



Study the
Noble Qur'ân
Word-for-Word

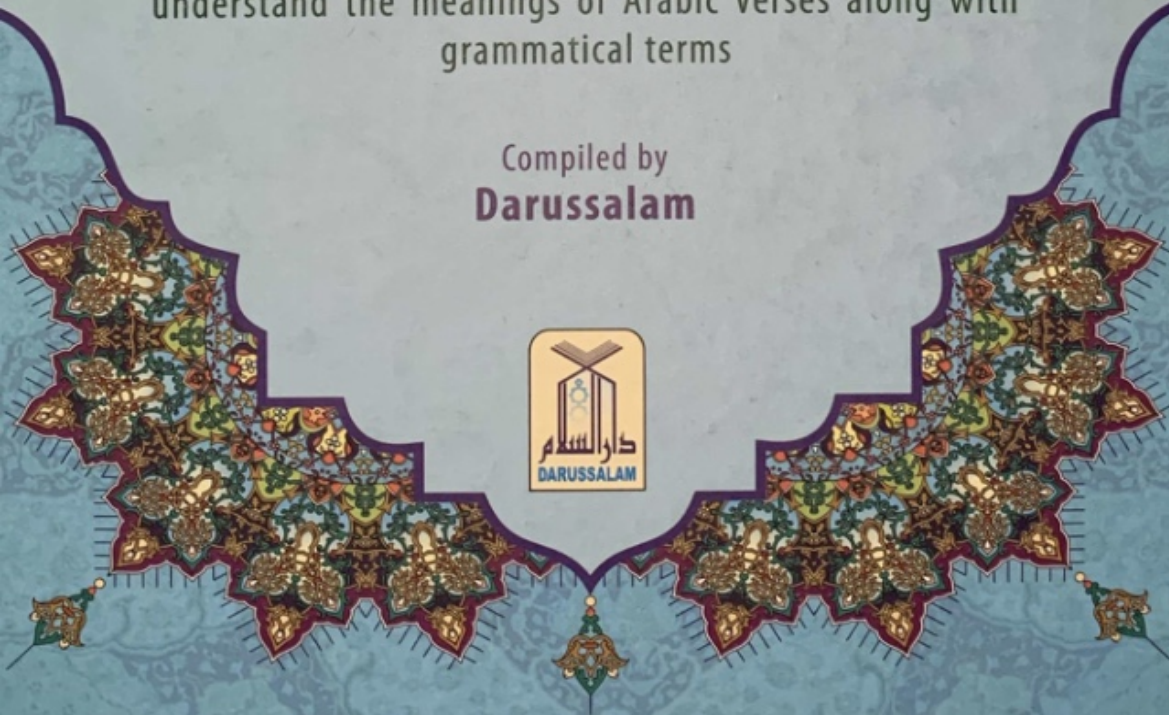
Volume 2

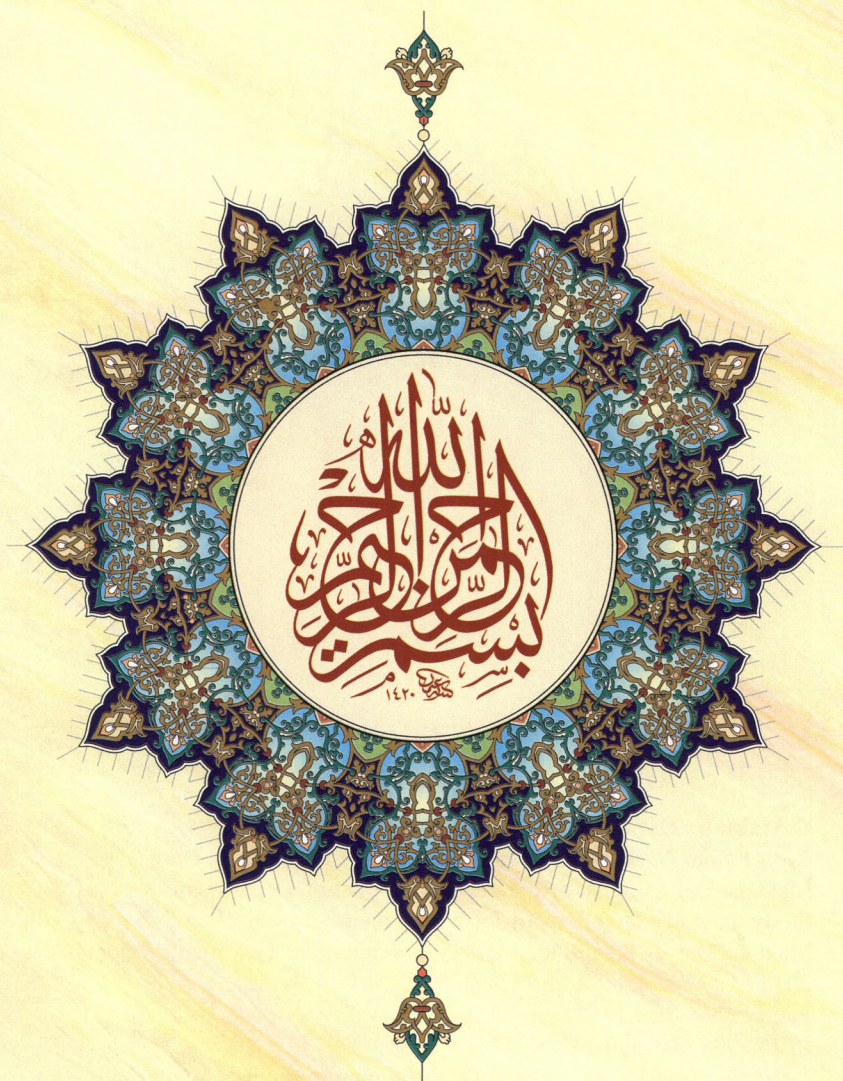
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(Part 11-13)

The first Coloured Word-for-Word English translation to understand the meanings of Arabic Verses along with grammatical terms

Compiled by
Darussalam





In the Name of Allah, the Most Gracious, the Most Merciful

﴿ وَمَا أُبْرِئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَرَحِمَ رَبِّي ۗ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴾
 وَقَالَ الْمَلِكُ أَتُؤْنِسُ بِي ۚ أَسْتَخْلَصُهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ
 قَالَ أَجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ ۗ إِنِّي حَفِيظٌ عَلَيْمُ ۗ

53. "And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful." 54. And the king said: "Bring him to me that I may attach him to my person." Then, when he spoke to him, he said: "Verily, this day, you are with us high in rank and fully trusted." 55. [Yūsuf (Joseph)] said: "Set me over the store-houses of the land; I will indeed guard them with full knowledge (as a minister of finance in Egypt)."

