

مَرِيَمَ Maryam

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

Sahih Intl	S. Maududi	Yousuf Ali	M. Pickthall	Al-Quran
1. Kaf, Ha, Ya, Ayn, Suad.	1. Kaf. Ha. Ya. Ayn. Suad.	1. Kaf. Ha. Ya. 'Ain. Suad.	1. Kaf. Ha. Ya. A'in. Suad.	كَهَيْعَصَ ﴿١﴾
2. [This is] a mention of the mercy of your Lord to His servant Zechariah.	2. This is an account of the mercy of your Lord to His servant Zechariah.	2. (This is) a recital of the mercy of your Lord to His servant Zechariah.	2. A mention of the mercy of your Lord unto His servant Zachariah.	ذَكَرُ رَحْمَتِ رَبِّكَ عَبْدَهُ ذَكَرِيَّا ﴿٢﴾
3. When he called to his Lord a private supplication.	3. When he cried to his Lord in secret.	3. Behold! he cried to his Lord in secret.	3. When he cried unto his Lord a cry in secret.	إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا ﴿٣﴾
4. He said, "My Lord, indeed my bones have weakened, and my head has filled with white, and never have I been in my supplication to You, my Lord, unhappy.	4. He said: 'Lord! My bones have grown feeble and my head is glistening with age; yet, never have my prayers to You, my Lord, been unfruitful.	4. Praying: "O my Lord! infirm indeed are my bones, and the hair of my head does glisten with grey: but never am I unblest, O my Lord, in my prayer to You.	4. Saying: My Lord! Lo! The bones of me wax feeble and my head is shining with grey hair, and I have never been unblest in prayer to You, my Lord.	قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاسْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ﴿٤﴾
5. And indeed, I fear the successors after me, and my wife has been barren, so give me from Yourself an heir.	5. I fear after me evil from my kinsmen and my wife is barren. So grant me an heir out of Your special grace.	5. "Now I fear (what) my relatives (will do) after me: but my wife is barren: so give me an heir as from Yourself.	5. Lo! I fear my kinsfolk after me, since my wife is barren. Oh, give me from Your presence a successor.	وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ﴿٥﴾
6. Who will inherit me and inherit from the family of Jacob. And make him, my Lord, pleasing [to You]."	6. One that might be my heir and the heir of the house of Jacob and make him, Lord, one that will be pleasing to You.	6. "One that will represent me, and represent the posterity of Jacob; and make him, O my Lord! one with whom You are pleased!"	6. Who shall inherit of me and inherit (also) of the house of Jacob. And make him, my Lord, acceptable (unto You).	يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ وَاجْعَلْهُ رَبِّ رَضِيًّا ﴿٦﴾
7. [He was told], "O Zechariah, indeed We give you good tidings of a boy whose name will be John. We have not assigned to any before [this] name."	7. (He was told): Zechariah, We bring you the good news of the birth of a son whose name shall be Yahya (John), one whose namesake We never created before.	7. (His prayer was answered): "O Zechariah! We give you good news of a son: His name shall be Yahya: on none by that name have We conferred distinction before.	7. (It was said unto him): O Zachariah! Lo! We bring you tidings of a son whose name is John; we have given the same name to none before (him).	يٰذَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَىٰ لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا ﴿٧﴾

8. He said, "My Lord, how will I have a boy when my wife has been barren and I have reached extreme old age?"

8. He said: 'My Lord! How can I have a boy when my wife is barren and I have reached an extremely old age?'

8. He said: "O my Lord! How shall I have a son, when my wife is barren and I have grown quite decrepit from old age?"

8. He said: My Lord! How can I have a son when my wife is barren and I have reached infirm old age.

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلْمٌ
وَكَانَتْ امْرَأَتِي عَاقِرًا وَقَدْ
بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ﴿٨﴾

9. [An angel] said, "Thus [it will be]; your Lord says, 'It is easy for Me, for I created you before, while you were nothing.'"

9. He answered: 'So shall it be.' Your Lord says: "It is easy for me", and then added: "For beyond doubt, I created you earlier when you were nothing."

9. He said: "So (it will be) your Lord said, 'that is easy for Me: I did indeed create you before, when you had been nothing!'"

9. He said: So (it will be). Your Lord says: It is easy for Me, even as I created you before, when you were naught.

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَى
هَيْئٍ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ
وَلَمْ تَكُ شَيْئًا ﴿٩﴾

10. [Zachariah] said, "My Lord, make for me a sign." He said, "Your sign is that you will not speak to the people for three nights, [being] sound."

10. Zechariah said: 'Lord, grant me a sign.' Said He: 'Your sign is that you shall not be able to speak to people for three nights, though you will be otherwise sound.'

10. (Zechariah) said: "O my Lord! Give me a sign." "Your sign," was the answer, "Shall be that you shall speak to no man for three nights, although you are not dumb."

10. He said: My Lord! Appoint for me some token. He said: Your token is that you, with no bodily defect, shall not speak unto mankind three nights.

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ
إِنَّكَ إِلَّا تَكَلَّمُ النَّاسُ ثَلَاثَ
لَيَالٍ سَوِيًّا ﴿١٠﴾

11. So he came out to his people from the prayer chamber and signaled to them to exalt [Allah] in the morning and afternoon.

11. There upon Zechariah came out from the sanctuary and directed his people by gestures to extol His glory by day and by night.

11. So Zechariah came out to his people from his chamber: He told them by signs to celebrate Allah's praises in the morning and in the evening.

11. Then he came forth unto his people from the sanctuary, and signified to them: Glorify your Lord at break of day and fall of night.

فَخَرَجَ عَلَى قَوْمِهِ مِنَ
الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ
سَبِّحُوا بُكْرَةً وَعَشِيًّا ﴿١١﴾

12. "O John, take the Scripture with determination." And We gave him judgment while yet a boy.

12. 'O John! Hold fast the Book with all your strength. We had bestowed wisdom upon him while he was still a child.

12. "O Yahya! take hold of the Book with might": and We gave him wisdom even as a youth.

