

- [i.e., al-Khidhr] tore it open. [Moses] said, "Have you torn it open to drown its people? You have certainly done a grave thing."
72. [Al-Khidhr] said, "Did I not say that with me you would never be able to have patience?"
73. [Moses] said, "Do not blame me for what I forgot and do not overwhelm me in my matter with difficulty."
74. So they set out, until when they met a boy, he [i.e., al-Khidhr] killed him. [Moses] said, "Have you killed a pure soul for other than [having killed] a soul? You have certainly done a deplorable thing."
75. [Al-Khidhr] said, "Did I not tell you that with me you would never be able to have patience?"
76. [Moses] said, "If I should ask you about anything after this, then do not keep me as a companion. You have obtained from me an excuse."
77. So they set out, until when they came to the people of a town, they asked its people for food, but they refused to offer them hospitality. And they found therein a wall about to collapse, so he [i.e., al-Khidhr] restored it. [Moses] said, "If you wished, you could have taken for it a payment."
78. [Al-Khidhr] said, "This is parting between me and you. I will
- قَالَ أَخْرَقْتُهَا لِتَغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا  
إِمْرًا ﴿١٧﴾
- قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ  
صَبْرًا ﴿١٨﴾
- قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي  
مِنْ أَمْرِي عُسْرًا ﴿١٩﴾
- فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ  
أَقْتَلْتُ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ  
شَيْئًا نُّكَرًا ﴿٢٠﴾
- ❖ قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ  
صَبْرًا ﴿٢١﴾
- قَالَ إِنْ سَأَلْتُنِي عَنْ شَيْءٍ بَعْدَ هَذَا فَلَا  
تُصَحِّبْنِي قَدْ بَلَغْتَ مِنَ اللَّذَىٰ عَذْرًا ﴿٢٢﴾
- فَانْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا  
أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا  
جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ قَالَ لَوْ  
شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٢٣﴾
- قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ

inform you of the interpretation of that about which you could not have patience.

بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴿١٧﴾

79. As for the ship, it belonged to poor people working at sea. So I intended to cause defect in it as there was after them a king who seized every [good] ship by force.

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي  
الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ  
مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿١٨﴾

80. And as for the boy, his parents were believers, and we feared that he would overburden them by transgression and disbelief.

وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا  
أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا ﴿١٩﴾

81. So we intended that their Lord should substitute for them one better than him in purity and nearer to mercy.

فَأَرَدْنَا أَنْ يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً  
وَأَقْرَبَ رُحْمًا ﴿٢٠﴾

82. And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure for them, and their father had been righteous. So your Lord intended that they reach maturity and extract their treasure, as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of that about which you could not have patience."

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي  
الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ  
أَبُوهُمَا صَالِحًا فَآزَادَ رَبُّكَ أَنْ يَبْلُغَا  
أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ  
رَبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ  
مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴿٢١﴾

83. And they ask you, [O Muḥammad], about Dhul-Qarnayn. Say, "I will recite to you about him a report."

وَيَسْأَلُونَكَ عَنْ ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُوا  
عَلَيْكُمْ مِنْهُ ذِكْرًا ﴿٢٢﴾

84. Indeed, We established him upon the earth, and We gave him from everything a way [i.e., means].

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَءَاتَيْنَاهُ مِنْ كُلِّ  
شَيْءٍ سَبَبًا ﴿٢٣﴾

85. So he followed a way

فَاتَّبَعَ سَبَبًا ﴿٢٤﴾

86. Until, when he reached the setting of the sun [i.e., the west], he found it [as if] setting in a body of dark water,<sup>796</sup> and he found near it a people. We [i.e., Allāh] said, "O Dhul-Qarnayn, either you punish [them] or else adopt among them [a way of] goodness."

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قَلِيلًا يَنْدُبُوا الْفَرَقَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٦﴾

87. He said, "As for one who wrongs,<sup>797</sup> we will punish him. Then he will be returned to his Lord, and He will punish him with a terrible punishment [i.e., Hellfire].

قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نَّكَرًا ﴿٨٧﴾

88. But as for one who believes and does righteousness, he will have a reward of the best [i.e., Paradise], and we [i.e., Dhul-Qarnayn] will speak to him from our command with ease."

وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءٌ الْحَسَنَىٰ وَسَنُقُولُ لَهُ مِن أَمْرِنَا يُسْرًا ﴿٨٨﴾

89. Then he followed a way

ثُمَّ اتَّبَعَ سَبِيلًا ﴿٨٩﴾

90. Until, when he came to the rising of the sun [i.e., the east], he found it rising on a people for whom We had not made against it any shield.