وَمَا أُبْرِئُ نَفْسِي ۚ	إِنَّ النَّفْسَ	لَأَمَّارَةٌ	بِالسُّوءِ	إِلَّا مَا
and I free not myself	verily the self	(is) certainly inclined	to evil	except when
رَحِمَ رَبِّي	إِنَّ رَبِّي	غَفُورٌ	رَحِيمٌ	
my Lord bestows His Mercy	verily my Lord	(is) Oft-Forgiving	Most Merciful	
وَقَالَ الْمَلِكُ	أَتُؤْنِسُ بِي ۚ	أَسْتَخْلَصُهُ	لِنَفْسِي ۗ	فَلَمَّا
and the king said	bring to me	him (that) I may attain	to my person	then when
كَلَّمَهُ.	قَالَ إِنَّكَ	الْيَوْمَ	لَدَيْنَا	مَكِينٌ
he spoke to him	he said verily you	this day	(are) with us	high in rank
أَمِينٌ	قَالَ	أَجْعَلْنِي عَلَى	خَزَائِنِ	الْأَرْضِ ۗ
(and) fully trusted	he said	set me over	(the) store-houses	(of) the land
	إِنِّي	حَفِيظٌ	عَلَيْمٌ	
	verily I	(am) guardian	knowing	

وَكَذَلِكَ مَكَانَ يُوسُفَ فِي الْأَرْضِ يَتَّبِعُونَ مِنْهَا حَيْثُ يَشَاءُ نَصِيبٌ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٥٦﴾ وَلَا جَزَاءَ الْآخِرَةِ خَيْرٌ لِلَّذِينَ ءَامَنُوا وَكَانُوا يَنْقُونَ ﴿٥٧﴾ وَجَاءَ إِخْوَةَ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ ﴿٥٨﴾

56. Thus did We give full authority to Yūsuf (Joseph) in the land, to take possession therein, when or where he likes. We bestow of Our Mercy on whom We will, and We make not to be lost the reward of *Al-Muhsinūn* (the good doers.). 57. And verily, the reward of the Hereafter is better for those who believe and used to fear Allāh and keep their duty to Him (by abstaining from all kinds of sins and evil deeds and by performing all kinds of righteous good deeds). 58. And Yūsuf's (Joseph's) brethren came and they entered to him, and he recognized them, but they recognized him not.

وَكَذَلِكَ مَكَّنَّا	يُوسُفَ	فِي الْأَرْضِ	يَتَبَوَّأُ	مِنْهَا
and thus We gave full authority	to Joseph	in the land	to take possession	therein
حَيْثُ يَشَاءُ ^ع	نُصِيبُ بِرَحْمَتِنَا	مَنْ نَشَاءُ ^ص		
when or where he likes	We bestow of Our Mercy	(on) whom We will		
وَلَا نُضِيعُ أَجْرَ	الْمُحْسِنِينَ	وَلَا أَجْرَ		
and We make not to be lost (the) reward	(of) the good-doers	and verily (the) reward		
الْآخِرَةِ	لِلَّذِينَ ءَامَنُوا	وَكَانُوا	يَتَّقُونَ	
(of) the Hereafter	for those who believe	and they used to	fear (Allah)	
وَجَاءَ إِخْوَةُ	يُوسُفَ	فَدَخَلُوا	عَلَيْهِ	
and came (the) brothers	(of) Joseph	and they entered	unto him	
فَعَرَفَهُمْ	وَهُمْ	لَهُ	مُنْكَرُونَ	
and he recognized them	but they	him	recognized not	

وَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ قَالَ أَتُنُونِي بِأَخٍ لَّكُمْ مِّنْ أَبِيكُمْ أَ لَآتَرُونَ أَنِّي أُوْفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ ﴿٥٩﴾ فَإِن لَّمْ تَأْتُونِي بِهِ ۖ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرَبُونِ ﴿٦٠﴾ قَالُوا سَنُرَوِّدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ﴿٦١﴾

59. And when he had furnished them with their provisions (according to their need), he said: "Bring me a brother of yours from your father (he meant Benjamin). See you not that I give full measure, and that I am the best of the hosts? 60. "But if you bring him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me." 61. They said: "We shall try to

get permission (for him) from his father, and verily, we shall do it.”

وَلَمَّا	جَهَّزَهُمْ	بِجَهَّازِهِمْ	قَالَ	أَتُونِي
and when	he had furnished them	with their provisions	he said	bring to me
يَاخُ	لَكُمْ	مِنْ أَبِيكُمْ	أَلَا تَرَوْنَ	أَنِّي أُوفِي
a brother	of yours	from your father	(do) you not see?	that I give full
وَأَنَا	خَيْرٌ	الْمُنْزِلِينَ ﴿٥٩﴾	فَإِنْ	لَمْ تَأْتُونِي بِهِ
and (that) I am	(the) best	(of) the hosts	but if	you bring not to me
فَلَا كَيْلَ	لَكُمْ	عِنْدِي	وَلَا تَقْرُبُونِ ﴿٦٠﴾	قَالُوا
then (there shall be) no measure	for you	with me	nor you shall come near me	they said
سَنُرْوِدُ	عَنْهُ	أَبَاهُ	وَإِنَّا	لَفَاعِلُونَ ﴿٦١﴾
we shall try to get permission	for him	(from) his father	and verily we	surely shall do (it)

وَقَالَ لِفَتْيَانِهِ اجْعَلُوا بَضْعَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٢﴾ فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلَ فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلْ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٦٣﴾ قَالَ هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّا كَمَا ءَامَنُتُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّحِيمِينَ ﴿٦٤﴾

62. And [Yūsuf (Joseph)] told his servants to put their money (with which they had bought the corn) into their bags, so that they might know it when they go back to their people; in order that they might come again. 63. So, when they returned to their father, they said: “O our father! No more measure of grain shall we get (unless we take our brother). So send our brother with us, and we shall get our measure and truly, we will guard him.” 64. He said: “Can I entrust him to you except as I entrusted his brother [Yūsuf (Joseph)] to you aforetime? But Allāh is the Best to guard, and He is the Most Merciful of those who show mercy.”

وَقَالَ	لِفَتْيَانِهِ	اجْعَلُوا بَضْعَهُمْ	فِي رِحَالِهِمْ	لَعَلَّهُمْ
and he (Joseph) told	[to] his servants	to put their money	into their bags	so that they might

يَعْرِفُونَهَا	إِذَا اُنْقَلَبُوا	إِلَىٰ أَهْلِهِمْ	لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٥﴾
know it	when they go back	to their people	(in order) that they might come back
فَلَمَّا رَجَعُوا	إِلَىٰ أَبِيهِمْ	قَالُوا يَا أَبَانَا	مُنِعَ مِنَّا
so when they returned	to their father	they said O our father	has been prevented from us
الْكَيْلُ	فَأَرْسِلْ مَعَنَا	أَخَانَا	وَأِنَّا
measure (of grain)	so send with us	our brother	and truly we
لَهُ.	لِحَافِظُونَ ﴿٦٦﴾	قَالَ	هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّا
for him	surely (are) guardians	he said	except him (can) I entrust to you?
كَمَا ءَامَنُكُمْ	عَلَىٰ أَخِيهِ	مِن قَبْلُ	حَافِظًا
as I entrusted to you	[on] his brother	afortime	to guard but Allah (is the) Best
وَهُوَ	أَرْحَمُ	الرَّحِيمِينَ ﴿٦٧﴾	
and He	(is the) Most Merciful	(of) those who show mercy	

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضْعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا يَا أَبَانَا مَا نَبْغِي هَذِهِ بِضْعَتُنَا رُدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزِدَادُ كَيْلَ بَعِيرٍ ذَلِكَ كَيْلُ يَسِيرٍ ﴿٦٦﴾ قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْثِقًا مِّنَ اللَّهِ لَتَأْتِنَنِي بِهِ إِلَّا أَنْ يُحَاطَ بِكُمْ فَلَمَّا ءَاتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٦٧﴾

65. And when they opened their bags, they found their money had been returned to them. They said: "O our father! What (more) can we desire? This, our money has been returned to us; so we shall get (more) food for our family, and we shall guard our brother and add one more measure of a camel's load. This quantity is easy (for the king to give)." 66. He [Ya' qūb (Jacob)] said: "I will not send him with you until you swear a solemn oath to me in Allāh's Name, that you will bring him back to me unless you are yourselves surrounded (by enemies)," And when they had sworn their solemn oath, he said: "Allāh is the Witness to what we have said."

