

## 51

# Az-Zâriyât

## The Dispersing The Winnowing Winds

**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. I CALL TO witness those who scatter (dust) by dispersing,  
**NQ** By (the winds) that scatter dust.  
**PK** By those that winnow with a winnowing  
**SH** I swear by the wind that scatters far and wide,  
**YU** By the (Winds) that scatter broadcast;

**2.**

**AA** And those who bear the load (of rain),  
**NQ** And (the clouds) that bear heavy weight of water;  
**PK** And those that bear the burden (of the rain)  
**SH** Then those clouds bearing the load (of minute things in space).  
**YU** And those that lift and bear away heavy weights;

**3.**

**AA** And those who move (on the water) gently,  
**NQ** And (the ships) that float with ease and gentleness;  
**PK** And those that glide with ease (upon the sea)  
**SH** Then those (ships) that glide easily,  
**YU** And those that flow with ease and gentleness;

**4.**

**AA** And those who distribute (it) by command,  
**NQ** And those (angels) who distribute (provisions, rain, and other blessings) by (Allâh's) Command;  
**PK** And those who distribute (blessings) by command,  
**SH** Then those (angels who) distribute blessings by Our command;  
**YU** And those that distribute and apportion by Command; -

**5.**

**AA** Verily the promise made to you is true:  
**NQ** Verily, that which you are promised (i.e. Resurrection in the Hereafter and receiving the reward or punishment of good or bad deeds, etc.) is surely true.  
**PK** Lo! that wherewith ye are threatened is indeed true,  
**SH** What you are threatened with is most surely true,  
**YU** Verily that which ye are promised is true;

**6.**

- AA The Judgement will indeed take place.  
 NQ And verily, the Recompense is sure to happen.  
 PK And lo! the judgment will indeed befall.  
 SH And the judgment must most surely come about.  
 YU And verily Judgment and Justice must indeed come to pass.

**7.**

- AA The heavens webbed-with-tracks is witness  
 NQ By the heaven full of paths,  
 PK By the heaven full of paths,  
 SH I swear by the heaven full of ways.  
 YU By the Sky with (its) numerous Paths,

**8.**

- AA You are surely caught in contradictions.,  
 NQ Certainly, you have different ideas (about Muhammad SAW and the Qur'ân).  
 PK Lo! ye, forsooth, are of various opinion (concerning the truth).  
 SH Most surely you are at variance with each other in what you say,  
 YU Truly ye are in a doctrine discordant,

**9.**

- AA From which only he turns who is turned away.  
 NQ Turned aside therefrom (i.e. from Muhammad SAW and the Qur'ân) is he who is turned aside (by the Decree and Preordainment of Allâh).  
 PK He is made to turn away from it who is (himself) averse.  
 SH He is turned away from it who would be turned away.  
 YU Through which are deluded (away from the Truth) such as would be deluded.

**10.**

- AA Perish will those who just guess and speculate,  
 NQ Cursed be the liars,  
 PK Accursed be the conjecturers  
 SH Cursed be the liars,  
 YU Woe to the falsehood-mongers,-

**11.**

- AA Who are lost in deception.  
 NQ Who are under a cover of heedlessness (think not about the gravity of the Hereafter),  
 PK Who are careless in an abyss!  
 SH Who are in a gulf (of ignorance) neglectful;  
 YU Those who (flounder) heedless in a flood of confusion:

**12.**

- AA They ask: "When is the Day of Judgement?" --  
 NQ They ask; "When will be the Day of Recompense?"  
 PK They ask: When is the Day of Judgment?  
 They ask: When is the day of judgment?

SH

YU They ask, "When will be the Day of Judgment and Justice?"

**13.**

AA The day they will be burnt in the Fire,

NQ (It will be) a Day when they will be tried (i.e. burnt) over the Fire!

PK (It is) the day when they will be tormented at the Fire,

SH (It is) the day on which they shall be tried at the fire.