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ نَجْعَلْ لَهُم مِّن دُونِهَا سِتْرًا ﴿٩٠﴾

91. Thus,<sup>798</sup> And We had encompassed [all] that he had in knowledge.

كَذَٰلِكَ وَقَدْ أَحْطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩١﴾

92. Then he followed a way

ثُمَّ اتَّبَعَ سَبِيلًا ﴿٩٢﴾

93. Until, when he reached [a pass] between two mountains, he found

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِن

<sup>796</sup>Another meaning is "a body of hot water."

<sup>797</sup>Persists in disbelief and rebellion.

<sup>798</sup>Such was the affair of Dhul-Qarnayn.

beside them a people who could hardly understand [his] speech.

دُونَهُمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٧٩﴾

94. They said, "O Dhul-Qarnayn, indeed Gog and Magog<sup>799</sup> are [great] corrupters in the land. So may we assign for you an expenditure that you might make between us and them a barrier?"

قَالُوا يٰذَا الْفَرْنََيْنِ اِنَّ يٰجُوجَ وَمَاجُوجَ مُفْسِدُونَ فِي الْاَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلٰى اَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٨٠﴾

95. He said, "That in which my Lord has established me is better [than what you offer], but assist me with strength [i.e., manpower]; I will make between you and them a dam.

قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَاَعِينُونِي بِقُوَّةٍ اَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٨١﴾

96. Bring me bars of iron" – until, when he had leveled [them] between the two mountain walls, he said, "Blow [with bellows]," until when he had made it [like] fire, he said, "Bring me, that I may pour over it molten copper."

ءَاتُونِي زُبَرَ الْحَدِيدِ حَتّٰى اِذَا سَاوٰى بَيْنَ الصَّدَفَيْنِ قَالَ اَنْفُخُوْا حَتّٰى اِذَا جَعَلَهُ نَارًا قَالَ ءَاتُونِيْ اُفْرِغْ عَلَيْهِ قَطْرًا ﴿٨٢﴾

97. So they [i.e., Gog and Magog] were unable to pass over it, nor were they able [to effect] in it any penetration.

فَمَا اسْتَطَاعُوْا اَنْ يَّظْهَرُوْهُ وَمَا اسْتَطَاعُوْا لَهُ نَقْبًا ﴿٨٣﴾

98. [Dhul-Qarnayn] said, "This is a mercy from my Lord; but when the promise of my Lord<sup>800</sup> comes [i.e., approaches], He will make it level, and ever is the promise of my Lord true."

قَالَ هٰذَا رَحْمَةٌ مِّنْ رَبِّيْ فَاِذَا جَآءَ وَعْدُ رَبِّيْ جَعَلَهُ دَكَّآءَ وَكَانَ وَعْدُ رَبِّيْ حَقًّا ﴿٨٤﴾

99. And We will leave them that day<sup>801</sup> surging over each other,

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوْجٌ فِيْ بَعْضٍ ﴿٨٥﴾

<sup>799</sup>Savage tribes who had ravaged large parts of central Asia, committing every kind of atrocity.

<sup>800</sup>i.e., the Hour of Resurrection.

<sup>801</sup>The day the dam is destroyed.

and [then] the Horn will be blown, and We will assemble them in [one] assembly.

وَنُفِّخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا ۝١١

100. And We will present Hell that Day to the disbelievers, on display –

وَعَرَّضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرَضًا ۝١٢

101. Those whose eyes had been within a cover [removed] from My remembrance,<sup>802</sup> and they were not able to hear.<sup>803</sup>

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ۝١٣

102. Then do those who disbelieve think that they can take My servants instead of Me as allies? Indeed, We have prepared Hell for the disbelievers as a lodging.

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ۝١٤

103. Say, [O Muḥammad], "Shall we [believers] inform you of the greatest losers as to [their] deeds?

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ۝١٥

104. [They are] those whose effort is lost in worldly life, while they think that they are doing well in work."

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ تَحْسَبُونَ أَنَّهُمْ مُحْسِنُونَ صُنْعًا ۝١٦

105. Those are the ones who disbelieve in the verses of their Lord and in [their] meeting Him, so their deeds have become worthless; and We will not assign to them on the Day of Resurrection any weight [i.e., importance].

