

19  
Maryam  
Mary

**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. KAF HA YA 'AIN SAD.

**NQ** Kâf HâYâ'AinSâd. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

**PK** Kaf. Ha. Ya. A'in. Sad.

**SH** Kaf Ha Ya Ain Suad.

**YU** Kaf. Ha. Ya. 'Ain. Sad.

**2.**

**AA** Commemorate the beneficence of your Lord on Zachariah, His devotee,

**NQ** (This is) a mention of the mercy of your Lord to His slave Zakariya (Zachariah).

**PK** A mention of the mercy of thy Lord unto His servant Zachariah.

**SH** A mention of the mercy of your Lord to His servant Zakariya.

**YU** (This is) a recital of the Mercy of thy Lord to His servant Zakariya.

**3.**

**AA** When he called to his Lord inwardly,

**NQ** When he called out his Lord (Allâh) a call in secret,

**PK** When he cried unto his Lord a cry in secret,

**SH** When he called upon his Lord in a low voice,

**YU** Behold! he cried to his Lord in secret,

**4.**

**AA** And said: "O my Lord, my bones decay, my head is white and hoary, yet in calling You, O Lord, I have never been deprived.

**NQ** Saying: "My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, And I have never been unblest in my invocation to You, O my Lord!

**PK** 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 Thee, my Lord.

**SH** He said: My Lord! surely my bones are weakened and my head flares with hoariness, and, my Lord! I have never been unsuccessful in my prayer to Thee:

**YU** Praying: "O my Lord! infirm indeed are my bones, and the hair of my head doth glisten with grey: but never am I unblest, O my Lord, in my prayer to Thee!

**5.**

**AA** But I fear my relatives after me; and my wife is barren. So grant me a successor as a favour from You

- NO "And Verily! I fear my relatives after me, since my wife is barren. So give me from Yourself an heir,
- PK Lo! I fear my kinsfolk after me, since my wife is barren. Oh, give me from Thy presence a successor
- SH And surely I fear my cousins after me, and my wife is barren, therefore grant me from Thyself an heir,
- YU "Now I fear (what) my relatives (and colleagues) (will do) after me: but my wife is barren: so give me an heir as from Thyself,-

**6.**

- AA Who will be heir to me, and heir to the house of Jacob; and make him obedient to You, O Lord."
- NO "Who shall inherit me, and inherit (also) the posterity of Ya'qûb (Jacob) (inheritance of the religious knowledge and Prophethood, not the wealth, etc.). And make him, my Lord, one with whom You are Well-pleased!"
- PK Who shall inherit of me and inherit (also) of the house of Jacob. And make him, my Lord, acceptable (unto Thee).
- SH Who should inherit me and inherit from the children of Yaqoub, and make him, my Lord, one in whom Thou art well pleased.
- YU "(One that) will (truly) represent me, and represent the posterity of Jacob; and make him, O my Lord! one with whom Thou art well-pleased!"

**7.**

- AA "O Zachariah," (it was) said, "We give you good news of a son by name of John.' To none have We attributed the name before."
- NO (Allâh said) "O Zakariya (Zachariah)! Verily, We give you the glad tidings of a son, His name will be Yahya (John). We have given that name to none before (him)."
- PK (It was said unto him): O Zachariah! Lo! We bring thee tidings of a son whose name is John; we have given the same name to none before (him).
- SH O Zakariya! surely We give you good news of a boy whose name shall be Yahya: We have not made before anyone his equal.
- YU (His prayer was answered): "O Zakariya! We give thee good news of a son: His name shall be Yahya: on none by that name have We conferred distinction before."

**8.**

- AA "How can I have a son, O Lord" he said, "when my wife is barren and I am old and decrepit?"
- NO He said: "My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age."
- PK He said: My Lord! How can I have a son when my wife is barren and I have reached infirm old age?
- SH He said: O my Lord! when shall I have a son, and my wife is barren, and I myself have reached indeed the extreme degree of old age?
- YU 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?"

**9.**

- AA (The angel) answered: "Thus will it be. Your Lord said: 'This is easy for Me; for when I brought you into being you were nothing.'
- NO He said: "So (it will be). Your Lord says; It is easy for Me. Certainly I have created you before, when you had been nothing!"
- PK He said: So (it will be). Thy Lord saith: It is easy for Me, even as I created thee

before, when thou wast naught.

SH He said: So shall it be, your Lord says: It is easy to Me, and indeed I created you before, when you were nothing.

YU He said: "So (it will be) thy Lord saith, 'that is easy for Me: I did indeed create thee before, when thou hadst been nothing!'"

#### 10.

AA He said: "O Lord, give me a token." "Though sound," He answered, "you will not talk to any one for three nights running."

NQ [Zakariya (Zachariah)] said: "My Lord! Appoint for me a sign." He said: "Your sign is that you shall not speak unto mankind for three nights, though having no bodily defect."

PK He said: My Lord! Appoint for me some token. He said: Thy token is that thou, with no bodily defect, shalt not speak unto mankind three nights.

SH He said: My Lord! give me a sign. He said: Your sign is that you will not be able to speak to the people three nights while in sound health.

YU (Zakariya) said: "O my Lord! give me a Sign." "Thy Sign," was the answer, "Shall be that thou shalt speak to no man for three nights, although thou art not dumb."

#### 11.

AA So he came from the chamber to his people, and suggested to them (by signs) to sing the praises of the Lord morning and evening.

NQ Then he came out to his people from Al-Mihrah (a praying place or a private room, etc.), he told them by signs to glorify Allāh's Praises in the morning and in the afternoon.

PK 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.

SH So he went forth to his people from his place of worship, then he made known to them that they should glorify (Allah) morning and evening.

YU So Zakariya 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.

#### 12.

AA (We said:) "O John, hold fast to the Book;" and We gave him wisdom right from boyhood,

NQ (It was said to his son): "O Yahya (John)! Hold fast the Scripture [the Taurāt (Torah)]." And We gave him wisdom while yet a child.

