mutual oath by Allah that we will kill him by night, he and his family. Then we will say to his executor, 'We did not witness the destruction of his family, and indeed, we are truthful.'"

49. They said to one another, "Let us pledge on an oath by Allah that we shall attack Salih and his household by night, and then tell his guardian that we were not even present at the time his family were killed: we are telling the truth."

49. They said: Swear a mutual oath by Allah that we shall make a night attack on him and his people, and that we shall then say to his heir: We were not present at the slaughter of his people, and we are positively telling the truth.

49. 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 truth tellers.

قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ
وَآهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا
شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا
لَصَادِقُونَ ﴿٤٩﴾

50. And they planned a plan, and We planned a plan, while they perceived not.

50. They plotted thus, and We too devised a plot of which they were unaware.

50. They plotted and planned, but We too planned, even while they perceived it not.

50. So they plotted a plot: and We plotted a plot, while they perceived not.

وَمَكَرُوا مَكْرًا وَوَكَّرْنَا مَكْرًا
وَهُمْ لَا يَشْعُرُونَ ﴿٥٠﴾

51. Then look how was the outcome of their plan – that We destroyed them and their people, all.

51. Just see how their plot ended. We annihilated them and all their people together.

51. Then see what was the end of their plot! This, that We destroyed them and their people, all (of them).

51. Then see the nature of the consequence of their plotting, for lo! We destroyed them and their people, every one.

فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ
مَكْرِهِمْ أَنَّا دَمَّرْنَاهُمْ وَقَوْمَهُمْ
أَجْمَعِينَ ﴿٥١﴾

52. So those are their houses, desolate because of the wrong they had done. Indeed in that is a sign for people who know.

52. There, their houses lie desolate in consequence of their wicked deeds. There is a lesson in this for those who have knowledge.

52. Now such were their houses, -- in utter ruin, -- because they practiced wrong-doing. Verily in this is a sign for people of knowledge.

52. See, such are their dwellings, empty and in ruins because they did wrong. Lo! Herein is indeed a portent for a people who have knowledge.

فَبَلَكَ بُيُوتُهُمْ خَاوِيَةً بِمَا
ظَلَمُوا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ
يَعْلَمُونَ ﴿٥٢﴾

53. And We saved those who believed and used to fear Allah.

53. And We saved those who had believed and avoided disobedience.

53. And We saved those who believed and practiced righteousness.

53. And we saved those who believed and used to ward off (evil).

وَأَنْجَيْنَا الَّذِينَ آمَنُوا وَكَانُوا
يَتَّقُونَ ﴿٥٣﴾

54. And [mention] Lot, when he said to his people, "Do you commit immorality while you are seeing?"

54. And We sent Lot. Remember the time when he said to his people, "Do you commit indecency while you see it?"

54. (We also sent) Lot (as an apostle): behold, he said to his people, "Do you do what is shameful though you see (its iniquity)?"

54. And Lot! When he said unto his folk: Will you commit abomination knowingly.

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ
الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ ﴿٥٤﴾

55. Do you indeed approach men with desire instead of women? Rather, you are a people behaving ignorantly."

55. Do you leave women and seek men for the gratification of your sexual desire? The fact is that you are a people steeped in ignorance.

55. Would you really approach men in your lusts rather than women? Nay, you are a people (grossly) ignorant.

55. Must you need lust after men instead of women? Nay, but you are folk who act senselessly.

أَبْنِكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً
مِّنْ دُونَ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ
تَجْهَلُونَ ﴿٥٥﴾

56. But the answer of his people was not except that they said, "Expel the family of Lot from your city. Indeed, they are people who keep themselves pure."

56. But the only reply his people gave was to say, "Expel the family of Lot from your habitation: they pose to be very pious."

56. But his people gave no other answer but this: they said, "Drive out the followers of Lot from your city: these are indeed men who want to be clean and pure."

56. 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.

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ
قَالُوا أَعْرِجُوا آلَ لُوطٍ مِّنْ
قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ
يَّتَطَهَّرُونَ ﴿٥٦﴾

57. So We saved him and his family, except for his wife; We destined her to be of those who remained behind.

57. At last We saved him and his family except his wife about whom We had decreed that she would linger behind.

57. But We saved him and his family, except his wife; her We destined to be of those who lagged behind.

57. Then We saved him and his household save his wife; We destined her to be of those who stayed behind.

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ
قَدَّرْنَاهَا مِنَ الْغَابِرِينَ ﴿٥٧﴾

58. And We rained upon them a rain [of stones], and evil was the rain of those who were warned.

58. And rained on them a rain, an extremely evil rain for the people who had been warned.

58. And We rained on them a shower (of brimstone); and evil was the shower on those who were admonished.

58. And We rained a rain upon them. Dreadful is the rain of those who have been warned.

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءً
مَطَرًا مُّذْذَرِينَ ﴿٥٨﴾

59. Say, [O Muhammad], "Praise be to Allah, and peace upon His servants whom He has chosen. Is Allah better or what they associate with Him?"

