

34  
Saba'  
Sheba  
Saba

**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. ALL PRAISE BE to God to whom belongs whatsoever is in the heavens and the earth, and His the praise in the world to come. He is all-wise and all-knowing.
- NQ** All the praises and thanks be to Allâh, to Whom belongs all that is in the heavens and all that is in the earth. His is all the praises and thanks in the Hereafter, and He is the AllWise, the AllAware.
- PK** Praise be to Allah, unto Whom belongeth whatsoever is in the heavens and whatsoever is in the earth. His is the praise in the Hereafter, and He is the Wise, the Aware.
- SH** (All) praise is due to Allah, Whose is what is in the heavens and what is in the earth, and to Him is due (all) praise in the hereafter; and He is the Wise, the Aware.
- YU** Praise be to Allah, to Whom belong all things in the heavens and on earth: to Him be Praise in the Hereafter: and He is Full of Wisdom, acquainted with all things.

**2.**

- AA** He knows whatever goes into the earth and whatsoever issues from it, whatsoever comes down from the sky, and whatsoever goes up to it. He is all-merciful, all-forgiving.
- NQ** He knows that which goes into the earth and that which comes forth from it, and that which descend from the heaven and that which ascends to it. And He is the Most Merciful, the OftForgiving.
- PK** He knoweth that which goeth into the earth and that which cometh forth from it, and that descendeth from the heaven and that which ascendeth into it. He is the Merciful, the Forgiving.
- SH** He knows that which goes down into the earth and that which comes out of it, and that which comes down from the heaven and that which goes up to it; and He is the Merciful, the Forgiving.
- YU** He knows all that goes into the earth, and all that comes out thereof; all that comes down from the sky and all that ascends thereto and He is the Most Merciful, the Oft-Forgiving.

**3.**

- AA** The unbelievers say: "There is no coming of the Hour for us." Say: "Why not? By my Lord, the knower of the unknown, it will certainly come for you. Not even an atom's weight in the heavens and the earth, or something smaller or greater than it, is hidden from Him, and which is not recorded in the all-too-manifest Book,
- NQ** Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, it will come to you." (Allâh, He is) the AllKnower of the unseen, not even

the weight of an atom (or a small ant) or less than that or greater, escapes from His Knowledge in the heavens or in the earth, but it is in a Clear Book (AlLauh AlMahfûz).

- PK Those who disbelieve say: The Hour will never come unto us. Say: Nay, by my Lord, but it is coming unto you surely. (He is) the Knower of the Unseen. Not an atom's weight, or less than that or greater, escapeth Him in the heavens or in the earth, but it is in a clear Record,
- SH And those who disbelieve say: The hour shall not come upon us. Say: Yea! by my Lord, the Knower of the unseen, it shall certainly come upon you; not the weight of an atom becomes absent from Him, in the heavens or in the earth, and neither less than that nor greater, but (all) is in a clear book
- YU The Unbelievers say, "Never to us will come the Hour": Say, "Nay! but most surely, by my Lord, it will come upon you; - by Him Who knows the unseen,- from Whom is not hidden the least little atom in the heavens or on earth: Nor is there anything less than that, or greater, but is in the Record Perspicuous:

#### 4.

- AA In order that He may recompense those who have believed and done the right. For them will be forgiveness and worthy sustenance.
- NQ That He may recompense those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds. Those, theirs is forgiveness and Rizqun Karîm (generous provision, i.e. Paradise).
- PK That He may reward those who believe and do good works. For them is pardon and a rich provision.
- SH That He may reward those who believe and do good; these it is for whom is forgiveness and an honorable sustenance.
- YU That He may reward those who believe and work deeds of righteousness: for such is Forgiveness and a Sustenance Most Generous."

#### 5.

- AA As for those who try to subvert Our signs, there is a punishment of painful torment.
- NQ But those who strive against Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) to frustrate them, those, for them will be a severe painful torment[.].
- PK But those who strive against Our revelations, challenging (Us), theirs will be a painful doom of wrath.
- SH And (as for) those who strive hard in opposing Our communications, these it is for whom is a painful chastisement of an evil kind.
- YU But those who strive against Our Signs, to frustrate them,- for such will be a Penalty,- a Punishment most humiliating.

#### 6.

- AA Those who have been given knowledge realise what has been revealed by the Lord is the truth, and leads to the path of the mighty and praiseworthy (God).
- NQ And those who have been given knowledge see that what is revealed to you (O Muhammad SAW) from your Lord is the truth, and guides to the Path of the Exalted in Might, Owner of all praise.
- PK Those who have been given knowledge see that what is revealed unto thee from thy Lord is the truth and leadeth unto the path of the Mighty, the Owner of Praise.
- SH And those to whom the knowledge has been given see that which has been revealed to you from your Lord, that is the truth, and it guides into the path of the Mighty, the Praised.

YU And those to whom knowledge has come see that the (Revelation) sent down to thee from thy Lord - that is the Truth, and that it guides to the Path of the Exalted (in might), Worthy of all praise.

## 7.

AA The disbelievers say: "Shall we tell you of a man who prophesies that when you are reduced to particles and vanished in the dust, you will become a new creation

NQ Those who disbelieve say: "Shall we direct you to a man (Muhammad SAW) who will tell you (that) when you have become fully disintegrated into dust with full dispersion, then, you will be created (again) anew?"

