

# 27

## An-Naml

### The Ant

### The Ants

 **Link (POD)** (Read the *Prophet of Doom* review of this Surah)

**AA** - Ahmed Ali    **NQ** - The Noble Qur'an

**PK** - Pickthal    **SH** - Shakir    **YU** - Yusuf Ali

#### 1.

- AA** In the name of Allah, most benevolent, ever-merciful. TA SIN. THESE are the verses of the Qur'an, and collection of explicit laws,
- NQ** TâSîn. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. These are the Verses of the Qur'ân, and (it is) a Book (that makes things) clear;
- PK** Ta. Sin. These are revelations of the Qur'an and a Scripture that maketh plain;
- SH** Ta Sin! These are the verses of the Quran and the Book that makes (things) clear
- YU** These are verses of the Qur'an,-a book that makes (things) clear;

#### 2.

- AA** A guidance and good tidings for the believers,
- NQ** A guide (to the Right Path); and glad tidings for the believers [who believe in the Oneness of Allâh (i.e. Islâmic Monotheism)].
- PK** A guidance and good tidings for believers
- SH** A guidance and good news for the believers,
- YU** A guide: and glad tidings for the believers,-

#### 3.

- AA** Who fulfil their devotional obligations, pay the zakat, and believe with certainty in the life to come.
- NQ** Those who perform AsSalât (IqâmatasSalât) and give Zakât and they believe with certainty in the Hereafter (resurrection, recompense of their good and bad deeds, Paradise and Hell, etc.).
- PK** Who establish worship and pay the poor-due and are sure of the Hereafter.
- SH** Who keep up prayer and pay the poor-rate, and of the hereafter, they are sure.
- YU** Those who establish regular prayers and give in regular charity, and also have (full) assurance of the hereafter.

#### 4.

- AA** We make their deeds attractive to those who do not believe in the Hereafter, so that they may wander in perplexity.
- NQ** Verily, those who believe not in the Hereafter, We have made their deeds fair-seeming to them, so they wander about blindly.
- PK** Lo! as for those who believe not in the Hereafter, We have made their works fairseeming unto them so that they are all astray.

SH As to those who do not believe in the hereafter, We have surely made their deeds fair-seeming to them, but they blindly wander on.

YU 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.

## 5.

AA They are those who will suffer the worst chastisement in this life, and will be the greatest losers in the life to come.

NQ They are those for whom there will be an evil torment (in this world). And in the Hereafter they will be the greatest losers.

PK Those are they for whom is the worst of punishment, and in the Hereafter they will be the greatest losers.

SH These are they who shall have an evil punishment, and in the hereafter they shall be the greatest losers.

YU Such are they for whom a grievous Penalty is (waiting); and in the Hereafter theirs will be the greatest loss.

## 6.

AA You have been conveyed the Qur'an from One all-wise and all-knowing.

NQ And verily, you (O Muhammad SAW) are receiving the Qur'ân from the One, All-Wise, All-Knowing.

PK Lo! as for thee (Muhammad), thou verily receivest the Qur'an from the presence of One Wise, Aware.

SH And most surely you are made to receive the Quran from the Wise, the Knowing Allah.

YU As to thee, the Qur'an is bestowed upon thee from the presence of one who is wise and all-knowing.

## 7.

AA (Remember) when Moses said to his family: "I see a fire. I shall bring you news from it, or bring an ember that you may warm yourselves."

NQ (Remember) when Mûsa (Moses) said to his household: "Verily! I have seen a fire, I will bring you from there some information, or I will bring you a burning brand, that you may warm yourselves."

PK (Remember) when Moses said unto his household: Lo! I spy afar off a fire; I will bring you tidings thence, or bring to you a borrowed flame that ye may warm yourselves.

SH When Musa said to his family: Surely I see fire; I will bring to you from it some news, or I will bring to you therefrom a burning firebrand so that you may warm yourselves.

YU Behold! Moses said to his family: "I perceive a fire; soon will I bring you from there some information, or I will bring you a burning brand to light our fuel, that ye may warm yourselves.

## 8.

AA But when he reached it, a voice called out: "Blessed is He who is in the fire and all around it. Praised be God, the Lord of all the worlds.

NQ But when he came to it, he was called: "Blessed is whosoever is in the fire, and whosoever is round about it! And glorified be Allâh, the Lord of the 'Alamîn (mankind, jinns and all that exists).

PK 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!

SH So when he came to it a voice was uttered saying: Blessed is Whoever is in the

fire and whatever is about it; and glory be to Allah, the Lord of the worlds;

YU 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.

## 9.

AA O Moses, I am that God, the mighty and all-wise.

NQ "O Mûsa (Moses)! Verily! It is I, Allâh, the All-Mighty, the All-Wise.

PK O Moses! Lo! it is I, Allah, the Mighty, the Wise.

SH O Musa! surely I am Allah, the Mighty, the Wise;

YU "O Moses! verily, I am Allah, the exalted in might, the wise!....

## 10.

AA Throw down your staff." When he saw it wriggling like a serpent he turned his back and fled without turning (to look). "O Moses," (said the voice), "be not fearful. Surely those sent as messengers do not fear in My presence,

NQ "And throw down your stick!" But when he saw it moving as if it were a snake, he turned in flight, and did not look back. (It was said): "O Mûsa (Moses)! Fear not, verily! The Messengers fear not in front of Me.

PK And throw down thy staff! But when he saw it writhing as it were a demon, he turned to flee headlong; (but it was said unto him): O Moses! Fear not! the emissaries fear not in My presence,

SH And cast down your staff. So when he saw it in motion as if it were a serpent, he turned back retreating and did not return: O Musa! fear not; surely the messengers shall not fear in My presence;

YU "Now do thou throw thy rod!" But when he saw it moving (of its own accord) as if it had been a snake, he turned back in retreat, and retraced not his steps: "O Moses!" (it was said), "Fear not: truly, in My presence, those called as messengers have no fear,-

## 11.

AA Except those who do some wrong but afterwards do good to make up for the wrong. And I am forgiving and merciful.

NQ "Except him who has done wrong and afterwards has changed evil for good, then surely, I am Oft- Forgiving, Most Merciful.

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

SH Neither he who has been unjust, then he does good instead after evil, for surely I am the Forgiving, the Merciful:

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

## 12.

AA Put your hand in the bosom of your shirt; it will come out white without any blemish. This will be one of nine tokens for the Pharaoh and his people, who are a wicked lot indeed."

NQ "And put your hand into your bosom, it will come forth white without hurt. (These are) among the nine signs (you will take) to Fir'aun (Pharaoh) and his people, they are a people who are the Fâsiqûn (rebellious, disobedient to Allâh).