وَلَمَّا فَتَحُوا	مَتَاعَهُمْ	وَجَدُوا بِضْعَتَهُمْ	رُدَّتْ إِلَيْهِمْ
and when they opened	their bags	they found their money	had been returned to them

قَالُوا يَا أَبَانَا	مَا نَبْغِي	هَذِهِ	بِضَعْنَا
they said O our father	what (can) we desire	this	our money
رُدَّتْ إِلَيْنَا	وَنَمِيرُ أَهْلَنَا	وَنَحْفَظُ أَخَانَا	
has been returned to us	and we shall get food (for) our family	and we shall guard our brother	
وَنَزِدَادُ كَيْلٍ	بَعِيرٍ	ذَلِكَ	كَيْلٌ
and add more measure	(of) a camel's load	this	quantity
لَنْ أُرْسِلَهُ	مَعَكُمْ	حَتَّى تُؤْتُونِ	مَوْثِقًا
I will never send him	with you	until you give to me	a solemn oath
لَتَأْتِنِي	بِهِ	إِلَّا	أَنْ
(that) surely you will bring back to me	him	unless	[that]
ءَاتَوْهُ	مَوْثِقَهُمْ	قَالَ اللَّهُ	عَلَى مَا نَقُولُ وَكَيْلٌ
they gave him	their solemn oath	he said Allah	(is the) Witness to what we have said

وَقَالَ يَبْنَئِي لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَأَدْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنْ أَلْحَمْتُمْ إِلَّا اللَّهُ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٧٧﴾ وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةٌ فِي نَفْسٍ يَعْشُونَ قَضَاهَا وَإِنَّهُ لَذُو عِلْمٍ لِمَا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٧٨﴾

67. And he said: "O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allāh at all. Verily, the decision rests only with Allāh. In Him, I put my trust and let all those that trust, put their trust in Him." 68. And when they entered according to their father's advice, it did not avail them in the least against (the Will of) Allāh; it was but a need of Ya'qūb's (Jacob's) inner self which he discharged. And verily, he was endowed with knowledge because We had taught him, but most men know not.

وَقَالَ	يَبْنَئِي	لَا تَدْخُلُوا	مِنْ بَابٍ	وَاحِدٍ	وَأَدْخُلُوا	مِنْ أَبْوَابٍ
and he said	O my sons	(do) not enter	by gate	one	but enter	by gates

مُتَّفَرِّقَةً	وَمَا أَغْنِي	عَنْكُمْ	مِّنَ اللَّهِ	مِنْ شَيْءٍ	إِن
different	and I can not avail	you	against Allah	anything	verily
الْحُكْمُ	إِلَّا	لِلَّهِ	عَلَيْهِ تَوَكَّلْتُ	وَعَلَيْهِ	
the decision (rests)	only	with Allah	in Him I put my trust	and in Him	
فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ	وَلَمَّا دَخَلُوا	مِنْ حَيْثُ			
let all those that put trust put (their) trust	and when they entered	from where			
أَمْرَهُمْ	أَبُوهُمْ	مَا كَانَتْ	يُعْنِي عَنْهُمْ	مِّنَ اللَّهِ	مِنْ شَيْءٍ
ordered them	their father	did not	(it) avail them	against Allah	in the least
إِلَّا حَاجَةً	فِي نَفْسِ يَعْقُوبَ	قَضَاهَا	وَإِنَّهُ		
but (it was) a need	in Jacob's inner self	which he discharged	and verily he		
لَذُو	عِلْمٍ	لِّمَا عَلَّمْنَاهُ	وَلَكِنَّ أَكْثَرَ		
(was) endowed	(with) knowledge	because We had taught him	[and] but most		
	النَّاسِ	لَا يَعْلَمُونَ			
	men	know not			

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَىٰ أَخِيهِ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ ﴿٧٩﴾ فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتَهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ ﴿٨٠﴾ قَالُوا وَقَبِلُوا عَلَيْهِمْ مَاذَا تَفْقِدُونَ ﴿٨١﴾ قَالُوا نَفَقْدُ صَوَاعَ الْمَلِكِ وَلِمَن جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ﴿٨٢﴾

69. And when they went in before Yūsus (Joseph), he took his brother (Benjamin) to himself and said: "Verily, I am your brother, so grieve not for what they used to do." 70. So when he had furnished them forth with their provisions, he put the (golden) bowl in his brother's bag. Then a crier cried: "O you (in) the caravan! Surely, you are thieves!" 71. They, turning towards them, said: "What is it that you have lost?" 72. They said: "We have lost the (golden) bowl of the king and for him who produces it is (the reward of) a camel load; and I will be bound by it."

وَلَمَّا دَخَلُوا	عَلَى يُوسُفَ	ءَاوَىٰ إِلَيْهِ	أَخَاهُ ^ط
and when they went in	before Joseph	he took to himself	his brother
قَالَ إِنِّي	أَنَا	فَلَا تَبْتَئِسْ	بِمَا كَانُوا
(and) said verily I	[I] am	so grieve not	for what they used to
يَعْمَلُونَ ﴿٦٦﴾	فَلَمَّا	جَهَّزَهُمْ	بِجَهَّازِهِمْ
do	so when	he had furnished them forth	with their provisions
فِي رَحْلِ	أَخِيهِ	ثُمَّ أَذِنَ مُؤَدِّنٌ	أَيَّتَهَا
into (the) bag	(of) his brother	then a crier cried	O (you)
لَسْرِفُونَ ﴿٦٧﴾	قَالُوا	وَأَقْبَلُوا	عَلَيْهِمْ
(are) indeed thieves	they said	turning towards	them
قَالُوا	نَفَقِدُ صُوعًا	أَلْمَلِكِ	وَلِمَنْ جَاءَ
they said	we have lost (the) bowl	(of) the king	and for (him) who produces
حِمْلٌ	بِعَيْرٍ	وَأَنَا	بِهِ ^{هـ}
(is) a load	(of) a camel	and I	by it
		زَعِيمٌ ﴿٦٨﴾	
		(will be) bound	

قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ ﴿٦٦﴾ قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ ﴿٦٧﴾ قَالُوا جَزَاؤُهُ مَنْ وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٦٨﴾ فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٦٩﴾

73. They said: "By Allāh! Indeed you know that we came not to make mischief in the land, and we are no thieves!" 74. They [Yūsuf's (Joseph's) men] said: "What then shall be the penalty of him, if you are (proved to be) liars." 75. They [Yūsuf's (Joseph's) brothers] said: "His penalty should be that he, in whose bag it is found, should be held for the punishment (of the crime). Thus we punish the *Zālimūn* (wrongdoers)!" 76. So he [Yūsuf (Joseph)] began (the

search) in their bags before the bag of his brother. Then he brought it out of his brother's bag. Thus did We plan for Yūsuf (Joseph). He could not take his brother by the law of the king (as a slave), except that Allāh willed it. (So Allāh made the brothers to bind themselves with their way of ``punishment, i.e. enslaving of a thief.'') We raise to degrees whom We will, but over all those endowed with knowledge is the All-Knowing (Allāh).

