

السَّجْدَةَ AsSajda

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

Sahih Intl	S. Maududi	Yousuf Ali	M. Pickthall	Al-Quran
1. Alif, Lam, Meem.	1. Alif, Lam, Meem.	1. Alif, Lam, Meem.	1. Alif, Lam, Meem.	الْم
2. [This is] the revelation of the Book about which there is no doubt from the Lord of the worlds.	2. The revelation of this book is, without any doubt, from the Lord of the worlds.	2. (This is) the revelation of the Book in which there is no doubt, -- from the Lord of the worlds.	2. The revelation of the Scripture whereof there is no doubt is from the Lord of the worlds.	تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِن رَّبِّ الْعَالَمِينَ
3. Or do they say, "He invented it"? Rather, it is the truth from your Lord, [O Muhammad], that you may warn a people to whom no warner has come before you [so] perhaps they will be guided.	3. Do the people say that this man himself has forged it? Nay, but it is the truth from your Lord so that you may warn a people to whom no warner has come before you. Maybe they are guided aright.	3. Or do they say, "He has forged it"? Nay, it is the truth from your Lord that you may admonish a people to whom no warner has come before you: in order that they may receive guidance.	3. Or say they: He has invented it? Nay, but it is the truth from your Lord that you may warn a folk to whom no warner came before you that haply they may walk aright.	أَمْ يَقُولُونَ افْتَرَاهُ بَلْ هُوَ الْحَقُّ مِن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَاهُمْ مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ
4. It is Allah who created the heavens and the earth and whatever is between them in six days; then He established Himself above the Throne. You have not besides Him any protector or any intercessor; so will you not be reminded?	4. Allah it is who created the heavens and the earth and all that is between them in six days, and then sat Himself upon the Throne. You have no supporter and helper besides Him, nor any intercessor before Him. Will, you not then take heed?	4. 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): you have none, besides Him, to protect or intercede (for you): will you not then receive admonition?	4. Allah it is who created the heavens and the earth and that which is between them, in six days. Then He mounted the Throne. You have not, beside Him, a protecting friend or mediator. Will you not then remember.	اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ مَا لَكُمْ مِّن دُونِهِ مَن وَّلِيٍّ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ
5. He arranges [each] matter from the heaven to the earth; then it will ascend to Him in a Day, the extent of which is a thousand years of those which you count.	5. He administers the affairs of the world from the heavens to the earth, and the report of this administration ascends before Him in a Day whose length, according to your reckoning, is a thousand years.	5. 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.	5. He directs the ordinance from the heaven unto the earth; then it ascends unto Him in a day, whereof the measure is a thousand years of that you reckon.	يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ

6. That is the Knower of the unseen and the witnessed, the Exalted in Might, the Merciful.

6. He alone is the Knower of the hidden and the open, the All Mighty, the Compassionate.

6. Such is He, the Knower of all things, hidden and open, the Exalted (in power), the Merciful.

6. Such is the Knower of the invisible and the visible, the Mighty, the Merciful.

ذَلِكَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ
الْعَزِيزُ الرَّحِيمُ ﴿٦﴾

7. Who perfected everything which He created and began the creation of man from clay.

7. Who gave everything He created the best form. He began the creation of man from clay.

7. He who has made everything which He has created most good: He began the creation of man with clay.

7. Who made all things good which He created, and He began the creation of man from clay.

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ
وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ ﴿٧﴾

8. Then He made his posterity out of the extract of a liquid disdained.

8. Then spread his progeny by an extract the nature of a despicable water.

8. And made his progeny from a quintessence of the nature of a fluid despised.

8. Then He made his seed from a draught of despised fluid.

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ
مَّاءٍ مَّهِينٍ ﴿٨﴾

9. Then He proportioned him and breathed into him from His [created] soul and made for you hearing and vision and hearts; little are you grateful.

9. Then He shaped him and breathed into him of His Spirit; and He gave you the ears, and the eyes and the hearts: yet you are seldom grateful.

