

الذَّارِيَاتِ AzZariat

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

Sahih Intl	S. Maududi	Yousuf Ali	M. Pickthall	Al-Quran
1. By those [winds] scattering [dust] dispersing.	1. By the winds that raise up dust.	1. By the (winds) that scatter broadcast.	1. By those that winnow with a winnowing.	وَالذَّارِيَاتِ ذَرْوًا ﴿١﴾
2. And those [clouds] carrying a load [of water].	2. Then lift up clouds laden with water.	2. And those that lift and bear away heavy weights.	2. And those that bear the burden (of the rain).	فَالْحَامِلَاتِ وِقْرًا ﴿٢﴾
3. And those [ships] sailing with ease.	3. Then glide with ease.	3. And those that flow with ease and gentleness.	3. And those that glide with ease (upon the sea).	فَالْجَارِيَاتِ يُسْرًا ﴿٣﴾
4. And those [angels] apportioning [each] matter.	4. Then distribute a big affair (rain).	4. And those that distribute by command.	4. And those who distribute (blessings) by command.	فَالْمُقْسِمَاتِ أَمْرًا ﴿٤﴾
5. Indeed, what you are promised is true.	5. In fact, that with which you are being threatened is true.	5. Verily that which you are promised is true.	5. Lo! That wherewith you are threatened is indeed true.	إِنَّمَا تُوْعَدُونَ لَصَادِقٌ ﴿٥﴾
6. And indeed, the recompense is to occur.	6. And the reward and the punishment is inevitable.	6. And verily justice and judgment must indeed come to pass.	6. And lo! The judgment will indeed befall.	وَإِنَّ الدِّينَ لَوَاقِعٌ ﴿٦﴾
7. By the heaven containing pathway.	7. By the sky of various appearances.	7. By the Sky with (its) numerous paths.	7. By the heaven full of paths.	وَالسَّمَاءِ ذَاتِ الْحُبُوبِ ﴿٧﴾
8. Indeed, you are in differing speech.	8. You are at variance with one another.	8. Truly you are in a doctrine discordant.	8. Lo! You, forsooth, are of various opinion.	إِنَّكُمْ لَعَلَى قَوْلٍ مُّتخَلِفٍ ﴿٨﴾
9. Deluded away from the Quran is he who is deluded.	9. Only such a one is perverted from it who has turned away from the truth.	9. Through which are deluded (away from the truth) such as would be deluded.	9. He is made to turn away from it who is (himself) averse.	يُؤْفِكُ عَنْهُ مَنْ آفَكَ ﴿٩﴾
10. Destroyed are the falsifiers.	10. Doomed are they who conjecture.	10. Woe to the falsehood-mongers.	10. Accursed be the conjecturers.	قُتِلَ الْخَرَّصُونَ ﴿١٠﴾
11. Who are within a flood [of confusion] and heedless.	11. Who are deeply engrossed in ignorance and heedlessness.	11. Those who (flounder) heedless in a flood of confusion.	11. Who are careless in an abyss.	الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ ﴿١١﴾
12. They ask, "When is the Day of Recompense?"	12. They ask, "When will be the Day of Retribution?"	12. They ask, "When will be the Day of Judgment."	12. They ask: When is the Day of Judgment.	يَسْأَلُونَ أَيَّانَ يَوْمِ الدِّينِ ﴿١٢﴾

13. The Day they will be tormented over the Fire.

13. It will be when they are punished at the Fire.

13. (It will be) a Day when they will be tried over the Fire.

13. The day when they will be tormented at the Fire.

يَوْمَهُمْ عَلَى النَّارِ يُفْتَنُونَ ﴿١٣﴾

14. [And will be told], "Taste your torment. This is that for which you were impatient."

14. (It will, be said) "Taste your mischief: this is the same which you were seeking to be hastened.

14. "Taste you your trial! This is what you used to ask to be hastened!"

14. (It will be said): Taste your torment (which you inflicted). This is what you sought to hasten.