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

SH And those who disbelieve say: Shall we point out to you a man who informs you that when you are scattered the utmost scattering you shall then be most surely (raised) in (to) a new creation?

YU The Unbelievers say (in ridicule): "Shall we point out to you a man that will tell you, when ye are all scattered to pieces in disintegration, that ye shall (then be raised) in a New Creation?

## 8.

AA Has he fabricated a lie about God, or is he possessed?" Not so; but those who believe not in the Hereafter are themselves afflicted and far astray.

NQ Has he (Muhammad SAW) invented a lie against Allâh, or is there a madness in him? Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error.

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

SH He has forged a lie against Allah or there is madness in him. Nay! those who do not believe in the hereafter are in torment and in great error.

YU "Has he invented a falsehood against Allah, or has a spirit (seized) him?"- Nay, it is those who believe not in the Hereafter, that are in (real) Penalty, and in farthest error.

## 9.

AA Do they not see what is before them and what is behind them of the heavens and the earth? We could cleave the earth and sink them, if We pleased, or drop a fragment of the sky upon them. There is surely a sign in this for every penitent creature.

NQ See they not what is before them and what is behind them, of the heaven and the earth? If We will, We shall sink the earth with them, or cause a piece of the heaven to fall upon them. Verily, in this is a sign for every faithful believer that [believes in the Oneness of Allâh], and turns to Allâh (in all affairs with humility and in repentance).

PK Have they not observed what is before them and what is behind them of the sky and the earth? If We will, We can make the earth swallow them, or cause obliteration from the sky to fall on them. Lo! herein surely is a portent for every slave who turneth (to Allah) repentant.

SH Do they not then consider what is before them and what is behind them of the heaven and the earth? If We please We will make them disappear in the land or bring down upon them a portion from the heaven; most surely there is a sign in this for every servant turning (to Allah).

YU See they not what is before them and behind them, of the sky and the earth? If We wished, We could cause the earth to swallow them up, or cause a piece

of the sky to fall upon them. Verily in this is a Sign for every devotee that turns to Allah (in repentance).

## 10.

- AA We favoured David with excellence, (and commanded): "O Jibal and Tair, glorify the greatness of God with him." And We made iron pliable for him.
- NQ And indeed We bestowed grace on David from Us (saying): "O you mountains. Glorify (Allâh) with him! And you birds (also)! And We made the iron soft for him."
- PK And assuredly We gave David grace from Us, (saying): O ye hills and birds, echo his psalms of praise! And We made the iron supple unto him,
- SH And certainly We gave to Dawood excellence from Us: O mountains! sing praises with him, and the birds; and We made the iron pliant to him,
- YU We bestowed Grace aforetime on David from ourselves: "O ye Mountains! Sing ye back the Praises of Allah with him! and ye birds (also)! And We made the iron soft for him; -

## 11.

- AA "Make long coats of mail," (We said), "and fix their links, and do the right. I surely see whatsoever you do."
- NQ Saying: "Make you perfect coats of mail, balancing well the rings of chain armour, and work you (men) righteousness. Truly, I am AllSeer of what you do."
- PK Saying: Make thou long coats of mail and measure the links (thereof). And do ye right. Lo! I am Seer of what ye do.
- SH Saying: Make ample (coats of mail), and assign a time to the making of coats of mail and do good; surely I am Seeing what you do.
- YU (Commanding), "Make thou coast of mail, balancing well the rings of chain armour, and work ye righteousness; for be sure I see (clearly) all that ye do."

## 12.

- AA We (subjugated) the wind to Solomon. Its morning's journey took one month, and the evening's one month. We made a spring of molten brass to flow for him; and many jinns laboured for him by the will of his Lord. Anyone of them who turned from Our command was made to taste the torment of blazing fire.
- NQ And to Solomon (We subjected) the wind, its morning (stride from sunrise till midnight) was a month's (journey), and its afternoon (stride from the midday decline of the sun to sunset) was a month's (journey i.e. in one day he could travel two months' journey). And We caused a fount of (molten) brass to flow for him, and there were jinns that worked in front of him, by the Leave of his Lord, and whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire.
- PK And unto Solomon (We gave) the wind, whereof the morning course was a month's journey and the evening course a month's journey, and We caused the fount of copper to gush forth for him, and (We gave him) certain of the jinn who worked before him by permission of his Lord. And such of them as deviated from Our command, them We caused to taste the punishment of flaming Fire.
- SH And (We made) the wind (subservient) to Sulaiman, which made a month's journey in the morning and a month's journey in the evening, and We made a fountain of molten copper to flow out for him, and of the jinn there were those who worked before him by the command of his Lord; and whoever turned aside from Our command from among them, We made him taste of the punishment of burning.
- And to Solomon (We made) the Wind (obedient): Its early morning (stride)

YU was a month's (journey), and its evening (stride) was a month's (journey); and We made a Font of molten brass to flow for him; and there were Jinns that worked in front of him, by the leave of his Lord, and if any of them turned aside from our command, We made him taste of the Penalty of the Blazing Fire.