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

SH O Yahya! take hold of the Book with strength, and We granted him wisdom while yet a child

YU (To his son came the command): "O Yahya! take hold of the Book with might": and We gave him Wisdom even as a youth,

#### 13.

AA And compassion from Us, and goodness. So he was devout,

NQ And (made him) sympathetic to men as a mercy (or a grant) from Us, and pure from sins [i.e. Yahya (John)] and he was righteous,

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

SH And tenderness from Us and purity, and he was one who guarded (against evil),

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

**14.**

- AA And kind to his parents, neither arrogant nor disobedient.
- NO And dutiful towards his parents, and he was neither an arrogant nor disobedient (to Allâh or to his parents).
- PK And dutiful toward his parents. And he was not arrogant, rebellious.
- SH And dutiful to his parents, and he was not insolent, disobedient.
- YU And kind to his parents, and he was not overbearing or rebellious.

**15.**

- AA So peace on him the day he was born, the day he will die, and the day that he will be raised from the dead.
- NO And Salâmun (peace) be on him the day he was born, the day he dies, and the day he will be raised up to life (again)!
- PK Peace on him the day he was born, and the day he dieth and the day he shall be raised alive!
- SH And peace on him on the day he was born, and on the day he dies, and on the day he is raised to life
- YU So Peace on him the day he was born, the day that he dies, and the day that he will be raised up to life (again)!

**16.**

- AA Commemorate Mary in the Book. When she withdrew from her family to a place in the East
- NO And mention in the Book (the Qur'ân, O Muhammad SAW , the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east.
- PK And make mention of Mary in the Scripture, when she had withdrawn from her people to a chamber looking East,
- SH And mention Marium in the Book when she drew aside from her family to an eastern place;
- YU Relate in the Book (the story of) Mary, when she withdrew from her family to a place in the East.

**17.**

- AA And took cover from them, We sent a spirit of Ours to her who appeared before her in the concrete form of a man.
- NO She placed a screen (to screen herself) from them; then We sent to her Our Ruh [angel Jibrael (Gabriel)], and he appeared before her in the form of a man in all respects.
- PK And had chosen seclusion from them. Then We sent unto her Our Spirit and it assumed for her the likeness of a perfect man.
- SH So she took a veil (to screen herself) from them; then We sent to her Our spirit, and there appeared to her a well-made man.
- YU 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.

**18.**

- AA "I seek refuge in the Merciful from you, if you fear Him," she said.
- NO She said: "Verily! I seek refuge with the Most Beneficent (Allâh) from you, if you do fear Allâh."
- PK She said: Lo! I seek refuge in the Beneficent One from thee, if thou art Allah-fearing.

- SH She said: Surely I fly for refuge from you to the Beneficent Allah, if you are one guarding (against evil).
- YU She said: "I seek refuge from thee to (Allah) Most Gracious: (come not near) if thou dost fear Allah."

**19.**

- AA He replied: "I am only a messenger from your Lord (sent) to bestow a good son on you."
- NO (The angel) said: "I am only a Messenger from your Lord, (to announce) to you the gift of a righteous son."
- PK He said: I am only a messenger of thy Lord, that I may bestow on thee a faultless son.
- SH He said: I am only a messenger of your Lord: That I will give you a pure boy.
- YU He said: "Nay, I am only a messenger from thy Lord, (to announce) to thee the gift of a holy son."

**20.**

- AA "How can I have a son," she said, "when no man has touched me, nor am I sinful?"
- NO She said: "How can I have a son, when no man has touched me, nor am I unchaste?"
- PK She said: How can I have a son when no mortal hath touched me, neither have I been unchaste?
- SH She said: When shall I have a boy and no mortal has yet touched me, nor have I been unchaste?
- YU She said: "How shall I have a son, seeing that no man has touched me, and I am not unchaste?"

**21.**

- AA He said: "Thus will it be. Your Lord said: 'It is easy for Me,' and that: 'We shall make him a sign for men and a blessing from Us.' This is a thing already decreed."
- NO He said: "So (it will be), your Lord said: 'That is easy for Me (Allāh): And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allāh), and it is a matter (already) decreed, (by Allāh)' "
- PK He said: So (it will be). Thy Lord saith: 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.
- SH He said: Even so; your Lord says: It is easy to Me: and that We may make him a sign to men and a mercy from Us, and it is a matter which has been decreed.
- YU He said: "So (it will be): Thy Lord saith, '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."

**22.**

- AA When she conceived him she went away to a distant place.
- NO So she conceived him[], and she withdrew with him to a far place (i.e. Bethlehem valley about 4-6 miles from Jerusalem).
- PK And she conceived him, and she withdrew with him to a far place.
- SH So she conceived him; then withdrew herself with him to a remote place.
- YU So she conceived him, and she retired with him to a remote place.

**23.**

The birth pangs led her to the trunk of a date-palm tree. "Would that I had

- AA died before this," she said, "and become a thing forgotten, unremembered."
- NO And the pains of childbirth drove her to the trunk of a date-palm. She said: "Would that I had died before this, and had been forgotten and out of sight!"
- PK 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!
- SH And the throes (of childbirth) compelled her to betake herself to the trunk of a palm tree. She said: Oh, would that I had died before this, and had been a thing quite forgotten!
- YU And the pains of childbirth drove her to the trunk of a palm-tree: She cried (in her anguish): "Ah! would that I had died before this! would that I had been a thing forgotten and out of sight!"

**24.**

- AA Then (a voice) called to her from below: "Grieve not; your Lord has made a rivulet gush forth right below you.
- NO Then [the babe 'Iesa (Jesus) or Jibrael (Gabriel)] cried unto her from below her, saying: "Grieve not! Your Lord has provided a water stream under you;
- PK Then (one) cried unto her from below her, saying: Grieve not! Thy Lord hath placed a rivulet beneath thee,
- SH Then (the child) called out to her from beneath her: Grieve not, surely your Lord has made a stream to flow beneath you;
- YU But (a voice) cried to her from beneath the (palm-tree): "Grieve not! for thy Lord hath provided a rivulet beneath thee;

**25.**

- AA Shake the trunk of the date-palm tree, and it will drop ripe dates for you.
- NO "And shake the trunk of date-palm towards you, it will let fall fresh ripe-dates upon you."
- PK And shake the trunk of the palm-tree toward thee, thou wilt cause ripe dates to fall upon thee.
- SH And shake towards you the trunk of the palmtree, it will drop on you fresh ripe dates:
- YU "And shake towards thyself the trunk of the palm-tree: It will let fall fresh ripe dates upon thee.