PK And put thy hand into the bosom of thy 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.

SH And enter your hand into the opening of your bosom, it shall come forth white

without evil; among nine signs to Firon and his people, surely they are a transgressing people.

YU "Now put thy hand into thy bosom, and it will come forth white without stain (or harm): (these are) among the nine Signs (thou wilt take) to Pharaoh and his people: for they are a people rebellious in transgression."

### 13.

AA And when Our signs came as distinct proofs, they said: "This is only magic."

NQ But when Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) came to them, clear to see, they said: "This is a manifest magic."

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

SH So when Our clear signs came to them, they said: This is clear enchantment.

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

### 14.

AA And they denied them out of malice and pride, though in their hearts they believed that they were true. So see how was the end of evil-doers!

NQ And they belied them (those Ayât) wrongfully and arrogantly, though their own selves were convinced thereof [i.e. those (Ayât) are from Allâh, and Mûsa (Moses) is the Messenger of Allâh in truth, but they disliked to obey Mûsa (Moses), and hated to believe in his Message of Monotheism]. So see what was the end of the Mufsidûn (disbelievers, disobedient to Allâh, evil-doers, liars.).

PK And they denied them, though their souls acknowledged them, for spite and arrogance. Then see the nature of the consequence for the wrong-doers!

SH And they denied them unjustly and proudly while their soul had been convinced of them; consider, then how was the end of the mischief-makers.

YU And they rejected those Signs in iniquity and arrogance, though their souls were convinced thereof: so see what was the end of those who acted corruptly!

### 15.

AA We gave David and Solomon knowledge; and they said: "All praise be to God who has favoured us over many of His creatures who believe."

NQ And indeed We gave knowledge to Dawûd (David) and Sulaimân (Solomon), and they both said: "All the praises and thanks be to Allâh, Who has preferred us above many of His believing slaves!"

PK And We verily gave knowledge unto David and Solomon, and they said: Praise be to Allah, Who hath preferred us above many of His believing slaves!

SH And certainly We gave knowledge to Dawood and Sulaiman, and they both said: Praise be to Allah, Who has made us to excel many of His believing servants.

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

### 16.

AA Solomon was heir to David, and he said: "O people, we have been taught the language of Tair, and have been given of everything. This is a clear favour indeed."

NQ And Sulaimân (Solomon) inherited (the knowledge of) Dawûd (David). He said: "O mankind! We have been taught the language of birds, and on us have been bestowed all things. This, verily, is an evident grace (from Allâh)."

PK 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 favour.

- SH And Sulaiman was Dawood's heir, and he said: O men! we have been taught the language of birds, and we have been given all things; most surely this is manifest grace.
- YU And Solomon was David's heir. He said: "O ye people! We have been taught the speech of birds, and on us has been bestowed (a little) of all things: this is indeed Grace manifest (from Allah.)"

### 17.

- AA His armies of jinns and men and Tair assembled, formed into ranks, (and marched)
- NQ And there were gathered before Sulaimān (Solomon) his hosts of jinns and men, and birds, and they all were set in battle order (marching forwards).
- PK And there were gathered together unto Solomon his armies of the jinn and humankind, and of the birds, and they were set in battle order;
- SH And his hosts of the jinn and the men and the birds were gathered to him, and they were formed into groups.
- YU And before Solomon were marshalled his hosts, - of Jinns and men and birds, and they were all kept in order and ranks.

### 18.

- AA Till they reached the Valley of Naml. Said the lady of Naml: "O Naml, go into your dwellings lest Solomon and his hordes should crush you unawares."
- NQ Till, when they came to the valley of the ants, one of the ants said: "O ants! Enter your dwellings, lest Sulaimān (Solomon) and his hosts crush you, while they perceive not."
- PK 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.
- SH Until when they came to the valley of the Naml, a Namlite said: O Naml! enter your houses, (that) Sulaiman and his hosts may not crush you while they do not know.
- YU At length, when they came to a (lowly) valley of ants, one of the ants said: "O ye ants, get into your habitations, lest Solomon and his hosts crush you (under foot) without knowing it."

### 19.

- AA (Solomon) smiled, amused at her speech, and said: "O Lord grant me that I should be grateful for the favours You have bestowed on me and my parents, and do good things of Your pleasing; and admit me among Your righteous devotees by Your grace."
- NQ So he [Sulaimān (Solomon)] smiled, amused at her speech[] and said: "My Lord! Inspire and bestow upon me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves."
- PK And (Solomon) smiled, laughing at her speech, and said: My Lord, arouse me to be thankful for Thy favour wherewith Thou hast favoured me and my parents, and to do good that shall be pleasing unto Thee, and include me in (the number of) Thy righteous slaves.
- SH So he smiled, wondering at her word, and said: My Lord! grant me that I should be grateful for Thy favor which Thou hast bestowed on me and on my parents, and that I should do good such as Thou art pleased with, and make me enter, by Thy mercy, into Thy servants, the good ones.

YU So he smiled, amused at her speech; and he said: "O my Lord! so order me that I may be grateful for Thy favours, which thou hast bestowed on me and on my parents, and that I may work the righteousness that will please Thee: And admit me, by Thy Grace, to the ranks of Thy righteous Servants."

## 20.

AA When he reviewed the Tair, he said: "How is it I do not see Hud-hud? Is he absent?"

NQ He inspected the birds, and said: "What is the matter that I see not the hoopoe? Or is he among the absentees?"

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

SH And he reviewed the birds, then said: How is it I see not the hoopoe or is it that he is of the absentees?

YU 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?"

## 21.

AA I will punish him severely, or cut his throat, unless he bring a valid excuse."

NQ "I will surely punish him with a severe torment, or slaughter him, unless he brings me a clear reason."

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

SH I will most certainly punish him with a severe punishment, or kill him, or he shall bring to me a clear plea.

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

## 22.

AA But he was not long in coming, and reported: "I have been around where you have not been. I come from Saba with positive news.

NQ But the hoopoe stayed not long, he (came up and) said: "I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba' (Sheba) with true news.

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

SH And he tarried not long, then said: I comprehend that which you do not comprehend and I have brought to you a sure information from Sheba.

YU But the Hoopoe tarried not far: he (came up and) said: "I have compassed (territory) which thou hast not compassed, and I have come to thee from Saba with tidings true.

## 23.

AA I found a woman reigning over them, and she has been favoured with everything; and she has a throne that is magnificent.

NQ "I found a woman ruling over them, and she has been given all things that could be possessed by any ruler of the earth, and she has a great throne.

