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# An-Nazi'ât

## Soul-Snatchers

### Those Who Drag Forth, Those Who Pull and Withdraw

 **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 those who dive and drag,  
**NQ** By those (angels) who pull out (the souls of the disbelievers and the wicked) with great violence;  
**PK** By those who drag forth to destruction,  
**SH** I swear by the angels who violently pull out the souls of the wicked,  
**YU** By the (angels) who tear out (the souls of the wicked) with violence;

#### 2.

- AA** And those who undo the bonds gently,  
**NQ** By those (angels) who gently take out (the souls of the believers);  
**PK** By the meteors rushing,  
**SH** And by those who gently draw out the souls of the blessed,  
**YU** By those who gently draw out (the souls of the blessed);

#### 3.

- AA** And those who glide swimmingly,  
**NQ** And by those that swim along (i.e. angels or planets in their orbits, etc.).  
**PK** By the lone stars floating,  
**SH** And by those who float in space,  
**YU** And by those who glide along (on errands of mercy),

#### 4.

- AA** Then outpace the others swiftly  
**NQ** And by those that press forward as in a race (i.e. the angels or stars or the horses, etc.).  
**PK** By the angels hastening,  
**SH** Then those who are foremost going ahead,  
**YU** Then press forward as in a race,

#### 5.

- AA** And direct affairs by command,  
**NQ** And by those angels who arrange to do the Commands of their Lord, (so verily, you disbelievers will be called to account).

PK And those who govern the event,  
 SH Then those who regulate the affair.  
 YU Then arrange to do (the Commands of their Lord),

**6.**

AA The day the convulsive (first blast) shatters convulsively  
 NQ On the Day (when the first blowing of the Trumpet is blown), the earth and the mountains will shake violently (and everybody will die),  
 PK On the day when the first trump resoundeth.  
 SH The day on which the quaking one shall quake,  
 YU One Day everything that can be in commotion will be in violent commotion,

**7.**

AA Followed by the second blast,  
 NQ The second blowing of the Trumpet follows it (and everybody will be raised up),  
 PK And the second followeth it,  
 SH What must happen afterwards shall follow it.  
 YU Followed by oft-repeated (commotions):

**8.**

AA Hearts will pound loudly on that day,  
 NQ (Some) hearts that Day will shake with fear and anxiety.  
 PK On that day hearts beat painfully  
 SH Hearts on that day shall palpitate,  
 YU Hearts that Day will be in agitation;

**9.**

AA Eyes be lowered in submission.  
 NQ Their eyes cast down.  
 PK While eyes are downcast  
 SH Their eyes cast down.  
 YU Cast down will be (their owners') eyes.

**10.**

AA They say: "Shall we go back to our original state  
 NQ They say: "Shall we indeed be returned to (our) former state of life?  
 PK (Now) they are saying: Shall we really be restored to our first state  
 SH They say: Shall we indeed be restored to (our) first state?  
 YU They say (now): "What! shall we indeed be returned to (our) former state?"

**11.**

AA After having turned to carious bones?"  
 NQ "Even after we are crumbled bones?"  
 PK Even after we are crumbled bones?  
 SH What! when we are rotten bones?  
 YU "What! - when we shall have become rotten bones?"

**12.**

They say: "Then this returning will be a dead loss."

AA

NQ They say: "It would in that case, be a return with loss!"

PK They say: Then that would be a vain proceeding.

SH They said: That then would be a return occasioning loss.

YU They say: "It would, in that case, be a return with loss!"

**13.**

AA It will only be a single blast,

NQ But only, it will be a single Zajrah [shout (i.e., the second blowing of the Trumpet)]. (See Verse 37: 19).

PK Surely it will need but one shout,

SH But it shall be only a single cry,

YU But verily, it will be but a single (Compelling) Cry,

**14.**

AA And they will wake up suddenly.

NQ When, behold, they find themselves over the earth alive after their death,

PK And lo! they will be awakened.

SH When lo! they shall be wakeful.

YU When, behold, they will be in the (full) awakening (to Judgment).

**15.**

AA Has the story of Moses come to you

NQ Has there come to you the story of Mûsa (Moses)?

PK Hath there come unto thee the history of Moses?

SH Has not there come to you the story of Musa?

YU Has the story of Moses reached thee?

**16.**

AA When his Lord called to him in Tuwa's holy vale?

NQ When his Lord called him in the sacred valley of Tûwa,

PK How his Lord called him in the holy vale of Tuwa,

SH When his Lord called upon him in the holy valley, twice,

YU Behold, thy Lord did call to him in the sacred valley of Tuwa: -

**17.**

AA "Go to the Pharaoh who has become refractory,

NQ Go to Fir'aun (Pharaoh), verily, he has transgressed all bounds (in crimes, sins, polytheism, disbelief, etc.).