**26.**

- AA Eat and drink, and be at peace. If you see any man, tell him: 'I have verily vowed a fast to Ar-Rahman and cannot speak to any one this day.'
- NO "So eat and drink and be glad, and if you see any human being, say: 'Verily! I have vowed a fast unto the Most Beneficent (Allâh) so I shall not speak to any human being this day'"
- PK So eat and drink and be consoled. And if thou meetest any mortal, say: Lo! I have vowed a fast unto the Beneficent, and may not speak this day to any mortal.
- SH So eat and drink and refresh the eye. Then if you see any mortal, say: Surely I have vowed a fast to the Beneficent Allah, so I shall not speak to any man today.
- YU "So eat and drink and cool (thine) eye. And if thou dost see any man, say, 'I have vowed a fast to (Allah) Most Gracious, and this day will I enter into not talk with any human being'"

**27.**

- AA Then she brought the child to her people. They exclaimed: "O Mary, you have

done a most astonishing thing!

- NO** Then she brought him (the baby) to her people, carrying him. They said: "O Mary! Indeed you have brought a thing Fariya (an unheard mighty thing)."
- PK** Then she brought him to her own folk, carrying him. They said: O Mary! Thou hast come with an amazing thing.
- SH** And she came to her people with him, carrying him (with her). They said: O Marium! surely you have done a strange thing.
- YU** At length she brought the (babe) to her people, carrying him (in her arms). They said: "O Mary! truly an amazing thing hast thou brought!"

## 28.

- AA** O sister of Aaron, your father was not a wicked person, nor your mother sinful!"
- NO** "O sister (i.e. the like) of Hârûn (Aaron) [not the brother of Mûsa (Moses), but he was another pious man at the time of Maryam (Mary)]! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman."
- PK** O sister of Aaron! Thy father was not a wicked man nor was thy mother a harlot.
- SH** O sister of Haroun! your father was not a bad man, nor, was your mother an unchaste woman.
- YU** "O sister of Aaron! Thy father was not a man of evil, nor thy mother a woman unchaste!"

## 29.

- AA** But she pointed towards him. "How can we talk to one," they said, "who is only an infant in the cradle?"
- NO** Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?[]"
- PK** Then she pointed to him. They said: How can we talk to one who is in the cradle, a young boy?
- SH** But she pointed to him. They said: How should we speak to one who was a child in the cradle?
- YU** But she pointed to the babe. They said: "How can we talk to one who is a child in the cradle?"

## 30.

- AA** "I am a servant of God," he answered. "He has given me a Book and made me a prophet,
- NO** "He ['Iesa (Jesus)] said: Verily! I am a slave of Allâh, He has given me the Scripture and made me a Prophet; []"
- PK** He spake: Lo! I am the slave of Allah. He hath given me the Scripture and hath appointed me a Prophet,
- SH** He said: Surely I am a servant of Allah; He has given me the Book and made me a prophet;
- YU** He said: "I am indeed a servant of Allah: He hath given me revelation and made me a prophet;

## 31.

- AA** And blessed me wherever I may be, and enjoined on me worship and zakat for as long as I live,
- NO** "And He has made me blessed wheresoever I be, and has enjoined on me Salât (prayer), and Zakât, as long as I live."

- PK And hath made me blessed wheresoever I may be, and hath enjoined upon me prayer and almsgiving so long as I remain alive,
- SH And He has made me blessed wherever I may be, and He has enjoined on me prayer and poor-rate so long as I live;
- YU "And He hath made me blessed wheresoever I be, and hath enjoined on me Prayer and Charity as long as I live;

**32.**

- AA And be dutiful to my mother. He has not made me haughty or rebellious.
- NQ "And dutiful to my mother, and made me not arrogant, unblest.
- PK And (hath made me) dutiful toward her who bore me, and hath not made me arrogant, unblest.
- SH And dutiful to my mother, and He has not made me insolent, unblessed;
- YU "(He) hath made me kind to my mother, and not overbearing or miserable;

**33.**

- AA There was peace on me the day I was born, and will be the day I die, and on the day I will be raised from the dead."
- NQ "And Salâm (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"
- PK Peace on me the day I was born, and the day I die, and the day I shall be raised alive!
- SH And peace on me on the day I was born, and on the day I die, and on the day I am raised to life.
- YU "So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)"!

**34.**

- AA This was Jesus, son of Mary: A true account they contend about.
- NQ Such is 'Iesa (Jesus), son of Maryam (Mary). (it is) a statement of truth, about which they doubt (or dispute).
- PK Such was Jesus, son of Mary: (this is) a statement of the truth concerning which they doubt.
- SH Such is Isa, son of Marium; (this is) the saying of truth about which they dispute.
- YU Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute.

**35.**

- AA It does not behove God to have a son. Too immaculate is He! When He decrees a thing He has only to say: "Be", and it is.
- NQ It befits not (the Majesty of) Allâh that He should beget a son [this refers to the slander of Christians against Allâh, by saying that 'Iesa (Jesus) is the son of Allâh]. Glorified (and Exalted be He above all that they associate with Him). When He decrees a thing, He only says to it, "Be!" and it is[].
- PK It befitteth not (the Majesty of) Allah that He should take unto Himself a son. Glory be to Him! When He decreeth a thing, He saith unto it only: Be! and it is.
- SH It beseems not Allah that He should take to Himself a ! son, glory to be Him; when He has decreed a matter He only says to it "Be," and it is.
- YU 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.

**36.**



- AA (Jesus only said:) "Surely God is my Lord and your Lord, so worship Him. This is the straight path."
- NO ['Iesa (Jesus) said]: "And verily Allâh is my Lord and your Lord. So worship Him (Alone). That is the Straight Path. (Allâh's Religion of Islâmîc Monotheism which He did ordain for all of His Prophets)." [Tafsir At-Tabarî]
- PK And lo! Allah is my Lord and your Lord. So serve Him. That is the right path.
- SH And surely Allah is my Lord and your Lord, therefore serve Him; this is the right path.
- YU Verily Allah is my Lord and your Lord: Him therefore serve ye: this is a Way that is straight.

**37.**

- AA Yet the sectarians differed among themselves. Alas for the unbelievers when they see the Terrible Day!
- NO Then the sects differed [i.e. the Christians about 'Iesa (Jesus) >>], so woe unto the disbelievers [those who gave false witness by saying that 'Iesa (Jesus) is the son of Allâh] from the meeting of a great Day (i.e. the Day of Resurrection, when they will be thrown in the blazing Fire)[].
- PK The sects among them differ: but woe unto the disbelievers from the meeting of an awful Day.
- SH But parties from among them disagreed with each other, so woe to those who disbelieve, because of presence on a great
- YU But the sects differ among themselves: and woe to the unbelievers because of the (coming) Judgment of a Momentous Day!