قَالُوا تَاللَّهِ	لَقَدْ عَلِمْتُمْ	مَا جِئْنَا	لِنُفْسِدَ	فِي الْأَرْضِ
they said by Allah	indeed you know	we came not	to make mischief	in the land
وَمَا كُنَّا سَارِقِينَ	قَالُوا فَمَا	جَزَاؤُهُ	(shall be the) penalty of him	
and we are no thieves	they said what then	they said his penalty	قَالُوا جَزَاؤُهُ	فَهُوَ
if you are liars	who	in his bag	it is found	then he
جَزَاؤُهُ	كَذَلِكَ	نَجْزِي الظَّالِمِينَ	فَبَدَأَ	so he began (the search)
(is) his punishment	thus	we punish the wrongdoers	then he brought it out	of (the) bag
بِأَوْعِيَّتِهِمْ	قَبْلَ	وِعَاءَ	أَخِيهِ	مِنْ وِعَاءَ
in their bags	before	(the) bag	(of) his brother	of (the) bag
أَخِيهِ	كَذَلِكَ	كِدْنَا لِيُوسُفَ	مَا كَانَ	لِيَأْخُذَ أَخَاهُ
(of) his brother	thus	(did) We plan for Joseph	he could not	[to] take his brother
فِي دِينِ	أَلْمَلِكِ	إِلَّا	أَنْ يَشَاءَ اللَّهُ	نَرْفَعُ دَرَجَاتٍ
by (the) law	(of) the king	except	that Allah willed (it)	We raise to degrees
مَنْ نَشَاءُ	وَفَوْقَ	كُلِّ	ذِي	عِلْمٍ
whom We will	but over	all	those endowed	(with) knowledge
(is the) All-Knowing				

قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يَبْدِهَا لَهُمْ قَالَ أَنْتُمْ شَرُّ مَكَّانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبَاشِيخًا كَبِيرًا فَخُذْ أَحَدًا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ

77. They [Yūsuf's (Joseph's) brothers] said: ``If he steals, there was a brother of

his [Yūsuf (Joseph)] who did steal before (him).” But these things did Yūsuf (Joseph) keep in himself, revealing not the secrets to them. He said (within himself): “You are in worst case, and Allāh is the Best Knower of that which you describe!” 78. They said: “O ruler of the land! Verily, he has an old father (who will grieve for him); so take one of us in his place. Indeed we think that you are one of the *Muhsinūn* (good-doers).”

قَالُوا	إِنْ يَسْرِقْ	فَقَدْ سَرَقَ	أَخٌ	لَهُ	مِنْ قَبْلُ
they said	if he steals	then verily did steal	a brother	of his	before
فَأَسْرَهَا	يُوسُفَ	فِي نَفْسِهِ	وَلَمْ يَبْدِهَا	لَهُمْ	
but these things did keep	Joseph	in himself	[and] revealing not the secrets	to them	
قَالَ أَنْتُمْ	شَرُّ	مَكَانًا	وَاللَّهُ أَعْلَمُ		
he said you	(are in) worst	case	and Allah knows best (the truth)		
بِمَا تَصِفُونَ	قَالُوا يَا أَيُّهَا	الْعَزِيزُ	إِنَّ	لَهُ	أَبًا
of what you describe	they said O	mighty one	verily	he has	a father
فَخُذْ أَحَدَنَا	مَكَانَهُ	إِنَّا	نَرَدُّكَ	مِنَ الْمُحْسِنِينَ	
so take one of us	in his place	indeed we	think (that) you	(are one) of the good-doers	

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَّعْنَا عَلَيْهِ إِذَا أَنْظَلْنَاهُ ﴿٧٨﴾ فَلَمَّا أَسْتَيْسَسُوا مِنْهُ خَلَصُوا نَجِيًّا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٧٩﴾

79. He said: “Allāh forbid, that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be *Zālimūn* (wrongdoers).” 80. So, when they despaired of him, they held a conference in private. The eldest among them said: “Know you not that your father did take an oath from you in Allāh’s Name, and before this you did fail in your duty with Yūsuf (Joseph)? Therefore I will not leave this land until my father permits me, or Allāh decides my case (by releasing Benjamin) and He is the Best of the judges.

مَتَعَنَا	إِلَّا مَنْ وَجَدْنَا	أَنْ نَأْخُذَ	قَالَ مَعَاذَ اللَّهِ
our property	(anyone) but whom we found	that we should take	he said Allah forbid
فَلَمَّا أَسْتَيْسَسُوا	أَظْلِمُونَ ﴿٧٨﴾	إِذَا	إِنَّا
so when they despaired	surely (should be) wrongdoers	then	indeed we
أَلَمْ تَعْلَمُوا	قَالَ كَبِيرُهُمْ	خَالصُوا خِيَاً	مِنْهُ
(did) you not know?	the eldest among them said	they held a conference in private	of him
وَمِنْ قَبْلُ	مِنْ اللَّهِ	مَوثِقًا	عَلَيْكُمْ
and before	in Allah's Name	an oath	from you
قَدْ أَخَذَ	أَبَاكُمْ	فَرَطْتُمْ فِي يُوسُفَ	مَا
indeed took	that your father	you did fail in your duty with Joseph	this
حَتَّى يَأْذَنَ	فَلَنْ أَبْرَحَ الْأَرْضَ	أَوْ يَحْكُمَ اللَّهُ	لِي
until permits	so I will never leave this land	or Allah decides	my father
أَلْحَكِيمِينَ ﴿٨٠﴾	خَيْرٌ	وَهُوَ	لِي
(of) the judges	(is the) Best	and He [for] my (case)	me

أَرْجِعُوا إِلَىٰ آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ ﴿٨١﴾ وَسَلِّ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ ﴿٨٢﴾ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٨٣﴾

81. "Return to your father and say, 'O our father! Verily, your son (Benjamin) has stolen, and we testify not except according to what we know, and we could not know the Unseen! 82. "And ask (the people of) the town where we have been, and the caravan in which we returned; and indeed we are telling the truth." 83. He [Ya'qūb (Jacob)] said: "Nay, but your own selves have beguiled you into something. So patience is most fitting (for me). May be Allāh will bring them all (back) to me. Truly, He! Only He is All-Knowing, the All-Wise."

أَرْجِعُوا إِلَىٰ آبَائِكُمْ	فَقُولُوا	يَا أَبَانَا	إِنَّ ابْنَكَ سَرَقَ	وَمَا شَهِدْنَا
and say	return to your father	O our father	verily your son has stolen	and we testify not
إِلَّا	بِمَا عَلَّمْنَا	وَمَا كُنَّا	لِلْغَيْبِ	حَافِظِينَ ﴿٨١﴾
except	according to what we know	and we could not	[of] the Unseen	(be) guardians

وَسَأَلِ الْقَرْيَةَ	الَّتِي	وَالْعِيرَ	كُنَّا فِيهَا	الَّتِي	أَقْبَلْنَا فِيهَا
and ask the town	where	and the caravan	we have been in it	which	we returned in [it]
وَأِنَّا	لَصَادِقُونَ	قَالَ	بَلْ سَوَّلَتْ	لَكُمْ	
and indeed we	surely (are) the truthful	he said	but have beguiled	you	
أَنْفُسِكُمْ	أَمْرًا	فَصَبْرٌ	جَمِيلٌ	عَسَى اللَّهُ	
your ownelves	(into) something	so patience	(is) most fitting	may be Allah	
أَنْ يَأْتِيَنِي	بِهِمْ جَمِيعًا	إِنَّهُ هُوَ	الْعَلِيمُ	الْحَكِيمُ	
[that] will bring to me	all them	[He] truly He	(is) the All-Knowing	the All-Wise	

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا سَفَى عَلَى يُونُسَ وَأَبْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ ﴿٨٤﴾
 قَالُوا تَاللَّهِ تَفْتَوْا تَذْكُرُ يُونُسَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ ﴿٨٥﴾
 قَالَ إِنَّمَا أَشْكُوا بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٦﴾

84. And he turned away from them and said: "Alas, my grief for Yūsuf (Joseph)!" And he lost his sight because of the sorrow that he was suppressing.
 85. They said: "By Allāh! You will never cease remembering Yūsuf (Joseph) until you become weak with old age, or until you be of the dead." 86. He said: "I only complain of my grief and sorrow to Allāh, and I know from Allāh that which you know not.