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِمْ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا تُقِيمُ هُمْ يَوْمَ الْقِيَمَةِ وَرَنَّا ۝١٧

106. That is their recompense – Hell – for what they denied and [because] they took My signs and My messengers in ridicule.

ذَٰلِكَ جَزَاؤُهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَتَآخَذُوا ءَايَتِي وَرُسُلِي هُزُوًا ۝١٨

<sup>802</sup> i.e., Allāh's signs or the Qur'ān.

<sup>803</sup> They refused to listen to the Qur'ān or to understand it.

107. Indeed, those who have believed and done righteous deeds – they will have the Gardens of Paradise<sup>804</sup> as a lodging,

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ  
لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾

108. Wherein they abide eternally. They will not desire from it any transfer.

خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿١٠٨﴾

109. Say, "If the sea were ink for [writing] the words<sup>805</sup> of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it in [continual] supplement."

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لَكَلِمَاتِ رَبِّي  
لَنفَدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ  
جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾

110. Say, "I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord – let him do righteous work and not associate in the worship of his Lord anyone."

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا  
إِلَهُكُمْ إِلَهٌُ وَاحِدٌ ۖ فَمَن كَانَ يَرْجُوا لِقَاءَ  
رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ  
بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾

<sup>804</sup>i.e., the highest part of Paradise, *al-Firdaus*.

<sup>805</sup>The words of Allāh's unlimited knowledge or words describing His attributes and His grandeur or praise of Him (*subhānahu wa ta'ālā*).

# Sūrah Maryam<sup>806</sup>

*Bismillāhir-Raḥmānir-Raḥeem*

## سُورَةُ مَرْيَمَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Kāf, Hā, Yā, 'Ayn, Ṣād.<sup>807</sup>

كَهَيَّعَصَ

2. [This is] a mention of the mercy of your Lord to His servant Zechariah

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا

3. When he called to his Lord a private call [i.e., supplication].

إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا

4. He said, "My Lord, indeed my bones have weakened, and my head has filled<sup>808</sup> with white, and never have I been in my supplication to You, my Lord, unhappy [i.e., disappointed].

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاسْتَعَلَ  
الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ  
شَقِيًّا

5. And indeed, I fear the successors<sup>809</sup> after me, and my wife has been barren, so give me from Yourself an heir

وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ  
أُمْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا

6. Who will inherit me<sup>810</sup> and inherit from the family of Jacob. And make him, my Lord, pleasing [to You]."

يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ وَاجْعَلْهُ رَبِّ  
رَضِيًّا

7. [He was told],<sup>811</sup> "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."

يَزَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى  
لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا

<sup>806</sup>Maryam: Mary (the mother of Prophet Jesus).

<sup>807</sup>See footnote to 2:1.

<sup>808</sup>Literally, "ignited." The spread of white hair throughout the head is likened to that of fire in the bush.

<sup>809</sup>Those relatives from the father's side who would inherit religious authority.

<sup>810</sup>Inherit from me religious knowledge and prophethood.

<sup>811</sup>By Allāh (*subḥānahu wa ta'ālā*) through the angels.

8. He said, "My Lord, how will I have a boy when my wife has been barren and I have reached extreme old age?"
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.'"
10. [Zechariah] 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."<sup>812</sup>
11. So he came out to his people from the prayer chamber and signaled to them to exalt [Allāh] in the morning and afternoon.
12. [Allāh said], "O John, take the Scripture [i.e., adhere to it] with determination." And We gave him judgement [while yet] a boy
13. And affection from Us and purity, and he was fearing of Allāh
14. And dutiful to his parents, and he was not a disobedient tyrant.
15. And peace be upon him the day he was born and the day he dies and the day he is raised alive.
16. And mention, [O Muḥammad], in the Book [the story of] Mary, when she withdrew from her family to a place toward the east.
17. And she took, in seclusion from them, a screen. Then We sent to
- قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتْ  
أَمْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ﴿١٠﴾
- قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَى هَيْنٍ  
وَقَدْ خَلَقْتُكَ مِن قَبْلُ وَلَمْ تَكُ شَيْئًا ﴿١١﴾
- قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ ءَايَتُكَ أَلَّا  
تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا ﴿١٢﴾
- فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى  
إِلَيْهِمْ أَن سَبِّحُوا بُكْرَةً وَعَشِيًّا ﴿١٣﴾
- يَنبَحِثُ حُذِيَ الْكِتَابَ بِقُوَّةٍ وَّءَاتَيْنَاهُ  
الْحُكْمَ صَبِيًّا ﴿١٤﴾
- وَحَنَانًا مِّن لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا ﴿١٥﴾
- وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُن جَبَّارًا عَصِيًّا ﴿١٦﴾
- وَسَلَّمَ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ  
يُبْعَثُ حَيًّا ﴿١٧﴾
- وَأَذْكُرُ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّخَذَتْ مِنْ  
أَهْلِهَا مَكَانًا شَرْقِيًّا ﴿١٨﴾
- فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا

<sup>812</sup>i.e., without illness or defect.



her Our Angel [i.e., Gabriel], and he represented himself to her as a well-proportioned man.