59. (O Prophet) say, Praise is for Allah and peace upon those servants of His whom He has chosen. (Ask them) "Is Allah better or those deities whom they set up as His associates."

59. Say: Praise be to Allah, and peace on his servants whom He has chosen (for his message). (Who) is better? -- Allah or the false gods they associate (with Him)?

59. Say (O Muhammad): Praise be to Allah, and peace be on His slaves whom He has chosen! Is Allah best, or (all) that you ascribe as partners (unto Him).

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى
عِبَادِهِ الَّذِينَ اصْطَفَى اللَّهُ
خَيْرٌ أَمَّا يُشْرِكُونَ ﴿٥٩﴾

60. [More precisely], is He [not best] who created the heavens and the earth and sent down for you rain from the sky, causing to grow thereby gardens of joyful beauty which you could not [otherwise] have grown the trees thereof? Is there a deity with Allah? [No], but they are a people who ascribe equals [to Him].

60. Well, who is He who created the heavens and the earth and sent down rainwater for you from the sky, then caused to spring up by it beautiful gardens, whose trees you had no power to cause to grow? Is there besides Allah another god. (Nay) but these people themselves have strayed from the right path.

60. 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 Allah. Nay, they are a people who swerve from justice.

60. Is not He (best) who created the heavens and the earth, and sends down for you water from the sky wherewith We cause to spring forth joyous orchards, whose trees, it never has been yours to cause to grow. Is there any God beside Allah? Nay, but they are folk who ascribe equals (unto Him).

أَمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً
فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ
مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا
شَجَرَهَا ءِإِلَهٌ مَّعَ اللَّهِ بَلْ هُمْ
قَوْمٌ يَعْدِلُونَ ﴿٦٠﴾

61. Is He [not best] who made the earth a stable ground and placed within it rivers and made for it firmly set mountains and

61. And who is it who made the earth as a place of rest and caused in it rivers to flow, and set in it firm mountains and placed barriers

61. Or, who has made the earth firm to live in; made rivers in its midst; set thereon mountains immovable; and made a separating

61. Is not He (best) who made the earth a fixed abode, and placed rivers in the folds thereof, and placed firm hills therein, and has set a

أَمْ مَنْ جَعَلَ الْأَرْضَ قَرَارًا
وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا
رَوَاسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ

placed between the two seas a barrier? Is there a deity with Allah? [No], but most of them do not know.

between the two bodies of water? Is there besides Allah another god. Nay, but most of these people have no knowledge.

bar between the two bodies of flowing water? (Can there be another) god besides Allah. Nay, most of them know not.

barrier between the two seas? Is there any God beside Allah? Nay, but most of them know not.

حَاجِرًا ۖ ءَاِلٰهٌ مَّعَ اللّٰهِ بَلْ
اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ﴿٦١﴾

62. Is He [not best] who responds to the desperate one when he calls upon Him and removes evil and makes you inheritors of the earth? Is there a deity with Allah? Little do you remember.

62. Who is it who listens to the oppressed one when he invokes Him, and who relieves him of his affliction? Makes you vicegerents in the earth? Is there besides Allah another god (to do this)? How little you reflect.

62. 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 Allah. Little it is that you heed.

62. Is not He (best) who answers the wronged one when he cries unto Him and removes the evil, and has made you viceroys of the earth? Is there any God beside Allah? Little do they reflect.

اَمَّنْ يُجِيبُ الْمُضْطَرَّ اِذَا دَعَاہُ
وَيَكْشِفُ السُّوْءَ وَيَجْعَلْكُمْ
خُلَفَاءَ الْاَرْضِ ۗ ءَاِلٰهٌ مَّعَ اللّٰهِ
قَلِيْلًا مَّا تَذَكَّرُوْنَ ﴿٦٢﴾

63. Is He [not best] who guides you through the darkness of the land and sea and who sends the winds as good tidings before His mercy? Is there a deity with Allah? High is Allah above whatever they associate with Him.

