

الْقِيَامَةُ AlQiamah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

Sahih Intl	S. Maududi	Yousuf Ali	M. Pickthall	Al-Quran
1. I swear by the Day of Resurrection.	1. Nay, I swear by the Day of Resurrection.	1. I do call to witness the Resurrection Day.	1. Nay, I swear by the Day of Resurrection.	لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ ۝
2. And I swear by the reproaching soul [to the certainty of resurrection].	2. And nay, I swear by the reproaching self.	2. And I do call to witness the self-reproaching spirit; (Eschew evil).	2. Nay, I swear by the accusing soul (that this Scripture is true).	وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ۝
3. Does man think that We will not assemble his bones?	3. Does man think that We shall not be able to put his bones together?	3. Does man think that We cannot assemble his bones?	3. Thinks man that We shall not assemble his bones.	أَيَحْسَبُ الْإِنْسَانُ أَنْ نَجْمَعُ عِظَامَهُ ۝
4. Yes. [We are] able [even] to proportion his fingertips.	4. Why not, We have even the power to shape and restore his very finger tips.	4. Nay, We are able to put together in perfect order the very tips of his fingers.	4. Yes, verily We are able to restore his very fingers.	بَلَىٰ قَدَرِينًا عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ ۝
5. But man desires to continue in sin.	5. But man desires that he may go on doing evil in future as well.	5. But man wishes to do wrong (even) in the time in front of him.	5. But man would fain deny what is before him.	بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ ۝
6. He asks, "When is the Day of Resurrection?"	6. He asks, "When is the Day of Resurrection to be?"	6. He questions: "When is the Day of Resurrection?"	6. He asks: "When will be this Day of Resurrection?"	يَسْأَلُ أَيَّانَ يَوْمِ الْقِيَامَةِ ۝
7. So when vision is dazzled.	7. When the eyes are dazzled.	7. At length, when the sight is dazed.	7. But when sight is confounded.	فَإِذَا بَرِقَ الْبَصَرُ ۝
8. And the moon darkens.	8. And the moon is darkened.	8. And the moon is buried in darkness.	8. And the moon is eclipsed.	وَخَسَفَ الْقَمَرُ ۝
9. And the sun and the moon are joined.	9. And the sun and the moon are brought together.	9. And the sun and moon are joined together.	9. And sun and moon are united.	وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ۝
10. Man will say on that Day, "Where is the [place of] escape?"	10. Then the same man will say, "Where to escape?"	10. That Day will Man say: "Where is the refuge?"	10. On that day man will cry: Where to flee.	يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُ ۝

11. No! There is no refuge.

11. No, by no means! There will be no refuge whatever.

11. By no means! No place of safety.

11. Alas! No refuge.

كَلَّا لَا وَزَرَ ط
١١

12. To your Lord, that day, is the [place of] permanence.

12. Only before your Lord that day shall be the place of rest.

12. Before your Lord (alone), that day will be the place of rest.

12. Unto your Lord is the recourse that day.

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ط
١٢

13. Man will be informed that day of what he sent ahead and kept back.

13. That day man shall be told all his former and latter deeds.

13. That day will man be told (all) that he put forward and all that he put back.

13. On that day man is told the tale of that which he has sent before and left behind.

يُنَبِّئُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ
وَأَخَّرَ ط
١٣

14. Rather, man, against himself, will be a witness.

14. Nay, man knows his own self best.

14. Nay, man will be evidence against himself.

14. Oh, but man is a telling witness against himself.

بَلِ الْإِنْسَانِ عَلَىٰ نَفْسِهِ
بَصِيرَةٌ ط
١٤

15. Even if he presents his excuses.

15. Even though he may offer many excuses.

15. Even though he were to put up his excuses.

15. Although he tender his excuses.

وَلَوْ أَلْفٌ مَّعَادِيرُهُ ط
١٥

16. Move not your tongue with it, [O Muhammad], to hasten with recitation of the Quran.

16. O Prophet, do not move your tongue to remember this Revelation hastily.

16. Move not your tongue concerning the (Qur'an) to make haste therewith.

16. Stir not your tongue herewith to hasten it.

لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ
بِهِ ط
١٦

17. Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation.

17. It is for Us to have it remembered and read.

17. It is for Us to collect it and to promulgate it.

17. Lo! Upon Us (rests) the putting together thereof and the reading thereof.

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ط
١٧

18. So when We have recited it [through Gabriel], then follow its recitation.

18. Therefore, when We are reciting it, listen to its recital carefully.

18. But when We have promulgated it, follow you its recital (as promulgated).

18. And when We read it, follow you the reading.

فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ط
١٨

19. Then upon Us is its clarification [to you].

19. Again, it is for Us to explain its meaning.

19. Nay more, it is for Us to explain it (and make it clear).

19. Then lo! Upon Us (rests) the explanation thereof.

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ط
١٩

20. No! But you love the immediate.

20. No, by no means! The fact is that you love that which is hastily attainable (i.e. the world).

20. Nay, (you men!) but you love the fleeting life.

20. Nay, but you do love the fleeting now.

كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ط
٢٠

21. And leave the Hereafter.

21. And neglect the Hereafter.

21. And leave alone the Hereafter.

21. And neglect the Hereafter.

وَتَذَرُونَ الْآخِرَةَ ط
٢١

22. [Some] faces, that day, will be radiant.