YU (It will be) a Day when they will be tried (and tested) over the Fire!

**14.**

AA (And told:) "Taste your punishment. This is what you were trying to hasten."

NQ "Taste you your trial (burning)! This is what you used to ask to be hastened!"

PK (And it will be said unto them): Taste your torment (which ye inflicted). This is what ye sought to hasten.

SH Taste your persecution! this is what you would hasten on.

YU "Taste ye your trial! This is what ye used to ask to be hastened!"

**15.**

AA Surely those who fear God and follow the straight path will be amidst gardens and fresh springs of water,

NQ Verily, the Muttaqûn (pious - see V.2:2) will be in the midst of Gardens and Springs (in the Paradise),

PK Lo! those who keep from evil will dwell amid gardens and watersprings,

SH Surely those who guard (against evil) shall be in gardens and fountains.

YU As to the Righteous, they will be in the midst of Gardens and Springs,

**16.**

AA Receiving what is given them by their Lord. They were surely the virtuous before this.

NQ Taking joy in the things which their Lord has given them. Verily, they were before this Muhsinûn (good-doers - see V.2:112).

PK Taking that which their Lord giveth them; for lo! aforetime they were doers of good;

SH Taking what their Lord gives them; surely they were before that, the doers of good.

YU Taking joy in the things which their Lord gives them, because, before then, they lived a good life.

**17.**

AA They slept little in the night,

NQ They used to sleep but little by night [invoking their Lord (Allâh) and praying, with fear and hope].

PK They used to sleep but little of the night,

SH They used to sleep but little in the night.

YU They were in the habit of sleeping but little by night,

**18.**

AA And every morning asked forgiveness,

NQ And in the hours before dawn, they were (found) asking (Allâh) for forgiveness,

PK And ere the dawning of each day would seek forgiveness,

SH And in the morning they asked forgiveness.

YU And in the hour of early dawn, they (were found) praying for Forgiveness;

### 19.

AA In whose wealth the suppliant and the deprived had a share.

NQ And in their properties there was the right of the beggar, and the Mahrûm (the poor who does not ask the others)[ ] ,

PK And in their wealth the beggar and the outcast had due share.

SH And in their property was a portion due to him who begs and to him who is denied (good).

YU And in their wealth and possessions (was remembered) the right of the (needy,) him who asked, and him who (for some reason) was prevented (from asking).

### 20.

AA There are signs in the earth for those who are firm in their faith,

NQ And on the earth are signs for those who have Faith with certainty,

PK And in the earth are portents for those whose faith is sure.

SH And in the earth there are signs for those who are sure,

YU On the earth are signs for those of assured Faith,

### 21.

AA And within yourselves. Can you not perceive?

NQ And also in your own selves. Will you not then see?

PK And (also) in yourselves. Can ye then not see?

SH And in your own souls (too); will you not then see?

YU As also in your own selves: Will ye not then see?

### 22.

AA There is in the heavens your sustenance, and whatever has been promised you.

NQ And in the heaven is your provision, and that which you are promised.

PK And in the heaven is your providence and that which ye are promised;

SH And in the heaven is your sustenance and what you are threatened with.

YU And in heaven is your Sustenance, as (also) that which ye are promised.

### 23.

AA By the Lord of the heavens and the earth, this is certainly true even as you speak.

NQ Then, by the Lord of the heaven and the earth, it is the truth (i.e. what has been promised to you), just as it is the truth that you can speak.

PK And by the Lord of the heavens and the earth, it is the truth, even as (it is true) that ye speak.

SH And by the Lord of the heavens and the earth! it is most surely the truth, just as you do speak.

YU Then, by the Lord of heaven and earth, this is the very Truth, as much as the fact that ye can speak intelligently to each other.

### 24.

AA Has the story of Abraham's honoured guests come to you?

