



اَلْقَلَمُ AlQalam

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the name of Allah, Most Gracious, Most Merciful

Sahih Intl	S. Maududi	Yousuf Ali	M. Pickthall	Al-Quran
1. Noon. By the pen and what they inscribe.	1. Noon. By the pen and that which the writers are writing.	1. Nun. By the pen and the (record) which (men) write.	1. Noon. By the pen and that which they write (therewith).	ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾
2. You are not, [O Muhammad], by the favor of your Lord, a madman.	2. You are not, by the grace of your Lord, mad.	2. You are not, by the grace of your Lord, mad or possessed.	2. You are not, for your Lord's favor unto you, a madman.	مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ﴿٢﴾
3. And indeed, for you is a reward uninterrupted.	3. And surely you have a reward that shall never end.	3. Nay, verily for you is a reward unending.	3. And lo! Yours verily will be a reward unending.	وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣﴾
4. And indeed, you are of a great moral character.	4. And surely you are exalted to a high and noble character.	4. And you (stand) on an exalted standard of character.	4. And lo! You are of a tremendous nature.	وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾
5. So you will see and they will see.	5. Soon you shall see and they shall see.	5. Soon will you see and they will see.	5. And you will see and they will see.	فَسَتُبْصِرُ وَيُبْصِرُونَ ﴿٥﴾
6. Which of you is the afflicted [by a devil].	6. Which of you is afflicted with madness.	6. Which of you is afflicted with madness.	6. Which of you is the demented.	بِأَيْكُمْ الْمُفْتُونَ ﴿٦﴾
7. Indeed, your Lord is most knowing of who has gone astray from His way, and He is most knowing of the [rightly] guided.	7. Your Lord best knows those who have strayed from His way and He best knows also those who are rightly guided.	7. Verily it is your Lord who knows best, which (among men) has strayed from His path: and He knows best those who receive guidance.	7. Lo! Your Lord is best aware of him who strays from His way, and He is best aware of those who walk aright.	إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٧﴾
8. Then do not obey the deniers.	8. Therefore, do not at all yield to the beliers of the truth.	8. So hearken not to those who deny (the truth).	8. Therefor obey not you the rejecters.	فَلَا تُطِعِ الْمُكَذِّبِينَ ﴿٨﴾
9. They wish that you would soften [in your position], so they would soften [toward you].	9. They indeed wish that you should compromise a little, then they also would compromise.	9. Their desire is that you should be pliant: so would they be pliant.	9. Who would have had you compromise, that they may compromise.	وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ﴿٩﴾
10. And do not obey every worthless habitual swearer.	10. Do not at all yield to any mean swearer of many oaths.	10. Heed not the type of despicable men, -- ready with oaths.	10. Neither obey you each feeble oath-monger.	وَلَا تُطِعِ كُلَّ خَلَّافٍ مَّهِينٍ ﴿١٠﴾

11. [And] scorner, going about with malicious gossip.

11. Who is a slanderer and a backbiter.

11. A slanderer, going about with calumnies.

11. Detractor, spreader abroad of slanders.

هَمَّازٍ مَّشَاءٍ بِنَمِيمٍ ﴿١١﴾

12. A preventer of good, transgressing and sinful.

12. A hinderer of good transgressor, wicked, oppressive.

12. Hindering good, transgressing beyond bounds, deep in sin.

12. Hinderer of the good, transgressor, malefactor.

مَنَّاعٍ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾

13. Cruel, moreover, and an illegitimate pretender.

13. And above all, ignoble by birth.

13. Violent (and cruel) with all that, base-born.

13. Greedy therewithal, intrusive.

عُتْلٌ بَعْدَ ذَلِكَ رَنِيمٍ ﴿١٣﴾

14. Because he is a possessor of wealth and children.

14. Only because he has abundance of wealth and children.

14. Because he possesses wealth and (numerous) sons.

14. It is because he is possessed of wealth and children.

أَن كَانَ ذَا مَالٍ وَبَنِينَ ﴿١٤﴾

15. When Our verses are recited to him, he says, "Legends of the former peoples."

15. When Our revelations are recited to him, he says, "These are tales of the ancient times."

15. When to him are rehearsed Our signs, "Tales of the ancients", he cries!

15. That, when Our revelations are recited unto him, he says: Mere fables of the men of old.

إِذْ أَتَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ﴿١٥﴾

16. We will brand him upon the snout.

16. Soon We shall brand him on the snout.

16. Soon shall We brand (the beast) on the snout!

16. We shall brand him on the nose.

سَنَسِمُهُ عَلَى الْخُرْطُومِ ﴿١٦﴾

17. Indeed, We have tried them as We tried the companions of the garden, when they swore to cut its fruit in the [early] morning.

