

Surah 2. Al-Baqara

Asad: And yet some people assert, "God has taken unto Himself a son!" Limitless is He in His glory!⁹⁶ Nay, but His is all that is in the heavens and on earth; all things devoutly obey His will.

Malik: They say: "Allah has taken to Himself a son;" Allah is above such things! Rather, to Him belongs all that is in the heavens and in the earth; all are obedient to Him.

Mustafa Khattab:

They¹ say, "Allah has offspring."² Glory be to Him! In fact, to Him belongs whatever is in the heavens and the earth—all are subject to His Will.

Pickthall: And they say: Allah hath taken unto Himself a Son. Be He glorified! Nay, but whatsoever is in the heaven and the earth is His. All are subservient unto Him.

Yusuf Ali: They say: "Allah hath begotten a son"; Glory be to Him. Nay to Him belongs all that is in the heavens and on earth; everything renders worship to Him.¹¹⁹

Transliteration: Waqaloo itakhathallahu waladan subhanahu bal lahu ma fee alssamawati waalardi kullun lahu qanitoona

Author Comments

96 - I.e., far from any imperfection such as would be implied in the necessity (or logical possibility) of having "progeny" either in a literal or a metaphorical sense. The expression subhana - applied exclusively to God - connotes His utter remoteness from any imperfection and any similarity, however tenuous, with any created being or thing.

28878 -

The Christians, pagans, etc.

28879 -

Jesus in Christianity, the angels in pagan Arab mythology, etc.

119 - It is a derogation from the glory of God - in fact it is blasphemy - to say that God begets sons, like a man or an animal. The Christian doctrine is here emphatically repudiated. If words have any meaning, it would mean an attribution of God of a material nature, and of the lower animal functions of sex. In a spiritual sense, we are all children of God. And all Creation celebrates His glory. Verse 117 should be read with this to complete the argument.

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