9. Then He fashioned him in due proportion, and breathed into him something of His spirit. And He gave you hearing and sight and hearts, little thanks do you give.

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

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُّوحِهِ
وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ
وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٩﴾

10. And they say, "When we are lost within the earth, will we indeed be in a new creation?" Rather, they are, in the meeting with their Lord, disbelievers.

10. And the people say, "When we have become dust, shall we be created again?" The fact is that they disbelieve in the meeting with their Lord.

10. And they say: When we are lost in the earth, shall we indeed be in a creation renewed? Nay, they deny the meeting with their Lord.

10. 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.

وَقَالُوا إِذَا ضَلَلْنَا فِي الْأَرْضِ
أَنَا لَنَعْلَمُ خَلْقَ جَدِيدٍ بَلْ هُمْ
بِإِقْبَاءِ رَبِّهِمْ كَافِرُونَ ﴿١٠﴾

11. Say, "The angel of death will take you who has been entrusted with you. Then to your Lord you will be returned."

11. Say to them, "The angel of death who has been appointed over you, shall seize you completely, and then to your Lord you will be made to return.

11. Say: "The angel of death, put in charge of you, will (duly) take your souls: then shall you be brought back to your Lord."

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

قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ
الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَى
رَبِّكُمْ تُرْجَعُونَ ﴿١١﴾

12. If you could but see when the criminals are hanging their heads before their Lord, "Our Lord, we have seen and heard, so return us [to the world]; we will work righteousness. Indeed, we are [now] certain."

12. Would that you could see the criminals when they will be standing before their Lord with hanging heads. "Our Lord, we have indeed seen and heard: now send us back so that we may act righteously: we are now convinced."

12. If only you could see when the guilty ones will bend low their heads before their Lord, "Our Lord! We have seen and we have heard: Now send us back (to the world): we will work righteousness: for we do indeed (now) believe."

12. Could you 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.

وَلَوْ تَرَى إِذِ الْمُجْرِمُونَ
نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ
رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا
نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ﴿١٢﴾

13. And if we had willed, We could have given every soul its guidance, but the word from Me

13. Had We so willed We would have given every soul its guidance from the beginning, but the

13. If We had so willed, We could certainly have brought every soul its true guidance: but

13. And if We had so willed, We could have given every soul its guidance, but the word from Me

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ
هُدًىهَا وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي

will come into effect [that] "I will surely fill Hell with jinn and people all together.

word of Mine, which I had said, has been fulfilled that I shall fill Hell with jinn and men, all together.

the word from Me will come true, "I will fill Hell with jinn and men all together."

concerning evildoers took effect: that I will fill Hell with the jinn and mankind together.

لَا مَلَكَيْنَ جَهَنَّمَ مِنَ الْجِنَّةِ
وَالنَّاسِ أَجْمَعِينَ ﴿١٣﴾

14. So taste because you forgot the meeting of this, your Day; indeed, We have [accordingly] forgotten you. And taste the punishment of eternity for what you used to do."

14. So taste now the recompense of your having forgotten the meeting of this Day. We, too, have forgotten you now! Taste the everlasting torment in consequence of your misdeeds."

14. "Taste you then -- for you forgot the meeting of this Day of yours, and We too will forget you -- taste you the penalty of eternity for your (evil) deeds!"

14. So taste (the evil of your deeds). Forasmuch as you forgot the meeting of this your day, lo! We forget you. Taste the doom of immortality because of what you used to do.

فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ
يَوْمِكُمْ هَذَا إِنَّا نَسِينَكُمُ
وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنْتُمْ
تَعْمَلُونَ ﴿١٤﴾

15. Only those believe in Our verses who, when they are reminded by them, fall down in prostration and exalt [Allah] with praise of their Lord, and they are not arrogant. *AsSajda*

15. Only such people believe in our revelations, who, when these are recited to them, fall down prostrate and glorify their Lord with His praises, and are not proud. *AsSajda*

15. Only those believe in Our signs, who, when they are recited to them, fall down in adoration, and celebrate the praises of their Lord, nor are they (ever) puffed up with pride. *AsSajda*

15. 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. *AsSajda*

إِذَا مَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا
ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا
وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا
يَسْتَكْبِرُونَ ﴿١٥﴾

16. They arise from [their] beds; they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend.

16. Who forsake their beds and invoke their Lord in fear and in hope; and who spend out of what We have given them.

16. They forsake their beds of sleep and call on their Lord, in fear and hope. And they spend out of the sustenance which We have bestowed on them.

16. Who forsake their beds to cry unto their Lord in fear and hope, and spend of that We have bestowed on them.

تَتَجَاوَى جُنُوبَهُمْ عَنِ الْمَضَاجِعِ
يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا
وَهُمَا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿١٦﴾

17. And no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do.

17. No living being knows what comfort of the eyes has been kept hidden from them as a recompense for their deeds.

17. Now no person knows what delights of the eye are kept hidden (in reserve) for them -- as a reward for their (good) deeds.

17. No soul knows what is kept hidden for them of joy, as a reward for what they used to do.

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ
مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا
يَعْمَلُونَ ﴿١٧﴾

18. Then is one who was a believer like one who was defiantly disobedient? They are not equal.

18. Can he who is a believer be like him who is a sinner? They cannot be alike.

18. Is then the man who believes like the man who is rebellious and wicked? Not equal are they.

18. Is he who is a believer like unto him who is an evil-liver? They are not alike.

أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ
فَاسِقًا لَا يَسْتَوُونَ ﴿١٨﴾

19. As for those who believed and did righteous deeds, for them will be the gardens of refuge as accommodation for what they used to do.

19. For those who have believed and done good works, there will be gardens for their dwellings, an entertainment as a recompense for their deeds.

19. For those who believe and do righteous deeds are gardens as hospitable homes, for their (good) deeds.

19. 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.

أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ
الْمَأْوَى نُزُلًا بِمَا كَانُوا
يَعْمَلُونَ ﴿١٩﴾

20. But as for those who defiantly disobeyed, their refuge is the Fire. Every time they wish

20. As for those who have adopted evil, their abode shall be Hell. Whenever they try to get out of it,

20. As to those who are rebellious and wicked, their abode will be the Fire: every time they wish to get

20. And as for those who do evil, their retreat is the Fire. Whenever they desire to issue forth from

وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ
النَّارُ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا

to emerge from it, they will be returned to it while it is said to them, "Taste the punishment of the Fire which you used to deny."

they will be pushed back into it and it will be said to them, "Taste now the torment of the Fire which you used to deny".

away therefrom, they will be forced there into, and it will be said to them: "Taste you the penalty of the Fire, that which you were used to reject as false."

thence, they are brought back thither. Unto them it is said: Taste the torment of the Fire which you used to deny.

مِنْهَا أَعِيدُوا فِيهَا وَقِيلَ لَهُمْ
ذُوقُوا عَذَابَ النَّارِ الَّتِي
كُنْتُمْ بِهَا تُكَذِّبُونَ ﴿٢٠﴾

21. And we will surely let them taste the nearer punishment short of the greater punishment that perhaps they will repent.

21. Even in this world We shall make them taste (one or the other) lesser torment before that greater torment; may be they desist (from their rebellious attitude).

21. 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.

21. And verily We make them taste the lower punishment before the greater, that haply they may return.

وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ
الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ
لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾

22. And who is more unjust than one who is reminded of the verses of his Lord; then he turns away from them? Indeed We, from the criminals, will take retribution.

22. And who could be more wicked than the one who is admonished by the signs of his Lord and he spurns them? We shall certainly take vengeance on such criminals.

22. And who does more wrong than one to whom are recited the signs of his Lord, and who then turns away therefrom? Verily those who transgress, We shall exact retribution.

22. And who does greater wrong than he who is reminded of the revelations of his Lord, then turns from them. Lo! We shall requite the guilty.