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

SH Surely I found a woman ruling over them, and she has been given abundance and she has a mighty throne:

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

**24.**

- AA I found that she and her people worship the sun in place of God, for Satan has made their deeds look attractive to them and has turned them away from the Path, so they do not find the way
- NO "I found her and her people worshipping the sun instead of Allāh, and Shaitān (Satan) has made their deeds fair-seeming to them, and has barred them from (Allāh's) Way, so they have no guidance,"
- PK I found her and her people worshipping the sun instead of Allah; and Satan maketh their works fairseeming unto them, and debarreth them from the way (of Truth), so that they go not aright;
- SH I found her and her people adoring the sun instead of Allah, and the Shaitan has made their deeds fair-seeming to them and thus turned them from the way, so they do not go aright
- YU "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,-

**25.**

- AA To worship God who brings to light what is hidden in the heavens and the earth, and is cognisant of what you hide and what you disclose.
- NO Al-Lâ (this word has two interpretations) (A) [As Shaitān (Satan) has barred them from Allāh's Way] so that they do not worship (prostrate before) Allāh, or (B) So that they may worship (prostrate before) Allāh, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal. [Tafsir At-Tabarī, Vol. 19, Page 149]
- PK So that they worship not Allah, Who bringeth forth the hidden in the heavens and the earth, and knoweth what ye hide and what ye proclaim,
- SH That they do not make obeisance to Allah, Who brings forth what is hidden in the heavens and the earth and knows what you hide and what you make manifest:
- YU "(Kept them away from the Path), that they should not worship Allah, Who brings to light what is hidden in the heavens and the earth, and knows what ye hide and what ye reveal.

**26.**

- AA God: There is no god but He, the Lord of the glorious throne."
- NO Allāh, Lâ ilāha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne!
- PK Allah; there is no Allah save Him, the Lord of the Tremendous Throne.
- SH Allah, there is no god but He: He is the Lord of mighty power.
- YU "Allah!- there is no god but He!- Lord of the Throne Supreme!"

**27.**

- AA (Solomon) said: "We shall see if you speak the truth or you are a liar.
- NO [Sulaimān (Solomon)] said: "We shall see whether you speak the truth or you are (one) of the liars.
- PK (Solomon) said: We shall see whether thou speakest truth or whether thou art of the liars.
- SH He said: We will see whether you have told the truth or whether you are of the liars:
- YU (Solomon) said: "Soon shall we see whether thou hast told the truth or lied!

**28.**

- AA Take this letter from me, and deliver it to them and withdraw, then see what reply they give in return."
- NO "Go you with this letter of mine, and deliver it to them, then draw back from them, and see what (answer) they return."
- PK Go with this my letter and throw it down unto them; then turn away and see what (answer) they return,
- SH Take this my letter and hand it over to them, then turn away from them and see what (answer) they return.
- YU "Go thou, with this letter of mine, and deliver it to them: then draw back from them, and (wait to) see what answer they return"...

**29.**

- AA (The Queen said): "O nobles, a venerable letter has been delivered to me.
- NO She said: "O chiefs! Verily! Here is delivered to me a noble letter,
- PK (The Queen of Sheba) said (when she received the letter): O chieftains! Lo! there hath been thrown unto me a noble letter.
- SH She said: O chief! surely an honorable letter has been delivered to me
- YU (The queen) said: "Ye chiefs! here is delivered to me - a letter worthy of respect.

**30.**

- AA It is from Solomon, and (says): 'In the name of Allah, Ar-Rahman, Ar-Rahim.
- NO "Verily! It is from Sulaimân (Solomon), and verily! It (reads): In the Name of Allâh, the Most Beneficent, the Most Merciful;
- PK Lo! it is from Solomon, and lo! it is: In the name of Allah, the Beneficent, the Merciful;
- SH Surely it is from Sulaiman, and surely it is in the name of Allah, the Beneficent, the Merciful;
- YU "It is from Solomon, and is (as follows): 'In the name of Allah, Most Gracious, Most Merciful:

**31.**

- AA Do not rise against me, but come to me in submission.'
- NO "Be you not exalted against me, but come to me as Muslims (true believers who submit to Allâh with full submission)' "
- PK Exalt not yourselves against me, but come unto me as those who surrender.
- SH Saying: exalt not yourselves against me and come to me in submission.
- YU "'Be ye not arrogant against me, but come to me in submission (to the true Religion).'"

**32.**

- AA ." Advise me, O nobles," she said "in this matter. I do not decide any thing until you concur."
- NO She said: "O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me."
- PK She said: O chieftains! Pronounce for me in my case. I decide no case till ye are present with me.
- SH She said: O chiefs! give me advice respecting my affair: I never decide an affair until you are in my presence.
- YU She said: "Ye chiefs! advise me in (this) my affair: no affair have I decided except in your presence."

**33.**

- AA They said: "We are men of valour, and brave fighters. It is for you to decide. So consider what you should command."
- NO They said: "We have great strength, and great ability for war, but it is for you to command; so think over what you will command."
- PK They said: We are lords of might and lords of great prowess, but it is for thee to command; so consider what thou wilt command.
- SH They said: We are possessors of strength and possessors of mighty prowess, and the command is yours, therefore see what you will command.
- YU They said: "We are endued with strength, and given to vehement war: but the command is with thee; so consider what thou wilt command."

**34.**

- AA She said: "Surely when kings enter a city they destroy it and despoil the honour of its nobility. So will they do (to us)."
- NO She said: "Verily! Kings, when they enter a town (country), they despoil it, and make the most honourable amongst its people low. And thus they do."
- PK She said: Lo! kings, when they enter a township, ruin it and make the honour of its people shame. Thus will they do.
- SH She said: Surely the kings, when they enter a town, ruin it and make the noblest of its people to be low, and thus they (always) do;
- YU She said: "Kings, when they enter a country, despoil it, and make the noblest of its people its meanest thus do they behave."

**35.**

- AA But I will send them a gift and see what the envoys bring back (in return)."
- NO "But verily! I am going to send him a present, and see with what (answer) the messengers return."
- PK But lo! I am going to send a present unto them, and to see with what (answer) the messengers return.
- SH And surely I am going to send a present to them, and shall wait to see what (answer) do the messengers bring back.
- YU "But I am going to send him a present, and (wait) to see with what (answer) return (my) ambassadors."

**36.**

- AA So, when the envoys came to Solomon he said: "Do you wish to increase my wealth? Yet what God has given me is better than what He has given you. No. Be gratified in your present."
- NO So when (the messengers with the present) came to Sulaimân (Solomon), he said: "Will you help me in wealth? What Allâh has given me is better than that which He has given you! Nay, you rejoice in your gift!"
- PK So when (the envoy) came unto Solomon, (the King) said: What! Would ye help me with wealth? But that which Allah hath given me is better than that which He hath given you. Nay it is ye (and not I) who exult in your gift.
- SH So when he came to Sulaiman, he said: What! will you help me with wealth? But what Allah has given me is better than what He has given you. Nay, you are exultant because of your present;
- YU Now when (the embassy) came to Solomon, he said: "Will ye give me abundance in wealth? But that which Allah has given me is better than that which He has given you! Nay it is ye who rejoice in your gift!"