- NQ** Has the story reached you, of the honoured guests [three angels; Jibrael (Gabriel) along with another two] of Ibrahim (Abraham)?
- PK** Hath the story of Abraham's honoured guests reached thee (O Muhammad)?
- SH** Has there come to you information about the honored guests of Ibrahim?
- YU** Has the story reached thee, of the honoured guests of Abraham?

**25.**

- AA** When they came to him, they said: "Peace." He answered: "Peace." They were a people he did not recognise.
- NQ** When they came in to him, and said, "Salâm, (peace be upon you)!" He answered; "Salâm, (peace be upon you )," and said: "You are a people unknown to me,"
- PK** When they came in unto him and said: Peace! he answered, Peace! (and thought): Folk unknown (to me).
- SH** When they entered upon him, they said: Peace. Peace, said he, a strange people.
- YU** Behold, they entered his presence, and said: "Peace!" He said, "Peace!" (and thought, "These seem) unusual people."

**26.**

- AA** So he hurried to the house and brought a fatted calf,
- NQ** Then he turned to his household, so brought out a roasted calf [as the property of Ibrahim (Abraham) was mainly cows].
- PK** Then he went apart unto his housefolk so that they brought a fatted calf;
- SH** Then he turned aside to his family secretly and brought a fat (roasted) calf,
- YU** Then he turned quickly to his household, brought out a fatted calf,

**27.**

- AA** And placing it before them said: "Won't you eat?"
- NQ** And placed it before them, (saying): "Will you not eat?"
- PK** And he set it before them, saying: Will ye not eat?
- SH** So he brought it near them. He said: What! will you not eat?
- YU** And placed it before them.. he said, "Will ye not eat?"

**28.**

- AA** He felt afraid of them; but they said: "Have no fear," and gave him the good news of a wise son.
- NQ** Then he conceived a fear of them (when they ate not). They said: "Fear not."[] And they gave him glad tidings of an intelligent son, having knowledge (about Allâh and His religion of True Monotheism).
- PK** Then he conceived a fear of them. They said: Fear not! and gave him tidings of (the birth of) a wise son.
- SH** So he conceived in his mind a fear on account of them. They said: Fear not. And they gave him the good news of a boy possessing knowledge.
- YU** (When they did not eat), He conceived a fear of them. They said, "Fear not," and they gave him glad tidings of a son endowed with knowledge.

**29.**

- AA** His wife came out lamenting, striking her forehead, and said: "I, am old and barren woman?"
- NQ** Then his wife came forward with a loud voice, she smote her face, and said: "A barren old woman!"[]

- PK Then his wife came forward, making moan, and smote her face, and cried: A barren old woman!
- SH Then his wife came up in great grief, and she struck her face and said: An old barren woman!
- YU But his wife came forward (laughing) aloud: she smote her forehead and said: "A barren old woman!"

**30.**

- AA They said: "Thus said your Lord. He is indeed all-wise and all-knowing."
- NQ They said: "Even so says your Lord.[] Verily, He is the All-Wise, the All-Knower."
- PK They said: Even so saith thy Lord. Lo! He is the Wise, the Knower.
- SH They said: Thus says your Lord: Surely He is the Wise, the Knowing.
- YU They said, "Even so has thy Lord spoken: and He is full of Wisdom and Knowledge."

**31.**

- AA He said: "What is then your business, O messengers?"
- NQ [Ibrâhîm (Abraham)] said: "Then for what purpose you have come, O Messengers?"
- PK (Abraham) said: And (afterward) what is your errand, O ye sent (from Allah)?
- SH He said: What is your affair then, O messengers!
- YU (Abraham) said: "And what, O ye Messengers, is your errand (now)?"

