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AsSajdah

The Prostration Worship, Adoration

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. ALIF LAM MIM.
- NQ** AlifLâmMîm. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.]
- PK** Alif. Lam. Mim
- SH** Alif Lam Mim.
- YU** A. L. M.

2.

- AA** The revelation of this Book free of doubt and involution is from the Lord of all the worlds.
- NQ** The revelation of the Book (this Qur'ân) is from the Lord of the 'Alamîn (mankind, jinns and all that exists) in which there is no doubt!
- PK** The revelation of the Scripture whereof there is no doubt is from the Lord of the Worlds.
- SH** The revelation of the Book, there is no doubt in it, is from the Lord of the worlds.
- YU** (This is) the Revelation of the Book in which there is no doubt,- from the Lord of the Worlds.

3.

- AA** Or do they say he has fabricated it? In fact, it is the truth from your Lord so that you may warn the people to whom no admonisher was sent before you. They may haply come to guidance.
- NQ** Or say they: "He (Muhammad SAW) has fabricated it?" Nay, it is the truth from your Lord, that you may warn a people to whom no warner has come before you (O Muhammad SAW), in order that they may be guided.
- PK** Or say they: He hath invented it? Nay, but it is the Truth from thy Lord, that thou mayst warn a folk to whom no warner came before thee, that haply they may walk aright.
- SH** Or do they say: He has forged it? Nay! it is the truth from your Lord that you may warn a people to whom no warner has come before you, that they may follow the right direction.
- YU** Or do they say, "He has forged it"? Nay, it is the Truth from thy Lord, that thou mayest admonish a people to whom no warner has come before thee: in order that they may receive guidance.

4.

- AA** It is God who created the heavens and the earth and all that lies between them, in six spans, then assumed all authority. You have no protector other than Him, nor any intercessor. Will you not be warned even then?

- NO** Allāh it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He Istawā (rose over) the Throne (in a manner that suits His Majesty). You (mankind) have none, besides Him, as a Walī (protector or helper etc.) or an intercessor. Will you not then remember (or be admonished)?
- PK** Allah it is Who created the heavens and the earth, and that which is between them, in six Days. Then He mounted the Throne. Ye have not, beside Him, a protecting friend or mediator. Will ye not then remember?
- SH** Allah is He Who created the heavens and the earth and what is between them in six periods, and He mounted the throne (of authority); you have not besides Him any guardian or any intercessor, will you not then mind?
- YU** It is Allah Who has created the heavens and the earth, and all between them, in six Days, and is firmly established on the Throne (of Authority): ye have none, besides Him, to protect or intercede (for you): will ye not then receive admonition?

5.

- AA** He regulates all affairs from high to low, then they rise to perfection step by step in a (heavenly) day whose measure is a thousand years of your reckoning.
- NO** He arranges (every) affair from the heavens to the earth, then it (affair) will go up to Him, in one Day, the space whereof is a thousand years of your reckoning (i.e. reckoning of our present world's time).
- PK** He directeth the ordinance from the heaven unto the earth; then it ascendeth unto Him in a Day, whereof the measure is a thousand years of that ye reckon.
- SH** He regulates the affair from the heaven to the earth; then shall it ascend to Him in a day the measure of which is a thousand years of what you count.
- YU** He rules (all) affairs from the heavens to the earth: in the end will (all affairs) go up to Him, on a Day, the space whereof will be (as) a thousand years of your reckoning.

6.

- AA** Such is (He) the knower of the unknown and the known, the mighty and the merciful,
- NO** That is He, the AllKnower of the unseen and the seen, the AllMighty, the Most Merciful.
- PK** Such is the Knower of the Invisible and the Visible, the Mighty, the Merciful,
- SH** This is the Knower of the unseen and the seen, the Mighty the Merciful,
- YU** Such is He, the Knower of all things, hidden and open, the Exalted (in power), the Merciful; -

7.

- AA** Who made all things He created excellent; and first fashioned man from clay,
- NO** Who made everything He has created good, and He began the creation of man from clay.
- PK** Who made all things good which He created, and He began the creation of man from clay;
- SH** Who made good everything that He has created, and He began the creation of man from dust.
- YU** He Who has made everything which He has created most good: He began the creation of man with (nothing more than) clay,

8.

- AA** Then made his offspring from the extract of base fluid,
Then He made his offspring from semen of worthless water (male and female

NQ sexual discharge).

PK Then He made his seed from a draught of despised fluid;

SH Then He made his progeny of an extract, of water held in light estimation.

YU And made his progeny from a quintessence of the nature of a fluid despised:

9.