**37.**

- AA Go back to them. We shall soon come with our armies which they will not be able to face. We shall drive them out of (the land) with ignominy, and they will

be humbled."

**NO** [Then Sulaimân (Solomon) said to the chief of her messengers who brought the present]: "Go back to them. We verily shall come to them with hosts that they cannot resist, and we shall drive them out from there in disgrace, and they will be abased."

**PK** 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.

**SH** Go back to them, so we will most certainly come to them with hosts which they shall have no power to oppose, and we will most certainly expel them therefrom in abasement, and they shall be in a state of ignominy.

**YU** "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)."

### 38.

**AA** He (then) said (to his courtiers): "O you nobles, is there any one who can bring me her throne before they come to me in submission?"

**NO** He said: "O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?"

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

**SH** He said: O chiefs! which of you can bring to me her throne before they come to me in submission?

**YU** He said (to his own men): "Ye chiefs! which of you can bring me her throne before they come to me in submission?"

### 39.

**AA** A crafty jinn said: "I will bring it before you rise from your seat, for I am strong and trustworthy."

**NO** An Ifrit (strong) from the jinns said: "I will bring it to you before you rise from your place (council). And verily, I am indeed strong, and trustworthy for such work."

**PK** A stalwart of the jinn said: I will bring it thee before thou canst rise from thy place. Lo! I verily am strong and trusty for such work.

**SH** One audacious among the jinn said: I will bring it to you before you rise up from your place; and most surely I am strong (and) trusty for it.

**YU** Said an 'Ifrit, of the Jinns: "I will bring it to thee before thou rise from thy council: indeed I have full strength for the purpose, and may be trusted."

### 40.

**AA** But one who had knowledge of the letter, said: "I will bring it to you in the twinkling of an eye." When Solomon saw it before him, (he said): "This is by the grace of my Lord that He may test me whether I am grateful or I am thankless. Yet if one is grateful, he is grateful for himself, and if one is thankless, then surely my Lord is unconcerned and magnanimous."

**NO** One with whom was knowledge of the Scripture said: "I will bring it to you within the twinkling of an eye!" then when [Sulaimân (Solomon)] saw it placed before him, he said: "This is by the Grace of my Lord to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his ownself, and whoever is ungrateful, (he is ungrateful only for the loss of his ownself). Certainly! My Lord is Rich (Free of all wants), Bountiful."

**PK** One with whom was knowledge of the Scripture said: I will bring it thee before thy gaze returneth unto thee. And when he saw it set in his presence,

(Solomon) said: This is of the bounty of my Lord, that He may try me whether I give thanks or am ungrateful. Whosoever giveth thanks he only giveth thanks for (the good of) his own soul; and whosoever is ungrateful (is ungrateful only to his own soul's hurt). For lo! my Lord is Absolute in independence, Bountiful.

- SH One who had the knowledge of the Book said: I will bring it to you in the twinkling of an eye. Then when he saw it settled beside him, he said: This is of the grace of my Lord that He may try me whether I am grateful or ungrateful; and whoever is grateful, he is grateful only for his own soul, and whoever is ungrateful, then surely my Lord is Self-sufficient, Honored.
- YU Said one who had knowledge of the Book: "I will bring it to thee within the twinkling of an eye!" Then when (Solomon) saw it placed firmly before him, he said: "This is by the 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 Honour !"

#### 41.

- AA (Turning to his nobles) he said: "Change the appearance of her throne. Let us see if she is rightly guided, or is not guided at all."
- NQ He said: "Disguise her throne for her that we may see whether she will be guided (to recognise her throne), or she will be one of those not guided."
- PK He said: Disguise her throne for her that we may see whether she will go aright or be of those not rightly guided.
- SH He said: Alter her throne for her, we will see whether she follows the right way or is of those who do not go aright.
- YU He said: "Transform her throne out of all recognition by her: let us see whether she is guided (to the truth) or is one of those who receive no guidance."

#### 42.

- AA When she arrived, they asked her: "Is your throne like this?" She said: "As though this is it. We had come to have knowledge and already submitted."
- NQ So when she came, it was said (to her): "Is your throne like this?" She said: "(It is) as though it were the very same." And [Sulaimān (Solomon) said]: "Knowledge was bestowed on us before her, and we were submitted to Allāh (in Islām as Muslims before her)."
- PK So, when she came, it was said (unto her): Is thy throne like this? She said: (It is) as though it were the very one. And (Solomon said): We were given the knowledge before her and we had surrendered (to Allah).
- SH So when she came, it was said: Is your throne like this? She said: It is as it were the same, and we were given the knowledge before it, and we were submissive.
- YU So when she arrived, she was asked, "Is this thy throne?" She said, "It was just like this; and knowledge was bestowed on us in advance of this, and we have submitted to Allah (in Islam)."

#### 43.

- AA She was (in fact) turned away by what she worshipped other than God, for she came of an unbelieving people.
- NQ And that which she used to worship besides Allāh has prevented her (from Islām), for she was of a disbelieving people.
- PK And (all) that she was wont to worship instead of Allah hindered her, for she came of disbelieving folk.
- SH And what she worshipped besides Allah prevented her, surely she was of an unbelieving people.

yu And he diverted her from the worship of others besides Allah: for she was (sprung) of a people that had no faith.

#### 44.

aa She was invited to enter the court. When she saw it, she took it for a sheet of water, and (pulling up her skirts) uncovered her legs. (Solomon) told her: "This is paved with tiles of glass." "O Lord," she said, "I have wronged myself, and I submit to the Lord of all the worlds with Solomon."

nq It was said to her: "Enter As-Sarh" [(a glass surface with water underneath it) or a palace], but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs, Sulaimān (Solomon) said: "Verily, it is Sarh [(a glass surface with water underneath it) or a palace] paved smooth with slab of glass." She said: "My Lord! Verily, I have wronged myself, and I submit (in Islām, together with Sulaimān (Solomon), to Allāh, the Lord of the 'Alamīn (mankind, jinns and all that exists))."

pk 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.

sh It was said to her: Enter the palace; but when she saw it she deemed it to be a great expanse of water, and bared her legs. He said: Surely it is a palace made smooth with glass. She said: My Lord! surely I have been unjust to myself, and I submit with Sulaiman to Allah, the Lord of the worlds.

yu 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."