وَتَوَلَّى	عَنْهُمْ	وَقَالَ	يَا سَفَى	عَلَى يُونُسَ
and he turned away	from them	and said	alas my grief	for Joseph
وَأَبْيَضَّتْ عَيْنَاهُ	مِنَ الْحُزْنِ	فَهُوَ	كَظِيمٌ	
and his eyes were whitened	because of the sorrow	that he	(was) suppressing	
قَالُوا تَاللَّهِ	تَفْتَوْا	تَذْكُرُ يُونُسَ		
they said by Allah	you will never cease	remembering Joseph		
حَتَّى تَكُونَ حَرَضًا	أَوْ تَكُونَ	مِنَ الْهَالِكِينَ	قَالَ	
until you become weak with old age	or you be	of the dead	he said	
إِنَّمَا أَشْكُوا بَثِّي	وَحُزْنِي	إِلَى اللَّهِ	وَأَعْلَمُ	
I only complain of my grief	and my sorrow	to Allah	and I know	

مَا لَا تَعْلَمُونَ ﴿٨٦﴾	مِنَ اللَّهِ
that which you know not	from Allah

يَبْنِي أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَأْيَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْيَسُ
 مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ ﴿٨٧﴾ فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا
 الضَّرُّ وَجِئْنَا بِبِضْعَةٍ مُزْجَلَةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي
 الْمُتَصَدِّقِينَ ﴿٨٨﴾ قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ﴿٨٩﴾

87. "O my sons! Go you and enquire about Yūsuf (Joseph) and his brother, and never give up hope of Allāh's Mercy. Certainly no one despairs of Allāh's Mercy, except the people who disbelieve." 88. Then, when they entered to him [Yūsuf (Joseph)], they said: "O ruler of the land! A hard time has hit us and our family, and we have brought but poor capital, so pay us full measure and be charitable to us. Truly, Allāh does reward the charitable." 89. He said: "Do you know what you did with Yūsuf (Joseph) and his brother, when you were ignorant?"

يَبْنِي أَذْهَبُوا	فَتَحَسَّسُوا	مِنْ يُوسُفَ	وَأَخِيهِ	وَلَا تَأْيَسُوا
O my sons go	and enquire	about Joseph	and his brother	and despair not
مِنْ رَوْحِ اللَّهِ	إِنَّهُ	لَا يَأْيَسُ	مِنْ رَوْحِ اللَّهِ	إِلَّا
of (the) Mercy (of) Allah	certainly	none despairs	of (the) Mercy (of) Allah	except
الْقَوْمُ الْكَافِرُونَ ﴿٨٧﴾	فَلَمَّا دَخَلُوا	عَلَيْهِ	قَالُوا	يَا أَيُّهَا
the people who disbelieve	then when they entered	unto him	they said	O
الرُّؤَسَاءِ	وَأَهْلَنَا	الضَّرُّ	وَجِئْنَا	
ruler of the land	and our family	a hard time	has hit us	and we have brought
بِضْعَةٍ مُزْجَلَةٍ	فَأَوْفِ لَنَا	الْكَيْلَ	وَتَصَدَّقْ	عَلَيْنَا
poor capital	so pay us	full measure	and be charitable	to us
إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ ﴿٨٩﴾	قَالَ	هَلْ عَلِمْتُمْ	مَا فَعَلْتُمْ	
truly Allah does reward the charitable	he said	(do) you know?	what you did	

يُوسُفَ	وَأَخِيهِ	إِذَا	أَنْتُمْ	جَاهِلُونَ
with Joseph	and his brother	when	you	(were) ignorant

قَالُوا أَمْ أَنْتَ لَأَنْتَ يُونُسُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ
 مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٩٠﴾ قَالُوا تَاللَّهِ لَقَدْ
 ءَاشْرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَطِيئِينَ ﴿٩١﴾ قَالَ لَا تَثْرِبَ عَلَيْكُمْ أَيُّومَ
 يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٩٢﴾

90. They said: "Are you indeed Yūsuf (Joseph)?" He said: "I am Yūsuf (Joseph), and this is my brother (Benjamin). Allāh has indeed been gracious to us. Verily, he who fears Allāh with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allāh makes not the reward of the *Muhsinūn* (good-doers.) to be lost."
91. They said: "By Allāh! Indeed Allāh has preferred you to us, and we certainly have been sinners." 92. He said: "No reproach on you this day; may Allāh forgive you, and He is the Most Merciful of those who show mercy!"

قَالُوا أَمْ أَنْتَ	لَأَنْتَ	يُونُسُ	قَالَ أَنَا	يُوسُفُ	وَهَذَا
they said (are) you indeed?	[surely you]	Joseph	he said I am	Joseph	and this
أَخِي	قَدْ مَنَّ اللَّهُ	عَلَيْنَا	إِنَّهُ	مَنْ يَتَّقِ	
(is) my brother	Allah has indeed been gracious	to us	verily he	who fears (Allah)	
وَيَصْبِرْ	فَإِنَّ اللَّهَ	لَا يُضِيعُ	أَجْرَ	الْمُحْسِنِينَ	
and is patient	then surely Allah	makes not to be lost	(the) reward	(of) the good-doers	
قَالُوا تَاللَّهِ	لَقَدْ ءَاشْرَكَ اللَّهُ	عَلَيْنَا	وَإِنْ كُنَّا		
they said by Allah	indeed Allah has preferred you	above us	and certainly we have been		
لَخَطِيئِينَ	قَالَ لَا تَثْرِبَ	عَلَيْكُمْ	أَيُّومَ	يَغْفِرُ اللَّهُ لَكُمْ	
sinner	he said no reproach	on you	this day	may Allah forgive you	
وَهُوَ	أَرْحَمُ	الرَّاحِمِينَ			
and He	(is the) Most Merciful	(of) those who show mercy			

أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ ﴿٩٣﴾ وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَن تَفَنِّدُونَ ﴿٩٤﴾ قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ ﴿٩٥﴾

93. "Go with this shirt of mine, and cast it over the face of my father, he will become clear-sighted, and bring to me all your family." 94. And when the caravan departed, their father said: "I do indeed feel the smell of Yūsuf (Joseph), if only you think me not a dotard (a person who has weakness of mind because of old age)." 95. They said: "By Allāh! Certainly, you are in your old error."

أَذْهَبُوا بِقَمِيصِي هَذَا	فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي	يَأْتِ بَصِيرًا	وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ ﴿٩٣﴾
go with shirt of mine	and cast it over (the) face (of) my father	he will become clear-sighted	all your family and bring to me
وَلَمَّا فَصَلَتِ الْعِيرُ	قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا	أَن تَفَنِّدُونَ ﴿٩٤﴾	قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ ﴿٩٥﴾
and when the caravan departed	their father said their father said indeed I feel (find) (the) smell if not (of) Joseph	[that] you think me a dotard	they said by Allah certainly you old (are) surely in your error

فَلَمَّا أَن جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَىٰ وَجْهِهِ، فَأَرْتَدَّ بَصِيرًا، قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٩٦﴾ قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ﴿٩٧﴾ قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٩٨﴾

96. Then, when the bearer of the glad tidings arrived, he cast it (the shirt) over his face, and he became clear-sighted. He said: "Did I not say to you, 'I know from Allāh that which you know not.'" 97. They said: "O our father! Ask forgiveness (from Allāh) for our sins, indeed we have been sinners." 98. He

said: "I will ask my Lord for forgiveness for you, verily, He! Only He is the Oft-Forgiving, the Most Merciful."