### 13.

- AA They made for him whatever he wished, synagogues and statues, dishes large as water-troughs, and cauldrons firmly fixed (on ovens; and We said): "O House of David, act, and give thanks." But few among My creatures are thankful.
- NQ They worked for him what he desired, (making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places). "Work you, O family of Dāwud (David), with thanks!" But few of My slaves are grateful.
- PK They made for him what he willed: synagogues and statues, basins like wells and boilers built into the ground. Give thanks, O House of David! Few of My bondmen are thankful.
- SH They made for him what he pleased of fortresses and images, and bowls (large) as watering-troughs and cooking-pots that will not move from their place; give thanks, O family of Dawood! and very few of My servants are grateful.
- YU They worked for him as he desired, (making) arches, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places): "Work ye, sons of David, with thanks! but few of My servants are grateful!"

### 14.

- AA When We ordained (Solomon's) death, none but the weevil, that was eating away his staff (on which he rested), pointed out to them that he was dead. When he fell down (dead) the jinns realised that if they had knowledge of the Unknown they would never have suffered demeaning labour.
- NQ Then when We decreed death for him [Sulaimân (Solomon)], nothing informed them (jinns) of his death except a little worm of the earth, which kept (slowly) gnawing away at his stick, so when he fell down, the jinns saw clearly that if they had known the unseen, they would not have stayed in the humiliating torment.
- PK And when We decreed death for him, nothing showed his death to them save a creeping creature of the earth which gnawed away his staff. And when he fell the jinn saw clearly how, if they had known the Unseen, they would not have continued in despised toil.
- SH But when We decreed death for him, naught showed them his death but a creature of the earth that ate away his staff; and when it fell down, the jinn came to know plainly that if they had known the unseen, they would not have tarried in abasing torment.
- YU Then, when We decreed (Solomon's) death, nothing showed them his death except a little worm of the earth, which kept (slowly) gnawing away at his staff: so when he fell down, the Jinns saw plainly that if they had known the unseen, they would not have tarried in the humiliating Penalty (of their Task).

### 15.

- AA There was a sign for the people of Saba in their habitations: Two gardens, on the right and left. (And they were told:) "Eat of what your Lord has given you and be thankful. Fair is your land, and forgiving your Lord."
- NQ Indeed there was for Saba' (Sheba) a sign in their dwelling place, - two gardens on the right hand and on the left (and it was said to them) "Eat of the provision of your Lord, and be grateful to Him, a fair land and an OftForgiving

Lord.

- PK There was indeed a sign for Sheba in their dwelling-place: Two gardens on the right hand and the left (as who should say): Eat of the provision of your Lord and render thanks to Him. A fair land and an indulgent Lord!
- SH Certainly there was a sign for Saba in their abode; two gardens on the right and the left; eat of the sustenance of your Lord and give thanks to Him: a good land and a Forgiving Lord!
- YU There was, for Saba, aforetime, a Sign in their home-land - two Gardens to the right and to the left. "Eat of the Sustenance (provided) by your Lord, and be grateful to Him: a territory fair and happy, and a Lord Oft-Forgiving!

## 16.

- AA But they turned away. So We let loose on them the inundation of (the dyke of) al-'Arim, replacing their gardens with two other gardens which bore only bitter gourd, and tamarisks and a few sparse lote-trees.
- NQ But they turned away (from the obedience of Allâh), so We sent against them Sail Al'Arim (flood released from the dam), and We converted their two gardens into gardens producing bitter bad fruit, and tamarisks, and some few lotetrees.
- PK But they were froward, so We sent on them the flood of 'Iram, and in exchange for their two gardens gave them two gardens bearing bitter fruit, the tamarisk and here and there a lote-tree.
- SH But they turned aside, so We sent upon them a torrent of which the rush could not be withstood, and in place of their two gardens We gave to them two gardens yielding bitter fruit and (growing) tamarisk and a few lote-trees.
- YU But they turned away (from Allah), and We sent against them the Flood (released) from the dams, and We converted their two garden (rows) into "gardens" producing bitter fruit, and tamarisks, and some few (stunted) Lote-trees.

## 17.

- AA That is how We requited them for their ingratitude. We only punish those who are ungrateful.
- NQ Like this We requited them because they were ungrateful disbelievers. And never do We requit in such a way except those who are ungrateful, (disbelievers).
- PK This We awarded them because of their ingratitude. Punish We ever any save the ingrates?
- SH This We requited them with because they disbelieved; and We do not punish any but the ungrateful.
- YU That was the Requital We gave them because they ungratefully rejected Faith: and never do We give (such) requital except to such as are ungrateful rejecters.

## 18.

- AA Between them and the cities We had blessed We placed towns along the highway, and made them stages on their journey, (saying): "Travel between them in safety by day or by night."
- NQ And We placed between them and the towns which We had blessed, towns easy to be seen, and We made the stages (of journey) between them easy (saying): "Travel in them safely both by night and day."
- PK And We set, between them and the towns which We had blessed, towns easy to be seen, and We made the stage between them easy, (saying): Travel in them safely both by night and day.

- SH And We made between them and the towns which We had blessed (other) towns to be easily seen, and We apportioned the journey therein: Travel through them nights and days, secure.
- YU Between them and the Cities on which We had poured our blessings, We had placed Cities in prominent positions, and between them We had appointed stages of journey in due proportion: "Travel therein, secure, by night and by day."