#### 45.

aa We sent to Thamud their brother Saleh (who said): "Worship God." But they were divided into two groups disputing with one another.

nq And indeed We sent to Thamūd their brother Sālih (Saleh), saying: "Worship Allāh (Alone and none else). Then look! They became two parties (believers and disbelievers) quarreling with each other."

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

sh And certainly We sent to Samood their brother Salih, saying: Serve Allah; and lo! they became two sects quarrelling with each other.

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

#### 46.

aa (Saleh) said: "O people, why do you wish to hasten evil rather than good? Why not ask for God's forgiveness? You may well be forgiven."

nq He said: "O my people! Why do you seek to hasten the evil (torment) before the good (Allāh's Mercy)? Why seek you not the Forgiveness of Allāh, that you may receive mercy?"

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

sh He said: O my people! why do you seek to hasten on the evil before the good? Why do you not ask forgiveness of Allah so that you may be dealt with mercifully?

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

**47.**

- AA They said: "You betoken evil, and those with you." (Saleh) replied: "The evil you presage can only come from God. In reality you are a people under trial (for your own inauspiciousness)."
- NO They said: "We augur ill omen from you and those with you." He said: "Your ill omen is with Allâh; nay, but you are a people that are being tested."
- PK They said: We augur evil of thee and those with thee. He said: Your evil augury is with Allah. Nay, but ye are folk that are being tested.
- SH They said: We have met with ill luck on account of you and on account of those with you. He said: The cause of your evil fortune is with Allah; nay, you are a people who are tried.
- YU They said: "Ill omen do we augur from thee and those that are with thee". He said: "Your ill omen is with Allah; yea, ye are a people under trial."

**48.**

- AA There were in that city nine persons who spread disorder in the land, and did not reform.
- NO And there were in the city nine men (from the sons of their chiefs), who made mischief in the land, and would not reform.
- PK And there were in the city nine persons who made mischief in the land and reformed not.
- SH And there were in the city nine persons who made mischief in the land and did not act aright.
- YU There were in the city nine men of a family, who made mischief in the land, and would not reform.

**49.**

- AA They said: "Let us swear by God that we will attack Saleh and his family at night, and later tell his heirs: 'We did not see his family destroyed, and we speak the truth.'"
- NO They said: "Swear one to another by Allâh that we shall make a secret night attack on him and his household, and afterwards we will surely say to his near relatives: 'We witnessed not the destruction of his household, and verily! We are telling the truth'"
- PK 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.
- SH They said: Swear to each other by Allah that we will certainly make a sudden attack on him and his family by night, then we will say to his heir: We did not witness the destruction of his family, and we are most surely truthful.
- YU They said: "Swear a mutual oath by Allah that we shall make a secret night attack on him and his people, and that we shall then say to his heir (when he seeks vengeance): 'We were not present at the slaughter of his people, and we are positively telling the truth.'"

**50.**

- AA They hatched up the plot; We also planned without their knowledge.
- NO So they plotted a plot, and We planned a plan, while they perceived not.
- PK So they plotted a plot: and We plotted a plot, while they perceived not.
- SH And they planned a plan, and We planned a plan while they perceived not.
- YU They plotted and planned, but We too planned, even while they perceived it not.

**51.**

- AA Now see the end of their machinations: We destroyed them and their entire people.
- NO Then see how was the end of their plot! Verily! We destroyed them and their nation, all together.
- PK Then see the nature of the consequence of their plotting, for lo! We destroyed them and their people, every one.
- SH See, then, how was the end of their plan that We destroyed them and their people, all (of them).
- YU Then see what was the end of their plot!- this, that We destroyed them and their people, all (of them).

**52.**

- AA So these their habitations lie deserted now because of their iniquities. Verily there is a sign in this for those who understand.
- NO These are their houses in utter ruin, for they did wrong. Verily, in this is indeed an Ayâh (a lesson or a sign) for people who know.
- PK See, yonder are their dwellings empty and in ruins because they did wrong. Lo! herein is indeed a portent for a people who have knowledge.
- SH So those are their houses fallen down because they were unjust, most surely there is a sign in this for a people who know.
- YU Now such were their houses, - in utter ruin, - because they practised wrongdoing. Verily in this is a Sign for people of knowledge.

**53.**

- AA We deliver those who believe and take heed for themselves.
- NO And We saved those who believed, and used to fear Allâh, and keep their duty to Him.
- PK And we saved those who believed and used to ward off (evil).
- SH .And We delivered those who believed and who guarded (against evil).
- YU And We saved those who believed and practised righteousness.

**54.**

- AA (Remember) Lot, when he said to his people: "Why do you indulge in obscenities when you know (it is evil)?"
- NO And (remember) Lout (Lot)! When he said to his people[] . Do you commit AlFâhishah (evil, great sin, every kind of unlawful sexual intercourse, sodomy, etc.) while you see (one another doing evil without any screen, etc.)?"
- PK And Lot! when he said unto his folk: Will ye commit abomination knowingly?
- SH And (We sent) Lut, when he said to his people: What! do you commit indecency while you see?
- YU (We also sent) Lut (as a messenger): behold, He said to his people, "Do ye do what is shameful though ye see (its iniquity)?"

**55.**

- AA You lust after men in place of women. You are indeed a stolid people."
- NO "Do you approach men in your lusts rather than women? Nay, but you are a people who behave senselessly."
- PK Must ye needs lust after men instead of women? Nay, but ye are folk who act senselessly.
- SH What! do you indeed approach men lustfully rather than women? Nay, you are a people who act ignorantly.

YU Would ye really approach men in your lusts rather than women? Nay, ye are a people (grossly) ignorant!

### 56.

AA His people had no answer except saying: "Expel the family of Lot from your city. They are a people who would (rather) be pure!"

NQ There was no other answer given by his people except that they said: "Drive out the family of Lout (Lot) from your city. Verily, these are men who want to be clean and pure!"

PK 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!

SH But the answer of his people was no other except that they ~s said: Turn out Lut's followers from your town; surely they are a people who would keep pure!

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

### 57.

AA So We saved him and his family except his wife who was destined to stay behind.

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

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

SH But We delivered him and his followers except his wife; We ordained her to be of those who remained behind.

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

### 58.

AA And We rained down on them a shower (of stones). How ruinous was the rain that fell on those who had been warned (but warned in vain)!

NQ And We rained down on them a rain (of stones). So evil was the rain of those who were warned.

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

SH And We rained on them a rain, and evil was the rain of those who had been warned.

YU And We rained down on them a shower (of brimstone): and evil was the shower on those who were admonished (but heeded not)!