63. And who is it who shows you the way in the darkness of the land and the sea, and who sends the winds as harbingers of His mercy? Is there besides Allah another god (who does this)? Far exalted is Allah above what they associate with Him.

63. 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 Allah. High is Allah above what they associate with Him.

63. Is not He (best) who guides you in the darkness of the land and the sea, He who sends the winds as heralds of His mercy? Is there any god beside Allah? High exalted be Allah from all that they ascribe as partner (unto Him).

اَمَّنْ يَهْدِيْكُمْ فِى ظُلُمٰتِ الْبَرِّ
وَ الْبَحْرِ ۗ وَمَنْ يُرْسِلِ الرِّيْحَ
بُشْرًا بَيْنَ يَدَيْ رَحْمٰتِہٖ ءَاِلٰهٌ
مَّعَ اللّٰهِ ۗ تَعْلٰی اللّٰهُ عَمَّا
يُشْرِكُوْنَ ﴿٦٣﴾

64. Is He [not best] who begins creation and then repeats it and who provides for you from the heaven and earth? Is there a deity with Allah? Say, "Produce your proof, if you should be truthful."

64. And who is it who originates the creation and then reproduces it? And who provides you sustenance from the sky and the earth? Is there besides Allah another god. Say, "Bring your proof if you are truthful."

64. Or, who originates creation, then repeats it, and who gives you sustenance from heaven and earth? (Can there be another) god besides Allah. Say, "Bring forth your argument, if you are telling the truth!"

64. Is not He (best) who produces creation, then reproduces it, and who provides for you from the heaven and the earth? Is there any god beside Allah? Say: Bring your proof, if you are truthful.

اَمَّنْ يَبْدُوْا الْخَلْقَ ثُمَّ يُعِيْدُہٗ
وَمَنْ يَرْزُقْكُمْ مِّنَ السَّمَآءِ
وَ الْاَرْضِ ۗ ءَاِلٰهٌ مَّعَ اللّٰهِ ۗ قُلْ
هَاتُوْا بُرْہَانَكُمْ اِنْ كُنْتُمْ
صٰدِقِيْنَ ﴿٦٤﴾

65. Say, "None in the heavens and earth knows the unseen except Allah, and they do not perceive when they will be resurrected."

65. Tell them, "None but Allah has the knowledge of the unseen, in the heavens and the earth, and they do not even know when they will be raised back to life."

65. Say: None in the heavens or on earth, except Allah knows what is hidden, nor can they perceive when they shall be raised up (for Judgment).

65. Say (O Muhammad): None in the heavens and the earth knows the unseen save Allah; and they know not when they will be raised (again).

قُلْ لَا يَعْلَمُ مَنْ فِى السَّمٰوٰتِ
وَ الْاَرْضِ الْغَيْبَ اِلَّا اللّٰهُ ۗ وَمَا
يَشْعُرُوْنَ اِيَّانَ يُبْعَثُوْنَ ﴿٦٥﴾

66. Rather, does their knowledge comprehend the Hereafter. Rather, they are in doubt about it. Rather, they are, concerning it, blind.

66. But (on the contrary,) these people have lost the knowledge of the Hereafter; nay, they are in doubt about it; nay, they are blind to it.

66. Still less can their knowledge comprehend the Hereafter: Nay, they are in doubt and uncertainty concerning that; Nay, they are blind thereunto!

66. Nay, but does their knowledge reach to the Hereafter? Nay, for they are in doubt concerning it. Nay, for they cannot see it.

بَلِ الْاٰتِرٰكِ عَلِمُوْهُمُ فِى
الْاٰخِرَةِ ۗ بَلْ هُمْ فِى شَكٍّ
مِّنْہَا ۗ بَلْ هُمْ مِنْہَا عَمُوْنَ ﴿٦٦﴾

67. And those who disbelieve say, "When we have

67. The disbelievers say, "When we and our forefathers have

67. The unbelievers say: "What! When we become dust, -- we

67. Yet those who disbelieve say: When we have become dust

وَقَالَ الَّذِيْنَ كَفَرُوْا اِذَا كُنَّا

become dust as well as our forefathers, will we indeed be brought out [of the graves]?

become dust, shall we be really raised up from the graves?

and our fathers, -- shall we really be raised (from the dead)?

like our fathers, shall we verily be brought forth (again).