**19.**

- AA But they said: "O Lord, make the distance between the stages of our journeys longer;" but (by doing so) they wronged themselves. So We turned them into bygone tales, and dispersed them, scattered in all directions. Surely there are signs in this for those who endeavour and are grateful.
- NQ But they said: "Our Lord! Make the stages between our journey longer," and they wronged themselves, so We made them as tales (in the land), and We dispersed them all, totally. Verily, in this are indeed signs for every steadfast grateful (person).
- PK But they said: Our Lord! Make the stage between our journeys longer. And they wronged themselves, therefore We made them bywords (in the land) and scattered them abroad, a total scattering. Lo! herein verily are portents for each steadfast, grateful (heart).
- SH And they said: O our Lord! make spaces to be longer between our journeys; and they were unjust to themselves so We made them stories and scattered them with an utter scattering; most surely there are signs in this for every patient, grateful one
- YU But they said: "Our Lord! Place longer distances between our journey-stages": but they wronged themselves (therein). At length We made them as a tale (that is told), and We dispersed them all in scattered fragments. Verily in this are Signs for every (soul that is) patiently constant and grateful.

**20.**

- AA Thus Iblis found his supposition about them to be true; and except for a section of believers they follow him.
- NQ And indeed Iblis (Satan) did prove true his thought about them, and they followed him, all except a group of true believers (in the Oneness of Allâh).
- PK And Satan indeed found his calculation true concerning them, for they follow him, all save a group of true believers.
- SH And certainly the Shaitan found true his conjecture concerning them, so they follow him, except a party of the believers.
- YU And on them did Satan prove true his idea, and they followed him, all but a party that believed.

**21.**

- AA He had no authority over them save for the purpose of Our knowing who believed in the world to come, and who doubted it. For your Lord keeps a watch over everything. Say: "Call on those you imagine are gods apart from God. They are not masters even of an atom's weight in the heavens and the earth, nor do they have a share in them, nor is any one of them a helper (of God).
- NQ And he (Iblis Satan) had no authority over them, except that We might test him, who believes in the Hereafter from him who is in doubt about it. And your Lord is a Hafiz over everything. (AllKnower of everything i.e. He keeps record of each and every person as regards deeds, and then He will reward them accordingly).
- PK And he had no warrant whatsoever against them, save that We would know

him who believeth in the Hereafter from him who is in doubt thereof; and thy Lord (O Muhammad) taketh note of all things.

- SH And he has no authority over them, but that We may distinguish him who believes in the hereafter from him who is in doubt concerning it; and your Lord is the Preserver of all things
- YU But he had no authority over them,- except that We might test the man who believes in the Hereafter from him who is in doubt concerning it: and thy Lord doth watch over all things.

## 22.

- NQ Say: (O Muhammad SAW to those polytheists, pagans, etc.) "Call upon those whom you assert (to be associate gods) besides Allâh, they possess not even the weight of an atom (or a small ant), either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them.
- PK Say (O Muhammad): Call upon those whom ye set up beside Allah! They possess not an atom's weight either in the heavens or in the earth, nor have they any share in either, nor hath He an auxiliary among them.
- SH Say: Call upon those whom you assert besides Allah; they do not control the weight of an atom in the heavens or in the earth nor have they any partnership in either, nor has He among them any one to back (Him) up.
- YU Say: "Call upon other (gods) whom ye fancy, besides Allah: They have no power,- not the weight of an atom,- in the heavens or on earth: No (sort of) share have they therein, nor is any of them a helper to Allah.

## 23.

- AA No intercession avails with Him except his He allows, so that when their hearts are freed of fear, they ask (one another): "What did your Lord say?" They will answer: "What is expedient. He is the all-mighty and supreme."
- NQ Intercession with Him profits not, except for him whom He permits. Until when fear is banished from their (angels') hearts, they (angels) say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great."
- PK No intercession availeth with Him save for him whom He permitteth. Yet, when fear is banished from their hearts, they say: What was it that your Lord said? They say: The Truth. And He is the Sublime, the Great.
- SH And intercession will not avail aught with Him save of him whom He permits. Until when fear shall be removed from their hearts, They shall say: What is it that your Lord said? They shall say: The truth. And He is the Most High, the Great.
- YU "No intercession can avail in His Presence, except for those for whom He has granted permission. So far (is this the case) that, when terror is removed from their hearts (at the Day of Judgment, then) will they say, 'what is it that your Lord commanded?' they will say, 'That which is true and just; and He is the Most High Most Great'."

## 24.

- AA Say: "Who gives you food from the heavens and the earth?" Say: "God. Surely either you or we are on guidance, or are lost in clear error."
- NQ Say (O Muhammad SAW to these polytheists, pagans, etc.) "Who gives you provision from the heavens and the earth?" Say: "Allâh, And verily, (either) we or you are rightly guided or in a plain error."
- PK Say: Who giveth you provision from the sky and the earth? Say: Allah, Lo! we or you assuredly are rightly guided or in error manifest.
- Say: Who gives you the sustenance from the heavens and the earth? Say:

- SH Allah. And most surely we or you are on a right way or in manifest error
- YU Say: "Who gives you sustenance, from the heavens and the earth?" Say: "It is Allah; and certain it is that either we or ye are on right guidance or in manifest error!"