### 59.

AA Say: "All praise be to God, and peace on those of His creatures whom He has chosen." Is God better or those they associate with Him --

NQ Say (O Muhammad SAW): "Praise and thanks be to Allâh, and peace be on His slaves whom He has chosen (for His Message)! Is Allâh better, or (all) that you ascribe as partners (to Him)?" (Of course, Allâh is Better)[].

PK Say (O Muhammad): Praise be to Allah, and peace be on His slaves whom He hath chosen! Is Allah best, or (all) that ye ascribe as partners (unto Him)?

SH Say: Praise be to Allah and peace on His servants whom He has chosen: is Allah better, or what they associate (with Him)?

YU 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)?

**60.**

- AA** Who created the heavens and the earth, who sends down water from the sky for you, with which He causes graceful gardens to grow? It was not in your power to make trees germinate. Is there any other god along with God. In fact they are a people who turn away (from the truth).
- NO** Is not He (better than your gods) Who created the heavens and the earth, and sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any ilâh (god) with Allâh? Nay, but they are a people who ascribe equals (to Him)!
- PK** Is not He (best) Who created the heavens and the earth, and sendeth down for you water from the sky wherewith We cause to spring forth joyous orchards, whose trees it never hath been yours to cause to grow. Is there any Allah beside Allah? Nay, but they are folk who ascribe equals (unto Him)!
- SH** Nay, He Who created the heavens and the earth, and sent down for you water from the cloud; then We cause to grow thereby beautiful gardens; it is not possible for you that you should make the trees thereof to grow. Is there a god with Allah? Nay! they are people who deviate.
- YU** 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.

**61.**

- AA** Who then made the earth a habitable place, and made the rivers (flow) in its valleys and dales, and placed upon it firm stabilisers, and kept a barrier between two bodies of water? Is there any other god along with God? In reality most of them do not know.
- NO** Is not He (better than your gods) Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water). Is there any ilâh (god) with Allâh? Nay, but most of them know not.
- PK** Is not He (best) Who made the earth a fixed abode, and placed rivers in the folds thereof, and placed firm hills therein, and hath set a barrier between the two seas? Is there any Allah beside Allah? Nay, but most of them know not!
- SH** Or, Who made the earth a restingplace, and made in it rivers, and raised on it mountains and placed between the two seas a barrier. Is there a god with Allah? Nay! most of them do not know!
- YU** Or, Who has made the earth firm to live in; made rivers in its midst; set thereon mountains immovable; and made a separating bar between the two bodies of flowing water? (can there be another) god besides Allah? Nay, most of them know not.

**62.**

- AA** Who hears the cry of the anguished (soul) when it calls to Him, and relieves its suffering? And who made you trustees on the earth? Is there any other god along with God? How little it is that you reflect!
- NO** Is not He (better than your gods) Who responds to the distressed one, when he calls Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations. Is there any ilâh (god) with Allâh? Little is that you remember!
- PK** Is not He (best) Who answereth the wronged one when he crieth unto Him and removeth the evil, and hath made you viceroys of the earth? Is there any Allah

beside Allah? Little do they reflect!

SH Or, Who answers the distressed one when he calls upon Him and removes the evil, and He will make you successors in the earth. Is there a god with Allah? Little is it that you mind!

YU 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 ye heed!

### 63.

AA Who then really shows you the way in the darkness of the desert and the sea? And who sends breezes bringing news of His benevolence? Is there any other god along with God? He is far too exalted for what they associate with Him!

NQ Is not He (better than your gods) Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His Mercy (rain)? Is there any ilâh (god) with Allâh? High Exalted be Allâh above all that they associate as partners (to Him)!

PK Is not He (best) Who guideth you in the darkness of the land and the sea, He Who sendeth the winds as heralds of His mercy? Is there any Allah beside Allah? High Exalted be Allah from all that they ascribe as partner (unto Him)!

SH Or, Who guides you in utter darkness of the land and the sea, and Who sends the winds as good news before His mercy. Is there a god with Allah? Exalted by Allah above what they associate (with Him).

YU 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!

### 64.

AA Who creates first then reverts it? And who gives you provision from the heavens and the earth? Is there any other god along with God? Tell them: "Bring your proof, if you are truthful."

NQ Is not He (better than your so-called gods) Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any ilâh (god) with Allâh? Say, "Bring forth your proofs, if you are truthful."

PK Is not He (best) Who produceth creation, then reproduceth it, and Who provideth for you from the heaven and the earth? Is there any Allah beside Allah? Say: Bring your proof, if ye are truthful!

SH Or, Who originates the creation, then reproduces it and Who gives you sustenance from the heaven and the earth. Is there a god With Allah? Say: Bring your proof if you are truthful.

YU 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 ye are telling the truth!"

### 65.

AA Say: "No one in the heavens and the earth has knowledge of the unknown except God, nor can they know when they will be raised again.

NQ Say: "None in the heavens and the earth knows the Ghaib (unseen) except Allâh, nor can they perceive when they shall be resurrected."

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

SH Say: No one in the heavens and the earth knows the unseen but Allah; and they do not know when they shall be raised.

YU 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).

**66.**

- AA Still less do they comprehend the life to come. In fact they are in doubt about it. Still more, they are blind to it."
- NQ Nay, they have no knowledge of the Hereafter. Nay, they are in doubt about it. Nay, they are blind about it.
- PK Nay, but doth their knowledge reach to the Hereafter? Nay, for they are in doubt concerning it. Nay, for they cannot see it.
- SH Nay, their knowledge respecting the hereafter is slight and hasty; nay, they are in doubt about it; nay, they are quite blind to it
- YU Still less can their knowledge comprehend the Hereafter: Nay, they are in doubt and uncertainty thereanent; nay, they are blind thereunto!

**67.**

- AA Those who do not believe, say: "When we and our fathers have turned to dust, how shall we be raised again?"
- NQ And those who disbelieve say: "When we have become dust, we and our fathers, shall we really be brought forth (again)?"
- PK Yet those who disbelieve say: When we have become dust like our fathers, shall we verily be brought forth (again)?"
- SH And those who disbelieve say: What! when we have become dust and our fathers (too), shall we certainly be brought forth?"
- YU The Unbelievers say: "What! when we become dust,- we and our fathers,- shall we really be raised (from the dead)?"

**68.**

- AA Indeed we and our fathers had been promised this before. It is nothing but the earlier people's lore."
- NQ "Indeed we were promised this, we and our forefathers before, Verily, these are nothing but tales of ancients."
- PK We were promised this, forsooth, we and our fathers. (All) this is naught but fables of the men of old.
- SH We have certainly been promised this, we and our fathers before; these are naught but stories of the ancients
- YU "It is true we were promised this,- we and our fathers before (us): these are nothing but tales of the ancients."

