

75

# Al-Qiyâmah

## The Resurrection

### The Rising Of The Dead

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

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

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

#### 1.

**AA** In the name of Allah, most-benevolent, ever-merciful. I CALL TO WITNESS the Day of Resurrection,

**NQ** I swear by the Day of Resurrection;

**PK** Nay, I swear by the Day of Resurrection;

**SH** Nay! I swear by the day of resurrection.

**YU** I do call to witness the Resurrection Day;

#### 2.

**AA** And I call the reprehensive soul to witness:

**NQ** And I swear by the self-reproaching person (a believer).

**PK** Nay, I swear by the accusing soul (that this Scripture is true).

**SH** Nay! I swear by the self-accusing soul.

**YU** And I do call to witness the self-reproaching spirit: (Eschew Evil).

#### 3.

**AA** Does man think We shall not put his bones together?

**NQ** Does man (a disbeliever) think that We shall not assemble his bones?

**PK** Thinketh man that We shall not assemble his bones?

**SH** Does man think that We shall not gather his bones?

**YU** Does man think that We cannot assemble his bones?

#### 4.

**AA** Surely We are able to reform even his finger-tips.

**NQ** Yes, We are Able to put together in perfect order the tips of his fingers.[]

**PK** Yea, verily. We are Able to restore his very fingers!

**SH** Yea! We are able to make complete his very fingertips

**YU** Nay, We are able to put together in perfect order the very tips of his fingers.

#### 5.

**AA** Yet man is sceptical of what is right before him.

**NQ** Nay! (Man denies Resurrection and Reckoning. So) he desires to continue committing sins.

**PK** But man would fain deny what is before him.

**SH** Nay! man desires to give the lie to what is before him.

**YU** But man wishes to do wrong (even) in the time in front of him.

**6.**

- AA He asks: "When will the Day of Resurrection be?"  
 NQ He asks: "When will be this Day of Resurrection?"  
 PK He asketh: When will be this Day of Resurrection?  
 SH He asks: When is the day of resurrection?  
 YU He questions: "When is the Day of Resurrection?"

**7.**

- AA Yet when the eyes are dazzled,  
 NQ So, when the sight shall be dazed,  
 PK But when sight is confounded  
 SH So when the sight becomes dazed,  
 YU At length, when the sight is dazed,

**8.**

- AA The moon eclipsed,  
 NQ And the moon will be eclipsed,  
 PK And the moon is eclipsed  
 SH And the moon becomes dark,  
 YU And the moon is buried in darkness.

**9.**

- AA And the sun and moon are conjoined,  
 NQ And the sun and moon will be joined together (by going one into the other or folded up or deprived of their light, etc.)[]  
 PK And sun and moon are united,  
 SH And the sun and the moon are brought together,  
 YU And the sun and moon are joined together, -

**10.**

- AA That day man will say: "Where can I find escape?"  
 NQ On that Day man will say: "Where (is the refuge) to flee?"  
 PK On that day man will cry: Whither to flee!  
 SH Man shall say on that day: Whither to fly to?  
 YU That Day will Man say: "Where is the refuge?"

**11.**

- AA Never so, for there will be no escape.  
 NQ No! There is no refuge!  
 PK Alas! No refuge!  
 SH By no means! there shall be no place of refuge!  
 YU By no means! No place of safety!

**12.**

- AA With your Lord alone will be the retreat on that day.  
 NQ Unto your Lord (Alone) will be the place of rest that Day.  
 PK Unto thy Lord is the recourse that day.  
 SH With your Lord alone shall on that day be the place of rest.

YU Before thy Lord (alone), that Day will be the place of rest.

### 13.

AA Then man will be told what he had sent ahead (of good) and what he had left behind.

NQ On that Day man will be informed of what he sent forward (of his evil or good deeds), and what he left behind (of his good or evil traditions).

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

SH Man shall on that day be informed of what he sent before and (what he) put off.

YU That Day will Man be told (all) that he put forward, and all that he put back.