ذُوقُوا فِتْنَتَكُمْ هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿١٤﴾

15. Indeed, the righteous will be among gardens and springs.

15. The righteous shall be among gardens and water springs.

15. As to the righteous, they will be in the midst of gardens and springs.

15. Lo! Those who keep from evil will dwell amid gardens and water springs.

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٥﴾

16. Accepting what their Lord has given them. Indeed, they were before that doers of good.

16. And shall be receiving what their Lord shall give them. They were doers of good before that.

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

16. Taking that which their Lord gives them; for lo! Aforetime they were doers of good.

أَخَذِينَ مَا آتَاهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ ﴿١٦﴾

17. They used to sleep but little of the night.

17. They slept but little in the night.

17. They were in the habit of sleeping but little by night.

17. They used to sleep but little of the night.

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾

18. And in the hours before dawn they would ask forgiveness.

18. Prayed for forgiveness in the early hours of dawn.

18. And in the hour of early dawn, they (were found) praying for forgiveness.

18. And ere the dawning of each day, they would seek forgiveness.

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾

19. And from their properties was [given] the right of the [needy] petitioner and the deprived.

19. And in their possessions was a due share of him who asked and of him who was needy.

19. And in their wealth is the right of him who asked, and him who was prevented.

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

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿١٩﴾

20. And on the earth are signs for the certain [in faith].

20. There are many signs in the earth for those who affirm faiths.

20. On the earth are signs for those of assured faith.

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

وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ ﴿٢٠﴾

21. And in yourselves. Then will you not see?

21. And also in your own selves. Do you not perceive?

21. As also in your own selves: Will you not then see?

21. And (also) in yourselves. Can you then not see.

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٢١﴾

22. And in the heaven is your provision and whatever you are promised.

22. In the heaven is your provision and also that which is being promised to you.

22. And in heaven is your sustenance, as (also) that which you are promised.

22. And in the heaven is your providence and that which you are promised.

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾

23. Then by the Lord of the heaven and earth, indeed, it is truth – just as [sure as] it is that you are speaking.

23. So, by the Lord of the heaven and the earth! 'Tis is true, as true as you are speaking now.

23. Then, by the Lord of heaven and earth, this is the very truth, as much as the fact that you can speak intelligently to each other.

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

فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لِحَقُّ مِثْلَ مَا أَنْتُمْ تَنْطِقُونَ ﴿٢٣﴾

24. Has there reached you the story of the honored guests of Abraham?

24. O Prophet, has the story of Abraham's honored guests reached you?

24. Has the story reached you, of the honored guests of Abraham?

24. Has the story of Abraham's honored guests reached thee (O Muhammad).

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ ﴿٢٤﴾

25. When they entered upon him and said, "Peace." He answered, peace, [you are] a people unknown.

25. When they came to him, they said, "Peace to you." He said, "Peace to you. Unfamiliar folks they are!"

25. Behold, they entered his presence, and said: "Peace!" He said, "Peace!" (and thought), unusual people."

25. When they came in unto him and said: Peace! He answered, Peace! (and thought): Folk unknown (to me).

ط
إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا
قَالَ سَلَمٌ قَوْمٌ مُّنْكَرُونَ

26. Then he went to his family and came with a fat [roasted] calf.

26. Then he went quietly to his family and brought out a fatted (roasted) calf.

26. Then he turned quickly to his household, brought out a fatted calf.

26. Then he went apart unto his house folk then brought a fatted calf.

فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجَلٍ
سَمِينٍ

27. And placed it near them; he said, "Will you not eat?"

27. And laid it before the guests. He said, "Will you not eat?"

27. And placed it before them, he said, "Will you not eat?"

27. And he set it before them, saying: Will you not eat.

فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ

28. And he felt from them apprehension. They said, "Fear not," and gave him good tidings of a learned boy.

28. Then he became afraid of them. They said, "Be not afraid!" And they gave him the good news a son, possessing knowledge.

28. He conceived a fear of them. They said, "Fear not," and gave him glad tidings of a son endowed with knowledge.

28. Then he conceived a fear of them. They said: Fear not! And gave him tidings of (the birth of) a wise son.

فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا
تَخَفْ وَبَشِّرُوهُ بِعِلْمٍ عَلِيمٍ

29. And his wife approached with a cry [of alarm] and struck her face and said, "[I am] a barren old woman!"

29. Hearing this his wife came forward, crying, and she smote her face, and said, "An old woman, barren!"

29. But his wife came forward crying aloud: she smote her forehead and said: "A barren old woman!"

29. Then his wife came forward, making moan, and smote her face, and cried: A barren old woman.

فَاتَّقَبَلَتْ أَمْرَأَتُهُ فِي صَرَّةٍ
فَصَكَّتْ وَجْهَهَا وَقَالَتْ
عَجُوزٌ عَقِيمٌ

30. They said, "Thus has said your Lord; indeed, He is the Wise, the Knowing."

30. "Thus has said your Lord," they replied, "He is the All-Wise, the All-Knowing.

30. They said, "Even so has your Lord spoken: and He is full of Wisdom and Knowledge."

30. They said: Even so says your Lord. Lo! He is the Wise, the Knower.

قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ
هُوَ الْحَكِيمُ الْعَلِيمُ

31. [Abraham] said, "Then what is your business [here], O messengers?"

31. Abraham said, "O divine messengers, what is your special errand?"

31. (Abraham) said: "And what, O you messengers, is your errand (now)?"