**25.**

- AA Say: "You will not be questioned about the sins that we have committed, nor shall we be questioned about your deeds."
- NQ Say (O Muhammad SAW to these polytheists, pagans, etc.) "You will not be asked about our sins, nor shall we be asked of what you do."
- PK Say: Ye will not be asked of what we committed, nor shall we be asked of what ye do.
- SH Say: You will not be questioned as to what we are guilty of, nor shall we be questioned as to what you do.
- YU Say: "Ye shall not be questioned as to our sins, nor shall we be questioned as to what ye do."

**26.**

- AA Say: "Our Lord will gather us together and judge between us equitably, for He is the Judge all-knowing."
- NQ Say: "Our Lord will assemble us all together (on the Day of Resurrection), then He will judge between us with truth. And He is the (Most Trustworthy) AllKnowing Judge."
- PK Say: Our Lord will bring us all together, then He will judge between us with truth. He is the All-knowing Judge.
- SH Say: Our Lord will gather us together, then will He judge between us with the truth; and He is the greatest Judge, the All-knowing.
- YU Say: "Our Lord will gather us together and will in the end decide the matter between us (and you) in truth and justice: and He is the one to decide, the One Who knows all."

**27.**

- AA Say: "Just show me those you associate with Him as compeers." No, (you cannot), for He is God, the all-mighty and all-wise."
- NQ Say (O Muhammad SAW to these polytheists and pagans): "Show me those whom you have joined to Him as partners. Nay (there are not at all any partners with Him)! But He is Allâh (Alone), the All- Mighty, the AllWise."
- PK Say: Show me those whom ye have joined unto Him as partners. Nay (ye dare not)! For He is Allah, the Mighty, the Wise.
- SH Say: Show me those whom you have joined with Him as associates; by no means (can you do it). Nay! He is Allah, the Mighty, the Wise.
- YU Say: "Show me those whom ye have joined with Him as partners: by no means (can ye). Nay, He is Allah, the Exalted in Power, the Wise."

**28.**

- AA We have sent you only as a bearer of good tidings and admonisher for all mankind; yet most people do not understand.
- NQ And We have not sent you (O Muhammad SAW) except as a giver of glad tidings and a warner to all mankind, but most of men know not[.].
- PK And We have not sent thee (O Muhammad) save as a bringer of good tidings and a warner unto all mankind; but most of mankind know not.
- SH And We have not sent you but to all the men as a bearer of good news and as a warner, but most men do not know.
- We have not sent thee but as a universal (Messenger) to men, giving them

yu glad tidings, and warning them (against sin), but most men understand not.

### 29.

AA Instead they say: "When is this promise going to be, if you speak the truth?"

NQ And they say: "When is this promise (i.e. the Day of Resurrection will be fulfilled) if you are truthful?"

PK And they say: When is this promise (to be fulfilled) if ye are truthful?

SH And they say: When will this promise be (fulfilled) if you are truthful?

yu They say: "When will this promise (come to pass) if ye are telling the truth?"

### 30.

AA Say: "Determined is the day of the promise, which you can neither put back nor advance an hour.' The unbelievers say: "We do not believe in this Qur'an, nor in what was (sent) before it." If only you could see the sinners when they are made to stand before their Lord, blaming one another! Those who were weak will say to those who were arrogant: "But for you we would have certainly been believers."

NQ Say (O Muhammad SAW): "The appointment to you is for a Day, which you cannot put back for an hour (or a moment) nor put forward."

PK Say (O Muhammad): Yours is the promise of a Day which ye cannot postpone nor hasten by an hour.

SH Say: You have the appointment of a day from which you cannot hold back any while, nor can you bring it on.

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

### 31.

NQ And those who disbelieve say: "We believe not in this Qur'ân nor in that which was before it," but if you could see when the Zâlimûn (polytheists and wrongdoers, etc.) will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!"

PK And those who disbelieve say: We believe not in this Qur'an nor in that which was before it; but oh, if thou couldst see, when the wrong-doers are brought up before their Lord, how they cast the blame one to another; how those who were despised (in the earth) say unto those who were proud: But for you, we should have been believers.

SH And those who disbelieve say: By no means will we believe in this Quran, nor in that which is before it; and could you see when the unjust shall be made to stand before their Lord, bandying words one with another! Those who were reckoned weak shall say to those who were proud: Had it not been for you we would certainly have been believers.

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

### 32.

AA The arrogant will say to the weak: "Did we hold you back from guidance after it had come to you? Certainly not. In fact you were yourselves guilty."

NQ And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were

Mujrimûn (polytheists, sinners, criminals, disobedient to Allâh, etc.).

- PK Those who were proud say unto those who were despised: Did we drive you away from the guidance after it had come unto you? Nay, but ye were guilty.
- SH Those who were proud shall say to those who were deemed weak: Did we turn you away from the guidance after it had come to you? Nay, you (yourselves) were guilty
- YU The arrogant ones will say to those who had been despised: "Was it we who kept you back from Guidance after it reached you? Nay, rather, it was ye who transgressed.