**38.**

- AA How keenly would they hear and see when they come before Us then, even though today the evil-doers are lost in palpable error.
- NO How clearly will they (polytheists and disbelievers in the Oneness of Allâh) see and hear, the Day when they will appear before Us! But the Zalimûn (polytheists and wrong-doers) today are in plain error.
- PK See and hear them on the Day they come unto Us! yet the evil-doers are to-day in error manifest.
- SH How clearly shall they hear and how clearly shall they see on the day when they come to Us; but the unjust this day are in manifest error.
- YU How plainly will they see and hear, the Day that they will appear before Us! but the unjust today are in error manifest!

**39.**

- AA Warn them of that day of pining when all matters will have been settled, though they would still be unaware and unbelieving (of the truth).
- NO And warn them (O Muhammad SAW) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not[].
- PK And warn them of the Day of anguish when the case hath been decided. Now they are in a state of carelessness, and they believe not.
- SH And warn them of the day of intense regret, when the matter shall have been decided; and they are (now) in negligence and they do not believe.
- YU But warn them of the Day of Distress, when the matter will be determined: for (behold,) they are negligent and they do not believe!

**40.**

- AA Verily We shall inherit the earth and whosoever is on it, and to Us they will return. Commemorate Abraham in the Book: He was upright, a prophet.

- NO Verily! We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned,
- PK Lo! We, only We, inherit the earth and all who are thereon, and unto Us they are returned.
- SH Surely We inherit the earth and all those who are on it, and to Us they shall be returned.
- YU It is We Who will inherit the earth, and all beings thereon: to Us will they all be returned.

**41.**

- NO And mention in the Book (the Qur'ân) Ibrâhim (Abraham). Verily! He was a man of truth, a Prophet.
- PK And make mention (O Muhammad) in the Scripture of Abraham. Lo! he was a saint, a prophet.
- SH And mention Ibrahim in the Book; surely he was a truthful man, a prophet.
- YU (Also mention in the Book (the story of) Abraham: He was a man of Truth, a prophet.

**42.**

- AA Remember, when he said to his father: "O my father, why do you worship that which can neither hear nor see nor even profit you the least?
- NO When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?
- PK When he said unto his father: O my father! Why worshippesst thou that which heareth not nor seeth, nor can in aught avail thee?
- SH When he said to his father; O my father! why do you worship what neither hears nor sees, nor does it avail you in the least:
- YU Behold, he said to his father: "O my father! why worship that which heareth not and seeth not, and can profit thee nothing?

**43.**

- AA O my father, to me has come such knowledge as never came to you. So follow me that I may show you the right path.
- NO "O my father! Verily! There has come to me of knowledge that which came not unto you. So follow me. I will guide you to a Straight Path.
- PK O my father! Lo! there hath come unto me of knowledge that which came not unto thee. So follow me, and I will lead thee on a right path.
- SH O my father! truly the knowledge has come to me which has not come to you, therefore follow me, I will guide you on a right path:
- YU "O my father! to me hath come knowledge which hath not reached thee: so follow me: I will guide thee to a way that is even and straight.

**44.**

- AA Why do you worship Satan, O father? Verily Satan was disobedient to Ar-Rahman.
- NO "O my father! Worship not Shaitân (Satan). Verily! Shaitân (Satan) has been a rebel against the Most Beneficent (Allâh).
- PK O my father! Serve not the devil. Lo! the devil is a rebel unto the Beneficent.
- SH O my father! serve not the Shaitan, surely the Shaitan is disobedient to the Beneficent Allah:
- YU "O my father! serve not Satan: for Satan is a rebel against (Allah) Most Gracious.

**45.**

- AA O my father, I fear lest a punishment from Ar-Rahman should befall you, and you should become a friend of the Devil."
- NQ "O my father! Verily! I fear lest a torment from the Most Beneficent (Allâh) overtake you, so that you become a companion of Shaitân (Satan) (in the Hell-fire)." [Tafsir Al-Qurtubî]
- PK O my father! Lo! I fear lest a punishment from the Beneficent overtake thee so that thou become a comrade of the devil.
- SH O my father! surely I fear that a punishment from the Beneficent Allah should afflict you so that you should be a friend of the Shaitan.
- YU "O my father! I fear lest a Penalty afflict thee from (Allah) Most Gracious, so that thou become to Satan a friend."

**46.**

- AA He said: "Are you averse to my gods, O Abraham? If you do not desist, I shall have you stoned to death. So go away for a while from me."
- NQ He (the father) said: "Do you reject my gods, O Ibrâhim (Abraham)? If you stop not (this), I will indeed stone you. So get away from me safely before I punish you."
- PK He said: Rejectest thou my gods, O Abraham? If thou cease not, I shall surely stone thee. Depart from me a long while!
- SH He said: Do you dislike my gods, O Ibrahim? If you do not desist I will certainly revile you, and leave me for a time.
- YU (The father) replied: "Dost thou hate my gods, O Abraham? If thou forbear not, I will indeed stone thee: Now get away from me for a good long while!"

**47.**

- AA He answered: "Peace be on you. I will seek forgiveness of my Lord for you. He has been gracious to me.
- NQ Ibrâhim (Abraham) said: "Peace be on you! I will ask Forgiveness of my Lord for you. Verily! He is unto me, Ever Most Gracious.
- PK He said: Peace be unto thee! I shall ask forgiveness of my Lord for thee. Lo! He was ever gracious unto me.
- SH He said: Peace be on you, I will pray to my Lord to forgive you; surely He is ever Affectionate to me:
- YU Abraham said: "Peace be on thee: I will pray to my Lord for thy forgiveness: for He is to me Most Gracious.

**48.**

- AA I will leave you and those you invoke apart from God, and pray to my Lord. Haply in praying to my Lord I will not be deprived."
- NQ "And I shall turn away from you and from those whom you invoke besides Allâh. And I shall call on my Lord; and I hope that I shall not be unblest in my invocation to my Lord."
- PK I shall withdraw from you and that unto which ye pray beside Allah, and I shall pray unto my Lord. It may be that, in prayer unto my Lord, I shall not be unblest.
- SH And I will withdraw from you and what you call on besides Allah, and I will call upon my Lord; may be I shall not remain unblest in calling upon my Lord.
- YU "And I will turn away from you (all) and from those whom ye invoke besides Allah: I will call on my Lord: perhaps, by my prayer to my Lord, I shall be not unblest."