رُوحًا 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 Allāh."

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 [i.e., son]."

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ﴿١٩﴾

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

قَالَ كَذَلِكَ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٌ وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَّقْضِيًّا ﴿٢١﴾

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

فَأَجَّاهَا الْمَخَاضُ إِلَى جَنْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا ﴿٢٣﴾

24. But he<sup>813</sup> called her from below her, "Do not grieve; your Lord has provided beneath you a stream.

فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٤﴾

25. And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates.

وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسْقِطُ عَلَيْكَ رُطْبًا خَبِيًّا ﴿٢٥﴾

<sup>813</sup>There is a difference of opinion among scholars as to whether "he" refers to the baby or to the angel.

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.'
- فَكُلْ وَاشْرَبْ وَقَرَّ عَيْنًا فَإِمَّا تَرَىٰ مِنْ  
الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ  
صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ﴿٢٦﴾
27. Then she brought him to her people, carrying him. They said, "O Mary, you have certainly done a thing unprecedented.
- فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَمْرُؤُ  
لَقَدْ جَعَلْتَ شَيْئًا فَرِيًّا ﴿٢٧﴾
28. O sister [i.e., descendant] of Aaron, your father was not a man of evil, nor was your mother unchaste."
- يَتَاخَرَتُ هُنُورُ مَا كَانَ أَبُوكِ امْرَأًا سَوِيًّا وَمَا  
كَانَتْ أُمُّكَ بَغِيًّا ﴿٢٨﴾
29. So she pointed to him. They said, "How can we speak to one who is in the cradle a child?"
- فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ  
فِي الْمَهْدِ صَبِيًّا ﴿٢٩﴾
30. [Jesus] said, "Indeed, I am the servant of Allāh. He has given me the Scripture and made me a prophet.
- قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي  
نَبِيًّا ﴿٣٠﴾
31. And He has made me blessed wherever I am and has enjoined upon me prayer and zakāh as long as I remain alive
- وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي  
بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴿٣١﴾
32. And [made me] dutiful to my mother, and He has not made me a wretched tyrant.
- وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٢﴾
33. And peace is on me the day I was born and the day I will die and the day I am raised alive."
- وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ  
وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾
34. That is Jesus, the son of Mary – the word of truth about which they are in dispute.
- ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي  
فِيهِ يَمْتَرُونَ ﴿٣٤﴾

35. It is not [befitting] for Allāh to take a son; exalted is He!<sup>814</sup> When He decrees an affair, He only says to it, "Be," and it is.

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَنَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٣٥﴾

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

وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٣٦﴾

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

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدٍ يَوْمٍ عَظِيمٍ ﴿٣٧﴾

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

أَسْمِعْ يَوْمَ وَأَنْصُرْ يَوْمَ يَأْتُونَنَا لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ ﴿٣٨﴾

39. And warn them, [O Muḥammad], of the Day of Regret, when the matter will be concluded;<sup>815</sup> and [yet], they are in [a state of] heedlessness, and they do not believe.

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٩﴾

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

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿٤٠﴾

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

وَأَذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٤١﴾

42. [Mention] when he said to his father, "O my father, why do you worship that which does not hear and does not see and will not benefit you at all?

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤٢﴾

<sup>814</sup>: i.e., far removed is He from any such need.

<sup>815</sup>: i.e., "judged" or "accomplished."