12. (And it was said unto his son): O John! Hold fast the Scripture. And we gave him wisdom when a child.

يُحْيِي خُذِ الْكِتَابَ بِقُوَّةٍ
وَأَتَيْنَاهُ الْحُكْمَ صَبِيًّا ﴿١٢﴾

13. And affection from Us and purity, and he was fearing of Allah.

13. And We also endowed him with tenderness and purity; and he was exceedingly pious.

13. And piety (for all creatures) as from Us, and purity: He was devout.

13. And compassion from Our presence, and purity; and he was devout.

وَخَنَانًا مِّنْ لَّدُنَّا وَرَكُوعًا وَكَانَ
تَقِيًّا ﴿١٣﴾

14. And dutiful to his parents, and he was not a disobedient tyrant.

14. And cherishing to his parents. Never was he insolent or rebellious.

14. And kind to his parents, and he was not overbearing or rebellious.

14. And dutiful toward his parents. And he was not arrogant, rebellious.

وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا
عَصِيًّا ﴿١٤﴾

15. And peace be upon him the day he was born and the day he dies and the day he is raised alive.

15. Peace be upon him, the day he was born, and the day he dies, and the day he is raised up alive.

15. So Peace on him the day he was born, the day that he dies, and the day that he is raised up to life.

15. Peace on him the day he was born, and the day he dies and the day he shall be raised alive.

وَسَلَّمَ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ
يَمُوتُ وَيَوْمَ يُرْعَثُ حَيًّا ﴿١٥﴾

16. And mention, [O Muhammad], in the Book [the story of] Mary, when she withdrew from her family to a place toward the east.

16. (O Muhammad!): Recite in the Book the account of Mary, when she withdrew from her people to a place towards the east.

16. Relate in the Book (the story of) Mary, when she withdrew from her family to a place in the east.

16. And make mention of Mary in the Scripture, when she had withdrawn from her people to a chamber looking east.

وَاذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ
انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا
شَرْوِيًّا ﴿١٦﴾

17. And she took, in seclusion from them, a screen. Then We sent to her Our angel, and he represented himself to her as a well-proportioned man.

17. And drew a curtain, screening herself from people, whereupon We sent to her Our spirit and he appeared to her as a well-shaped man.

17. She placed a screen (to screen herself) from them; then We sent her our angel, and he appeared before her as a man in all respects.

17. And had chosen seclusion from them. Then We sent unto her Our Spirit and it assumed for her the likeness of a perfect man.

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا
فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا
فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾

18. She said, "Indeed, I seek refuge in the Most Merciful from you, [so leave me], if you should be fearing of Allah."

18. Mary exclaimed: 'I surely take refuge from you with the Most Compassionate Lord, if you are at all God-fearing.'

18. She said: "I seek refuge from you to (Allah) Most Gracious: (come not near) if you do fear Allah."

18. She said: Lo! I seek refuge in the Beneficent One from you, if you are God-fearing.

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ
إِنْ كُنْتَ تَقِيًّا ﴿١٨﴾

19. He said, "I am only the messenger of your Lord to give you [news of] a pure boy."

19. He said: 'I am just a message-bearer of your Lord, come to grant you a most pure boy.'

19. He said: "Nay, I am only a messenger from your Lord, (to announce) to you the gift of a holy son.

19. He said: I am only a messenger of your Lord that I may bestow on you a faultless son.

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ
لِيُؤْتِيَنَّكَ اللَّهُ مَوْلًا زَكِيًّا ﴿١٩﴾

20. She said, "How can I have a boy while no man has touched me and I have not been unchaste?"

20. Mary said: 'How can a boy be born to me when no man has even touched me, nor have I ever been unchaste?'

20. She said: "How shall I have a son, seeing that no man has touched me, and I am not unchaste?"

20. She said: How can I have a son when no mortal has touched me, neither have I been unchaste.

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ
وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾

21. He said, "Thus [it will be]; your Lord says, 'It is easy for Me, and We will make him a sign to the people and a mercy from Us. And it is a matter [already] decreed.' "

21. The angel said: 'Thus shall it be. Your Lord says: "It is easy for me; and We shall do so in order to make him a sign for mankind and a mercy from Us. This has been decreed."

21. He said: "So (it will be): Your Lord says, 'that is easy for Me: and (We wish) to appoint him as a sign unto men and a mercy from Us': It is a matter (so) decreed."

21. He said: So (it will be). Your Lord says: It is easy for Me. And (it will be) that We may make of him a revelation for mankind and a mercy from Us, and it is a thing ordained.

قَالَ كَذَلِكَ قَالَ رَبُّكِ هُوَ عَلِيٌّ
هَيِّئْ وَلِيَّجَعَلَهُ آيَةً لِلنَّاسِ
وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَقْضِيًّا ﴿٢١﴾

22. So she conceived him, and she withdrew with him to a remote place.

22. Then she conceived him and withdrew with him to a far-off place.

22. So she conceived him, and she retired with him to a remote place.

22. And she conceived him, and she withdrew with him to a far place.

فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ
مَكَانًا قَصِيًّا ﴿٢٢﴾

23. And the pains of childbirth drove her to the trunk of a palm tree. She said, "Oh, I wish I had died before this and was in oblivion, forgotten."

23. Then the birth pangs drove her to the trunk of a palm-tree and she said: 'Oh, would that I had died before this and had been all forgotten.'

23. And the pains of childbirth drove her to the trunk of a palm tree: She cried "Ah! Would that I had died before this! Would that I had been a thing forgotten."

23. And the pangs of childbirth drove her unto the trunk of the palm-tree. She said: Oh, would that I had died ere this and had become a thing of naught, forgotten.

فَاجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ
النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ
هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا ﴿٢٣﴾

24. But he called her from below her, "Do not grieve; your Lord has provided beneath you a stream.

24. Thereupon the angel at the foot of her cried out: 'Grieve not, for your Lord has caused a stream of water to flow beneath you.

24. But (a voice) cried to her from beneath the (palm tree): "Grieve not! For your Lord has provided a rivulet beneath you.