AA Then proportioned and breathed into him of His spirit, and gave you the senses of hearing, sight and feeling. And yet how little are the thanks you offer!

NQ Then He fashioned him in due proportion, and breathed into him the soul (created by Allâh for that person), and He gave you hearing (ears), sight (eyes) and hearts. Little is the thanks you give!

PK Then He fashioned him and breathed into him of His Spirit; and appointed for you hearing and sight and hearts. Small thanks give ye!

SH Then He made him complete and breathed into him of His spirit, and made for you the ears and the eyes and the hearts; little is it that you give thanks.

YU But He fashioned him in due proportion, and breathed into him something of His spirit. And He gave you (the faculties of) hearing and sight and feeling (and understanding): little thanks do ye give!

10.

AA But they say: "When we have mingled with the earth, shall we be created anew?" In fact they deny the meeting with their Lord.

NQ And they say: "When we are (dead and become) lost in the earth, shall we indeed be recreated anew?" Nay, but they deny the Meeting with their Lord!

PK And they say: When we are lost in the earth, how can we then be re-created? Nay but they are disbelievers in the meeting with their Lord.

SH And they say: What! when we have become lost in the earth, shall we then certainly be in a new creation? Nay! they are disbelievers in the meeting of their Lord.

YU And they say: "What! when we lie, hidden and lost, in the earth, shall we indeed be in a Creation renewed? Nay, they deny the Meeting with their Lord.

11.

AA Say: "The angel of death appointed over you will take away your soul, then you will be sent back to your Lord."

NQ Say: "The angel of death, who is set over you, will take your souls, then you shall be brought to your Lord."

PK Say: The angel of death, who hath charge concerning you, will gather you, and afterward unto your Lord ye will be returned.

SH Say: The angel of death who is given charge of you shall cause you to die, then to your Lord you shall be brought back.

YU Say: "The Angel of Death, put in charge of you, will (duly) take your souls: then shall ye be brought back to your Lord."

12.

AA If only you could see when the sinners will stand before their Lord, heads hung low, (and say:) "O Lord, we have seen and heard. So send us back. We shall do the right, for we have come to believe with certainty."

NQ And if you only could see when the Mujrimûn (criminals, disbelievers, polytheists, sinners, etc.) shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back (to the world), we will do righteous good deeds. Verily! We now believe with certainty."

PK Couldst thou but see when the guilty hang their heads before their Lord, (and

say): Our Lord! We have now seen and heard, so send us back; we will do right, now we are sure.

- SH And could you but see when the guilty shall hang down their heads before their Lord: Our Lord! we have seen and we have heard, therefore send us back, we will do good; surely (now) we are certain.
- YU If only thou couldst see when the guilty ones will bend low their heads before their Lord, (saying:) "Our Lord! We have seen and we have heard: Now then send us back (to the world): we will work righteousness: for we do indeed (now) believe."

13.

- AA Had We intended We could have given every soul its guidance; but inevitable is My word that I will fill up Hell with men and jinns together.
- NQ And if We had willed, surely! We would have given every person his guidance, but the Word from Me took effect (about evildoers), that I will fill Hell with jinn and mankind together.
- PK And if We had so willed, We could have given every soul its guidance, but the word from Me concerning evildoers took effect: that I will fill hell with the jinn and mankind together.
- SH And if We had pleased We would certainly have given to every soul its guidance, but the word (which had gone forth) from Me was just: I will certainly fill hell with the jinn and men together.
- YU If We had so willed, We could certainly have brought every soul its true guidance: but the Word from Me will come true, "I will fill Hell with Jinns and men all together."

14.

- AA So now suffer. As you forgot the meeting of this your Day of Doom, so have We forgotten you. Now taste the everlasting punishment for your deeds.
- NQ Then taste you (the torment of the Fire) because of your forgetting the Meeting of this Day of yours, (and) surely! We too will forget you, so taste you the abiding torment for what you used to do.
- PK So taste (the evil of your deeds). Forasmuch as ye forgot the meeting of this your day, lo! We forget you. Taste the doom of immortality because of what ye used to do.
- SH So taste, because you neglected the meeting of this day of yours; surely We forsake you; and taste the abiding chastisement for what you did.
- YU "Taste ye then - for ye forgot the Meeting of this Day of yours, and We too will forget you - taste ye the Penalty of Eternity for your (evil) deeds!"

15.