### 33.

- AA But the weak will say to the arrogant: "Not in the least. It was your plotting night and day when you ordered us to disbelieve in God and associate compeers with Him." When they see the punishment they will express repentance. But We shall put iron collars round the necks of infidels. Will they be requited for anything but what they did?
- NQ Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allâh and set up rivals to Him!" And each of them (parties) will conceal their own regrets (for disobeying Allâh during this worldly life), when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do?
- PK Those who were despised say unto those who were proud: Nay but (it was your) scheming night and day, when ye commanded us to disbelieve in Allah and set up rivals unto Him. And they are filled with remorse when they behold the doom; and We place carcans on the necks of those who disbelieved. Are they requited aught save what they used to do?
- SH And those who were deemed weak shall say to those who were proud. Nay, (it was) planning by night and day when you told us to disbelieve in Allah and to set up likes with Him. And they shall conceal regret when they shall see the punishment; and We will put shackles on the necks of those who disbelieved; they shall not be requited but what they did.
- YU Those who had been despised will say to the arrogant ones: "Nay! it was a plot (of yours) by day and by night: Behold! Ye (constantly) ordered us to be ungrateful to Allah and to attribute equals to Him!" They will declare (their) repentance when they see the Penalty: We shall put yokes on the necks of the Unbelievers: It would only be a requital for their (ill) Deeds.

### 34.

- AA We never sent an admonisher to a habitation but its well-to-do people said: "We do not believe in what you have brought."
- NQ And We did not send a warner to a township, but those who were given the worldly wealth and luxuries among them said: "We believe not in the (Message) with which you have been sent."
- PK And We sent not unto any township a warner, but its pampered ones declared: Lo! we are disbelievers in that wherewith ye have been sent.
- SH And We never sent a warner to a town but those who led lives in ease in it said: We are surely disbelievers in what you are sent with.
- YU Never did We send a warner to a population, but the wealthy ones among them said: "We believe not in the (Message) with which ye have been sent."

### 35.

- AA And (further): "We have far more wealth and children (than you), and we are not the ones to be punished."  
And they say: "We are more in wealth and in children, and we are not going to

NO be punished."

PK And they say: We are more (than you) in wealth and children. We are not the punished!

SH And they say: We have more wealth and children, and we shall not be punished.

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

### 36.

AA Say: "Verily my Lord increases or restricts the provision of whosoever He will;" but most men do not understand. It is not your wealth and children that will bring you closer to Us, except those who believe and do the right. These will be given a two-fold reward for their deeds, and will dwell in peace in the high empyrean.

NO Say (O Muhammad SAW): "Verily, my Lord enlarges and restricts the provision to whom He pleases, but most men know not."

PK Say (O Muhammad): Lo! my Lord enlargeth the provision for whom He will and narroweth it (for whom He will). But most of mankind know not.

SH Say: Surely my Lord amplifies the means of subsistence for whom He pleases and straitens (for whom He pleases), but most men do not know.

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

### 37.

NO And it is not your wealth, nor your children that bring you nearer to Us (i.e. pleases Allâh), but only he (will please Us) who believes (in the Islâmic Monotheism), and does righteous deeds; as for such, there will be twofold reward for what they did, and they will reside in the high dwellings (Paradise) in peace and security.

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

SH And not your wealth nor your children, are the things which bring you near Us in station, but whoever believes and does good, these it is for whom is a double reward for what they do, and they shall be secure in the highest places.

YU It is not your wealth nor your sons, that will bring you nearer to Us in degree: but only those who believe and work righteousness - these are the ones for whom there is a multiplied Reward for their deeds, while secure they (reside) in the dwellings on high!

### 38.

AA But those who try to subvert Our signs will be given over to punishment

NO And those who strive against Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate them, will be brought to the torment.

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

SH And (as for) those who strive in opposing Our communications, they shall be caused to be brought to the chastisement.

YU Those who strive against Our Signs, to frustrate them, will be given over into Punishment.

### 39.

AA Say: "Verily my Lord increases or restricts the provision of any of His creatures as He will, and repays whatsoever you spend. He is the best of all providers."

NO Say: "Truly, my Lord enlarges the provision for whom He wills of His slaves,

and (also) restricts (it) for him, and whatsoever you spend of anything (in Allāh's Cause), He will replace it. And He is the Best of providers."

PK Say: Lo! my Lord enlargeth the provision for whom He will of His bondmen, and narroweth (it) for him. And whatsoever ye spend (for good) He replaceth it. And He is the Best of Providers.

SH Say: Surely my Lord amplifies the means of subsistence for whom He pleases of His servants and straitens (them) for whom (He pleases), and whatever thing you spend, He exceeds it in reward, and He is the best of Sustainers.

YU Say: "Verily my Lord enlarges and restricts the Sustenance to such of his servants as He pleases: and nothing do ye spend in the least (in His cause) but He replaces it: for He is the Best of those who grant Sustenance.

#### 40.

AA The day He will gather all of them together, He will ask the angels: "Did they worship you?"

NQ And (remember) the Day when He will gather them all together, and then will say to the angels: "Was it you that these people used to worship?"

PK And on the day when He will gather them all together, He will say unto the angels: Did these worship you?

SH And on the day when He will gather them all together, then will He say to the angels: Did these worship you?