17. We have tried them just as we had tried the owners of a garden, when they swore to pluck the fruit of their garden next morning.

17. Verily We have tried them as We tried the people of the garden, when they resolved to gather the fruits of the (garden) in the morning.

17. Lo! We have tried them as We tried the owners of the garden when they vowed that they would pluck its fruit next morning.

إِنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ ﴿١٧﴾

18. Without making exception. Not saying, Allah willing.

18. And did not make exception. InshAllah, Allah's will.

18. But made no reservation, ("If it be Allah's will").

18. And made no exception (for the will of Allah).

وَلَا يَسْتَنْوِنَ ﴿١٨﴾

19. So there came upon the garden an affliction from your Lord while they were asleep.

19. But while they lay asleep at night, a calamity from your Lord visited the garden.

19. Then there came on the (garden) a visitation from your Lord, while they were asleep.

19. Then a visitation from your Lord came upon it while they slept.

فَطَافَ عَلَيْهَا طَآئِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ ﴿١٩﴾

20. And it became as though reaped.

20. And it became as though it had already been reaped.

20. So it became, by the morning, like it was plucked.

20. And in the morning it was as if plucked.

فَأَصْبَحَتْ كَالصَّرِيمِ ﴿٢٠﴾

21. And they called one another at morning.

21. In the morning they called out to one another.

21. As the morning broke, they called out, one to another.

21. And they cried out one unto another in the morning.

فَتَنَادَوْا مُصْبِحِينَ ﴿٢١﴾

22. [Saying], "Go early to your crop if you would cut the fruit."

22. Saying: "Go forth early to your tilth if you would pluck fruit."

22. "Go you to your tilth in the morning, if you would gather the fruits."

22. Saying: Run unto your field if you would pluck (the fruit).

أَنِ اغْدُوا عَلَىٰ حَرْثِكُمْ إِن كُنْتُمْ صَادِمِينَ ﴿٢٢﴾

23. So they set out, while lowering their voices.

23. So they set out, whispering to one another.

23. So they departed, conversing in secret low tones. (saying).

23. So they went off, saying one unto another in low tones.

فَانْطَلَقُوا وَهُمْ يَتَخَفَتُونَ ﴿٢٣﴾

24. [Saying], "There will surely not enter it today upon you [any] poor person."

24. "Let no needy man approach you in the garden today."

24. (Saying). "Let not a single indigent person break in upon you into the (garden) this day."

24. No needy man shall enter it today against you.

أَن لَّا يَدْخُلَهَا الْيَوْمَ عَلَيْكُمْ مَّرْسِكِينَ ﴿٢٤﴾

25. And they went early in the morning with determination, as if they had power.

25. And they hurried off early with the resolve as though they had the power.

25. And they opened the morning, strong in an (unjust) resolve.

25. They went out early, strong in (this) purpose.

وَعَدَا عَلَىٰ حَرْدٍ قَادِرِينَ ﴿٢٥﴾

26. But when they saw it, they said, "Indeed, we are lost.

26. But when they saw the garden, they said, "We have lost our way!

26. But when they saw the (garden), they said: "We have surely lost our way.

26. But when they saw it, they said: Lo! We are in error.

فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُّونَ ﴿٢٦﴾

27. Rather, we have been deprived."

27. Nay, but we have been left destitute!"

27. "Indeed we are shut out (of the fruits of our labor)!"

27. Nay, but we are desolate.

بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٧﴾

28. The most moderate of them said, "Did I not say to you, 'Why do you not exalt [Allah]?"

28. The best man among them said, "Did I not tell you, Why do you not glorify (Allah).

28. Said one of them, more just (than the rest): "Did I not say to you, 'Why not glorify (Allah)?"

28. The best among them said: Said I not unto you: Why glorify you not (Allah).

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ ﴿٢٨﴾

لَوْلَا تَسْبِيحُونَ (Allah).