**69.**

- AA Say: "Travel in the land and see how (bad) was the end of sinners."
- NQ Say to them (O Muhammad SAW) "Travel in the land and see how has been the end of the criminals (those who denied Allâh's Messengers and disobeyed Allâh)."
- PK Say (unto them, O Muhammad): Travel in the land and see the nature of the sequel for the guilty!
- SH Say: Travel in the earth, then see how was the end of the guilty.
- YU Say: "Go ye through the earth and see what has been the end of those guilty (of sin)."

**70.**

- AA Do not grieve over them, and do not be distressed by what they contrive.
- NQ And grieve you not for them, nor be straitened (in distress) because of what they plot.

- PK And grieve thou not for them, nor be in distress because of what they plot (against thee).
- SH And grieve not for them and be not distressed because of what they plan.
- YU But grieve not over them, nor distress thyself because of their plots.

**71.**

- AA Yet they say: "When will this promise come to pass? (Tell Us) if you speak the truth."
- NQ And they (the disbelievers in the Oneness of Allâh) say: "When (will) this promise (be fulfilled), if you are truthful?"
- PK And they say: When (will) this promise (be fulfilled), if ye are truthful?
- SH And they say: When will this threat come to pass, if you are truthful?
- YU They also say: "When will this promise (come to pass)? (Say) if ye are truthful."

**72.**

- AA Say: "Perhaps some of what you wish to hasten is right behind you."
- NQ Say: "Perhaps that which you wish to hasten on, may be close behind you."
- PK Say: It may be that a part of that which ye would hasten on is close behind you.
- SH Say: Maybe there may have drawn near to you somewhat of that which you seek to hasten on.
- YU Say: "It may be that some of the events which ye wish to hasten on may be (close) in your pursuit!"

**73.**

- AA Verily your Lord is gracious to men, though most men are ungrateful.
- NQ "Verily, your Lord is full of Grace for mankind, yet most of them do not give thanks."
- PK Lo! thy Lord is full of bounty for mankind, but most of them do not give thanks.
- SH And surely your Lord is the Lord of grace to men, but most of them are not grateful.
- YU But verily thy Lord is full of grace to mankind: Yet most of them are ungrateful.

**74.**

- AA Verily your Lord knows what lies hidden in their breasts and what they disclose.
- NQ And verily, your Lord knows what their breasts conceal and what they reveal.
- PK Lo! thy Lord knoweth surely all that their bosoms hide, and all that they proclaim.
- SH And most surely your Lord knows what their breasts conceal and what they manifest.
- YU And verily thy Lord knoweth all that their hearts do hide. As well as all that they reveal.

**75.**

- AA There is nothing of the hidden in the heavens and the earth that is not recorded in the luminous Book.
- NQ And there is nothing hidden in the heaven and the earth, but is in a Clear Book (i.e. Al-Lauh Al- Mahfûz).
- PK And there is nothing hidden in the heaven or the earth but it is in a clear Record.

SH And there is nothing concealed in the heaven and the earth but it is in a clear book.

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

## 76.

AA Indeed this Qur'an explains to the children of Israel much of what they are at variance.

NQ Verily, this Qur'ân narrates to the Children of Israel most of that about which they differ.

PK Lo! this Qur'an narrateth unto the Children of Israel most of that concerning which they differ.

SH Surely this Quran declares to the children of Israel most of what they differ in.

YU Verily this Qur'an doth explain to the Children of Israel most of the matters in which they disagree.

## 77.

AA It is a guidance and grace for those who believe.

NQ And truly, it (this Qur'ân) is a guide and a mercy to the believers.

PK And lo! it is a guidance and a mercy for believers.

SH And most surely it is a guidance and a mercy for the believers.

YU And it certainly is a Guide and a Mercy to those who believe.

## 78.

AA Surely your Lord in His wisdom will decide between them. He is all-mighty and all-knowing.

NQ Verily, your Lord will decide between them (various sects) by His Judgement. And He is the All- Mighty, the All-Knowing.

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

SH Surely your Lord will judge between them by his judgment, and He is the Mighty, the knowing.

YU Verily thy Lord will decide between them by His Decree: and He is Exalted in Might, All-Knowing.

## 79.

AA So you place your trust in God. Certainly you stand on positive truth.

NQ So put your trust in Allâh; surely, you (O Muhammad SAW) are on manifest truth.

PK Therefor (O Muhammad) put thy trust in Allah, for thou (standest) on the plain Truth.

SH Therefore rely on Allah; surely you are on the clear truth.

YU So put thy trust in Allah: for thou art on (the path of) manifest Truth.

## 80.

AA You cannot make the dead to listen, or the deaf to hear the call, when they have turned their backs,

NQ Verily, you cannot make the dead to hear (i.e. benefit them and similarly the disbelievers), nor can you make the deaf to hear the call, when they flee, turning their backs.

PK Lo! thou canst not make the dead to hear, nor canst thou make the deaf to hear the call when they have turned to flee;

- SH Surely you do not make the dead to hear, and you do not make the deaf to hear the call when they go back retreating.
- YU Truly thou canst not cause the dead to listen, nor canst thou cause the deaf to hear the call, (especially) when they turn back in retreat.

**81.**

- AA Nor can you lead the blind when they have gone astray. You can make none hear except those who believe in Our signs and have come to peace and submission.
- NQ Nor can you lead the blind out of their error, you can only make to hear those who believe in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), and who have submitted (themselves to Allâh in Islâm as Muslims).
- PK Nor canst thou lead the blind out of their error. Thou canst make none to hear, save those who believe Our revelations and who have surrendered.
- SH Nor can you be a guide to the blind out of their error; you cannot make to bear (any one) except those who believe in Our communications, so they submit.
- YU Nor canst thou be a guide to the blind, (to prevent them) from straying: only those wilt thou get to listen who believe in Our Signs, and they will bow in Islam.

**82.**

- AA When the sentence will have been passed against them, We shall bring forth beastly brutes from the earth who will torment them, for men certainly do not believe Our signs.
- NQ And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast[] to them, which will speak to them because mankind believed not with certainty in Our Ayât (Verses of the Qur'ân and Prophet Muhammad SAW).
- PK 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.
- SH And when the word shall come to pass against them, We shall bring forth for them a creature from the earth that shall i wound them, because people did not believe in Our communications.
- YU And when the Word is fulfilled against them (the unjust), we shall produce from the earth a beast to (face) them: He will speak to them, for that mankind did not believe with assurance in Our Signs.