PK (Saying:) Go thou unto Pharaoh - Lo! he hath rebelled -

SH Go to Firon, surely he has become inordinate.

YU "Go thou to Pharaoh for he has indeed transgressed all bounds:

**18.**

AA And say: 'Would you like to grow (in virtue)?

NQ And say to him: "Would you purify yourself (from the sin of disbelief by becoming a believer)",

PK And say (unto him): Hast thou (will) to grow (in grace)?

SH Then say: Have you (a desire) to purify yourself:

YU "And say to him, 'Wouldst thou that thou shouldst be purified (from sin)?'-

### 19.

AA Then I will guide you to your Lord that you may come to fear Him."

NQ And that I guide you to your Lord, so you should fear Him?

PK Then I will guide thee to thy Lord and thou shalt fear (Him).

SH And I will guide you to your Lord so that you should fear.

YU "'And that I guide thee to thy Lord, so thou shouldst fear Him?'"

### 20.

AA So he showed him the greater sign;

NQ Then [Mûsa (Moses)] showed him the great sign (miracles).

PK And he showed him the tremendous token.

SH So he showed him the mighty sign.

YU Then did (Moses) show him the Great Sign.

### 21.

AA But (the Pharaoh) disavowed and disobeyed.

NQ But [Fir'aun (Pharaoh)] belied and disobeyed;

PK But he denied and disobeyed,

SH But he rejected (the truth) and disobeyed.

YU But (Pharaoh) rejected it and disobeyed (guidance);

### 22.

AA Then he turned away, deliberating,

NQ Then he turned his back, striving hard (against Allâh).

PK Then turned he away in haste,

SH Then he went back hastily.

YU Further, he turned his back, striving hard (against Allah).

### 23.

AA And assembled (his council) and proclaimed,

NQ Then he gathered his people and cried aloud,

PK Then gathered he and summoned

SH Then he gathered (men) and called out.

YU Then he collected (his men) and made a proclamation,

### 24.

AA Saying: "I am alone your lord, the highest of them all."

NQ Saying: "I am your lord, most high",

PK And proclaimed: "I (Pharaoh) am your Lord the Highest."

SH Then he said: I am your lord, the most high.

YU Saying, "I am your Lord, Most High".

### 25.

AA So God seized him for the punishment of the Hereafter and this world.

NQ So Allâh, seized him with punishment for his last [i.e. his saying: "I am your lord, most high") (see Verse 79: 24)] and first [(i.e. his saying, "O chiefs! I know not that you have a god other than I" (see Verse 28: 38)] transgression.

- PK So Allah seized him (and made him) an example for the after (life) and for the former.
- SH So Allah seized him with the punishment of the hereafter and the former life.
- YU But Allah did punish him, (and made an) example of him, - in the Hereafter, as in this life.

**26.**

- AA Truly there is a lesson in this for those who fear (the consequences). Are you more difficult to create or the heavens? He built it,
- NQ Verily, in this is an instructive admonition for whosoever fears Allāh.
- PK Lo! herein is indeed a lesson for him who feareth.
- SH Most surely there is in this a lesson to him who fears.
- YU Verily in this is an instructive warning for whosoever feareth (Allah).

**27.**

- NQ Are you more difficult to create, or is the heaven that He constructed?
- PK Are ye the harder to create, or is the heaven that He built?
- SH Are you the harder to create or the heaven? He made it.
- YU What! Are ye the more difficult to create or the heaven (above)? (Allah) hath constructed it:

**28.**

- AA Raised it high, proportioned it,
- NQ He raised its height, and He has equally ordered it,
- PK He raised the height thereof and ordered it;
- SH He raised high its height, then put it into a right good state.
- YU On high hath He raised its canopy, and He hath given it order and perfection.

**29.**

- AA Gave darkness to its night, and brightness to its day;
- NQ Its night He covers with darkness, and its forenoon He brings out (with light).
- PK And He made dark the night thereof, and He brought forth the morn thereof.
- SH And He made dark its night and brought out its light.
- YU Its night doth He endow with darkness, and its splendour doth He bring out (with light).