29. They said, "Exalted is our Lord! Indeed, we were wrongdoers."

29. They cried out, "Glorified is our Lord: we were indeed sinners!"

29. They said: "Glory to our Lord! Verily we have been doing wrong!"

29. They said: Glorified be our Lord! Lo! We have been wrong-doers.

قَالُوا سُبْحٰنَ رَبِّنَا إِنَّا كُنَّا ﴿٢٩﴾

ظٰلِمِينَ

30. Then they approached one another, blaming each other.

30. Then they began to blame one another.

30. Then they turned, one against another, in reproach.

30. Then some of them drew near unto others, self-reproaching.

فَاتَّقَبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ ﴿٣٠﴾

يَتَلَاوَمُونَ

31. They said, "O woe to us; indeed we were transgressors.

31. At last, they said, "Alas for us! Indeed we had become rebellious.

31. They said: "Alas for us! We have indeed transgressed!

31. They said: Alas for us! In truth we were outrageous.

قَالُوا أَيُّوَيْلِنَا إِنَّا كُنَّا طٰغِينَ ﴿٣١﴾

32. Perhaps our Lord will substitute for us [one] better than it. Indeed, we are toward our Lord desirous."

32. It may well be that our Lord will give us in exchange a better garden than this: we turn to our Lord."

32. "It may be that our Lord will give us in exchange a better (garden) than this: for we do turn to Him (in repentance)!"

32. It may be that our Lord will give us better than this in place thereof. Lo! We beseech our Lord.

عَسَىٰ رَبُّنَا أَنْ يُبَدِّلَنَا خَيْرًا ﴿٣٢﴾

مِنْهَا إِنَّا إِلَىٰ رَبِّنَا رٰغِبُونَ

33. Such is the punishment [of this world]. And the punishment of the Hereafter is greater, if they only knew.

33. Such is the torment, and the torment of the Hereafter is far greater. Would that they knew this!

33. Such is the punishment (in this life); but greater is the punishment in the Hereafter, if only they knew!

33. Such was the punishment. And verily the punishment of the Hereafter is greater if they did but know.

كَذٰلِكَ الْعَذَابُ وَالْعَذَابُ ﴿٣٣﴾

الْآخِرَةُ اَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ

34. Indeed, for the righteous with their Lord are the gardens of pleasure.

34. Surely for the God fearing there are blissful gardens with their Lord.

34. Verily, for the righteous, are gardens of delight, in the presence of their Lord.

34. Lo! For those who keep from evil are gardens of bliss with their Lord.

إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتِ ﴿٣٤﴾

النَّعِيمِ

35. Then will We treat the Muslims like the criminals?

35. Shall We then treat the obedient as We treat the guilty?

35. Shall We then treat the people of faith like the people of sin?

35. Shall We then treat those who have surrendered as We treat the guilty.

أَفَنَجْعَلُ الْمُسْلِمِينَ ﴿٣٥﴾

كَالْمُجْرِمِينَ

36. What is [the matter] with you? How do you judge?

36. What has happened to you: how ill you judge.

36. What is the matter with you? How judge you?

36. What ails you? How foolishly you judge.

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾

37. Or do you have a scripture in which you learn.

37. Have you a book in which you study.

37. Or have you a book through which you learn.

37. Or have you a scripture wherein you learn.

أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ
٣٧

38. That indeed for you is whatever you choose?

38. That you shall have there the same that you choose.

38. That you shall have, through it whatever you choose?

38. That you shall indeed have all that you choose.

إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ
٣٨

39. Or do you have oaths [binding] upon Us, extending until the Day of Resurrection that indeed for you is whatever you judge?

39. Or, have you covenants binding on Us till the Resurrection Day that you will have whatever you demand?

39. Or have you covenants with Us to oath, reaching to the Day of Judgment, (providing) that you shall have whatever you shall demand?

39. Or have you a covenant on oath from Us that reaches to the Day of Judgment, that yours shall be all that you ordain.

أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بِالْعَةِ إِلَى يَوْمِ الْقِيَامَةِ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ
٣٩

40. Ask them which of them, for that [claim], is responsible.

40. Ask them which of them will guarantee this?

40. Ask you of them, which of them will stand surety for that!

40. Ask them (O Muhammad) which of them will vouch for that.

سَأَلَهُمْ أَيُّهُمْ بِذَلِكَ زَعِيمٌ
٤٠

41. Or do they have partners? Then let them bring their partners, if they should be truthful.

41. Or, have they some associate gods (who might be responsible for it)? If so, let them produce their associate gods if they are truthful.

41. Or have they some "partners" (in Godhead)? Then let them produce their "partners", if they are truthful!

41. Or have they other gods? Then let them bring their other gods if they are truthful.

أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ
٤١

42. The Day the shin will be uncovered and they are invited to prostration but the disbelievers will not be able.

42. The Day the affliction befalls and the people are called upon to prostrate themselves, they will not be able to prostrate themselves.