### 14.

AA In fact man is a witness against himself,

NQ Nay! Man will be a witness against himself [as his body parts (skin, hands, legs, etc.) will speak about his deeds].

PK Oh, but man is a telling witness against himself,

SH Nay! man is evidence against himself,

YU Nay, man will be evidence against himself,

### 15.

AA Whatever the excuses he may offer.

NQ Though he may put forth his excuses (to cover his evil deeds).

PK Although he tender his excuses.

SH Though he puts forth his excuses.

YU Even though he were to put up his excuses.

### 16.

AA Do not forestall (the revelation before its completion) by acting in haste.

NQ Move not your tongue concerning (the Qur'ân, O Muhammad SAW) to make haste therewith.

PK Stir not thy tongue herewith to hasten it.

SH Do not move your tongue with it to make haste with it,

YU Move not thy tongue concerning the (Qur'an) to make haste therewith.

### 17.

AA Surely its collection and recitation are Our responsibility.

NQ It is for Us to collect it and to give you (O Muhammad SAW) the ability to recite it (the Qur'ân),

PK Lo! upon Us (resteth) the putting together thereof and the reading thereof.

SH Surely on Us (devolves) the collecting of it and the reciting of it.

YU It is for Us to collect it and to promulgate it:

### 18.

AA So, as We recite it, follow its reading.

NQ And when We have recited it to you [O Muhammad SAW through Jibrael (Gabriel)], then follow you its (the Qur'ân's) recital.

PK And when We read it, follow thou the reading;

SH Therefore when We have recited it, follow its recitation.

But when We have promulgated it, follow thou its recital (as promulgated):

YU

**19.**

- AA The exposition of its meaning surely rests on Us.  
 NO Then it is for Us (Allâh) to make it clear to you,  
 PK Then lo! upon Us (resteth) the explanation thereof.  
 SH Again on Us (devolves) the explaining of it.  
 YU Nay more, it is for Us to explain it (and make it clear):

**20.**

- AA But no. You love this transient life,  
 NO Not [as you think, that you (mankind) will not be resurrected and recompensed for your deeds], but (you men) love the present life of this world,  
 PK Nay, but ye do love the fleeting Now  
 SH Nay! But you love the present life,  
 YU Nay, (ye men!) but ye love the fleeting life,

**21.**

- AA And neglect the Hereafter.  
 NO And leave (neglect) the Hereafter.  
 PK And neglect the Hereafter.  
 SH And neglect the hereafter.  
 YU And leave alone the Hereafter.

**22.**

- AA How many faces will be refulgent on that Day,  
 NO Some faces that Day shall be Nâdirah (shining and radiant).  
 PK That day will faces be resplendent,  
 SH (Some) faces on that day shall be bright,  
 YU Some faces, that Day, will beam (in brightness and beauty);-

**23.**

- AA Waiting for their Lord.  
 NO Looking at their Lord (Allâh);  
 PK Looking toward their Lord;  
 SH Looking to their Lord.  
 YU Looking towards their Lord;

**24.**

- AA And how many faces on that Day will be woe-begone  
 NO And some faces, that Day, will be Bâsirah (dark, gloomy, frowning, and sad),  
 PK And that day will other faces be despondent,  
 SH And (other) faces on that day shall be gloomy,  
 YU And some faces, that Day, will be sad and dismal,

**25.**

- AA Fearing that a great disaster is going to befall them.  
 NO Thinking that some calamity was about to fall on them;  
 PK Thou wilt know that some great disaster is about to fall on them.