**32.**

- AA They said: "We have been sent to a wicked people
- NQ They said: "We have been sent to a people who are Mujrimûn (polytheists, sinners, criminals, disbelievers in Allâh);
- PK They said: Lo! we are sent unto a guilty folk,
- SH They said: Surely we are sent to a guilty people,
- YU They said, "We have been sent to a people (deep) in sin; -

**33.**

- AA So as to let loose clods of clay on them
- NQ To send down upon them stones of baked clay.
- PK That we may send upon them stones of clay,
- SH That we may send down upon them stone of clay,
- YU "To bring on, on them, (a shower of) stones of clay (brimstone),

**34.**

- AA Marked by your Lord for those who waste their substance."
- NQ Marked by your Lord for the Musrifûn (polytheists, criminals, sinners those who trespass Allâh's set limits in evil-doings by committing great sins).
- PK Marked by thy Lord for (the destruction of) the wanton.
- SH Sent forth from your Lord for the extravagant.
- YU "Marked as from thy Lord for those who trespass beyond bounds."

**35.**

- AA So We evacuated everyone who was a believer there,
- NQ So We brought out from therein the believers.  
Then we brought forth such believers as were there.

PK

SH Then We brought forth such as were therein of the believers.

YU Then We evacuated those of the Believers who were there,

**36.**

AA But did not find more than a single family of believers.

NQ But We found not there any household of the Muslims except one [i.e. Lout (Lot) and his two daughters].

PK But We found there but one house of those surrendered (to Allah).

SH But We did not find therein save a (single) house of those who submitted (the Muslims).

YU But We found not there any just (Muslim) persons except in one house:

**37.**

AA We left a sign in this for those who fear the grievous punishment,

NQ And We have left there a sign (i.e. the place of the Dead Sea[] , well-known in Palestine) for those who fear the painful torment.

PK And We left behind therein a portent for those who fear a painful doom.

SH And We left therein a sign for those who fear the painful punishment.

YU And We left there a Sign for such as fear the Grievous Penalty.

**38.**

AA As (there was) in Moses when We sent him to the Pharaoh with clear authority.

NQ And in Mûsa (Moses) (too, there is a sign). When We sent him to Fir'aun (Pharaoh) with a manifest authority.

PK And in Moses (too, there is a portent) when We sent him unto Pharaoh with clear warrant,

SH And in Musa: When We sent him to Firon with clear authority.

YU And in Moses (was another Sign): Behold, We sent him to Pharaoh, with authority manifest.

**39.**

AA But he turned to his counsellors, and said: "He is a magician or lunatic."

NQ But [Fir'aun (Pharaoh)] turned away (from Belief in might) along with his hosts, and said: "A sorcerer, or a madman."

PK But he withdrew (confiding) in his might, and said: A wizard or a madman.

SH But he turned away with his forces and said: A magician or a mad man.

YU But (Pharaoh) turned back with his Chiefs, and said, "A sorcerer, or one possessed!"

**40.**

AA So We seized him and his armies, and threw them into the sea, for he was worthy of blame.

NQ So We took him and his hosts, and dumped them into the sea, while he was to be blamed.

PK So We seized him and his hosts and flung them in the sea, for he was reprobate.

SH So We seized him and his hosts and hurled them into the sea and he was blamable.

YU So We took him and his forces, and threw them into the sea; and his was the blame.

**41.**

- AA In 'Ad (also is a sign), when We sent a blasting wind against them,  
 NQ And in 'Ad (there is also a sign) when We sent against them the barren wind;  
 PK And in (the tribe of) A'ad (there is a portent) when we sent the fatal wind against them.  
 SH And in Ad: When We sent upon them the destructive wind.  
 YU And in the 'Ad (people) (was another Sign): Behold, We sent against them the devastating Wind:

**42.**

- AA Which turned everything it touched to ashes.  
 NQ It spared nothing that it reached, but blew it into broken spreads of rotten ruins.  
 PK It spared naught that it reached, but made it (all) as dust.  
 SH It did not leave aught on which it blew, but it made it like ashes.  
 YU It left nothing whatever that it came up against, but reduced it to ruin and rottenness.