24. Then (one) cried unto her from below her, saying: Grieve not! Your Lord has placed a rivulet beneath you.

فَتَادِبَهَا مِنْ تَحْتِهَا
أَلَّا تَحْزَنِي قَدْ جَعَلَ
رَبُّكَ تَحْتَكِ سَرِيًّا ﴿٢٤﴾

25. And shake toward you the trunk of the palm

25. Shake the trunk of the palm-tree towards yourself and

25. "And shake towards you the trunk of the palm-

25. And shake the trunk of the palm-tree toward you, you

وَهَزِي إِلَيْكَ بِجِذْعِ
النَّخْلَةِ

tree; it will drop upon you ripe, fresh dates.

fresh and ripe dates shall fall upon you.

tree: It will let fall fresh ripe dates upon you.

will cause ripe dates to fall upon you.

تُسْقِطُ عَلَيْكَ رَطْبًا جَنِيًّا



26. So eat and drink and be contented. And if you see from among humanity anyone, say, 'Indeed, I have vowed to the Most Merciful abstention, so I will not speak today to [any] man.

26. So eat and drink and cool your eyes; and if you see any person, say to him: Verily I have vowed a fast to the Most Compassionate Lord, and so I shall not speak to anyone today.

26. "So eat and drink and cool (your) eye. And if you do see any man, say, 'I have vowed a fast to (Allah) Most Gracious, and this day will I enter into no talk with any human being."

26. So eat and drink and be consoled. And if you meet any mortal, say: Lo! I have vowed a fast unto the Beneficent, and may not speak this day to any mortal.

فَكُلِيْ وَاشْرَبِيْ وَقَرِّيْ عَيْنًا فَاِمَّا تَرِيْنَ مِنَ الْبَشَرِ اَحَدًا فَقُوْلِيْ اِنِّيْ نَذَرْتُ لِلرَّحْمٰنِ صَوْمًا فَلَنْ اُكَلِمَ الْيَوْمَ اِنْسِيًّا



27. Then she brought him to her people, carrying him. They said, "O Mary, you have certainly done a thing unprecedented.

27. Then she came to her people, carrying her baby. They said: 'O Mary! You have committed a monstrous thing.

27. At length she brought the (baby) to her people, carrying him (in her arms). They said: "O Mary! Truly an amazing thing have you brought.

27. Then she brought him to her own folk, carrying him. They said: O Mary! You have come with an amazing thing.

فَاَتَتْ بِهٖ قَوْمَهَا تَحْمِلُهٗا قَالُوْا يٰمَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا



28. O sister of Aaron, your father was not a man of evil, nor was your mother unchaste."

28. O sister of Aaron! Your father was not an evil man, nor was your mother an unchaste woman.

28. "O sister of Aaron! Your father was not a man of evil, nor your mother a woman unchaste!"

28. O sister of Aaron! Your father was not a wicked man nor was your mother a harlot.

يٰاُخْتَ هُرُوْنِ مَا كَانَ اَبُوْكَ اِمْرًا سُوْءًا وَمَا كَانَتْ اُمُّكَ بَغِيًّا



29. So she pointed to him. They said, "How can we speak to one who is in the cradle a child?"

29. Thereupon Mary pointed to the child. They exclaimed: 'How can we speak to one who is in the cradle, a mere child?'

29. But she pointed to the baby. They said: "How can we talk to one who is a child in the cradle?"

29. Then she pointed to him. They said: How can we talk to one who is in the cradle, a young boy.

فَاَشَارَتْ اِلَيْهٖ قَالُوْا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا



30. [Jesus] said, "Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet.

30. The child cried out: 'Verily I am Allah's servant. He has granted me the Book and has made me a prophet.

30. He said: "I am indeed a servant of Allah. He has given me revelation and made me a prophet.

30. He spoke: Lo! I am the slave of Allah. He has given me the Scripture and has appointed me a prophet.

قَالَ اِنِّيْ عَبْدُ اللّٰهِ ط اُنزِي الْكِتٰبَ وَجَعَلْنِيْ نَبِيًّا



31. And He has made me blessed wherever I am and has enjoined upon me prayer and zakah as long as I remain alive.

31. And has made me blessed wherever I might be and has enjoined upon me prayer and zakah (purifying alms) as long as I live.

31. "And He has made me blessed wherever I be, and has enjoined upon me prayer and charity as long as I live.

31. And has made me blessed wherever I may be, and has enjoined upon me prayer and almsgiving so long as I remain alive.

وَجَعَلْنِيْ مُبٰرَكًا اَيْنَ مَا كُنْتُ وَاَوْصٰنِيْ بِالصَّلٰوةِ وَالزَّكٰوةِ مَا دُمْتُ حَيًّا



32. And [made me] dutiful to my mother, and He has not made me a wretched tyrant.

32. And has made me dutiful to my mother. He has not made me oppressive, nor bereft of God's blessings.

32. "(He) has made me kind to my mother, and not overbearing or miserable.

32. And (has made me) dutiful toward her who bore me, and has not made me arrogant, unblessed.

وَبَرًّا بِوَالِدٰتِيْ وَلَمْ يَجْعَلْنِيْ جَبَّارًا شَقِيًّا



33. And peace is on me the day I was born and the day I

33. Peace be upon me the day I was born and the day I will die,

33. "So peace is on me the day I was born, the day that I

33. Peace on me the day I was born, and the day I die, and the

وَالسَّلٰمُ عَلٰى يَوْمِ وُلِدْتُ وَيَوْمِ

will die and the day I am raised alive."

and the day I will be raised up alive.'

die, and the day that I shall be raised up to life (again)!"

day I shall be raised alive.

أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿١٣﴾

34. That is Jesus, the son of Mary – the word of truth about which they are in dispute.

34. This is Jesus, the son of Mary; and this is the truth about him concerning which they are in doubt.

34. Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute.

34. Such was Jesus, son of Mary: (this is) a statement of the truth concerning which they doubt.

ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ﴿١٤﴾

35. It is not [befitting] for Allah to take a son; exalted is He! When He decrees an affair, He only says to it, "Be," and it is.