فَلَمَّا	أَنْ جَاءَ الْبَشِيرُ	أَلْقَاهُ	عَلَى وَجْهِهِ
then when	[that] the bearer of the glad tidings arrived	he cast it (the shirt)	over his face
فَارْتَدَّ بَصِيرًا	قَالَ	أَلَمْ أَقُلْ	لَكُمْ إِنِّي أَعْلَمُ
so he became clear-sighted	he said	(did) I not say?	to you verily I know from Allah
مَا لَا تَعْلَمُونَ	قَالُوا يَا أَبَانَا	أَسْتَغْفِرُ لَنَا	ذُنُوبَنَا
that which you know not	they said O our father	ask forgiveness for us	(of) our sins
إِنَّا كُنَّا	قَالَ	سَوْفَ أَسْتَغْفِرُ	لَكُمْ
indeed we have been	he said	soon I will ask for forgiveness	for you
رَبِّي	إِنَّهُ	هُوَ	الرَّحِيمُ
my Lord	verily He	(only) [He]	the Most Merciful (is) the Oft-Forgiving

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ ءَامِنِينَ ﴿١٠١﴾
 وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ
 جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ
 أَنْ نَزَعَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿١٠٢﴾

99. Then, when they came in before Yūsuf (Joseph), he took his parents to himself and said: "Enter Egypt, if Allāh wills, in security." 100. And he raised his parents to the throne and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforesaid! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin life, after *Shāitan* (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind to whom He wills. Truly, He! Only He is the All-Knowing, the All-Wise.

فَلَمَّا دَخَلُوا	عَلَى يُوسُفَ	ءَاوَىٰ إِلَيْهِ	أَبَوَيْهِ	وَقَالَ
then when they entered	unto Joseph	he took to himself	his parents	and said

عَلَى الْعَرْشِ	وَرَفَعَ أَبَوَيْهِ	إِنْ شَاءَ اللَّهُ ءَامِنِينَ ﴿٩٩﴾	أَدْخُلُوا مِصْرَ		
to the throne	and he raised his parents	if Allah wills in security	enter Egypt		
هَذَا	يَتَأْتِ	وَقَالَ	سَجَدًا	لَهُ	وَخَرُّوا
this	O my father	and he said	prostrate	before him	and they fell down
حَقًّا	رَبِّي	قَدْ جَعَلَهَا	مِنْ قَبْلُ	رُءْيَايَ	تَأْوِيلُ
true	my Lord	verily has made it	before	(of) my dream	(is the) interpretation
وَجَاءَ	مِنَ السِّجْنِ	أَخْرَجَنِي	إِذَا	بِي	وَقَدْ أَحْسَنَ
and brought	of the prison	He took me out	when	to me	and indeed He was good
بَيْنِي	أَنْ تَزْعَغَ الشَّيْطَانُ	مِنْ بَعْدِ	مِنَ الْبَدْوِ	يَكُمُ	
between me	[that] Satan had sown enmity	after	out of the bedouin life	you	
وَبَيْنَ	لَطِيفٌ لِمَا يَشَاءُ	إِنَّ رَبِّي	إِخْوَتِي		
(is the) Most Kind	unto whom He wills	certainly my Lord	my brothers	and between	
الْحَكِيمُ	الْعَلِيمُ	هُوَ	إِنَّهُ		
the All-Wise	(is) the All-Knowing	(only) [He]	truly He		

﴿٩٩﴾ رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿١٠٠﴾ ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ﴿١٠١﴾ وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٢﴾

101. "My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams – the (Only) Creator of the heavens and the earth! You are my Wali (Protector, Helper, Supporter, Guardian, God, Lord) in this world and in the Hereafter. Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous."

102. That is of the news of the Ghaib (Unseen) which We reveal to you (O Muhammad ﷺ). You were not (present) with them when they arranged their plan together, and (while) they were plotting. 103. And most of mankind will not believe even if you desire it eagerly.

رَبِّ	قَدْ آتَيْتَنِي	مِنَ الْمَلِكِ	وَعَلَّمْتَنِي
my Lord	You have indeed bestowed on me	of the sovereignty	and taught me
مِن تَأْوِيلِ	الْأَحَادِيثِ	فَاطَرَ السَّمَوَاتِ	وَالْأَرْضِ
of (the) interpretation	(of) dreams	(the) Creator (of) the heavens	and the earth
أَنْتَ	وَلِيِّ	فِي الدُّنْيَا	تَوْفَنِي
You	(are) my Protector	in this world	cause me to die
مُسْلِمًا	وَالْحَقِّنِي	بِالصَّالِحِينَ ﴿١٠٤﴾	ذَلِكَ
(as) a Muslim	and join me	with the righteous	this
نُوحِيهِ	إِلَيْكَ	وَمَا كُنْتَ لَدَيْهِمْ	إِذْ أَجْمَعُوا
which We reveal	to you	and you were not with them	when they arranged together
أَمْرَهُمْ	وَهُمْ يَمْكُرُونَ ﴿١٠٦﴾	وَمَا أَكْثَرُ	النَّاسِ
their plan	and they were plotting	and not most	(of) mankind
	وَلَوْ حَرَّصْتَ	بِمُؤْمِنِينَ ﴿١٠٧﴾	
	even if you desire (it) eagerly	(will) believe	

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿١٠٤﴾ وَكَأَيِّن مِّنْ آيَةٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾ وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿١٠٦﴾ أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَشِيَةٌ مِّنْ عَذَابِ اللَّهِ أَتَوَاتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٠٧﴾

104. And no reward you (O Muhammad ﷺ) ask of them (those who deny your Prophethood) for it; it (the Qur'an) is no less than a Reminder and an advice to the 'Alamīn (men and jinn). 105. And how many a sign in the heavens and the earth they pass by, while they are averse therefrom. 106. And most of them believe not in Allāh except that they attribute partners to Him (i.e. they are *Mushrikūn*, i.e. polytheists.). 107. Do they then feel secure from the coming against them of the covering veil of the torment of Allāh, or of the coming against them of the (Final) Hour, all of a sudden while they perceive not?

وَمَا تَسْأَلُهُمْ	عَلَيْهِ	مِنْ أَجْرٍ	إِنْ هُوَ	إِلَّا ذِكْرٌ
and you ask not of them	for it	any reward	it (is) not	but a reminder (and an advice)
لِلْعَالَمِينَ ﴿١٢١﴾	وَكَايِنَ	مِّنْ آيَةٍ	فِي السَّمَوَاتِ	وَالْأَرْضِ
unto the worlds	and how many	[from] a sign	in the heavens	and the earth
يَمُرُّونَ عَلَيْهَا	وَهُمْ	عَنْهَا	مُعْرِضُونَ ﴿١٢٥﴾	وَمَا يُؤْمِنُ أَكْثَرُهُمْ
they pass by [it]	while they	therefrom	(are) averse	and most of them believe not
بِاللَّهِ	إِلَّا	وَهُمْ	مُشْرِكُونَ ﴿١٢٦﴾	أَفَأَمِنُوا
in Allah	except	that they	attribute partners (unto Him)	(do) they then feel secure?
أَنْ تَأْتِيَهُمْ	غَشِيَةٌ	مِّنْ عَذَابِ اللَّهِ		
that comes to (against) them	covering evil	of (the) torment (of) Allah		
أَوْ تَأْتِيَهُمْ	السَّاعَةُ	بَغْتَةً	وَهُمْ	لَا يَشْعُرُونَ ﴿١٢٧﴾
or comes to (against) them	the Hour	all of a sudden	while they	perceive not

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٢٨﴾ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ ﴿١٢٩﴾

108. Say (O Muhammad ﷺ): "This is my way; I invite to Allāh (i.e. to the Oneness of Allāh – Islamic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allāh, i.e. to the Oneness of Allāh – Islamic Monotheism with sure knowledge). And Glorified and Exalted is Allāh (above all that they associate as partners with Him). And I am not of the *Mushrikūn* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allāh; those who worship others along with Allāh or set up rivals or partners to Allāh)." 109. And We sent not before you (as Messengers) any but men to whom We revealed, from among the people of townships. Have they not travelled in the land and seen what was the end of those who were before them? And verily, the home of the Hereafter is the best for those who fear Allāh and obey Him (by abstaining from sins and evil deeds, and by performing

righteous good deeds). Do you not then understand?