ثُرْبًا وَّآبَاؤَنَا إِنَّا لَمُخْرَجُونَ

١٧

68. We have been promised this, we and our forefathers, before. This is not but legends of the former peoples."

68. This news has been given to us as well as to our forefathers before us, these are nothing but tales of the ancients.

68. "It is true we were promised this, -- we and our fathers before (us): these are nothing but tales of the ancients."

68. We were promised this, forsooth, we and our fathers. (All) this is naught but fables of the men of old.

لَقَدْ وَعَدْنَا هَذَا نَحْنُ وَّآبَاؤُنَا
مِنْ قَبْلُ إِنَّ هَذَا إِلَّا آسَاطِيرُ

الْأَوَّلِينَ

69. Say, [O Muhammad], "Travel through the land and observe how was the end of the criminals."

69. Say to them, "Move about in the land and see what doom the criminals have met.

69. Say: "Go ye through the earth and see what has been the end of those guilty (of sin)."

69. Say (unto them, O Muhammad): Travel in the land and see the nature of the sequel for the guilty.

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا
كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ

١٨

70. And grieve not over them or be in distress from what they conspire.

70. O Prophet, do not grieve for them nor feel distressed at their machinations.

70. But grieve not over them, nor distress yourself because of their plots.

70. And grieve you not for them, nor be in distress because of what they plot (against you).

وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي
ضَيْقٍ مِّمَّا يَمْكُرُونَ

١٩

71. And they say, "When is [the fulfillment of] this promise, if you should be truthful?"

71. They say, "When will this threat be carried out if you are truthful?"

71. They also say: "When will this promise (come to pass)? (Say) if you are truthful."

71. And they say: When (will) this promise (be fulfilled), if you are truthful.

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ
كُنْتُمْ صَادِقِينَ

٢٠

72. Say, "Perhaps it is close behind you -- some of that for which you are impatient.

72. Say, "No wonder that a part of the torment you wish to be hastened, may well have approached you."

72. Say: "It may be that some of the events which you wish to hasten on may be (close) in your pursuit!"

72. Say: It may be that a part of that which you would hasten on is close behind you.

قُلْ عَسَى أَنْ يَكُونَ رَدِفَ
لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ

٢١

73. And indeed, your Lord is full of bounty for the people, but most of them do not show gratitude."

73. The fact is that your Lord is highly gracious to the people, but most of them are not grateful.

73. But verily your Lord is full of grace to mankind: Yet most of them are ungrateful.

73. Lo! Your Lord is full of bounty for mankind, but most of them do not give thanks.

وَإِنَّ رَبَّكَ لَدُوٌّ فَضِّلِ عَلَى
النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا
يَشْكُرُونَ

٢٢

74. And indeed, your Lord knows what their breasts conceal and what they declare.

74. No doubt your Lord knows well what they keep hidden in their breasts and what they reveal.

74. And verily your Lord knows all that their hearts do hide. As well as all that they reveal.

74. Lo! your Lord knows surely all that their bosoms hide, and all that they proclaim.

وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ
صُدُورُهُمْ وَمَا يُعْلِنُونَ

٢٣

75. And there is nothing concealed within the heaven and the earth except that it is in a clear register.

75. There is no secret thing in the heavens and the earth, which is not recorded in a clear book.

75. Nor is there aught of the unseen, in heaven or earth, but is (recorded) in a clear record.

75. And there is nothing hidden in the heaven or the earth but it is in a clear record.

وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ
وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ

٢٤

76. Indeed, this Quran relates to the Children of Israel most of that over which they disagree.

76. The fact is that this Quran tells the children of Israel the reality of most of those things in which they differ.

76. Verily this Quran doos explain to the Children of Israel most of the matters in which they disagree.

76. Lo! This Quran narrates unto the Children of Israel most of that concerning which they differ.

إِنَّ هَذَا الْقُرْآنَ يُقْصُّ عَلَىٰ بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ﴿٧٦﴾

77. And indeed, it is guidance and mercy for the believers.

77. And this is a guidance and a mercy for the believers.

77. And it certainly is a guide and a mercy to those who believe.

77. And lo! It is a guidance and a mercy for believers.

وَأِنَّهُ لَهْدَىٰ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٧٧﴾

78. Indeed, your Lord will judge between them by His [wise] judgment. And He is the Exalted in Might, the Knowing.

78. (Likewise) your Lord will surely judge between these people as well by His command, and He is the All Mighty, the All-Knowing.