35. It does not behoove Allah to take for Himself a son. Glory be to Him! When He decrees a thing, He only says: 'Be' and it is.

35. It is not befitting to (the majesty of) Allah that He should beget a son. Glory be to Him! When He determines a matter, He only says to it, "Be", and it is.

35. It befits not (the majesty of) Allah that He should take unto Himself a son. Glory be to Him! When He decrees a thing, He says unto it only: Be! and it is.

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١٥﴾

36. [Jesus said], "And indeed, Allah is my Lord and your Lord, so worship Him. That is a straight path."

36. (Jesus had said): 'Indeed Allah is my Lord and your Lord, so serve Him alone. This is the straight way.'

36. Verily Allah is my Lord and your Lord: Him, therefore serve you: this is a way that is straight.

36. And lo! Allah is my Lord and your Lord. So serve Him. That is the right path.

وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿١٦﴾

37. Then the factions differed [concerning Jesus] from among them, so woe to those who disbelieved, from the scene of a tremendous day.

37. But different parties began to dispute with one another. A dreadful woe awaits on that great day for those that reject the truth.

37. But the sects differ among themselves: and woe to the unbelievers because of the (coming) judgment of a momentous day.

37. The sects among them differ: but woe unto the disbelievers from the meeting of an awful day.

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ ﴿١٧﴾

38. How [clearly] they will hear and see the Day they come to Us, but the wrongdoers today are in clear error.

38. How well shall they hear and how well shall they see on the Day they come to Us! But today the evil doers are in manifest error.

38. How plainly will they see and hear, the Day that they will appear before Us! But the unjust today are in error manifest.

38. See and hear them on the Day they come unto Us! Yet the evil-doers are today in error manifest.

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونا لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُّبِينٍ ﴿١٨﴾

39. And warn them, [O Muhammad], of the Day of regret, when the matter will be concluded; and [yet], they are in [a state of] heedlessness, and they do not believe.

39. (O Muhammad!): Warn them of the Day of utter remorse when things will be decided and they are in heedlessness and obstinately rejecting the truth.

39. But warn them of the Day of distress, when the matter will be determined: for (behold,) they are negligent and they do not believe.

39. And warn them of the Day of anguish when the case has been decided. Now they are in a state of carelessness, and they believe not.

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿١٩﴾

40. Indeed, it is We who will inherit the earth and whoever is on it, and to Us they will be returned.

40. Ultimately, We shall inherit the earth and whatever is on it; to Us shall they be returned.

40. It is We who will inherit the earth, and all beings thereon: to Us will they all be returned.

40. Lo! We, only We, inherit the earth and all who are thereon, and unto Us they are returned.

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿٢٠﴾

41. And mention in the Book [the story of] Abraham. Indeed, he was a man of truth and a prophet.

41. (O Muhammad!): Recite in the Book the account of Abraham. Most surely he was a man of truth, a prophet.

41. (Also) mention in the Book (the story of) Abraham: He was a man of truth, a prophet.

41. And mention (O Muhammad) in the Scripture of Abraham. Lo! He was a saint, a prophet.

وَإِذْ كُنَّا فِي الْكُتُبِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٢١﴾

42. [Mention] when he said to his father, "O my father, why

42. (And remind people) when he said to his father: 'Father!

42. Behold, he said to his father: "O my father! Why worship

42. When he said unto his father: O my father! Why worship

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا

do you worship that which does not hear and does not see and will not benefit you at all?

Why do you worship that which neither sees nor hears, and which can be of no avail to you?

that which hears not and sees not, and can profit you nothing?

you that which hears not, nor sees, nor can in aught avail you.

لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤٣﴾

43. O my father, indeed there has come to me of knowledge that which has not come to you, so follow me; I will guide you to an even path.

43. Father, a knowledge that has not reached you has come to me. So follow me that I may guide you to a straight way.

43. "O my father! To me has come knowledge which has not reached you: so follow me: I will guide you to a way that is even and straight.

43. O my father! Lo! There has come unto me of knowledge that which came not unto you. So follow me, and I will lead you on a right path.

يَأْتِيَنِي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٣﴾

44. O my father, do not worship Satan. Indeed Satan has ever been, to the Most Merciful, disobedient.

44. Father, do not serve Satan, for Satan has indeed been a persistent rebel against the Most Compassionate Lord.

44. "O my father! Serve not Satan: for Satan is a rebel against (Allah) Most Gracious.

44. O my father! Serve not the devil. Lo! The devil is a rebel unto the Beneficent.

يَأْتِيَنِي لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤٤﴾

45. O my father, indeed I fear that there will touch you a punishment from the Most Merciful so you would be to Satan a companion [in Hellfire]."

45. Father: I fear that a punishment from the Most Compassionate Lord might strike you and you may end up as one of Satan's companions?"

45. "O my father! I fear lest a penalty afflict you from (Allah) Most Gracious, so that you become to Satan a friend."

45. O my father! Lo! I fear lest a punishment from the Beneficent overtake you so that you become a comrade of the devil.

يَأْتِيَنِي إِنْ أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿٤٥﴾

46. [His father] said, "Have you no desire for my gods, O Abraham? If you do not desist, I will surely stone you, so avoid me a prolonged time."

46. The father said: 'Abraham, have you turned away from my gods? If you do not give this up, I shall stone you to death. Now be gone from me forever.'

46. (The father) replied: "Do you hate my gods, O Abraham? If you forbear not, I will indeed stone you: Now get away from me for a good long while!"

46. He said: Reject you my gods, O Abraham? If you ceases not, I shall surely stone you. Depart from me a long while.

قَالَ أَرَأَيْتَ إِنْ أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿٤٥﴾

47. [Abraham] said, "Peace will be upon you. I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me.

47. Abraham answered: 'Peace be upon you. I shall seek pardon for you from my Lord. My Lord has always been kind to me.

47. Abraham said: "Peace be on you: I will pray to my Lord for your forgiveness: for He is to me Most Gracious.

47. He said: Peace be unto you! I shall ask forgiveness of my Lord for you. Lo! He is ever gracious unto me.

قَالَ سَلِّمْ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا ﴿٤٦﴾

48. And I will leave you and those you invoke other than Allah and will invoke my Lord. I expect that I will not be in invocation to my Lord unhappy."