أَنَا	عَلَىٰ بَصِيرَةٍ	أَدْعُوا إِلَى اللَّهِ	سَبِيلِي	قُلْ هَذِهِ
I	with sure knowledge	I invite unto Allah	(is) my way	say this
وَمَا أَنَا	وَسُبَّحَنَ اللَّهُ	أَتَّبَعَنِي	وَمَنْ	
and I am not	and Glorified and Exalted (is) Allah	follows me	and whosoever	
إِلَّا رِجَالًا	مِنْ قَبْلِكَ	وَمَا أَرْسَلْنَا	مِنَ الْمُشْرِكِينَ	
but men	before you	and We sent not (as Messengers)	of the polytheists	
الْقُرَىٰ	مِّنْ أَهْلِ	نُوحِيَ إِلَيْهِمْ		
(of) townships	from (among the) people	We revealed unto them		
كَانَ عَاقِبَةُ	فَيَنْظُرُوا كَيْفَ	فِي الْأَرْضِ	أَفَلَمْ يَسِيرُوا	
was (the) end	and seen how	in the land	so (have) they not travelled?	
الْآخِرَةِ	وَلَدَارُ	مِنْ قَبْلِهِمْ	الَّذِينَ	
(of) the Hereafter	and verily (the) home	(were) before them	(of) those who	
أَفَلَا تَعْقِلُونَ	لِلَّذِينَ اتَّقَوْا	خَيْرٌ		
(do) you not then understand?	for those who fear (Allah)	(is the) best		

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَّشَاءُ
وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١١٠﴾ لَقَدْ كَانَتْ فِي قَصصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ
مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ
شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

110. (They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help, and whomsoever We willed were rescued. And Our punishment cannot be warded off from the people who are *Mujrimūn* (criminals, sinners, disbelievers, polytheists). 111. Indeed in their stories, there is a lesson for men of understanding. It (the Qur'ān) is not a forged statement but a confirmation of (Allāh's existing Books) which were before it [i.e. the Taurāt (Torah), the Injil

(Gospel) and other Scriptures of Allāh] and a detailed explanation of everything and a guide and a mercy for a people who believe.

حَتَّىٰ إِذَا	أَسْتَيْسَسَ الرُّسُلُ	وَوَظَنُوا	أَنَّهُمْ	قَدْ كَذَّبُوا
until when	the Messengers gave up hope	and thought	that they	certainly were denied
جَاءَهُمْ	نَصْرُنَا	فَنَجَّيْنَا	مَنْ نَشَاءُ	
(then) came to them	Our Help	and were rescued	whomsoever We willed	
وَلَا يُرَدُّ بَأْسُنَا	عَنِ الْقَوْمِ	الْمُجْرِمِينَ ﴿١١﴾		
and Our punishment (can) not be warded off	from the people	(who are) criminals		
لَقَدْ كَانَتْ	فِي قَصَصِهِمْ	عِبْرَةٌ	لِأُولِي	الْأَلْبَابِ ﴿١٢﴾
indeed (there) is	in their stories	a lesson	for men	(of) understanding
مَا كَانَ حَدِيثًا	يُفْتَرَىٰ	وَلَكِن تَصْدِيقَ		
(it) is not a statement	forged	[and] but a confirmation (of Allah's existing Books)		
الَّذِي	بَيْنَ يَدَيْهِ	وَتَفْصِيلَ	كُلِّ	شَيْءٍ
which	(were) before it	and a detailed explanation	(of) every	thing
وَهُدًى	وَرَحْمَةً	لِقَوْمٍ يُؤْمِنُونَ ﴿١٣﴾		
and a guide	and a mercy	for a people who believe		

سُورَةُ الرَّعْدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمَرْتَلَاءِ أَيُّهَا الْكِتَابِ وَالَّذِي أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١﴾
 اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ
 يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ ﴿٢﴾

Surah Ar-Ra'd (The Thunder) 13

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Alif-Lām-Mīm-Rā. [These letters are one of the miracles of the Qur'an; and

none but Allāh (Alone) knows their meanings.] These are the Verses of the Book (the Qur'ān), and that which has been revealed to you (Muhammad ﷺ) from your Lord is the truth, but most men believe not. 2. Allāh is He Who raised the heavens without any pillars that you can see. Then, He rose above (Istawā) the Throne (really in a manner that suits His Majesty). He has subjected the sun and the moon (to continue going round), each running (its course) for a term appointed. He manages and regulates all affairs; He explains the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that you may believe with certainty in the Meeting with your Lord.

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
وَالَّذِي		الْكِتَابِ		تِلْكَ	
and that which		(of) the Book		(are the) Verses	
النَّاسِ		وَلَكِنَّ أَكْثَرَ		أَنْزَلَ إِلَيْكَ	
(of) men		[and] but most		(is) the truth	
عَمَدٍ		رَفَعَ السَّمَوَاتِ		اللَّهُ الَّذِي	
(any) pillars		without		raised the heavens	
وَسَخَّرَ الشَّمْسَ		عَلَى الْعَرْشِ		ثُمَّ اسْتَوَى	
and subjected the sun		above the Throne		then He rose	
مُسَمًّى		لِأَجَلٍ		كُلٌّ يَجْرِي	
appointed		for a term		each running (its course)	
لَعَلَّكُمْ		يُفَصِّلُ الْآيَاتِ		يُدِيرُ الْأَمْرَ	
so that you may		He explains the Verses in detail		He manages all affairs	
تُوقِنُونَ		رَبِّكُمْ		بِلِقَاءِ	
believe with certainty		(with) your Lord		in (the) Meeting	

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَواسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الشَّجَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشَى اللَّيْلَ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦﴾ وَفِي الْأَرْضِ قِطْعٌ مُتَجَاوِرَاتٌ

وَجَنَّتْ مِّنْ أَعْتَابٍ وَزَرَعٌ وَنَخِيلٌ صِنَوَانٌ وَغَيْرُ صِنَوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفِضَلُ بَعْضَهَا عَلَى بَعْضٍ فِي الْأَكْلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٤﴾

3. And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruit He made *Zawjain Ithnain* (two in pairs – may mean two kinds or it may mean: of two varieties, e.g. black and white, sweet and sour small and big). He brings the night as a cover over the day verily, in these things, there are *Ayat* (proofs, evidences, lessons, signs, etc.) for a people who reflect. 4. And in the earth are neighbouring tracts, and gardens of vines, and green crops (fields), and date palms, growing into two or three from a single stem root, or otherwise (one stem root for every palm), watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things there are *Ayat* (proofs, evidences, lessons, signs) for a people who understand.