**49.**

- AA Thus, when he left them and the (idols) they worshipped, We bestowed on him

Isaac and Jacob, and made each of them a prophet,

- NQ** So when he had turned away from them and from those whom they worshipped besides Allâh, We gave him Ishâque (Isaac) and Ya'qûb (Jacob), and each one of them We made a Prophet.
- PK** 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.
- SH** So when he withdrew from them and what they worshipped besides Allah, We gave to him Ishaq and Yaqoub, and each one of them We made a prophet.
- YU** When he had turned away from them and from those whom they worshipped besides Allah, We bestowed on him Isaac and Jacob, and each one of them We made a prophet.

## 50.

- AA** And bestowed on them some of Our blessings, and gave them high renown.
- NQ** And We gave them of Our Mercy (a good provision in plenty), and We granted them honour on the tongues (of all the nations, i.e everybody remembers them with a good praise).[]
- PK** And we gave them of Our mercy, and assigned to them a high and true renown.
- SH** And We granted to them of Our mercy, and We left (behind them) a truthful mention of eminence for them.
- YU** And We bestowed of Our Mercy on them, and We granted them lofty honour on the tongue of truth.

## 51.

- AA** Commemorate Moses in the Book. He was a chosen one, both an apostle and a prophet.
- NQ** And mention in the Book (this Qur'ân) Mûsa (Moses). Verily! He was chosen and he was a Messenger (and) a Prophet.
- PK** And make mention in the Scripture of Moses. Lo! he was chosen, and he was a messenger (of Allah), a prophet.
- SH** And mention Musa in the Book; surely he was one purified, and he was a messenger, a prophet.
- YU** Also mention in the Book (the story of) Moses: for he was specially chosen, and he was a messenger (and) a prophet.

## 52.

- AA** We called him from the right side of the Mount, and brought him close for communion;
- NQ** And We called him from the right side of the Mount, and made him draw near to Us for a talk with him [Mûsa (Moses)].
- PK** We called him from the right slope of the Mount, and brought him nigh in communion.
- SH** And We called to him from the blessed side of the mountain, and We made him draw nigh, holding communion (with Us).
- YU** And we called him from the right side of Mount (Sinai), and made him draw near to Us, for mystic (converse).

## 53.

- AA** And bestowed on him his brother Aaron, a prophet, through Our benevolence.
- NQ** And We bestowed on him his brother Hârûn (Aaron), (also) a Prophet, out of Our Mercy.
- PK** And We bestowed upon him of Our mercy his brother Aaron, a prophet

(likewise).

SH And We gave to him out of Our mercy his brother Haroun a prophet.

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

#### 54.

AA Commemorate Ishmael in the Book. He was true of his promise, and a messenger, a prophet.

NO And mention in the Book (the Qur'ân) Ismâ'il (Ishmael). Verily! He was true to what he promised, and he was a Messenger, (and) a Prophet.

PK 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.

SH And mention Ismail in the Book; surely he was truthful in (his) promise, and he was a messenger, a prophet.

YU Also mention in the Book (the story of) Isma'il: He was (strictly) true to what he promised, and he was a messenger (and) a prophet.

#### 55.

AA He enjoined on his household worship and zakat, and he was obedient to his Lord.

NO And he used to enjoin on his family and his people As-Salât (the prayers) and the Zakât, and his Lord was pleased with him.

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

SH And he enjoined on his family prayer and almsgiving, and was one in whom his Lord was well pleased.

YU He used to enjoin on his people Prayer and Charity, and he was most acceptable in the sight of his Lord.

#### 56.

AA Commemorate Enoch in the Book. He was a truthful person and a prophet,

NO And mention in the Book (the Qur'ân) Idris (Enoch). Verily! He was a man of truth, (and) a Prophet.

PK And make mention in the Scripture of Idris. Lo! he was a saint, a prophet;

SH And mention Idris in the Book; surely he was a truthful man, a prophet,

YU Also mention in the Book the case of Idris: He was a man of truth (and sincerity), (and) a prophet:

#### 57.

AA And We raised him to an exalted station.

NO And We raised him to a high station.

PK And We raised him to high station.

SH And We raised him high in Heaven.

YU And We raised him to a lofty station.

#### 58.

AA These are (some of) those who were favoured by God among the prophets of the progeny of Adam, and of those We bore in the ark with Noah, and the offspring of Abraham and Israel, and of those We guided and We chose, for they bowed weeping in adoration when the revelations of Ar-Rahman were recited to them.

NO Those were they unto whom Allâh bestowed His Grace from among the Prophets, of the offspring of Adam, and of those whom We carried (in the ship) with Nûh (Noah), and of the offspring of Ibrâhim (Abraham) and Israel and

from among those whom We guided and chose. When the Verses of the Most Beneficent (Allâh) were recited unto them, they fell down prostrating and weeping.[]

- PK These are they unto whom Allah showed favour 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. When the revelations of the Beneficent were recited unto them, they fell down, adoring and weeping.
- SH These are they on whom Allah bestowed favors, from among the prophets of the seed of Adam, and of those whom We carried with Nuh, and of the seed of Ibrahim and Israel, and of those whom We guided and chose; when the communications of the Beneficent Allah were recited to them, they fell down making obeisance and weeping.
- YU 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 Gracious were rehearsed to them, they would fall down in prostrate adoration and in tears.