48. I shall withdraw from you and all that you call upon beside Allah. I shall only call upon my Lord. I trust the prayer to my Lord will not go unanswered.'

48. "And I will turn away from you and from those whom you invoke besides Allah. I will call on my Lord: perhaps, by my prayer to my Lord, I shall not be unblest."

48. I shall withdraw from you and that unto which you pray beside Allah, and I shall pray unto my Lord. It may be that, in prayer unto my Lord, I shall not be unblest.

وَأَعْتَذِرْكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا ﴿٤٨﴾

49. So when he had left them and those they worshipped other than Allah, We gave him Isaac and Jacob, and each [of them] We made a prophet.

49. There upon after Abraham withdrew from his people and all whom they served beside Allah, We bestowed upon him Isaac and Jacob and made each of them a prophet.

49. When he had turned away from them and those whom they worshipped besides Allah, We bestowed on him Isaac and Jacob, and each one of them We made a prophet.

49. So, when he had withdrawn from them and that which they were worshipping beside Allah, We gave him Isaac and Jacob. Each of them We made a prophet.

فَلَمَّا اعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا ﴿٤٩﴾

50. And We gave them of Our mercy, and we made for them a reputation of high honor.

50. And we bestowed on them Our mercy, and granted them a truly lofty renown.

50. And We bestowed Our mercy on them, and We granted them a lofty honor on the tongue of truth.

50. And we gave them of Our mercy, and assigned to them a high and true renown.

وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ۝٥٠

51. And mention in the Book, Moses. Indeed, he was chosen, and he was a messenger and a prophet.

51. And recite in the Book the account of Moses. He was a chosen person, a messenger, a prophet.

51. Also mention in the Book (the story of) Moses: for he was specially chosen, and he was an apostle (and) a prophet.

51. And make mention in the Scripture of Moses. Lo! He was chosen, and he was a messenger (of Allah), a prophet.

وَاذْكُرْ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا ۝٥١

52. And We called him from the side of the mount at [his] right and brought him near, confiding [to him].

52. We called out to him from the right side of the mount, and We drew him near by communing to him in secret.

52. And we called him from the right side of mount (Sinai), and made him draw near to Us, for mystic (converse).

52. We called him from the right slope of the mount, and brought him nigh in communion.

وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا ۝٥٢

53. And We gave him out of Our mercy his brother Aaron as a prophet.

53. And out of Our mercy We appointed his brother Aaron, a prophet (that he may assist him).

53. And, out of Our mercy, We gave him his brother Aaron, (also) a prophet.

53. And We bestowed upon him of Our mercy his brother Aaron, a prophet (likewise).

وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا ۝٥٣

54. And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet.

54. And recite in the Book the account of Ishmael! He was ever true to his promise, and was messenger, a prophet.

54. Also mention in the Book (the story of) Ishmael: He was (strictly) true to what he promised, and he was an apostle (and) a prophet.

54. And make mention in the Scripture of Ishmael. Lo! He was a keeper of his promise, and he was a messenger (of Allah), a prophet.

وَاذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا ۝٥٤

55. And he used to enjoin on his people prayer and zakah and was to his Lord pleasing.

55. He enjoined his household to observe prayer and to give zakah (purifying alms); and his Lord was well pleased with him.

55. He used to enjoin on his people prayer and charity, and he was most acceptable in the sight of his Lord.

55. He enjoined upon his people worship and almsgiving, and was acceptable in the sight of his Lord.

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ۝٥٥

56. And mention in the Book, Idris. Indeed, he was a man of truth and a prophet.

56. And recite in the Book the account of Idris. He was a man of truth, a prophet.

56. Also mention in the Book the case of Idris: He was a man of truth (and) a prophet.

56. And make mention in the Scripture of Idris. Lo! He was a saint, a prophet.

وَاذْكُرْ فِي الْكِتَابِ إِدْرِيْسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ۝٥٦

57. And We raised him to a high station.

57. And We exalted him to a lofty position.

57. And We raised him to a lofty station.

57. And We raised him to high station.

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ۝٥٧

58. Those were the ones upon whom Allah bestowed favor from among the prophets of Adam and of those We carried [in the ship] with Noah, and of the descendants of Abraham and Israel, and of those whom We guided and

58. These are the prophets upon whom Allah bestowed His favor from the seed of Adam, and from the seed of those whom We carried (in the ark) with Noah, and from the seed of Abraham and Israel. They were those whom We guided and chose. They were

58. Those were some of the prophets on whom Allah did bestow His grace, of the posterity of Adam, and of those who We carried (in the ark) with Noah, and of the posterity of Abraham and Israel of those whom We guided and chose. Whenever the signs of (Allah), Most

58. These are they unto whom Allah showed favor from among the prophets, of the seed of Adam and of those whom We carried (in the ship) with Noah, and of the seed of Abraham and Israel, and from among those whom We guided and chose.

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَّةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَّةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَىٰ

chose. When the verses of the Most Merciful were recited to them, they fell in prostration and weeping.

AsSajda

such that when the words of the Most Compassionate Lord were recited to them, they fell down in prostration, weeping.

AsSajda

Gracious were rehearsed to them, they would fall down in prostrate adoration and in tears.

AsSajda

When the revelations of the Beneficent were recited unto them, they fell down, adoring and weeping.

AsSajda

عَلَيْهِمْ آيَاتُ الرَّحْمَنِ حَرُّوا
سُجَّدًا وَابْكِيًّا

59. But there came after them successors who neglected the prayer and pursued desires; so they are going to meet evil.

59. They were succeeded by a people who neglected the prayers and pursued their lusts. They shall presently meet with their doom.

59. But after them there followed a posterity who missed prayers and followed after lusts soon, then, will they face destruction.

59. Now there has succeeded them a later generation whom have ruined worship and have followed lusts. But they will meet deception.