- AA Only they believe in Our revelations who, when they are reminded, bow in adoration, and give praise to their Lord, and do not become arrogant.
- NQ Only those believe in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), who, when they are reminded of them fall down prostrate, and glorify the Praises of their Lord, and they are not proud.[]
- PK Only those believe in Our revelations who, when they are reminded of them, fall down prostrate and hymn the praise of their Lord, and they are not scornful,
- SH Only they believe in Our communications who, when they are reminded of them, fall down in prostration and celebrate the praise of their Lord, and they are not proud.
- YU Only those believe in Our Signs, who, when they are recited to them, fall down in prostration, and celebrate the praises of their Lord, nor are they (ever)

puffed up with pride.

16.

- AA Their backs do not rest on their beds, and they pray to their Lord in fear and hope, and spend of what We have given them (in charity).
- NQ Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in Allâh's Cause) out of what We have bestowed on them[].
- PK Who forsake their beds to cry unto their Lord in fear and hope, and spend of that We have bestowed on them.
- SH Their sides draw away from (their) beds, they call upon their Lord in fear and in hope, and they spend (benevolently) out of what We have given them.
- YU Their limbs do forsake their beds of sleep, the while they call on their Lord, in Fear and Hope: and they spend (in charity) out of the sustenance which We have bestowed on them.

17.

- AA No soul knows what peace and joy lie hidden from them as reward for what they have done.
- NQ No person knows what is kept hidden for them of joy as a reward for what they used to do.
- PK No soul knoweth what is kept hid for them of joy, as a reward for what they used to do.
- SH So no soul knows what is hidden for them of that which will refresh the eyes; a reward for what they did.
- YU Now no person knows what delights of the eye are kept hidden (in reserve) for them - as a reward for their (good) deeds.

18.

- AA Is one who is a believer like one who is a transgressor? No, they are not alike.
- NQ Is then he who is a believer like him who is Fâsiq (disbeliever and disobedient to Allâh)? Not equal are they.
- PK Is he who is a believer like unto him who is an evil-liver? They are not alike.
- SH Is he then who is a believer like him who is a transgressor? They are not equal.
- YU Is then the man who believes no better than the man who is rebellious and wicked? Not equal are they.

19.

- AA As for those who believe and do the right, there are gardens for abode as welcome for what they had done.
- NQ As for those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds, for them are Gardens (Paradise) as an entertainment, for what they used to do.
- PK But as for those who believe and do good works, for them are the Gardens of Retreat - a welcome (in reward) for what they used to do.
- SH As for those who believe and do good, the gardens are their abiding-place; an entertainment for what they did.
- YU For those who believe and do righteous deeds are Gardens as hospitable homes, for their (good) deeds.

20.

- AA As for those who disobey, their abode is Hell. Whensoever they wish to escape from it they would be dragged back into it, and told: "Taste the torment of the Fire which you used to call a lie."
- NQ And as for those who are Fâsiqûn (disbelievers and disobedient to Allâh), their

abode will be the Fire, every time they wish to get away therefrom, they will be put back thereto, and it will be said to them: "Taste you the torment of the Fire which you used to deny."

- PK And as for those who do evil, their retreat is the Fire. Whenever they desire to issue forth from thence, they are brought back thither. Unto them it is said: Taste the torment of the Fire which ye used to deny.
- SH And as for those who transgress, their abode is the fire; whenever they desire to go forth from it they shall be brought back into it, and it will be said to them: Taste the chastisement of the fire which you called a lie.
- YU As to those who are rebellious and wicked, their abode will be the Fire: every time they wish to get away therefrom, they will be forced thereinto, and it will be said to them: "Taste ye the Penalty of the Fire, the which ye were wont to reject as false."

21.

- AA But We shall make them taste the affliction of this world before the greater torment, so that they may retract.
- NQ And verily, We will make them taste of the near torment (i.e. the torment in the life of this world, i.e. disasters, calamities, etc.) prior to the supreme torment (in the Hereafter), in order that they may (repent and) return (i.e. accept Islâm).
- PK And verily We make them taste the lower punishment before the greater, that haply they may return.
- SH And most certainly We will make them taste of the nearer chastisement before the greater chastisement that haply they may turn.
- YU And indeed We will make them taste of the Penalty of this (life) prior to the supreme Penalty, in order that they may (repent and) return.

22.

- AA Who is more wicked than he who is reminded of his Lord's revelations yet turns away from them; We will surely requite the sinners.
- NQ And who does more wrong than he who is reminded of the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then he turns aside therefrom? Verily, We shall exact retribution from the Mujrimûn (criminals, disbelievers, polytheists, sinners, etc.).
- PK And who doth greater wrong than he who is reminded of the revelations of his Lord, then turneth from them. Lo! We shall requite the guilty.
- SH And who is more unjust than he who is reminded of the communications of his Lord, then he turns away from them? Surely We will give punishment to the guilty.
- YU And who does more wrong than one to whom are recited the Signs of his Lord, and who then turns away therefrom? Verily from those who transgress We shall exact (due) Retribution.