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.
- يَتَأْتِيَ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٣﴾
44. O my father, do not worship [i.e., obey] Satan. Indeed Satan has ever been, to the Most Merciful, disobedient.
- يَتَأْتِيَ 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]."
- يَتَأْتِيَ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِّنَ 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."
- قَالَ أَرَأَيْتَ إِنْ تَتَّبِعُوا آلِهَتِي يَتَّبِعُوا مِن لَّدُنِّي مَا يَكُونُ لَكُمْ عَذَابًا مُّهِينًا ﴿٤٦﴾
47. [Abraham] said, "Peace [i.e., safety] will be upon you.<sup>816</sup> I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me.
- قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا ﴿٤٧﴾
48. And I will leave you and those you invoke other than Allāh and will invoke<sup>817</sup> my Lord. I expect that I will not be in invocation to my Lord unhappy [i.e., disappointed]."
- وَأَعِزِّلْكُمْ وَمَا تَدْعُونَ مِن دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَفِيًّا ﴿٤٨﴾
49. So when he had left them and those they worshipped other than Allāh, We gave him Isaac and Jacob, and each [of them] We made a prophet.
- فَلَمَّا أَعَزَّاهُمْ وَمَا يَعْبُدُونَ مِن دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا جَعَلْنَا نَبِيًّا ﴿٤٩﴾

<sup>816</sup>Meaning "You are secure" or "I will not harm you."

<sup>817</sup>i.e., worship.

- |  |   |
|--|---|
| 50. And We gave them of Our mercy, and We made for them a mention [i.e., reputation] of high honor.                      | 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. <sup>818</sup>          | وَأَذْكُرْ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا ﴿٥١﴾                                      |
| 52. And We called him from the side of the mount <sup>819</sup> at [his] right and brought him near, confiding [to him]. | وَنَدَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيبًا ﴿٥٢﴾  |
| 53. And We gave him out of Our mercy his brother Aaron as a prophet.   | 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.          | وَأَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا ﴿٥٤﴾                         |
| 55. And he used to enjoin on his people prayer and zakāh and was to his Lord pleasing [i.e., accepted by Him].           | وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ﴿٥٥﴾                                    |
| 56. And mention in the Book, Idrees. Indeed, he was a man of truth and a prophet.  | وَأَذْكُرْ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٥٦﴾   |
| 57. And We raised him to a high station.   | وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٥٧﴾  |
| 58. Those were the ones upon whom Allāh bestowed favor from among the prophets of the descendants of Adam and of those   | أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ |

<sup>818</sup>Messengers and prophets both received revelation from Allāh. Messengers, in addition, were charged by Allāh to reform society.

819 Mount Sinai.

We carried [in the ship] with Noah, and of the descendants of Abraham and Israel [i.e., Jacob], and of those whom We guided and chose. When the verses of the Most Merciful were recited to them, they fell in prostration and weeping.

ذُرِّيَّةَ إِبْرَاهِيمَ وَإِسْرَءِيلَ وَمِمَّنْ هَدَيْنَا  
وَأَجْتَبَيْنَا إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ  
خَرُّوْا سُجَّدًا وَبُكِيًّا ﴿١٩﴾

59. But there came after them successors [i.e., later generations] who neglected prayer and pursued desires; so they are going to meet evil<sup>820</sup> –

﴿٢٠﴾ خَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ  
وَاتَّبَعُوا الشَّهْوَاتِ فَسُوفَ يَلْقَوْنَ غِيًّا ﴿٢٠﴾

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

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ  
يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ﴿٢١﴾

61. [Therein are] gardens of perpetual residence which the Most Merciful has promised His servants in the unseen. Indeed, His promise has ever been imminent.<sup>821</sup>

جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ  
بِالْغَيْبِ إِنَّهُمْ كَانُوا وَعْدُهُ مَأْتِيًّا ﴿٢٢﴾

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

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا ۖ وَهُمْ  
رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ﴿٢٣﴾

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

تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ  
تَقِيًّا ﴿٢٤﴾

64. [Gabriel said],<sup>822</sup> "And we [angels] descend not except by the order of your Lord. To Him

وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا  
وَمَا خَلْفُنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رُبُّكَ

<sup>820</sup>Described as a valley in Hell or may be rendered "the consequence of error."

<sup>821</sup>Literally, "that to which all will come."

<sup>822</sup>In answer to the Prophet's wish that Gabriel would visit him more often.

belongs that before us and that behind us and what is in between. And never is your Lord forgetful –

نَسِيًّا ﴿٦٥﴾

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

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴿٦٦﴾

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

وَيَقُولُ الْإِنْسَانُ أَإِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا ﴿٦٧﴾

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

أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكْ شَيْئًا ﴿٦٨﴾

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.<sup>823</sup>

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿٦٩﴾

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

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا ﴿٧٠﴾

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

ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ﴿٧١﴾

71. And there is none of you except he will come to it.<sup>824</sup> This is upon your Lord an inevitability decreed.

وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَقْضِيًّا ﴿٧٢﴾

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

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ﴿٧٣﴾

<sup>823</sup>i.e., fallen on their knees from terror or dragged there unwillingly on their knees.