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ
أَصْحَابُوا الصَّلَاةَ وَاتَّبَعُوا
الشَّهْوَتِ فَسَوْفَ يَلْقَوْنَ غَيًّا

60. Except those who repent, believe and do righteousness; for those will enter Paradise and will not be wronged at all.

60. Except those who repent and believe and act righteously. Such shall enter Paradise and shall not be wronged at all.

60. Except those who repent and believe, and work righteousness: for these will enter the Garden and will not be wronged in the least.

60. Save him who shall repent and believe and do right. Such will enter the Garden, and they will not be wronged in aught.

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ
صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ
الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا

61. [Therein are] gardens of perpetual residence which the Most Merciful has promised His servants in the unseen. Indeed, His promise has ever been coming.

61. Theirs shall be everlasting gardens, which the Most Compassionate Lord has promised His servants in the unseen. Surely His promise shall be fulfilled.

61. Gardens of eternity, those which (Allah) Most Gracious has promised to His servants in the unseen: for His promise must (necessarily) come to pass.

61. Gardens of eden, which the Beneficent has promised to His slaves in the unseen. Lo! His promise is ever sure of fulfillment.

جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ
عِبَادَهُ بِالْغَيْبِ إِنَّهُ كَانَ
وَءَدُهُ

62. They will not hear therein any ill speech, only [greetings of] peace – and they will have their provision therein, morning and afternoon.

62. They shall not hear in it anything vain; they shall hear only what is good; and they shall have their provision in it, morning and evening.

62. They will not there hear any vain discourse, but only salutations of peace: And they will have therein their sustenance, morning and evening.

62. They hear therein no idle talk, but only peace; and therein they have food for morn and evening.

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا
سَلَامًا وَهُمْ فِيهَا
بُكْرَةٌ وَعِشَاءٌ

63. That is Paradise, which We give as inheritance to those of Our servants who were fearing of Allah.

63. Such is the Paradise which We shall cause those of Our servants who have been God-fearing to inherit.

63. Such is the Garden which We give as an inheritance to those of Our servants who guard against evil.

63. Such is the Garden which We cause the devout among Our bondmen to inherit.

تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ
عِبَادِنَا مَنْ كَانَ تَقِيًّا

64. [Gabriel said], "And we [angels] descend not except by the order of your Lord. To Him belongs that before us and that behind us and what is in between. And never is your Lord forgetful.

64. (The angels will say, O Muhammad): We descend not except by the command of your Lord. To Him belongs all that is before us and all that is behind us, and all that is in-between. Your Lord is not forgetful in the least.

64. (The angels say) "We descend not but by command of your Lord: to Him belongs what is before us and what is behind us, and what is between: and your Lord never does forget.

64. We (angels) come not down save by commandment of your Lord. Unto Him belongs all that is before us and all that is behind us and all that is between those two, and your Lord is never forgetful.

وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا
بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ
ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا

65. Lord of the heavens and the

65. He is the Lord of the heavens and the

65. "Lord of the heavens and of the

65. Lord of the heavens and the earth

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا

earth and whatever is between them – so worship Him and have patience for His worship. Do you know of any similarity to Him?"

earth and all that is in-between. Serve Him, then, and be constant in serving Him. Do you know anyone that might be His compeer?"

earth, and of all that is between them; so worship Him, and be constant and patient in His worship: know you of any who is worthy of the same name as He?"

and all that is between them! Therefore, worship Him and be steadfast in His service. Know you one that can be named along with Him.

بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ
لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا

٤
10

66. And the disbeliever says, "When I have died, am I going to be brought forth alive?"

66. Man is prone to say: 'Shall I be raised to life after I die?'

66. Man says: "What! When I am dead, shall I then be raised up alive?"

66. And man says: When I am dead, shall I forsooth be brought forth alive.

وَيَقُولُ الْإِنْسَانُ إِذَا مَا مِئْتٌ
لَسَوْفَ أَخْرَجُ حَيًّا

١١

67. Does man not remember that We created him before, while he was nothing?

67. Does man not remember that We created him before when he was nothing.

67. But does not man call to mind that We created him before out of nothing?

67. Does not man remember that We created him before, when he was naught.

أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ
مِنْ قَبْلُ وَلَمْ يَكْ شَيْئًا

١٢

68. So by your Lord, We will surely gather them and the devils; then We will bring them to be present around Hell upon their knees.

68. By your Lord, We will surely muster them and the devils together. Then We will surely bring them all, on their knees, around Hell.

68. So, by your Lord, surely We shall gather them together and the evil ones; then shall We bring them forth on their knees round about Hell.

68. And, by your Lord, verily We shall assemble them and the devils, then We shall bring them, crouching, around Hell.

فَوَرَبِّكَ لَنَحْشُرُهُمْ
وَالشَّيْطِينَ ثُمَّ لَنُحْضِرَهُمْ
حَوْلَ جَهَنَّمَ جِثِيًّا

١٣

69. Then We will surely extract from every sect those of them who were worst against the Most Merciful in insolence.

69. And then We will draw aside from each party those who were most rebellious against the Most Compassionate Lord.

69. Then shall We certainly drag out from every sect all those who were worst in obstinate rebellion against (Allah) Most Gracious.

69. Then We shall pluck out from every sect whichever of them was most stubborn in rebellion to the Beneficent.

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ
أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا

١٤

70. Then, surely it is We who are most knowing of those most worthy of burning therein.

70. And then We shall know well all those most worthy to be cast in Hell.

70. And certainly We know best those who are most worthy of being burned therein.

70. And surely We are best aware of those most worthy to be burned therein.

ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ
أُولَىٰ بِهَا صِلِيًّا

١٥

71. And there is none of you except he will come to it. This is upon your Lord an inevitability decreed.

71. There is not one of you but shall pass by Hell. This is a decree which your Lord will fulfill.

71. Not one of you but will pass over it: this is, with your Lord, a decree which must be accomplished.

71. There is not one of you but shall approach it. That is a fixed ordinance of your Lord.

وَأَنَّ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ
رَبِّكَ حَتْمًا مَّقْضِيًّا

١٦

72. Then We will save those who feared Allah and leave the wrongdoers within it, on their knees.

72. Then We shall deliver those that feared Allah and leave the wrongdoers there on their knees.

72. But We shall save those who guarded against evil, and We shall leave the wrongdoers therein, on their knees.

72. Then We shall rescue those who kept from evil, and leave the evil doers crouching there.

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ
الظَّالِمِينَ فِيهَا جِثِيًّا

١٧

73. And when Our verses are recited to them as clear evidences, those who disbelieve say to those who believe, "Which of [our] two parties is best in position and best in association?"