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ
رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ
الْمُجْرِمِينَ مُنْتَقِمُونَ ﴿٢٢﴾

23. And We certainly gave Moses the Scripture, so do not be in doubt over his meeting. And we made the Torah guidance for the Children of Israel.

23. Before this We gave Moses the Book. You should, therefore, have no doubt on receiving the same. We had made that Book a Guidance for the children of Israel.

23. We did indeed aforetime give the Book to Moses: be not then in doubt of its reaching (you): and We made it a guide to the Children of Israel.

23. We verily gave Moses the Scripture; so be not you in doubt of his receiving it; and We appointed it a guidance for the Children of Israel.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا
تَكُنْ فِي مِرْيَةٍ مِنْ لِقَائِهِ
وَجَعَلْنَاهُ هُدًى لِبَنِي إِسْرَائِيلَ
﴿٢٣﴾

24. And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs.

24. And when they showed patience and continued to have faith in Our revelations, We raised among them such leaders as guided (the people) by Our command.

24. 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.

24. And when they became steadfast and believed firmly in Our revelations, We appointed from among them leaders who guided by Our command.

وَجَعَلْنَا مِنْهُمْ إِمَّةً يَهْدُونَ
بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا
بِآيَاتِنَا يُوقِنُونَ ﴿٢٤﴾

25. Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.

25. Surely on the Day of Resurrection your Lord alone will decide those things about which (the Israelites) have been differing among themselves.

25. Verily your Lord will judge between them on the Day of Judgment, in the matters wherein they differ (among themselves).

25. Lo! Your Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ
يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ
يَخْتَلِفُونَ ﴿٢٥﴾

26. Has it not become clear to them how many generations We destroyed before them, [as] they walk among their dwellings? Indeed in that are signs; then do they not hear?

26. And have they found no guidance in that before them We have destroyed many a nation in whose dwelling places they move about? There are many signs in this. Do they not hear?

26. 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?

26. Is it not a guidance for them how many generations We destroyed before them, amid whose dwelling places they do walk? Lo! Therein verily are portents! Will they not then heed.

أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ
قَبْلِهِمْ مِنَ الْقُرُونِ يَمْشُونَ فِي
مَسْكِنِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ
أَفَلَا يَسْمَعُونَ ﴿٢٦﴾

27. Have they not seen that We drive the water [in clouds] to barren land and bring forth thereby crops from which their livestock eat and [they] themselves? Then do they not see?

27. And have they never seen how We cause the water to flow to a barren land and there from bring forth crops of which their animals and they themselves eat? Do they not see anything?

27. 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?

27. 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.

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى
الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ
زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ
وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ ﴿٢٧﴾

28. And they say, "When will be this conquest, if you should be truthful?"

28. They ask, "When will this judgment take place if you are truthful?"

28. They say: "When will this decision be, if you are telling the truth?"

28. And they say: When comes this victory (of yours) if you are truthful.

وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِنْ
كُنْتُمْ صَادِقِينَ ﴿٢٨﴾

29. Say, [O Muhammad], "On the Day of Conquest the belief of those who had disbelieved will not benefit them, nor will they be reprieved."

29. Tell them, "To believe on the Day of Judgment will not in any way profit those who have disbelieved, nor will they get any respite after that."

29. Say: "On the Day of Decision, no profit will it be to unbelievers if they (then) believe! Nor will they be granted a respite."

29. 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.

قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ
كَفَرُوا إِيمَانَهُمْ وَلَا هُمْ
يُنْتَفِرُونَ ﴿٢٩﴾

30. So turn away from them and wait. Indeed, they are waiting.

30. Well, leave them to themselves, and wait: they too are waiting.

30. So turn away from them, and wait: they too are waiting.

30. So withdraw from them (O Muhammad) and await (the event). Lo! They (also) are awaiting (it).

فَاعْرِضْ عَنْهُمْ وَانتَظِرْ إِنَّهُمْ
مُنتَظِرُونَ ﴿٣٠﴾