**30.**

- AA And afterwards spread out the earth.
- NQ And after that He spread the earth;
- PK And after that He spread the earth,
- SH And the earth, He expanded it after that.
- YU And the earth, moreover, hath He extended (to a wide expanse);

**31.**

- AA He brought out its water and its pastures from it,
- NQ And brought forth therefrom its water and its pasture;
- PK And produced therefrom the water thereof and the pasture thereof,
- SH He brought forth from it its water and its pasturage.
- YU He draweth out therefrom its moisture and its pasture;

**32.**

AA And stabilized the mountains  
 NQ And the mountains He has fixed firmly;  
 PK And He made fast the hills,  
 SH And the mountains, He made them firm,  
 YU And the mountains hath He firmly fixed; -

**33.**

AA As convenience for you and your cattle.  
 NQ (To be) a provision and benefit for you and your cattle.  
 PK A provision for you and for your cattle.  
 SH A provision for you and for your cattle.  
 YU For use and convenience to you and your cattle.

**34.**

AA When the great calamity comes,  
 NQ But when there comes the greatest catastrophe (i.e. the Day of Recompense, etc.),  
 PK But when the great disaster cometh,  
 SH But when the great predominating calamity comes;  
 YU Therefore, when there comes the great, overwhelming (Event), -

**35.**

AA The day when man remembers all that he had done,  
 NQ The Day when man shall remember what he strove for,  
 PK The day when man will call to mind his (whole) endeavour,  
 SH The day on which man shall recollect what he strove after,  
 YU The Day when man shall remember (all) that he strove for,

**36.**

AA And Hell made visible to him who can see,  
 NQ And Hell-fire shall be made apparent in full view for (every) one who sees,  
 PK And hell will stand forth visible to him who seeth,  
 SH And the hell shall be made manifest to him who sees  
 YU And Hell-Fire shall be placed in full view for (all) to see, -

**37.**

AA Then he who had been rebellious  
 NQ Then, for him who Taghâ (transgressed all bounds, in disbelief, oppression and evil deeds of disobedience to Allâh).  
 PK Then, as for him who rebelled  
 SH Then as for him who is inordinate,  
 YU Then, for such as had transgressed all bounds,

**38.**

AA And who preferred the life of the world,  
 NQ And preferred the life of this world (by following his evil desires and lusts),  
 PK And chose the life of the world,  
 SH And prefers the life of this world,

YU And had preferred the life of this world,

### 39.

AA Will surely have Hell for his abode.

NQ Verily, his abode will be Hell-fire;

PK Lo! hell will be his home.

SH Then surely the hell, that is the abode.

YU The Abode will be Hell-Fire;

### 40.

AA But he who feared standing before his Lord, and restrained his self from vain desires,

NQ But as for him who feared standing before his Lord, and restrained himself from impure evil desires, and lusts.

PK But as for him who feared to stand before his Lord and restrained his soul from lust,

SH And as for him who fears to stand in the presence of his Lord and forbids the soul from low desires,

YU And for such as had entertained the fear of standing before their Lord's (tribunal) and had restrained (their) soul from lower desires,

### 41.

AA Will surely have Paradise for abode.

NQ Verily, Paradise will be his abode.

PK Lo! the Garden will be his home.

SH Then surely the garden-- that is the abode.

YU Their abode will be the Garden.

### 42.

AA They ask you: "When will the Hour be? When is its time fixed?"

NQ They ask you (O Muhammad (Peace be upon him)) about the Hour, - when will be its appointed time?

PK They ask thee of the Hour: when will it come to port?

SH They ask you about the hour, when it will come.

YU They ask thee about the Hour, -'When will be its appointed time?

### 43.

AA What do you have to do with explaining it?

NQ You have no knowledge to say anything about it,

PK Why (ask they)? What hast thou to tell thereof?

SH About what! You are one to remind of it.

YU Wherein art thou (concerned) with the declaration thereof?

### 44.

AA The extent of its knowledge goes to your Lord.

NQ To your Lord belongs (the knowledge of) the term thereof?

PK Unto thy Lord belongeth (knowledge of) the term thereof.

SH To your Lord is the goal of it.

YU With thy Lord in the Limit fixed therefor.

### 45.

- AA Your duty is only to warn him who fears it.
- NO You (O Muhammad (Peace be upon him)) are only a warner for those who fear it,
- PK Thou art but a warner unto him who feareth it.
- SH You are only a warner to him who would fear it.
- YU Thou art but a Warner for such as fear it.

**46.**

- AA The day they see it, it will seem they had stayed in the world but only an evening or its turning into dawn.
- NO The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning.
- PK On the day when they behold it, it will be as if they had but tarried for an evening or the morn thereof.
- SH On the day that they see it, it will be as though they had not tarried but the latter part of a day or the early part of it.
- YU The Day they see it, (It will be) as if they had tarried but a single evening, or (at most till) the following morn!