73. When Our clear revelations are recited to those who deny the truth they are wont to say to those who have faith: 'Which of the two groups has a better status and whose assemblies are grander?'

73. When Our clear signs are rehearsed to them, the unbelievers say to those who believe, "Which of the two sides is best in point of position? Which makes the best show in council?"

73. And when Our clear revelations are recited unto them, those who disbelieve say unto those who believe: Which of the two parties (yours or ours) is better in position, and more imposing as an army.

وَإِذَا تُلِيٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ
قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ
آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا
وَآحْسَنُ نَدِيًّا

١٨

74. And how many a generation have We destroyed before them who were better in possessions and [outward] appearance?

74. How numerous are the peoples We destroyed before them, those that were more resourceful and grander in outward appearance!

74. But how many generations before them have we destroyed, who were even better in equipment and in glitter to the eye?

74. How many a generation have We destroyed before them, who were more imposing in respect of gear and outward seeming.

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ
هُمَّ أَحْسَنُ أَثَانًا وَرِيَاءًا ﴿٧٤﴾

75. Say, "Whoever is in error – let the Most Merciful extend for him an extension [in wealth and time] until, when they see that which they were promised – either punishment [in this world] or the Hour [of resurrection] – they will come to know who is worst in position and weaker in soldiers."

75. Say: 'The Most Compassionate Lord grants respite to those who stray into error, until they behold what they had been threatened with, either God's chastisement [in the world] or the Hour (or Resurrection)' – then they fully know whose station is worse, and who is weaker in hosts!

75. Say: "If any men go astray, (Allah) Most Gracious extends (the rope) to them, until, when they see the warning of Allah (being fulfilled) – either in punishment or in (the approach of) the Hour, they will at length realize who is worst in position, and (who) weakest in forces!

75. Say: As for him who is in error, the Beneficent will verily prolong his span of life until, when they behold that which they were promised, whether it be punishment (in the world), or the Hour (of doom), they will know who is worse in position and who is weaker as an army.

قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ
لَهُ الرَّحْمَنُ مَدًّا حَتَّىٰ إِذَا رَأَوْا
مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا
السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ
شَرٌّ مَّكَانًا وَأَضْعَفُ جُنْدًا ﴿٧٥﴾

76. And Allah increases those who were guided, in guidance, and the enduring good deeds are better to your Lord for reward and better for recourse.

76. And Allah increases in guidance those who follow the right way. Lasting acts of righteousness are better in the sight of your Lord as reward and conducive to a better end.

76. "And Allah does advance in guidance those who seek guidance: and the things that endure, good deeds, are best in the sight of your Lord, as rewards, and best in respect of eventual return."

76. Allah increases in right guidance those who walk aright, and the good deeds which endure are better in your Lord's sight for reward, and better for resort.

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا
هُدًى وَالْبَقِيَّةِ الصَّالِحَاتِ
خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ
مَّرَدًّا ﴿٧٦﴾

77. Then, have you seen him who disbelieved in Our verses and said, "I will surely be given wealth and children [in the next life]?"

77. Have you seen him who rejects Our signs and said: 'Surely I shall continue to be favored with riches and children.

77. Have you then seen the (sort of) man who rejects Our signs, yet says: "I shall certainly be given wealth and children?"

77. Have you seen him who disbelieves in Our revelations and says: Assuredly I shall be given wealth and children.

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا
وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا ﴿٧٧﴾

78. Has he looked into the unseen, or has he taken from the Most Merciful a promise?

78. Has he obtained knowledge of the unseen, or has he taken a covenant with the Beneficent.

78. Has he penetrated to the unseen, or has he taken a contract with (Allah) Most Gracious?

78. Has he perused the unseen, or has he made a pact with the Beneficent.

أَطَّلَعَ الْغَيْبَ أَمْ آتَّخَذَ عِنْدَ
الرَّحْمَنِ عَهْدًا ﴿٧٨﴾

79. No! We will record what he says and extend for him from the punishment extensively.

79. By no means! We shall write down all what he says; and We shall greatly prolong his chastisement.

79. Nay! We shall record what he says, and We shall add to his punishment.

79. Nay, but We shall record that which he says and prolong for him a span of torment.

كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ
مِنَ الْعَذَابِ مَدًّا ﴿٧٩﴾

80. And We will inherit him [in] what he mentions, and he will come to Us alone.

80. And We shall inherit all of which he boasts and he will come to Us all alone.

80. To Us shall return all that he talks of and he shall appear before Us bare and alone.

80. And We shall inherit from him that whereof he spoke, and he will come unto Us alone.

وَنَرِيهِ مَا يَقُولُ وَيَأْتِينَا
فَرْدًا ﴿٨٠﴾

81. And they have taken besides Allah [false] deities that they would be for them [a source of] honor.

81. They have taken other gods beside Allah that they may be a source of strength for them.

81. And they have taken (for worship) gods other than Allah, to give them power and glory!

81. And they have chosen (other) gods beside Allah that they may be a power for them.

وَاتَّخَذُوا مِن دُونِ اللَّهِ آلِهَةً
لِّيَكُونُوا لَهُمْ عِزًّا ﴿٨١﴾

82. No! Those "gods" will deny their worship of them and will be against them opponents.

82. By no means! They shall soon deny their worship and shall become their adversaries instead.

82. Instead, they shall reject their worship, and become adversaries against them.

82. Nay, but they will deny their worship of them, and become opponents unto them.

كَلَّا سَيَكْفُرُونَ بِعِبَادِهِمْ
وَيَكُونُونَ عَلَيْهِمْ صِدْقًا

83. Do you not see that We have sent the devils upon the disbelievers, inciting them to [evil] with [constant] incitement?