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

#### 41.

AA "God forbid!" (they will answer). "You are our protector not they. In fact, they worshipped the devils. Most of them believed in them."

NQ They (angels) will say: "Glorified be You! You are our Walī (Lord) instead of them. Nay, but they used to worship the jinns; most of them were believers in them."

PK They will say: Be Thou Glorified. Thou (alone) art our Guardian, not them! Nay, but they worshipped the jinn; most of them were believers in them.

SH They shall say: Glory be to Thee! Thou art our Guardian, not they; nay! they worshipped the jinn; most of them were believers in them.

YU They will say, "Glory to Thee! our (tie) is with Thee - as Protector - not with them. Nay, but they worshipped the Jinns: most of them believed in them."

#### 42.

AA That day you will have no power to profit or harm each other; and We shall say to the sinners: "Taste the punishment of Fire which you had denied."

NQ So Today (i.e. the Day of Resurrection), none of you can profit or harm one another. And We shall say to those who did wrong [i.e. worshipped others (like angels, jinns, prophets, saints, righteous persons, etc.) along with Allāh]: "Taste the torment of the Fire which you used to belie.[]

PK That day ye will possess no use nor hurt one for another. And We shall say unto those who did wrong: Taste the doom of the Fire which ye used to deny.

SH So on that day one of you shall not control profit or harm for another, and We will say to those who were unjust: Taste the chastisement of the fire which you called a lie.

YU So on that Day no power shall they have over each other, for profit or harm: and We shall say to the wrong-doers, "Taste ye the Penalty of the Fire,- the which ye were wont to deny!"

#### 43.

- AA When Our clear revelations are read out to them, they say: "This is only a man who wants to turn you away from what your fathers used to worship." And they say: "This is nothing but a fabricated lie." And those who do not believe say of the truth when it has reached them: "This is nothing but pure sorcery."
- NQ And when Our Clear Verses are recited to them, they say: "This (Muhammad SAW) is naught but a man who wishes to hinder you from that which your fathers used to worship." And they say: "This is nothing but an invented lie." And those who disbelieve say of the truth when it has come to them (i.e. Prophet Muhammad SAW when Allâh sent him as a Messenger with proofs, evidences, verses, lessons, signs, etc.): "This is nothing but evident magic!"
- PK And if Our revelations are recited unto them in plain terms, they say: This is naught else than a man who would turn you away from what your fathers used to worship; and they say: This is naught else than an invented lie. Those who disbelieve say of the truth when it reacheth them: This is naught else than mere magic.
- SH And when Our clear communications are recited to them, they say: This is naught but a man who desires to turn you away from that which your fathers worshipped. And they say: This is naught but a lie that is forged. And those who disbelieve say of the truth when it comes to them: This is only clear enchantment.
- YU When Our Clear Signs are rehearsed to them, they say, "This is only a man who wishes to hinder you from the (worship) which your fathers practised." And they say, "This is only a falsehood invented!" and the Unbelievers say of the Truth when it comes to them, "This is nothing but evident magic!"

**44.**

- AA We did not give them any scripture to study, nor sent any warner before you.
- NQ And We had not given them Scriptures which they could study, nor sent to them before you (O Muhammad SAW) any warner (Messenger).
- PK And We have given them no scriptures which they study, nor sent We unto them, before thee, any warner.
- SH And We have not given them any books which they read, nor did We send to them before you a warner.
- YU But We had not given them Books which they could study, nor sent messengers to them before thee as Warners.

**45.**

- AA Those before them had also denied, and they could not reach a tenth of (the possibilities) We had given them, and still they called My apostles liars. How great was the change that I wrought in their condition then!
- NQ And those before them belied; these have not received one tenth (1/10th) of what We had granted to those (of old), yet they belied My Messengers, then how (terrible) was My denial (punishment)!
- PK Those before them denied, and these have not attained a tithe of that which We bestowed on them (of old); yet they denied My messengers. How intense then was My abhorrence (of them)!
- SH And those before them rejected (the truth), and these have not yet attained a tenth of what We gave them, but they gave the lie to My messengers, then how was the manifestation of My disapproval?
- YU And their predecessors rejected (the Truth); these have not received a tenth of what We had granted to those: yet when they rejected My messengers, how (terrible) was My rejection (of them)!

**46.**

- AA Say: "I urge upon you only one thing: Stand up for God two by two or one by one, and think and reflect!" There is no madness about your companion. He is a warner against the dreadful affliction (that awaits).
- NO Say (to them O Muhammad SAW): "I exhort you on one (thing) only: that you stand up for Allâh's sake in pairs and singly, and reflect (within yourselves the life history of the Prophet SAW): there is no madness in your companion (Muhammad SAW), he is only a warner to you in face of a severe torment."
- PK Say (unto them, O Muhammad): I exhort you unto one thing only: that ye awake, for Allah's sake, by twos and singly, and then reflect: There is no madness in your comrade. He is naught else than a warner unto you in face of a terrific doom.
- SH Say: I exhort you only to one thing, that rise up for Allah's sake in twos and singly, then ponder: there is no madness in your fellow-citizen; he is only a warner to you before a severe chastisement.
- YU Say: "I do admonish you on one point: that ye do stand up before Allah,- (It may be) in pairs, or (it may be) singly,- and reflect (within yourselves): your Companion is not possessed: he is no less than a warner to you, in face of a terrible Penalty."