## 59.

- AA But they are succeeded by a generation who neglect their devotional obligations and follow only earthly pleasures; but they will reach the wrong road and meet destruction,
- NQ Then, there has succeeded them a posterity who have given up As-Salât (the prayers) [i.e. made their Salât (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times, etc.] and have followed lusts.[] So they will be thrown in Hell.
- PK Now there hath succeeded them a later generation whom have ruined worship and have followed lusts. But they will meet deception.
- SH But there came after them an evil generation, who neglected prayers and followed and sensual desires, so they will meet perdition,
- YU But after them there followed a posterity who missed prayers and followed after lusts soon, then, will they face Destruction,-

## 60.

- AA Except those who repent and come to believe and do the right. These will enter Paradise and will not be wronged the least
- NQ Except those who repent and believe (in the Oneness of Allâh and His Messenger Muhammad SAW), and work righteousness[]. Such will enter Paradise and they will not be wronged in aught.
- PK Save him who shall repent and believe and do right. Such will enter the Garden, and they will not be wronged in aught -
- SH Except such as repent and believe and do good, these shall enter the garden, and they shall not be dealt with unjustly in any way:
- YU Except those who repent and believe, and work righteousness: for these will enter the Garden and will not be wronged in the least,-

## 61.

- AA In the gardens of Eden promised by Ar-Rahman to His creatures in the unknown (future). Verily His promise will come to pass.
- NQ (They will enter) 'Adn (Eden) Paradise (everlasting Gardens), which the Most Beneficent (Allâh) has promised to His slaves in the unseen: Verily! His Promise must come to pass.
- PK Gardens of Eden, which the Beneficent hath promised to His slaves in the

unseen. Lo! His promise is ever sure of fulfilment -

- SH The gardens of perpetuity which the Beneficent Allah has promised to His servants while unseen; surely His promise shall come to pass.
- YU Gardens of Eternity, those which (Allah) Most Gracious has promised to His servants in the Unseen: for His promise must (necessarily) come to pass.

## 62.

- AA They will hear no vain talk there, but only salutations of peace, and they will have their sustenance morning and evening."
- NQ They shall not hear therein (in Paradise) any Laghw (dirty, false, evil vain talk), but only Salâm (salutations of peace). And they will have therein their sustenance, morning and afternoon. [See (V.40:55)].
- PK They hear therein no idle talk, but only Peace; and therein they have food for morn and evening.
- SH They shall not hear therein any vain discourse, but only: Peace, and they shall have their sustenance therein morning and evening.
- YU They will not there hear any vain discourse, but only salutations of Peace: And they will have therein their sustenance, morning and evening.

## 63.

- AA This is the Paradise those of Our creatures will inherit who take heed and fear the displeasure of God.
- NQ Such is the Paradise which We shall give as an inheritance to those of Our slaves who have been Al- Muttaqûn (pious and righteous persons - See V.2:2).
- PK Such is the Garden which We cause the devout among Our bondmen to inherit.
- SH This is the garden which We cause those of Our servants to inherit who guard (against evil).
- YU Such is the Garden which We give as an inheritance to those of Our servants who guard against Evil.

## 64.

- AA "We do not come down," (will the angels say) "but only by your Lord's command." To Him belongs whatever lies before us and behind us, and the space in between. Your Lord does not ever forget:
- NQ And we (angels) descend not except by the Command of your Lord (O Muhammad SAW). To Him belongs what is before us and what is behind us, and what is between those two, and your Lord is never forgetful,
- PK We (angels) come not down save by commandment of thy Lord. Unto Him belongeth all that is before us and all that is behind us and all that is between those two, and thy Lord was never forgetful -
- SH And we do not descend but by the command of your Lord; to Him belongs whatever is before us and whatever is behind us and whatever is between these, and your Lord is not forgetful.
- YU (The angels say:) "We descend not but by command of thy Lord: to Him belongeth what is before us and what is behind us, and what is between: and thy Lord never doth forget,-

## 65.

- AA Lord of the heavens and the earth and all that lies between them. Therefore worship Him, and be constant in His worship. Do you know any namesake of His?
- NQ Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him? (of course none is similar or coequal or comparable to

Him, and He has none as partner with Him). [There is nothing like unto Him and He is the All-Hearer, the All-Seer][].

PK Lord of the heavens and the earth and all that is between them! Therefore, worship thou Him and be thou steadfast in His service. Knowest thou one that can be named along with Him?

SH The Lord of the heavens and the earth and what is between them, so serve Him and be patient in His service. Do you know any one equal to Him?

YU "Lord of the heavens and of the earth, and of all that is between them; so worship Him, and be constant and patient in His worship: knowest thou of any who is worthy of the same Name as He?"

## 66.

AA Yet man says: "When I am dead, will I come to life again?"

NQ And man (the disbeliever) says: "When I am dead, shall I then be raised up alive?"

PK And man saith: When I am dead, shall I forsooth be brought forth alive?

SH And says man: What! when I am dead shall I truly be brought forth alive?

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

## 67.

AA Does man not remember that before We created him he was nothing?

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

PK Doth not man remember that We created him before, when he was naught?

SH Does not man remember that We created him before, when he was nothing?

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

## 68.

AA By your Lord, We shall gather them and the devils together, then bring them crawling on their knees around Hell.

NQ So by your Lord, surely, We shall gather them together, and (also) the Shayâtin (devils) (with them), then We shall bring them round Hell on their knees.

PK And, by thy Lord, verily We shall assemble them and the devils, then We shall bring them, crouching, around hell.

SH So by your Lord! We will most certainly gather them together and the Shaitans, then shall We certainly cause them to be present round hell on their knees.

YU So, by thy Lord, without doubt, We shall gather them together, and (also) the Evil Ones (with them); then shall We bring them forth on their knees round about Hell;

## 69.

AA We shall pull out of every section those who were most perversely rebellious against Ar-Rahman.

NQ Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Beneficent (Allâh).

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

SH Then We will most certainly draw forth from every sect of them him who is most exorbitantly rebellious against the Beneficent Allah.

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



**70.**

- AA We know best who deserve to be burnt in (the Fire).
- NO Then, verily, We know best those who are most worthy of being burnt therein.
- PK And surely We are Best Aware of those most worthy to be burned therein.
- SH Again We do certainly know best those who deserve most to be burned therein.
- YU And certainly We know best those who are most worthy of being burned therein.

**71.**

- AA There is not one among you who will not reach it. Your Lord has made this incumbent on Himself.
- NO There is not one of you but will pass over it (Hell); this is with your Lord; a Decree which must be accomplished[.]
- PK There is not one of you but shall approach it. That is a fixed ordinance of thy Lord.
- SH And there is not one of you but shall come to it; this is an unavoidable decree of your Lord.
- YU Not one of you but will pass over it: this is, with thy Lord, a Decree which must be accomplished.