83. Do you not see that We have sent the devils upon the unbelievers who greatly incite them (to oppose the truth)?

83. See you not that We have set the evil ones on against the unbelievers, to incite them with fury?

83. See you not that We have set the devils on the disbelievers to confound them with confusion.

أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ
عَلَى الْكَافِرِينَ تَؤْزَهُمْ أَرَأَى

84. So be not impatient over them. We only count out to them a [limited] number.

84. Therefore, do not hasten (in seeking a scourge against them). We are counting their days.

84. So make no haste against them, for We but count out to them a (limited) number (of days).

84. So make no haste against them (O Muhammad). We do but number unto them a sum (of days).

فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ
هُمَّ عَدَدًا

85. On the day We will gather the righteous to the Most Merciful as a delegation.

85. The day when We shall bring together the God-fearing to [Us] the Most compassionate Lord, as honored guests.

85. The day We shall gather the righteous to (Allah) Most Gracious, like a band presented before a king for honors.

85. On the day when We shall gather the righteous unto the Beneficent, a goodly company.

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ
وَفِدَاً

86. And will drive the criminals to Hell in thirst.

86. And We shall drive the guilty ones to Hell as thirsty animals.

86. And We shall drive the sinners to Hell, like thirsty cattle driven down to water.

86. And drive the guilty unto Hell, a weary herd.

وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ
وَرِدَاً

87. None will have [power of] intercession except he who had taken from the Most Merciful a covenant.

87. On that day none will have the power to intercede for them except those who received a sanction from the Most Compassionate Lord.

87. None shall have the power of intercession, but such a one as has received permission (or promise) from (Allah) Most Gracious.

87. They will have no power of intercession, save him who has made a covenant with his Lord.

لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ
اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا

88. And they say, "The Most Merciful has taken [for Himself] a son."

88. They claim: "The Most Compassionate Lord has taken a son to Himself."

88. They say: "(Allah) Most Gracious has begotten a son!"

88. And they say: The Beneficent has taken unto Himself a son.

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا

89. You have done an atrocious thing.

89. Surely you have made a monstrous statement.

89. Indeed you have put forth a thing most monstrous!

89. Assuredly you utter a disastrous thing.

لَقَدْ جِئْتُمْ شَيْئًا إِدًّا

90. The heavens almost rupture there from and the earth splits open and the mountains collapse in devastation.

90. It is such a monstrosity that heavens might well-night burst forth at it, the earth might be cleaved, and the mountains fall.

90. At it the skies are ready to burst, the earth to split asunder, and the mountains to fall down in utter ruin.

90. Whereby almost the heavens are torn, and the earth is split asunder and the mountains fall in ruins.

تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ
وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ
هَدًّا

91. That they attribute to the Most Merciful a son.

91. At their ascribing a son to the Most Compassionate Lord.

91. That they should invoke a son for Allah Most Gracious.

91. That they ascribe unto the Beneficent a son.

أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا

92. And it is not appropriate for the Most Merciful that He should take a son.

92. It does not behoove the Most Compassionate Lord that He should take a son.

92. For it is not consonant with the majesty of (Allah) Most Gracious that He should beget a son.

92. When it is not appropriate for (the Majesty of) the Beneficent that He should choose a son.

وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ
وَلَدًا

93. There is no one in the heavens and earth but that he comes to the Most Merciful as a servant.

93. There is no one in the heavens and the earth but he shall come to the Most Compassionate Lord as His servant.

93. Not one of the beings in the heavens and the earth but must come to (Allah) Most Gracious as a servant.

93. There is none in the heavens and the earth but comes unto the Beneficent as a slave.

إِنَّ كُلَّ مَنْ فِي السَّمَوَاتِ
وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنَ عَبْدًا

13

94. He has enumerated them and counted them a [full] counting.

94. Verily He encompasses them and has counted them all.

94. He does take an account of them (all), and has numbered them (all) exactly.

94. Verily He knows them and numbers them with (right) numbering.

لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا

14

95. And all of them are coming to Him on the Day of Resurrection alone.

95. On the Day of Resurrection each one of them will come to Him singly.

95. And every one of them will come to Him singly on the Day of Judgment.

95. And each one of them will come unto Him on the Day of Resurrection, alone.

وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ
فَرْدًا

15

96. Indeed, those who have believed and done righteous deeds – the Most Merciful will appoint for them affection.

96. Indeed the Most Compassionate Lord will soon create enduring love for those who believe and do righteous works.

96. On those who believe and work righteous deeds, will Allah Most Gracious bestow love.

96. Lo! Those who believe and do good works, the Beneficent will appoint for them love.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ
الرَّحْمَنُ وُدًّا

16

97. So, [O Muhammad], We have only made Quran easy in the Arabic language that you may give good tidings thereby to the righteous and warn thereby a hostile people.

97. Therefore, We have revealed the Qur'an in your tongue and made it easy to understand that you may give glad tidings to the god-fearing and warn a contentious people.

97. So have We made the (Qur'an) easy in your own tongue, that with it you may give glad tidings to the righteous, and warnings to people given to contention.

97. And We make (this Scripture) easy in thy tongue, (O Muhammad) only that you may bear good tidings therewith unto those who ward off (evil), and warn therewith the forward folk.

فَأَمَّا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ
بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُدًّا

17

98. And how many have We destroyed before them of generations? Do you perceive of them anyone or hear from them a sound?

98. How numerous are the peoples that We destroyed before them! Do you perceive any one of them, or hear even a whisper of them?

98. But how many generations before them have We destroyed? Can you find a single one of them (now) or hear (so much as) a whisper of them?

98. And how many a generation before them have We destroyed! Can you (Muhammad) see a single man of them, or hear from them the slightest sound.

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ
هَلْ نُحِيسُ مِنْهُمْ مِنْ أَحَدٍ أَوْ
تَسْمَعُ لَهُمْ رِكْزًا

18