**43.**

- AA And in Thamud, when We said to them: "Enjoy yourselves for a while;"  
 NQ And in Thamūd (there is also a sign), when they were told: "Enjoy yourselves for a while!"  
 PK And in (the tribe of) Thamud (there is a portent) when it was told them: Take your ease awhile.  
 SH And in Samood: When it was said to them: Enjoy yourselves for a while.  
 YU And in the Thamud (was another Sign): Behold, they were told, "Enjoy (your brief day) for a little while!"

**44.**

- AA But they disobeyed the command of their Lord; so they were destroyed by a thunderbolt, and they could only gape,  
 NQ But they insolently defied the Command of their Lord, so the Sâ'iqah[] overtook them while they were looking.  
 PK But they rebelled against their Lord's decree, and so the thunderbolt overtook them even while they gazed;  
 SH But they revolted against the commandment of their Lord, so the rumbling overtook them while they saw.  
 YU But they insolently defied the Command of their Lord: So the stunning noise (of an earthquake) seized them, even while they were looking on.

**45.**

- AA And neither stand up nor defend themselves.  
 NQ Then they were unable to rise up, nor could they help themselves.  
 PK And they were unable to rise up, nor could they help themselves.  
 SH So they were not able to rise up, nor could they defend themselves-  
 YU Then they could not even stand (on their feet), nor could they help themselves.

**46.**

- AA (So had We destroyed) the people of Noah before them: They were surely a sinful people.  
 NQ (So were) the people of Nūh (Noah) before them. Verily, they were a people



who were Fâsiqûn (rebellious, disobedient to Allâh).

PK And the folk of Noah aforetime. Lo! they were licentious folk.

SH And the people of Nuh before, surely they were a transgressing people.

YU So were the People of Noah before them for they wickedly transgressed.

#### 47.

AA We built the heavens by Our authority; and We are the Lord of power and expanse.

NQ With power did We construct the heaven. Verily, We are Able to extend the vastness of space thereof.

PK We have built the heaven with might, and We it is Who make the vast extent (thereof).

SH And the heaven, We raised it high with power, and most surely We are the makers of things ample.

YU With power and skill did We construct the Firmament: for it is We Who create the vastness of pace.

#### 48.

AA We spread the earth a carpet; what comfort We provide!

NQ And We have spread out the earth, how Excellent Spreader (thereof) are We!

PK And the earth have We laid out, how gracious is the Spreader (thereof)!

SH And the earth, We have made it a wide extent; how well have We then spread (it) out.

YU And We have spread out the (spacious) earth: How excellently We do spread out!

#### 49.

AA And We created pairs of everything that you may contemplate.

NQ And of everything We have created pairs, that you may remember (the Grace of Allâh).

PK And all things We have created by pairs, that haply ye may reflect.

SH And of everything We have created pairs that you may be mindful.

YU And of every thing We have created pairs: That ye may receive instruction.

#### 50.

AA So turn to God. I give you a clear warning from Him.

NQ So flee to Allâh (from His Torment to His Mercy Islâmic Monotheism), verily, I (Muhammad SAW) am a plain warner to you from Him.[]

PK Therefor flee unto Allah; lo! I am a plain warner unto you from him.

SH Therefore fly to Allah, surely I am a plain warner to you from Him.

YU Hasten ye then (at once) to Allah: I am from Him a Warner to you, clear and open!

#### 51.

AA Do not set up another god with God. I give you a clear warning from Him.

NQ And set not up (or worship) any other ilâhan (god) along with Allâh [Glorified be He (Alone), Exalted above all that they associate as partners with Him]. Verily, I (Muhammad SAW) am a plain warner to you from Him.

PK And set not any other god along with Allah; lo! I am a plain warner unto you from Him.

SH And do not set up with Allah another god: surely I am a plain warner to you

from Him.

YU And make not another an object of worship with Allah: I am from Him a Warner to you, clear and open!

## 52.

AA Even thus no apostle came to those before them but they said: "He is a sorcerer or a mad man."