**72.**

- AA We shall deliver those who took heed for themselves, and leave the evil-doers kneeling there.
- NO Then We shall save those who use to fear Allâh and were dutiful to Him. And We shall leave the Zâlimûn (polytheists and wrongdoers, etc.) therein (humbled) to their knees (in Hell).
- PK Then We shall rescue those who kept from evil, and leave the evil-doers crouching there.
- SH And We will deliver those who guarded (against evil), and We will leave the unjust therein on their knees.
- YU But We shall save those who guarded against evil, and We shall leave the wrong-doers therein, (humbled) to their knees.

**73.**

- AA When Our lucid revelations are read out to them, the infidels say to those who believe: "Which of the two groups is better in standing, and whose company is more excellent?"
- NO And when Our Clear Verses are recited to them, those who disbelieve (the rich and strong among the pagans of Quraish who live a life of luxury) say to those who believe (the weak, poor companions of Prophet Muhammad SAW who have a hard life): "Which of the two groups (i.e. believers and disbelievers) is best in (point of) position and as regards station (place of council for consultation)."
- PK 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?
- SH And when Our clear communications are recited to them, those who disbelieve say to those who believe: Which of the two parties is best in abiding and best in assembly?
- YU 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?"

**74.**

- AA How many generations that had far more wealth and ostentation have We laid low before them!
- NO And how many a generation (past nations) have We destroyed before them, who were better in wealth, goods and outward appearance?
- PK How many a generation have We destroyed before them, who were more imposing in respect of gear and outward seeming!
- SH And how many of the generations have We destroyed before them who were better in respect of goods and outward appearance!
- YU But how many (countless) generations before them have we destroyed, who were even better in equipment and in glitter to the eye?

**75.**

- AA Say: "Ar-Rahman extends the life of those who are astray until they come to realise what had been promised them was either (physical) affliction or (the terror) of Resurrection. Then will they know who is worse in position, and who is weak in supporters.
- NO Say (O Muhammad SAW) whoever is in error, the Most Beneficent (Allâh) will extend (the rope) to him, until, when they see that which they were promised, either the torment or the Hour, they will come to know who is worst in position, and who is weaker in forces. [This is the answer for the Verse No.19:73]
- PK 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.
- SH Say: As for him who remains in error, the Beneficent Allah will surely prolong his length of days, until they see what they were threatened with, either the punishment or the hour; then they shall know who is in more evil plight and weaker in forces
- YU 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 realise who is worst in position, and (who) weakest in forces!

**76.**

- AA God gives greater guidance to those who are guided; and good deeds that endure are better with your Lord for reward, and better for consequence.
- NO And Allâh increases in guidance those who walk aright [true believers in the Oneness of Allâh who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)]. And the righteous good deeds that last, are better with your Lord, for reward and better for resort.
- PK Allah increaseth in right guidance those who walk aright, and the good deeds which endure are better in thy Lord's sight for reward, and better for resort.
- SH And Allah increases in guidance those who go aright; and ever-abiding good works are with your Lord best in recompense and best in yielding fruit.
- YU "And Allah doth advance in guidance those who seek guidance: and the things that endure, Good Deeds, are best in the sight of thy Lord, as rewards, and best in respect of (their) eventual return."

**77.**

- AA Have you seen him who denies Our revelations, and says: "I will certainly be given wealth and children."

- NQ** Have you seen him who disbelieved in Our Ayât (this Qur'ân and Muhammad SAW) and (yet) says: "I shall certainly be given wealth and children [if I will be alive (again)],"
- PK** Hast thou seen him who disbelieveth in Our revelations and saith: Assuredly I shall be given wealth and children?
- SH** Have you, then, seen him who disbelieves in Our communications and says: I shall certainly be given wealth and children?
- YU** Hast thou then seen the (sort of) man who rejects Our Signs, yet says: "I shall certainly be given wealth and children?"

**78.**

- AA** Has he peeped into the Unknown, or obtained a promise from Ar-Rahman?
- NQ** Has he known the unseen or has he taken a covenant from the Most Beneficent (Allâh)?
- PK** Hath he perused the Unseen, or hath he made a pact with the Beneficent?
- SH** Has he gained knowledge of the unseen, or made a covenant with the Beneficent Allah?
- YU** Has he penetrated to the Unseen, or has he taken a contract with (Allah) Most Gracious?

**79.**

- AA** Never so. We shall certainly write down what he says, and prolong the extent of his punishment.
- NQ** Nay! We shall record what he says, and We shall increase his torment (in the Hell);
- PK** Nay, but We shall record that which he saith and prolong for him a span of torment.
- SH** By no means! We write down what he says, and We will lengthen to him the length of the chastisement
- YU** Nay! We shall record what he says, and We shall add and add to his punishment.

**80.**

- AA** All that he claims will revert to Us, and he will come before Us all alone.
- NQ** And We shall inherit from him (at his death) all that he talks of (i.e. wealth and children which We have bestowed upon him in this world), and he shall come to Us alone.
- PK** And We shall inherit from him that whereof he spake, and he will come unto Us, alone (without his wealth and children).
- SH** And We will inherit of him what he says, and he shall come to Us alone.
- YU** To Us shall return all that he talks of and he shall appear before Us bare and alone.

**81.**

- AA** They have taken other gods apart from God that they might be a strength to them.
- NQ** And they have taken (for worship) âliha (gods) besides Allâh, that they might give them honour, power and glory (and also protect them from Allâh's Punishment etc.).
- PK** And they have chosen (other) gods beside Allah that they may be a power for them.
- SH** And they have taken gods besides Allah, that they should be to them a source of strength;

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

**82.**

AA Never. They will deny their devotion and become their adversaries.

NQ Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them (on the Day of Resurrection).

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

SH By no means! They shall soon deny their worshipping them, and they shall be adversaries to them.

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

**83.**

AA Do you not see that We have set the devils against the infidels to rouse and instigate them?

NQ See you not that We have sent the Shayâtin (devils) against the disbelievers to push them to do evil.

PK Seest thou not that We have set the devils on the disbelievers to confound them with confusion?

SH Do you not see that We have sent the Shaitans against the unbelievers, inciting them by incitement?

YU Seest thou not that We have set the Evil Ones on against the unbelievers, to incite them with fury?

**84.**

AA So, do not be hasty with them. We are counting their number (of days).

NQ So make no haste against them; We only count out to them a (limited) number (of the days of the life of this world and delay their term so that they may increase in evil and sins).

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

SH Therefore be not in haste against them, We only number out to them a number (of days).