SH Knowing that there will be made to befall them some great calamity.  
 YU In the thought that some back-breaking calamity was about to be inflicted on them;

**26.**

AA Never so, for when life withdraws into the clavícula,  
 NQ Nay, when (the soul) reaches to the collar bone (i.e. up to the throat in its exit),  
 PK Nay, but when the life cometh up to the throat  
 SH Nay! When it comes up to the throat,  
 YU Yea, when (the soul) reaches to the collar-bone (in its exit),

**27.**

AA And it is asked: "Is there any reciter of charms and amulets?"  
 NQ And it will be said: "Who can cure him and save him from death?"  
 PK And men say: Where is the wizard (who can save him now)?  
 SH And it is said: Who will be a magician?  
 YU And there will be a cry, "Who is a magician (to restore him)?"

**28.**

AA He will then realise it is the parting,  
 NQ And he (the dying person) will conclude that it was (the time) of departing (death);  
 PK And he knoweth that it is the parting;  
 SH And he is sure that it is the (hour of) parting  
 YU And he will conclude that it was (the Time) of Parting;

**29.**

AA And anguish will be heaped upon anguish:  
 NQ And leg will be joined with another leg (shrouded) []  
 PK And agony is heaped on agony;  
 SH And affliction is combined with affliction;  
 YU And one leg will be joined with another:

**30.**

AA To your Lord then will be the driving. For he neither believed nor prayed,  
 NQ The drive will be, on that Day, to your Lord (Allâh)!  
 PK Unto thy Lord that day will be the driving.  
 SH To your Lord on that day shall be the driving.  
 YU That Day the Drive will be (all) to thy Lord!

**31.**

NQ So he (the disbeliever) neither believed (in this Qur'ân, in the Message of Muhammad SAW) nor prayed!  
 PK For he neither trusted, nor prayed.  
 SH So he did not accept the truth, nor did he pray,  
 YU So he gave nothing in charity, nor did he pray!-

**32.**

AA But only disavowed and turned away;

NO But on the contrary, he belied (this Qur'ân and the Message of Muhammad SAW) and turned away!

PK But he denied and flouted.

SH But called the truth a lie and turned back,

YU But on the contrary, he rejected Truth and turned away!

### 33.

AA Then he strutted back to his people.

NO Then he walked in full pride to his family admiring himself!

PK Then went he to his folk with glee.

SH Then he went to his followers, walking away in haughtiness.

YU Then did he stalk to his family in full conceit!

### 34.

AA Alas the woe for you, alas!

NO Woe to you [O man (disbeliever)]! And then (again) woe to you!

PK Nearer unto thee and nearer,

SH Nearer to you (is destruction) and nearer,

YU Woe to thee, (O men!), yea, woe!

### 35.

AA Alas, the woe for you!

NO Again, woe to you [O man (disbeliever)]! And then (again) woe to you!

PK Again nearer unto thee and nearer (is the doom).

SH Again (consider how) nearer to you and nearer.

YU Again, Woe to thee, (O men!), yea, woe!

### 36.

AA Does man think that he will be left alone to himself, free?

NO Does man think that he will be left Suda [neglected without being punished or rewarded for the obligatory duties enjoined by his Lord (Allâh) on him]?

PK Thinketh man that he is to be left aimless?

SH Does man think that he is to be left to wander without an aim?

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

### 37.

AA Was he not an emitted drop of semen,

NO Was he not a Nutfah (mixed male and female discharge of semen) poured forth?

PK Was he not a drop of fluid which gushed forth?

SH Was he not a small seed in the seminal elements,

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

### 38.

AA Then formed into an embryo? Then He fashioned, shaped and proportioned

NO Then he became an 'Alaqa (a clot); then (Allâh) shaped and fashioned (him) in due proportion. []

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

SH Then he was a clot of blood, so He created (him) then made (him) perfect.

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

**39.**

AA And assigned it sexes, male and female.

NQ And made him in two sexes, male and female.

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

SH Then He made of him two kinds, the male and the female.

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

**40.**

AA Cannot such as He bring the dead to life?

NQ Is not He (Allâh Who does that), Able to give life to the dead? (Yes! He is Able to do all things).

PK Is not He (Who doeth so) Able to bring the dead to life?

SH Is not He able to give life to the dead?

YU Has not He, (the same), the power to give life to the dead?