31. (Abraham) said: And what is your errand, O you sent (from Allah).

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا
الْمُرْسَلُونَ

32. They said, "Indeed, we have been sent to a people of criminals.

32. They said, "We have been sent to a guilty people.

32. They said, "We have been sent to a people (deep) in sin.

32. They said: Lo! We are sent unto a guilty folk.

قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ
مُّجْرِمِينَ

33. To send down upon them stones of clay.

33. To rain upon them stones of baked clay.

33. "To bring on, on them, (a shower of) stones of clay (brimstone).

33. That we may send upon them stones of clay.

لِنُرْسِلَ عَلَيْهِمْ حِجَابَةً مِّنْ
طِينٍ

34. Marked in the presence of your Lord for the transgressors."

34. Which are marked with your Lord for the transgressors.

34. "Marked as from your Lord for those who trespass beyond bounds."

34. Marked by thy Lord for (the destruction of) the wanton.

مُسَوَّمَةٌ عِنْدَ رَبِّكَ
لِلْمُسْرِفِينَ

35. So We brought out whoever was in the cities of the believers.

35. Then We evacuated all those who were believers in that settlement.

35. Then We evacuated those of the believers who were there.

35. Then we brought forth such believers as were there.

فَأَخْرَجْنَا مَن كَانَ فِيهَا مِنَ
الْمُؤْمِنِينَ

36. And We found not within them other than a [single] house of Muslims.

36. And We did not find in it any house of the Muslims except one.

36. But We found not there any just (Muslim) persons except in one house.

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

فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ ﴿٣٦﴾

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

37. Then We left there only one sign for those who fear the painful torment.

37. And We left there a sign for such as fear the grievous penalty.

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

وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ﴿٣٧﴾

38. And in Moses [was a sign], when We sent him to Pharaoh with clear authority.

38. (And there is a sign) in the story of Moses. When We sent him to Pharaoh with a clear authority.

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

38. And in Moses (there is a portent) when We sent him unto Pharaoh with clear warrant.

وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَى فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ ﴿٣٨﴾

39. But he turned away with his supporters and said, "A magician or a madman."

39. He showed arrogance on account of his might, and said, "He is a sorcerer or a madman."

39. But (Pharaoh) turned back with his chiefs, and said, "A sorcerer, or one possessed!"

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

فَتَوَلَّى بِرُكْنِهِ وَقَالَ سِحْرٌ أَوْ جُنُونٌ ﴿٣٩﴾

40. So We took him and his soldiers and cast them into the sea, and he was blameworthy.

40. Consequently, We seized him and his hosts and cast them into the sea, and he was blameworthy.

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

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

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ ﴿٤٠﴾

41. And in Aad [was a sign], when We sent against them the barren wind.

41. And (for you is a sign) in Aad when We sent upon them a blighting wind.

41. And in the Aad (people) (was a sign): Behold, We sent against them the devastating wind.

41. And in (the tribe of) Aad (there is a portent) when we sent the fatal wind against them.

وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَةَ ﴿٤١﴾

42. It left nothing of what it came upon but that it made it like disintegrated ruins.

42. It left nothing that which it blew on, but made rotten everything.

42. It left nothing whatever that it came up against, but reduced it to ruin and rotteness.

42. It spared naught that it reached, but made it (all) as dust.

مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلْتَهُ كَالرَّمِيمِ ﴿٤٢﴾

43. And in Thamud, when it was said to them, "Enjoy yourselves for a time."

43. And (a sign) in Thamud when it was said to them, "Enjoy yourselves for a while."

43. And in the Thamud (was a sign): Behold, they were told, "Enjoy for a little while!"

43. And in (the tribe of) Thamud (there is a portent) when it was told them: Take your ease awhile.

وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ ﴿٤٣﴾

44. But they were insolent toward the command of their Lord, so the thunderbolt seized them while they were looking on.

44. But they defied the command of their Lord. Consequently, they were overtaken by a thunderbolt even while they looked on.

44. But they insolently defied the command of their Lord: So the thunderbolt seized them, even while they were looking on.