42. The Day that the shin shall be laid bare, and they shall be summoned to bow in adoration, but they shall not be able.

42. On the day when it befalls in earnest, and they are ordered to prostrate themselves but are not able.

يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ
٤٢

43. Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound.

43. Their eyes downcast, abjectness will be covering them. Yet when they were safe and sound, they used to be called upon to prostrate themselves.

43. Their eyes will be cast down, ignominy will cover them. They had been summoned aforetime to bow in adoration, while they were whole. (And had refused).

43. With eyes downcast, abasement stupefying them. And they had been summoned to prostrate themselves while they were yet unhurt.

خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَامِعُونَ
٤٣

44. So leave Me, [O Muhammad] with whoever denies this [Quran]. We will progressively lead them from where they do not know.

44. So, O Prophet, leave to Me the case of those who belie this revelation. We shall lead them to ruin in ways they will not perceive.

44. Then leave Me alone with such as reject this message: by degrees shall We punish them from directions they perceive not.

44. Leave Me (to deal) with those who give the lie to this pronouncement. We shall lead them on by steps from whence they know not.

فَذَرْنِي وَمَنْ يُكَذِّبُ بِهَذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ
٤٤

45. And I will give them time. Indeed, My plan is firm.

45. I am respiting them: My scheme is mighty.

45. A (long) respite will I grant them: truly powerful is My plan.

45. Yet I bear with them, for lo! My scheme is firm.

وَأْمَلِي لَهُمْ إِنْ كَيْدِي مَتِينٌ
٤٥

46. Or do you ask of them a payment, so they are by debt burdened down?

46. Are you asking them for a reward that they are being weighed down under penalties?

46. Or is it that you do ask them for a reward, so that they are burdened with a load of debt?

46. Or do you (Muhammad) ask a fee from them so that they are heavily taxed.

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ
٤٦

47. Or have they [knowledge of] the unseen, so they write [it] down?

47. Have they the knowledge of the unseen, which they might be writing down?

47. Or that the unseen is in their hands, so that they can write it down?

47. Or is the unseen theirs that they can write (thereof).

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤٧﴾

48. Then be patient for the decision of your Lord, [O Muhammad], and be not like the companion of the fish when he called out while he was distressed.

48. So, wait for the issuance of your Lord's decree, and do not be like the man of the fish (the Prophet Jonah), when he cried out while he was overwhelmed with grief.

48. So wait with patience for the command of your Lord, and be not like the companion of the fish, -- when he cried out in agony.

48. But wait you for your Lord's decree, and be not like him of the fish, who cried out in despair.

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ نَادَى وَهُوَ مَكْظُومٌ ﴿٤٨﴾

49. If not that a favor from his Lord overtook him, he would have been thrown onto the naked shore while he was censured.

49. Had not the grace of his Lord reached him, he would have been cast off on the barren ground, condemned.

49. Had not grace from his Lord reached him, he would indeed have been cast off on the naked shore, in disgrace.

49. Had it not been that favor from his Lord had reached him he surely had been cast into the wilderness while he was reprobate.

لَوْلَا أَنْ تَدَارَكَهُ نِعْمَةٌ مِنْ رَبِّهِ لَكُنْتُمْ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ ﴿٤٩﴾

50. And his Lord chose him and made him of the righteous.

50. Consequently, his Lord chose him and included him among the righteous.

50. Thus did his Lord choose him and make him of the company of the righteous.

50. But his Lord chose him and placed him among the righteous.

فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ ﴿٥٠﴾

51. And indeed, those who disbelieve would almost make you slip with their eyes when they hear the message, and they say, "Indeed, he is mad."

51. When the disbelievers hear the admonition (the Quran), they look at you in a way as though they would trip you up, and say, "He is certainly mad".

51. And the unbelievers would almost trip you up with their eyes when they hear the message; and they say: "Surely he is possessed!"

51. And lo! Those who disbelieve would fain disconcert you with their eyes when they hear the reminder, and they say: Lo! He is indeed mad.

وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيَرْزُقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ ﴿٥١﴾

52. But it is not except a reminder to the worlds.

52. Although it is an admonition to all the people of the world.

52. But it is nothing less than a message to all the worlds.

52. When it is naught else than a reminder to creation.

وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٥٢﴾