**47.**

- AA Say: "The reward I ask is for yourself. My reward is due from none but God; and He is witness over everything."
- NO Say (O Muhammad SAW): "Whatever wage I might have asked of you is yours. My wage is from Allâh only. and He is Witness over all things."
- PK Say: Whatever reward I might have asked of you is yours. My reward is the affair of Allah only. He is Witness over all things.
- SH Say: Whatever reward I have asked of you, that is only for yourselves; my reward is only with Allah, and He is a witness of all things.
- YU Say: "No reward do I ask of you: it is (all) in your interest: my reward is only due from Allah: And He is witness to all things."

**48.**

- AA Say: "My Lord casts the truth: He is the knower of things unknown."
- NO Say (O Muhammad SAW): "Verily! My Lord sends down Inspiration and makes apparent the truth (i.e. this Revelation that had come to me), the AllKnower of the Ghaib (unseen).
- PK Say: Lo! my Lord hurleth the truth. (He is) the Knower of Things Hidden.
- SH Say: Surely my Lord utters the truth, the great Knower of the unseen.
- YU Say: "Verily my Lord doth cast the (mantle of) Truth (over His servants),- He that has full knowledge of (all) that is hidden."

**49.**

- AA Say: "The truth has come, and falsehood had neither precedence nor will reappear."
- NO Say (O Muhammad SAW): "The truth (the Qur'ân and Allâh's Inspiration) has come, and AIBâtil [falsehood - Iblîs (Satan)] can neither create anything nor resurrect (anything)."
- PK Say: The Truth hath come, and falsehood showeth not its face and will not return.
- SH Say: The truth has come, and the falsehood shall vanish and shall not come back.
- YU Say: "The Truth has arrived, and Falsehood neither creates anything new, nor restores anything."

**50.**

- AA Say: "If I am in error it is to my own loss; if I am on guidance that is so because of what my Lord reveals to me. He is all-hearing and all-too-near."
- NQ Say: "If (even) I go astray, I shall stray only to my own loss. But if I remain guided, it is because of the Inspiration of my Lord to me. Truly, He is AllHearer, Ever Near (to all things)."
- PK Say: If I err, I err only to my own loss, and if I am rightly guided it is because of that which my Lord hath revealed unto me. Lo! He is Hearer, Nigh.
- SH Say: If I err, I err only against my own soul, and if I follow a right direction, it ?s because of what my Lord reveals to me; surely He is Hearing, Nigh.
- YU Say: "If I am astray, I only stray to the loss of my own soul: but if I receive guidance, it is because of the inspiration of my Lord to me: it is He Who hears all things, and is (ever) near."

**51.**

- AA If you could see when they are gripped by terror without any escape, and are seized from close at hand
- NQ And if you could but see, when they will be terrified with no escape (for them), and they will be seized from a near place.
- PK Couldst thou but see when they are terrified with no escape, and are seized from near at hand,
- SH And could you see when they shall become terrified, but (then) there shall be no escape and they shall be seized upon from a near place
- YU If thou couldst but see when they will quake with terror; but then there will be no escape (for them), and they will be seized from a position (quite) near.

**52.**

- AA They will say: "We believe in it." How could they reach it from a place of no return?
- NQ And they will say (in the Hereafter): "We do believe (now);" but how could they receive (Faith and the acceptance of their repentance by Allâh) from a place so far off (i.e. to return to the worldly life again).
- PK And say: We (now) believe therein. But how can they reach (faith) from afar off,
- SH And they shall say: We believe in it. And how shall the attaining (of faith) be possible to them from a distant place?
- YU And they will say, "We do believe (now) in the (Truth)"; but how could they receive (Faith) from a position (so far off,-

**53.**

- AA They had surely denied it before and aimed without seeing from so far away.
- NQ Indeed they did disbelieve (in the Oneness of Allâh, Islâm, the Qur'ân and Muhammad SAW) before (in this world), and they (used to) conjecture about the unseen [i.e. the Hereafter, Hell, Paradise, Resurrection and the Promise of Allâh, etc. (by saying) all that is untrue], from a far place.
- PK When they disbelieved in it of yore. They aim at the unseen from afar off.
- SH And they disbelieved in it before, and they utter conjectures with regard to the unseen from a distant place.
- YU Seeing that they did reject Faith (entirely) before, and that they (continually) cast (slanders) on the unseen from a position far off?

**54.**

- AA A barrier shall be raised between them and what they desired, as was done

with their partisans before. They too were filled with disquieting doubt.

- NO And a barrier will be set between them and that which they desire [i.e. At-Taubah (turning to Allâh in repentance) and the accepting of Faith etc.], as was done in the past with the people of their kind. Verily, they have been in grave doubt.
- PK And a gulf is set between them and that which they desire, as was done for people of their kind of old. Lo! they were in hopeless doubt.
- SH And a barrier shall be placed between them and that which they desire, as was done with the likes of them before: surely they are in a disquieting doubt.
- YU And between them and their desires, is placed a barrier, as was done in the past with their partisans: for they were indeed in suspicious (disquieting) doubt.