44. But they rebelled against their Lord's decree, and so the thunderbolt overtook them even while they gazed.

فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّيْقَةُ وَهُمْ يَنْظُرُونَ ﴿٤٤﴾

45. And they were unable to arise, nor could they defend themselves.

45. Then they could neither stand up nor were able to save themselves.

45. Then they could not even stand (on their feet), nor could they help themselves.

45. And they were unable to rise up nor could they help themselves.

فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُنْتَصِرِينَ ﴿٤٥﴾

46. And [We destroyed] the people of Noah before; indeed, they were a people defiantly disobedient.

46. And before them (We destroyed) the people of Noah because they were a sinful people.

46. So were the people of Noah before them for they wickedly transgressed.

46. And the folk of Noah aforetime. Lo! They were licentious folk.

وَقَوْمَ نُوحٍ مِنْ قَبْلُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٤٦﴾

47. And the heaven We constructed with strength, and indeed, We are [its] expander.

47. We have built the heaven with Our own might and We possess the power for it.

47. With power and skill did We construct the firmament: for it is We who create the vastness of space.

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

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾

48. And the earth We have spread out, and excellent is the preparer.

48. We have spread out the earth and (behold) how excellent spreaders We are.

48. And We have spread out the (spacious) earth: How excellently We do spread out.

48. And the earth have We laid out how gracious is the spreader (thereof).

وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ ﴿٤٨﴾

49. And of all things We created two mates; perhaps you will remember.

49. And We have created everything in pairs, maybe that you learn a lesson from it.

49. And of everything We have created pairs: That you may receive instruction.

49. And all things We have created by pairs that haply you may reflect.

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾

50. So flee to Allah. Indeed, I am to you from Him a clear warner.

50. So flee unto Allah: I am an open warner from Him to you.

50. Hasten you then (at once) to Allah. I am from Him a warner to you, clear and open.

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

فَفِرُّوا إِلَى اللَّهِ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُّبِينٌ ﴿٥٠﴾

51. And do not make [as equal] with Allah another deity. Indeed, I am to you from Him a clear warner.

51. And do not set up another god with God; I am on open warner from Him to you.

51. And make not another an object of worship with Allah. I am from Him a warner to you, clear and open.

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

وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُّبِينٌ ﴿٥١﴾

52. Similarly, there came not to those before them any messenger except that they said, "A magician or a madman.

52. This has always been so. Whenever a messenger came to the peoples before them, they said, He is a sorcerer or a madman.

52. Similarly, no apostle came to the peoples before them, but they said (of him) in like manner, "A sorcerer or one possessed.

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

كَذَلِكَ مَا آتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجْنُونٌ ﴿٥٢﴾

53. Did they suggest it to them? Rather, they [themselves] are a transgressing people.

53. Have they reached a mutual understanding concerning this? Nay, but, they are all a rebellious people.

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

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

آتَوَصَوْا بِهِ بَلْ هُمْ قَوْمٌ طَٰغُونَ ﴿٥٣﴾

54. So leave them, [O Muhammad], for you are not to be blamed.

54. So, O Prophet, turn away from them: you are not at all to blame.

54. So turn away from them: not yours is the blame.

54. So withdraw from them (Muhammad), for you are in no wise blameworthy.

فَتَوَلَّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ ﴿٥٤﴾

55. And remind, for indeed, the reminder benefits the believers.

55. But go on admonishing them, for the admonition is beneficial for the believers.

55. But teach (your message) for teaching benefits the believers.

55. And warn, for warning profits believers.

وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾

56. And I did not create the jinn and mankind except to worship Me.

56. I have not created the jinn and the men except for this that they should worship Me.

56. I have only created jinn and men, that they may serve Me.

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

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

57. I do not want from them any provision, nor do I want them to feed Me.

57. I do not ask any sustenance of them, nor do I ask them to feed Me.

57. No sustenance do I require of them, nor do I require that they should feed Me.

57. I seek no livelihood from them, nor do I ask that they should feed Me.

مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ﴿٥٧﴾

58. Indeed, it is Allah who is the [continual] provider, the firm possessor of strength.

58. Allah Himself is the sustainer, possessor of power and might.

58. For Allah is He who gives (all) sustenance, -- Lord of power, steadfast (forever).

58. Lo! Allah! He it is that gives livelihood, the Lord of unbreakable might.

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ
الْمَتِينِ ﴿٥٨﴾

59. And indeed, for those who have wronged is a portion [of punishment] like the portion of their predecessors, so let them not impatiently urge Me.

59. Therefore, those who have done wrong, have their portion of a similar torment ready as the people like them have their portions before. So let them not ask Me to hasten.

59. For the wrongdoers, their portion is like unto the portion of their fellows (of earlier generations): then let them not ask Me to hasten (that portion).

59. 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).

فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا
مِّثْلَ ذُنُوبِ أَصْحَابِهِمْ فَلَا
يَسْتَعْجِلُونَ ﴿٥٩﴾

60. And woe to those who have disbelieved from their Day which they are promised.

60. Ultimately, there will be destruction for those who have disbelieved, on the Day with which they are being threatened.

60. Woe, then, to the Unbelievers, on account of that Day of theirs which they have been promised.

60. And woe unto those who disbelieve, from (that) their day which they are promised.

فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ
يَوْمِهِمُ الَّذِي يُوعَدُونَ ﴿٦٠﴾