22. On that day some faces shall be fresh.

22. Some faces, that day, will beam (in brightness and beauty).

22. That day will faces be resplendent.

وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ط
٢٢

23. Looking at their Lord.

23. Looking towards their Lord.

23. Looking towards their Lord.

23. Looking towards their Lord.

إِلَىٰ رَبِّهَا نَاظِرَةٌ ط
٢٣

24. And [some] faces, that day, will be contorted.

24. And some faces shall be gloomy.

24. And some faces, that day, will be sad and dismal.

24. And that day will other faces be despondent.

وَجُوهٌ يَوْمَئِذٍ بِاسِرَةٌ ط
٢٤

25. Expecting that there will be done to them [something] backbreaking.

25. Thinking that a back breaking calamity is about to befall them.

25. In the thought that some back-breaking calamity was about to be inflicted on them.

25. You will know that some great disaster is about to fall on them.

تَظُنُّنَ أَنْ يَفْعَلَ بِهَا فَاقِرَةٌ ط
٢٥

26. No! When the soul has reached the collar bones.

26. No, by no means! When the soul reaches the throat.

26. Yes, when (the soul) reaches to the collar-bone (in its exit).

26. Nay, but when the life comes up to the throat.

كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ

27. And it is said, "Who will cure [him]?"

27. And it is said, "Is there an enchanter to help?"

27. And there will be a cry, "Who is a magician (to restore him)?"

27. And men say: Where is the wizard (who can save him now).

وَقِيلَ مَنْ رَاقٍ

28. And the dying one is certain that it is the [time of] separation.

28. And man thinks that it is the time of his departure from the world.

28. And he will conclude that it was (the time) of parting.

28. And he knows that it is the parting.

وَوَظَنَّ أَنَّهُ الْفِرَاقُ

29. And the leg is wound about the leg.

29. And the leg is joined to the leg.

29. And one leg will be joined with another.

29. And agony is heaped on agony.

وَاتَلَقَّتِ السَّاقُ بِالسَّاقِ

30. To your Lord, that day, will be the procession.

30. That will be the day of driving towards your Lord.

30. That day the drive will be (all) to your Lord.

30. Unto your Lord that day will be the driving.

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ

31. And the disbeliever had not believed, nor had he prayed.

31. But he neither affirmed (the Truth) nor prayed.

31. So he gave nothing in charity, nor did he pray.

31. For he neither trusted, nor prayed.

فَلَا صَدَّقَ وَلَا صَلَّىٰ

32. But [instead], he denied and turned away.

32. But he belied and turned away.

32. But on the contrary, he rejected Truth and turned away.

32. But he denied and flouted.

وَلَكِن كَذَّبَ وَتَوَلَّىٰ

33. And then he went to his people, swaggering [in pride].

33. Then he went to his kinsfolk, arrogantly.

33. Then did he stalk to his family in full conceit.

33. Then went he to his folk with glee.

ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَتَمَطَّىٰ

34. Woe to you, and woe!

34. This sort of conduct behooves you and you alone.

34. Woe to you, (O men!) yes, woe.

34. Nearer unto you and nearer.

أَوْلَىٰ لَكَ فَأَوْلَىٰ

35. Then woe to you, and woe!

35. Yes, this sort of conduct behooves you and you alone.

35. Again, Woe to you, (O men!) yes, woe.

35. Again nearer unto you and nearer (is the doom).

ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ

36. Does man think that he will be left neglected?

36. Does man think that he will be left to himself to wander at will?

36. Does man think that he will be left uncontrolled, (without purpose)?

36. Thinks man that he is to be left aimless.

أَيَحْسَبُ الْإِنْسَانُ أَن يُتْرَكَ سُدًى

37. Had he not been a sperm from semen emitted?

37. Was he not a mere sperm-drop, which is emitted (in the mother's womb)?

37. Was he not a drop of sperm emitted (in lowly form)?

37. Was he not a drop of fluid which gushed forth.

أَلَمْ يَكُ نُطْفَةً مِّن مَّنِيٍّ يُمْنَىٰ

38. Then he was a clinging clot, and [Allah] created [his form] and proportioned [him].

38. Then he became a blood clot then Allah formed him and fashioned his limbs in proportion.

38. Then did he become a leech-like clot; then did (Allah) make and fashion (him) in due proportion.

38. Then he became a clot; then (Allah) shaped and fashioned.

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ

39. And made of him two mates, the male and the female.

39. Then from it He made two kinds, male and female.

39. And of him He made two sexes, male and female.

39. And made of him a pair, the male and female.

فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ

40. Is not that [Creator] able to give life to the dead?

40. Has He not then the power to give life to the dead?

40. Has not He, (the Same), the power to give life to the dead?

40. Is not He (Who does so) able to bring the dead to life.

أَلَيْسَ ذَلِكَ بِقَدِيرٍ عَلَىٰ أَنْ
يُحْيِيَ الْمَوْتَىٰ