78. Verily your Lord will decide between them by His decree: and He is Exalted in Might, All-Knowing.

78. Lo! Your Lord will judge between them of His wisdom, and He is the Mighty, the Wise.

إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ وَهُوَ الْعَزِيزُ الْعَلِيمُ ﴿٧٨﴾

79. So rely upon Allah; indeed, you are upon the clear truth.

79. Therefore O Prophet, put your trust in Allah: you are certainly on the manifest truth.

79. So put your trust in Allah: for you are on (the path of) manifest truth.

79. Therefor (O Muhammad) put your trust in Allah, for you (stand) on the plain truth.

فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ ﴿٧٩﴾

80. Indeed, you will not make the dead hear, nor will you make the deaf hear the call when they have turned their backs retreating.

80. You cannot make the dead to hear you, nor can convey your call to the deaf, who turned their backs and are running away from you,

80. Truly you cannot cause the dead to listen, nor can you cause the deaf to hear the call, (especially) when they turn back in retreat.

80. Lo! You cannot make the dead to hear, nor can you make the deaf to hear the call when they have turned to flee.

إِنَّكَ لَا تَسْمَعُ الْمَوْتَى وَلَا تُسْمَعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٨٠﴾

81. And you cannot guide the blind away from their error. You will only make hear those who believe in Our verses so they are Muslims [submitting to Allah].

81. Nor can you guide the blind against their errors. You can only make those people to listen to you, who believe in Our revelations and then submit (to Us) completely.

81. Nor can you be a guide to the blind, (to prevent them) from straying: only those wilt you get to listen who believe in Our signs, and they will bow in Islam.

81. Nor can you lead the blind out of their error. You can make none to hear, save those who believe Our revelations and who have surrendered.

وَمَا أَنْتَ بِهَادِي الْعُمْيِ عَنْ ضَلَالَتِهِمْ إِنْ تُسْمَعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٨١﴾

82. And when the word befalls them, We will bring forth for them a creature from the earth speaking to them, [saying] that the people were, of Our verses, not certain [in faith].

82. And when the word of fulfillment approaches them, We shall bring forth a beast for them from the earth, which will speak to them (about this) that the people did not believe in Our revelations.

82. And when the word is fulfilled against them, 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.

82. 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.

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ﴿٨٢﴾

83. And [warn of] the Day when We will gather from every nation a company of those who deny Our signs, and they will be [driven] in rows.

83. And imagine the Day when We shall gather from every community a host of those who used to treat Our revelations as false; then they will be arranged.

83. One day We shall gather together from every people a troop of those who reject our signs, and they shall be kept in ranks.

83. 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.

وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِّمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ ﴿٨٣﴾

84. Until, when they arrive [at the place of Judgment], He will say, "Did you deny My signs while you encompassed them not in knowledge, or what [was it that] you were doing?"

84. Until when they will have arrived, (their Lord) will ask them, "Did you treat My revelations as false whereas you did not comprehend them by knowledge? If not this, what else were you doing?"

84. Until, when they come (before the Judgment), (Allah) will say: "Did you reject My signs, though you comprehended them not in knowledge, or what was it you did?"

84. Till, when they come (before their Lord), He will say: Did you deny My revelations when you could not compass them in knowledge, or what was it that you did.

حَتَّىٰ إِذَا جَاءُو قَالَ أَكَذَّبْتُمُ
بِآيَاتِي وَلَمْ تُحِيطُوا بِهَا عِلْمًا
أَمَّا أَكُنْتُمْ تَعْمَلُونَ ﴿٨٤﴾

85. And the decree will befall them for the wrong they did, and they will not [be able to] speak.

85. And the threat will be carried out on them in consequence of their wicked deeds; then they will not be able to utter a word.

85. And the word will be fulfilled against them, because of their wrong-doing, and they will be unable to speak.

85. And the word will be fulfilled concerning them because they have done wrong, and they will not speak.

وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا
فَهُمْ لَا يَنْطِقُونَ ﴿٨٥﴾

86. Do they not see that We made the night that they may rest therein and the day giving sight? Indeed in that are signs for a people who believe.

86. Did they not perceive that We had ordained the night for them to have rest in it, and made the day bright? Surely in this there were many signs for those who believed.

86. 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.

86. 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.

أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ
لِيَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ
يُؤْمِنُونَ ﴿٨٦﴾

87. And [warn of] the Day the Horn will be blown, and whoever is in the heavens and whoever is on the earth will be terrified except whom Allah wills. And all will come to Him humbled.

87. And on the Day when the Trumpet is blown, all those who are in the heavens and the earth, shall be struck with terror except those whom Allah wills. And all shall present themselves before Him in submission.