<sup>824</sup>i.e., be exposed to it. However, the people of Paradise will not be harmed thereby.

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?"<sup>825</sup>
- وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا ﴿٧٣﴾
74. And how many a generation have We destroyed before them who were better in possessions and [outward] appearance?
- وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثْنًا وَرِيًّا ﴿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."
- قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ سَرُّ مَكَانًا وَأَضْعَفُ جُنْدًا ﴿٧٥﴾
76. And Allāh increases those who were guided, in guidance, and the enduring good deeds are better to your Lord<sup>826</sup> for reward and better for recourse.
- وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَيِّنَاتُ الصَّلِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا ﴿٧٦﴾
77. Then, have you seen he who disbelieved in Our verses and said, "I will surely be given wealth and children [in the next life]"?
- أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِينَ مَالًا وَوَلَدًا ﴿٧٧﴾
78. Has he looked into the unseen, or has he taken from the Most Merciful a promise?
- أَطَّلَعَ الْغَيْبَ أَمِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٧٨﴾
79. No! We will record what he says
- كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنْ

<sup>825</sup>In regard to worldly interests.

<sup>826</sup>i.e., in the sight or evaluation of Allāh.



and extend [i.e., increase] for him from the punishment extensively.

الْعَذَابِ مَدًّا ﴿١٦﴾

80. And We will inherit him [in] what he mentions,<sup>827</sup> and he will come to Us alone.

وَنَرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿١٧﴾

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

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ ءَالِهَةً لِّيَكُونُوا لَهُمْ عِزًّا ﴿١٨﴾

82. No! They [i.e., those "gods"] will deny their worship of them and will be against them opponents [on the Day of Judgement].

كَلَّا سَيَكْفُرُونَ بِعِبَادِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿١٩﴾

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

أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤْزُهُمْ أَزًّا ﴿٢٠﴾

84. So be not impatient over them. We only count out [i.e., allow] to them a [limited] number.<sup>828</sup>

فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿٢١﴾

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

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ﴿٢٢﴾

86. And will drive the criminals to Hell in thirst

وَنُسُوفُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرْدًا ﴿٢٣﴾

87. None will have [power of] intercession except he who had taken from the Most Merciful a covenant.<sup>829</sup>

لَا يَمْلِكُونَ الشَّفْعَةَ إِلَّا مَنِ اخْتَدَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٢٤﴾

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

وَقَالُوا اخْتَدَ الرَّحْمَنُ وَلَدًا ﴿٢٥﴾

<sup>827</sup> Instead of giving him wealth and children in the Hereafter, Allāh will take from him those he had in worldly life at the time of his death.

<sup>828</sup> Of breaths, of days, or of evil deeds.

<sup>829</sup> Not to worship other than Him.

89. You have done an atrocious thing. لَقَدْ جِئْتُمْ شَيْئًا إِذَا ﴿٨٩﴾
90. The heavens almost rupture therefrom and the earth splits open and the mountains collapse in devastation تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًا ﴿٩٠﴾
91. That they attribute to the Most Merciful a son. أُنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ﴿٩١﴾
92. And it is not appropriate for the Most Merciful that He should take a son. وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ﴿٩٢﴾
93. There is no one in the heavens and earth but that he comes to the Most Merciful as a servant. إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا ءَاتِي الرَّحْمَنِ عَبْدًا ﴿٩٣﴾
94. He has enumerated them and counted them a [full] counting. لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾
95. And all of them are coming to Him on the Day of Resurrection alone. وَكُلُّهُمْ ءَاتِيهِ يَوْمَ الْقِيَمَةِ فَرْدًا ﴿٩٥﴾
96. Indeed, those who have believed and done righteous deeds – the Most Merciful will appoint for them affection. إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ﴿٩٦﴾
97. So, [O Muḥammad], We have only made it [i.e., the Qur'ān] easy in your tongue [i.e., the Arabic language] that you may give good tidings thereby to the righteous and warn thereby a hostile people. فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُدًّا ﴿٩٧﴾
98. And how many have We destroyed before them of generations? Do you perceive of them anyone or hear from them a sound? وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هَلْ يُحْسِنُ بِهِمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْرًا ﴿٩٨﴾

<sup>830</sup>From Himself and from among each other.