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

**85.**

AA The day We shall usher the righteous before Ar-Rahman like envoys into the presence of a king,

NQ The Day We shall gather the Muttaqûn (pious - see V.2:2) unto the Most Beneficent (Allâh), like a delegate (presented before a king for honour).

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

SH The day on which We will gather those who guard (against evil) to the Beneficent Allah to receive honors

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

**86.**

AA And drive the wicked into Hell like cattle driven to water,

NQ And We shall drive the Mujrimûn (polytheists, sinners, criminals, disbelievers in the Oneness of Allâh, etc.) to Hell, in a thirsty state (like a thirsty herd driven down to water),

PK And drive the guilty unto hell, a weary herd,  
 SH And We will drive the guilty to hell thirsty  
 YU And We shall drive the sinners to Hell, like thirsty cattle driven down to water,-

**87.**

AA None will have power to intercede for them except one who obtains a promise from Ar-Rahman.  
 NO None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Beneficent (Allâh).  
 PK They will have no power of intercession, save him who hath made a covenant with his Lord.  
 SH They shall not control intercession, save he who has made a covenant with the Beneficent Allah.  
 YU None shall have the power of intercession, but such a one as has received permission (or promise) from (Allah) Most Gracious.

**88.**

AA They say: "God has begotten a son."  
 NO And they say: "The Most Beneficent (Allâh) has begotten a son (or offspring or children) [as the Jews say: 'Uzair (Ezra) is the son of Allâh, and the Christians say that He has begotten a son ['Iesa (Christ) >>], and the pagan Arabs say that He has begotten daughters (angels, etc.)]."  
 PK And they say: The Beneficent hath taken unto Himself a son.  
 SH And they say: The Beneficent Allah has taken (to Himself) a son.  
 YU They say: "(Allah) Most Gracious has begotten a son!"

**89.**

AA You have uttered a grievous thing  
 NO Indeed you have brought forth (said) a terrible evil thing.  
 PK Assuredly ye utter a disastrous thing  
 SH Certainly you have made an abominable assertion  
 YU Indeed ye have put forth a thing most monstrous!

**90.**

AA Which would cleave the skies asunder, rend the earth, and split the mountains,  
 NO Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins,  
 PK Whereby almost the heavens are torn, and the earth is split asunder and the mountains fall in ruins,  
 SH The heavens may almost be rent thereat, and the earth cleave asunder, and the mountains fall down in pieces,  
 YU At it the skies are ready to burst, the earth to split asunder, and the mountains to fall down in utter ruin,

**91.**

AA For they have attributed a son to Ar-Rahman,  
 NO That they ascribe a son (or offspring or children) to the Most Beneficent (Allâh).  
 PK That ye ascribe unto the Beneficent a son,  
 SH That they ascribe a son to the Beneficent Allah.  
 YU That they should invoke a son for (Allah) Most Gracious.

**92.**

- AA When it does not behove the Merciful to have a son.
- NQ But it is not suitable for (the Majesty of) the Most Beneficent (Allâh) that He should beget a son (or offspring or children).
- PK When it is not meet for (the Majesty of) the Beneficent that He should choose a son.
- SH And it is not worthy of the Beneficent Allah that He should take (to Himself) a son.
- YU For it is not consonant with the majesty of (Allah) Most Gracious that He should beget a son.

**93.**

- AA There is no one in the heavens and the earth but comes before Ar-Rahman in all obedience.
- NQ There is none in the heavens and the earth but comes unto the Most Beneficent (Allâh) as a slave.
- PK There is none in the heavens and the earth but cometh unto the Beneficent as a slave.
- SH There is no one in the heavens and the earth but will come to the Beneficent Allah as a servant.
- YU Not one of the beings in the heavens and the earth but must come to (Allah) Most Gracious as a servant.

**94.**

- AA He has counted them and calculated their number.
- NQ Verily, He knows each one of them, and has counted them a full counting.
- PK Verily He knoweth them and numbereth them with (right) numbering.
- SH Certainly He has a comprehensive knowledge of them and He has numbered them a (comprehensive) numbering.
- YU He does take an account of them (all), and hath numbered them (all) exactly.

**95.**

- AA Every one of them will come before Him all alone on the Day of Resurrection.
- NQ And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender).
- PK And each one of them will come unto Him on the Day of Resurrection, alone.
- SH And every one of them will come to Him on the day of resurrection alone.
- YU And everyone of them will come to Him singly on the Day of Judgment.

**96.**

- AA Surely Ar-Rahman will show love for those who believe and do the right.
- NQ Verily, those who believe [in the Oneness of Allâh and in His Messenger (Muhammad SAW)] and work deeds of righteousness, the Most Beneficent (Allâh) will bestow love for them[] (in the hearts of the believers).
- PK Lo! those who believe and do good works, the Beneficent will appoint for them love.
- SH Surely (as for) those who believe and do good deeds for t them will Allah bring about love.
- YU On those who believe and work deeds of righteousness, will (Allah) Most Gracious bestow love.

**97.**

- AA So We have made this (Qur'an) easy in your tongue that you may give good news to those who take heed, and warn the people who are contentious.
- NO So We have made this (the Qur'ân) easy in your own tongue (O Muhammad SAW), only that you may give glad tidings to the Muttaqûn (pious and righteous persons - See V.2:2), and warn with it the Ludda[] (most quarrelsome) people.
- PK And We make (this Scripture) easy in thy tongue, (O Muhammad) only that thou mayst bear good tidings therewith unto those who ward off (evil), and warn therewith the froward folk.
- SH So We have only made it easy in your tongue that you may give good news thereby to those who guard (against evil) and warn thereby a vehemently contentious people.
- YU So have We made the (Qur'an) easy in thine own tongue, that with it thou mayest give Glad Tidings to the righteous, and warnings to people given to contention.

**98.**

- AA How many generations have We laid low before them. Do you see any sign of them, or hear the least whisper of them?
- NO And how many a generation before them have We destroyed! Can you (O Muhammad SAW) find a single one of them or hear even a whisper of them?
- PK And how many a generation before them have We destroyed! Canst thou (Muhammad) see a single man of them, or hear from them the slightest sound?
- SH And how many a generation have We destroyed before them! Do you see any one of them or hear a sound of them?
- YU But how many (countless) generations before them have We destroyed? Canst thou find a single one of them (now) or hear (so much as) a whisper of them?