NQ Likewise, no Messenger came to those before them, but they said: "A sorcerer or a madman!"

PK Even so there came no messenger unto those before them but they said: A wizard or a madman!

SH Thus there did not come to those before them a messenger but they said: A magician or a mad man.

YU Similarly, no messenger came to the Peoples before them, but they said (of him) in like manner, "A sorcerer, or one possessed"!

## 53.

AA Is this the legacy they have passed down from one to the other? In fact, they are a rebellious people.

NQ Have they (the people of the past) transmitted this saying to these (Quraish pagans)? Nay, they are themselves a people transgressing beyond bounds (in disbelief)!

PK Have they handed down (the saying) as an heirloom one unto another? Nay, but they are froward folk.

SH Have they charged each other with this? Nay! they are an inordinate people.

YU Is this the legacy they have transmitted, one to another? Nay, they are themselves a people transgressing beyond bounds!

## 54.

AA Turn away from them. You will not be blamed.

NQ So turn away (O Muhammad SAW) from them (Quraish pagans) you are not to be blamed (as you have conveyed Allâh's Message).

PK So withdraw from them (O Muhammad), for thou art in no wise blameworthy,

SH Then turn your back upon them for you are not to blame;

YU So turn away from them: not thine is the blame.

## 55.

AA But go on reminding them, as reminding benefits the believers.

NQ And remind (by preaching the Qur'ân, O Muhammad SAW) for verily, the reminding profits the believers.

PK And warn, for warning profiteth believers.

SH And continue to remind, for surely the reminder profits the believers.

YU But teach (thy Message) for teaching benefits the Believers.

## 56.

AA I have not created the jinns and men but to worship Me.

NQ And I (Allâh) created not the jinns and humans except they should worship Me (Alone).

PK I created the jinn and humankind only that they might worship Me.

SH And I have not created the jinn and the men except that they should serve Me.

YU I have only created Jinns and men, that they may serve Me.

**57.**

- AA I want no sustenance from them nor do I want them to feed Me.
- NQ I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures).
- PK I seek no livelihood from them, nor do I ask that they should feed Me.
- SH I do not desire from them any sustenance and I do not desire that they should feed Me.
- YU No Sustenance do I require of them, nor do I require that they should feed Me.

**58.**

- AA God is certainly the great provider, Lord of strength and power.
- NQ Verily, Allâh is the All-Provider, Owner of Power, the Most Strong.
- PK Lo! Allah! He it is that giveth livelihood, the Lord of unbreakable might.
- SH Surely Allah is the Bestower of sustenance, the Lord of Power, the Strong.
- YU For Allah is He Who gives (all) Sustenance,- Lord of Power,- Steadfast (for ever).

**59.**

- AA Those who do wrong will indeed come to the same end as their fellows (of old). So let them not ask Me to hasten (the punishment).
- NQ And verily, for those who do wrong, there is a portion of torment like to the evil portion of torment (which came for) their likes (of old), so let them not ask Me to hasten on!
- PK And lo! for those who (now) do wrong there is an evil day like unto the evil day (which came for) their likes (of old); so let them not ask Me to hasten on (that day).
- SH So surely those who are unjust shall have a portion like the portion of their companions, therefore let them not ask Me to hasten on.
- YU For the Wrong-doers, their portion is like unto the portion of their fellows (of earlier generations): then let them not ask Me to hasten (that portion)!

**60.**

- AA Alas the woe for those who refuse to believe in the Day which has been promised them.
- NQ Then, woe to those who disbelieve (in Allâh and His Oneness Islâmic Monotheism) from (that) their Day which they have been promised (for their punishment).[]
- PK And woe unto those who disbelieve, from (that) their day which they are promised.
- SH Therefore woe to those who disbelieve because of their day which they are threatened with.
- YU Woe, then, to the Unbelievers, on account of that Day of theirs which they have been promised!