**83.**

- AA The day We shall gather from every community a section of those who denied Our signs, and they will be brought (in separate groups),
- NQ And (remember) the Day when We shall gather out of every nation a troop of those who denied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), and (then) they (all) shall be gathered (and driven to the place of reckoning),
- PK 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;
- SH And on the day when We will gather from every nation a party from among those who rejected Our communications, then they shall be formed into groups.
- YU One day We shall gather together from every people a troop of those who reject our Signs, and they shall be kept in ranks,-

**84.**

- AA So that when they come (before the Lord) He will say: "Did you deny My signs

without having understood them? Or what was it that you were doing?"

- NQ** Till, when they come (before their Lord at the place of reckoning), He will say: "Did you deny My Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) when you comprehended them not in knowledge, or what (else) was it that you used to do?"
- PK** Till, when they come (before their Lord), He will say: Did ye deny My revelations when ye could not compass them in knowledge, or what was it that ye did?
- SH** Until when they come, He will say: Did you reject My communications while you had no comprehensive knowledge of them? Or what was it that you did?
- YU** Until, when they come (before the Judgment-seat), (Allah) will say: "Did ye reject My Signs, though ye comprehended them not in knowledge, or what was it ye did?"

### 85.

- AA** When the sentence will have been passed upon them for their wickedness, they will not be able to say a word.
- NQ** And the Word (of torment) will be fulfilled against them, because they have done wrong, and they will be unable to speak (in order to defend themselves).
- PK** And the Word will be fulfilled concerning them because they have done wrong, and they will not speak.
- SH** And the word shall come to pass against them because they were unjust, so they shall not speak.
- YU** And the Word will be fulfilled against them, because of their wrong-doing, and they will be unable to speak (in plea).

### 86.

- AA** Do they not see that We made the night for them to rest, the day to make things clear? Indeed there are signs in this for people who believe.
- NQ** See they not that We have made the night for them to rest therein, and the day sight-giving? Verily, in this are Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) for the people who believe.
- PK** 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.
- SH** Do they not consider that We have made the night that they may rest therein, and the day to give light? Most surely there are signs in this for a people who believe.
- YU** 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!

### 87.

- AA** The day the trumpet blast is sounded whoever is in the heavens and the earth will be terrified, save those whom God please, and all will appear before Him in abjectness.
- NQ** And (remember) the Day on which the Trumpet will be blown and all who are in the heavens and all who are on the earth, will be terrified except him whom Allâh will (exempt). And all shall come to Him humbled.
- PK** 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 willeth. And all come unto Him, humbled.
- SH** And on the day when the trumpet shall be blown, then those who are in the heavens and those who are in the earth shall be terrified except such as Allah please, and all shall come to him abased.

YU 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 (to exempt): and all shall come to His (Presence) as beings conscious of their lowliness.

**88.**

AA You will see the mountains and think they are firmly planted, but they will pass away like flying clouds: Artistry of God who perfected everything. He is indeed fully aware of what you do.

NQ And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The Work of Allâh, Who perfected all things, verily! He is Well-Acquainted with what you do.

PK And thou seest the hills thou deemest solid flying with the flight of clouds: the doing of Allah Who perfecteth all things. Lo! He is Informed of what ye do.

SH And you see the mountains, you think them to be solid, and they shall pass away as the passing away of the cloud-- the handiwork of Allah Who has made every thing thoroughly; surely He is Aware of what you do.

YU Thou seest the mountains and thinkest 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 ye do.

**89.**

AA Whoever comes with good (deeds) will receive better than (what he had done), and be safe that day from terror.

NQ Whoever brings a good deed (i.e. Belief in the Oneness of Allâh along with every deed of righteousness), will have better than its worth, and they will be safe from the terror on that Day.

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

SH Whoever brings good, he shall have better than it; and they shall be secure from terror on the day.

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

**90.**

AA But whosoever comes with evil will be flung face forward into the Fire. Can you expect reward for any thing but what you do?

NQ And whoever brings an evil (deed) (i.e. Shirk polytheism, disbelief in the Oneness of Allâh and every evil sinful deed), they will be cast down (prone) on their faces in the Fire. (And it will be said to them) "Are you being recompensed anything except what you used to do?"

PK And whoso bringeth an ill-deed, such will be flung down on their faces in the Fire. Are ye rewarded aught save what ye did?

SH And whoever brings evil, these shall be thrown down on their faces into the fire; shall you be rewarded (for) aught except what you did?

YU And if any do evil, their faces will be thrown headlong into the Fire: "Do ye receive a reward other than that which ye have earned by your deeds?"

**91.**

AA (Say): "I am commanded to worship the Lord of this land He has blessed, to whom all things belong; and I am commanded to be one of those who submit,

NQ I (Muhammad SAW) have been commanded only to worship the Lord of this city (Makkah), Him Who has sanctified it and His is everything. And I am commanded to be from among the Muslims (those who submit to Allâh in Islâm)[].

- PK (Say): I (Muhammad) am commanded only to serve the Lord of this land which He hath hallowed, and unto Whom all things belong. And I am commanded to be of those who surrender (unto Him),
- SH I am commanded only that I should serve the Lord of this city, Who has made it sacred, and His are all things; and I am commanded that I should be of these who submit;
- YU 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, -

**92.**

- AA And to recite the Qur'an." Whoever comes to guidance does so for himself; as for him who stays astray, tell him: "I am only a warner."
- NQ And to recite the Qur'ân, so whosoever receives guidance, receives it for the good of his ownself, and whosoever goes astray, say (to him): "I am only one of the warners."
- PK And to recite the Qur'an. And whoso goeth right, goeth right only for (the good of) his own soul; and as for him who goeth astray - (Unto him) say: Lo! I am only a warner.
- SH And that I should recite the Quran. Therefore whoever goes aright, he goes aright for his own soul, and whoever goes ' astray, then say: I am only one of the warners.
- YU And to rehearse the Qur'an: and if any accept guidance, they do it for the good of their own souls, and if any stray, say: "I am only a Warner".

**93.**

- AA Say: "All praise be to God. He will show you His signs, and you will recognise them. Your Lord is not heedless of what you do."
- NQ And say [(O Muhammad SAW) to these polytheists and pagans etc.]: "All the praises and thanks be to Allâh. He will show you His Ayât (signs, in yourselves, and in the universe or punishments, etc.), and you shall recognise them. And your Lord is not unaware of what you do."
- PK And say: Praise be to Allah Who will show you His portents so that ye shall know them. And thy Lord is not unaware of what ye (mortals) do.
- SH And say: Praise be to Allah, He will show you His signs so that you shall recognize them; nor is your Lord heedless of what you do.
- YU And say: "Praise be to Allah, Who will soon show you His Signs, so that ye shall know them"; and thy Lord is not unmindful of all that ye do.