23.

- AA Verily We gave Moses the Book; so be not in doubt about his having received it; and We made it a guidance for the children of Israel.
- NQ And indeed We gave Mûsa (Moses) the Scripture [the Taurât (Torah)]. So be not you in doubt of meeting him [i.e. when you met Mûsa (Moses) during the night of AlIsra' and AlMi'râj[] over the heavens]. And We made it [the Taurât (Torah)] a guide to the Children of Israel.
- PK We verily gave Moses the Scripture; so be not ye in doubt of his receiving it; and We appointed it a guidance for the Children of Israel.
- SH And certainly We gave the Book to Musa, so be not in doubt concerning the

receiving of it, and We made it a guide for the children of Israel.

- YU We did indeed aforesaid give the Book to Moses: be not then in doubt of its reaching (thee): and We made it a guide to the Children of Israel.

24.

- AA When they persevered and firmly believed Our revelations We appointed learned men among them who guided them by Our command.
- NO And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.).
- PK And when they became steadfast and believed firmly in Our revelations, We appointed from among them leaders who guided by Our command.
- SH And We made of them Imams to guide by Our command when they were patient, and they were certain of Our communications.
- YU And We appointed, from among them, leaders, giving guidance under Our command, so long as they persevered with patience and continued to have faith in Our Signs.

25.

- AA Surely your Lord will decide between them about what they were at variance, on the Day of Resurrection.
- NO Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ.
- PK Lo! thy Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.
- SH Surely your Lord will judge between them on the day of resurrection concerning that wherein they differ.
- YU Verily thy Lord will judge between them on the Day of Judgment, in the matters wherein they differ (among themselves)

26.

- AA Did they not find guidance in the many generations We had destroyed before them, over whose dwellings they (now) walk? There were indeed signs in this. Will they even then not listen?
- NO Is it not a guidance for them, how many generations We have destroyed before them in whose dwellings they do walk about? Verily, therein indeed are signs. Would they not then listen?
- PK Is it not a guidance for them (to observe) how many generations We destroyed before them, amid whose dwelling places they do walk? Lo! therein verily are portents! Will they not then heed?
- SH Does it not point out to them the right way, how many of the generations, in whose abodes they go about, did We destroy before them? Most surely there are signs in this; will they not then hear?
- YU Does it not teach them a lesson, how many generations We destroyed before them, in whose dwellings they (now) go to and fro? Verily in that are Signs: Do they not then listen?

27.

- AA Do they not see that We drive the rain towards a land that is dry, then grow grain from it which their cattle and they themselves eat? Will they not see even then?
- NO Have they not seen how We drive water (rain clouds) to the dry land without any vegetation, and therewith bring forth crops providing food for their cattle

and themselves? Will they not then see?

- PK Have they not seen how We lead the water to the barren land and therewith bring forth crops whereof their cattle eat, and they themselves? Will they not then see?
- SH Do they not see that We drive the water to a land having no herbage, then We bring forth thereby seed-produce of which their cattle and they themselves eat; will they not then see?
- YU And do they not see that We do drive rain to parched soil (bare of herbage), and produce therewith crops, providing food for their cattle and themselves? Have they not the vision?

28.

- AA Yet they say: "When will this decree come, if you speak the truth?"
- NQ They say: "When will this AlFath (Decision) be (between us and you, i.e. the Day of Resurrection), if you are telling the truth?"
- PK And they say: When cometh this victory (of yours) if ye are truthful?
- SH And they say: When will this judgment take place, If you are truthful?
- YU They say: "When will this decision be, if ye are telling the truth?"

29.

- AA Say: "Of no use will be the acceptance of belief to unbelievers on the Day of Decision, nor will they be granted respite.
- NQ Say: "On the Day of AlFath (Decision), no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite."
- PK Say (unto them): On the day of the victory the faith of those who disbelieve (and who then will believe) will not avail them, neither will they be reprieved.
- SH Say: On the day of judgment the faith of those who (now) disbelieve will not profit them, nor will they be respited.
- YU Say: "On the Day of Decision, no profit will it be to Unbelievers if they (then) believe! nor will they be granted a respite."

30.

- AA Therefore turn away from them and wait as they are waiting.
- NQ So turn aside from them (O Muhammad SAW) and await, verily they (too) are awaiting.
- PK So withdraw from them (O Muhammad), and await (the event). Lo! they (also) are awaiting (it).
- SH Therefore turn away from them and wait, surely they too are waiting.
- YU So turn away from them, and wait: they too are waiting.