87. And the Day that the Trumpet will be sounded -- then will be smitten with terror those who are in the heavens, and those who are on earth, except such as Allah will please. And all shall come to Him humbled.

87. And (remind them of) the Day when the Trumpet will be blown, and all who are in the heavens and the earth will start in fear, save him whom Allah wills. And all come unto Him, humbled.

وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ
مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي
الْاَرْضِ اِلَّا مَنْ شَاءَ اللّٰهُ وَكُلٌّ
اَتَوْهُ ذٰخِرِيْنَ ﴿٨٧﴾

88. And you see the mountains, thinking them rigid, while they will pass as the passing of clouds. [It is] the work of Allah, who perfected all things. Indeed, He is Acquainted with that which you do.

88. And you see the mountains and think they are firmly set, but they will be flying about like the clouds; this will be a manifestation of the power of Allah, Who ordered everything with wisdom. He is fully aware of what you do.

88. You see the mountains and think them firmly fixed: but they shall pass away as the clouds pass away: (such is) the artistry of Allah, who disposes of all things in perfect order: for he is well acquainted with all that you do.

88. And You see the hills you deem solid flying with the flight of clouds: the doing of Allah who perfects all things. Lo! He is Informed of what you do.

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً
وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنَّعَ
اللّٰهِ الَّذِي اَتَقَنَ كُلَّ شَيْءٍ اِنَّهٗ
خَبِيرٌ بِمَا تَفْعَلُونَ ﴿٨٨﴾

89. Whoever comes [at Judgment] with a good deed will have better than it, and they, from the terror of that Day, will be safe.

89. He who will bring good deeds, will have a reward better than that, and such people shall be secure from the terror of that Day.

89. If any do good, a good will (accrue) to them therefrom; and they will be secure from terror that Day.

89. Whoso brings a good deed will have better than its worth; and such are safe from fear that Day.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّمَّهَا
وَهُمْ مِّنْ فَرَعٍ يَوْمَئِذٍ اٰمِنُونَ ﴿٨٩﴾

90. And whoever comes with an evil deed -- their faces will be overturned into the Fire, [and it

90. And the one who will come with evil deeds, all such people shall be flung upon their faces into the

90. And if any do evil, their faces will be thrown headlong into the Fire: "Do ye receive a reward

90. And whoso brings an ill-deed, such will be flung down on their faces in the Fire. Are you rewarded

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ
وُجُوهُهُمْ فِي النَّارِ هَلْ يُجْزَوْنَ

will be said], "Are you recompensed except for what you used to do?"

Fire. Can you be rewarded except in accordance with your deeds?

other than that which you have earned by your deeds?"

ought save what you did.

إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٩١﴾

91. [Say, O Muhammad], "I have only been commanded to worship the Lord of this city, who made it sacred and to whom [belongs] all things. And I am commanded to be of the Muslims [those who submit to Allah].

91. (O Muhammad, say to them) What I have been commanded is that I should worship the Lord of this City, who has made it sacred, and who is the owner of everything. I have been commanded to live as a Muslim.

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 commanded to be of those who bow in Islam to Allah's will.

91. (Say): I (Muhammad) am commanded only to serve the Lord of this land which He has hallowed, and unto whom all things belong. And I am commanded to be of those who surrender (unto Him).

إِنَّمَا أَمِرتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأَمِرتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٩١﴾

92. And to recite the Quran." And whoever is guided is only guided for [the benefit of] himself; and whoever strays – say, "I am only [one] of the warners."

92. And to recite the Quran. Now whosoever follows the guidance, will follow it for his own good and to him who goes astray, say, "I am only a warner."

92. And to rehearse the Quran: 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."

92. And to recite the Quran. And whoso goes right, goes right only for (the good of) his own soul; and as for him who goes astray - (Unto him) say: Lo! I am only a warner.

وَأَنْ أَتْلُوا الْقُرْآنَ فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ ﴿٩٢﴾

93. And say, "[All] praise is [due] to Allah. He will show you His signs, and you will recognize them. And your Lord is not unaware of what you do."

93. Say to them, "Praise is only for Allah; very soon He will show you His signs, which you shall recognize; and your Lord is not unaware of what you do."

93. And say: "Praise be to Allah, who will soon show you His signs, so that you shall know them"; and your Lord is not unmindful of all that you do.

93. And say: Praise be to Allah who will show you His portents so that you shall know them. And your Lord is not unaware of what you (mortals) do.

وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٩٣﴾