رَوَاسِيَ	فِيهَا	وَجَعَلَ	مَدَّ الْأَرْضَ	الَّذِي	وَهُوَ
firm mountains	therein	and placed	spread out the earth	Who	and (it is) He
أَثْنَيْنِ	زَوْجَيْنِ	جَعَلَ فِيهَا	الثَّمَرَاتِ	وَمِنْ كُلِّ	وَأَنْهَارًا
two	(in) pairs	He made in it	(of) fruits	and of every (kind)	and rivers
لَآيَاتٍ	فِي ذَلِكَ	إِنَّ	النَّهَارَ	يُعْشَى	الَّيْلَ
surely (there are) signs	in that	verily	(with) the day	He covers	the night
مُتَجَوِّرَاتٍ	قِطَعٌ	وَفِي الْأَرْضِ	لِقَوْمٍ يَتَفَكَّرُونَ		
neighbouring	(there are) tracts	and in the earth	for a people who reflect		
وَنَخِيلٌ	وَزَرَعٌ	مِّنْ أَعْتَابٍ	وَجَنَّتْ		
and date palms	and (green) crops (fields)	of vines	and gardens		
وغيرُ صِنَوَانٍ	صِنَوَانٌ				
and trees (growing) not from a single root	trees (growing) from a single root				
وَنُفِضَلُ بَعْضَهَا	وَاحِدٍ	بِمَاءٍ	يُسْقَى		
yet some of them We make more excellent	one (the same)	with water	watered		
فِي ذَلِكَ	إِنَّ	فِي الْأَكْلِ	عَلَى بَعْضٍ		
in that (these things)	verily	in eating	than others		

لِقَوْمٍ يَعْقِلُونَ ﴿١٥﴾	لَايَاتٍ
for a people who understand	surely (there are) signs

﴿١٥﴾ وَإِنْ تَعْجَبَ فَعَجَبٌ قَوْلُهُمْ أَءِذَا كُنَّا تُرَابًا أءِنَّا لَفِي خَلْقٍ جَدِيدٍ أُولَئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأُولَئِكَ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٦﴾ وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثَلَتُ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ ﴿١٧﴾

5. And if you (O Muhammad ﷺ) wonder (at these polytheists who deny your message of Islamic Monotheism and have taken besides Allāh others for worship who can neither harm nor benefit), then wondrous is their saying: "When we are dust, shall we indeed then be (raised) in a new creation?" They are those who disbelieved in their Lord! They are those who will have iron chains tying their hands to their necks. They will be dwellers of the Fire to abide therein forever. 6. They ask you to hasten the evil before the good, while (many) exemplary punishments have indeed occurred before them. But verily, your Lord is full of forgiveness for mankind inspite of their wrongdoing. And verily, your Lord is (also) Severe in punishment.

وَأِن تَعْجَبُ	فَعَجَبٌ	قَوْلُهُمْ	أءِذَا كُنَّا	تُرَابًا	أءِنَّا
and if you wonder	then wondrous	(is) their saying	when we are?	dust	(shall) we?
لَفِي خَلْقٍ	جَدِيدٍ	أُولَئِكَ	الَّذِينَ كَفَرُوا	بِرَبِّهِمْ	
indeed (be) in a creation	new	(they are) those	who disbelieve	in their Lord	
وَأُولَئِكَ	الْأَغْلَالُ	فِي أَعْنَاقِهِمْ	وَأُولَئِكَ		
and (they are) those who	(will have) iron chains	in their necks	and they		
أَصْحَابُ	النَّارِ	هُمْ	فِيهَا	خَالِدُونَ ﴿١٦﴾	
(will be the) dwellers	(of) the Fire	they	therein	(will) abide forever	
وَيَسْتَعْجِلُونَكَ	بِالسَّيِّئَةِ	قَبْلَ	الْحَسَنَةِ	وَقَدْ خَلَتْ	
and they ask you to hasten	the evil	before	the good	and verily occurred	
مِن قَبْلِهِمْ	الْمَثَلَتُ	وَإِنَّ رَبَّكَ	لَذُو	مَغْفِرَةٍ	
before them	exemplary punishments	but verily your Lord	(is) full	(of) forgiveness	

لِلنَّاسِ	عَلَىٰ ظُلْمِهِمْ	وَإِنَّ رَبَّكَ	أَشَدُّ	الْعِقَابِ
for mankind	inspite of their wrongdoing	and verily your Lord	(is) Severe	(in) punishment

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ ﴿٧﴾
 اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ ﴿٨﴾ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ ﴿٩﴾ سَوَاءٌ مِنْكُمْ مَنْ أَسَرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ ﴿١٠﴾

7. And the disbelievers say: "Why is not a sign sent down to him from his Lord?" You are only a warner, and to every people there is a guide. 8. Allāh knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion. 9. All-Knower of the unseen and the seen, the Most Great, the Most High. 10. It is the same (to Him) whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day.

وَيَقُولُ	الَّذِينَ كَفَرُوا	لَوْلَا نُزِّلَ	عَلَيْهِ	آيَةٌ	مِنْ رَبِّهِ
and say	those who disbelieve	why is not sent down	to him	a sign	from his Lord
إِنَّمَا أَنْتَ	مُنذِرٌ	وَلِكُلِّ	قَوْمٍ	هَادٍ	اللَّهُ يَعْلَمُ
you (are) only	a warner	and to every	people	(there is) a guide	Allah knows
مَا تَحْمِلُ	كُلُّ أُنْثَىٰ	وَمَا	تَغِيضُ	الْأَرْحَامُ	
what bears	every female	and (by) how much	the wombs fall short	(of their time or number)	
وَمَا تَزْدَادُ	وَكُلُّ شَيْءٍ	عِنْدَهُ	بِمِقْدَارٍ		
and what they exceed	and every thing	with Him	(is) in due proportion		
عَالِمُ	الْغَيْبِ	وَالشَّهَادَةِ	الْكَبِيرُ	الْمُتَعَالِ	
(He is) All-Knower	(of) the unseen	and the seen	the Most Great	the Most High	
سَوَاءٌ	مِنْكُمْ	مَنْ أَسَرَ	الْقَوْلَ	وَمَنْ جَهَرَ	
(it is the) same (to Him)	of you	(one) who conceals	(his) speech	and who declares openly	
بِهِ	وَمَنْ	هُوَ	مُسْتَخْفٍ	بِالنَّهَارِ	
it	and whoever	[he]	(is) hidden	by day	
			by night	or goes freely	

لَهُ مَعْقِبَتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ، مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ، وَمَا لَهُمْ مِّنْ دُونِهِ مِنْ وَالٍ هُوَ الَّذِي يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنشِئُ السَّحَابَ الثِّقَالَ ﴿١٤﴾

11. For him (each person), there are angels in succession, before and behind him. They guard him by the Command of Allāh. Verily, Allāh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allāh). But when Allāh wills a people's punishment, there can be no turning it back, and they will find besides Him no protector. 12. It is He Who shows you the lightning, as a fear (for travellers) and as a hope (for those who wait for rain). And it is He Who brings up (or originates) the clouds, heavy (with water).

لَهُ	مَعْقِبَتٌ	مِّنْ بَيْنِ يَدَيْهِ	وَمِنْ خَلْفِهِ	يَحْفَظُونَهُ
for him	(there are) angels in succession	before him	and behind him	they guard him
مِنْ أَمْرِ اللَّهِ	إِنَّ اللَّهَ	لَا يُغَيِّرُ	مَا	بِقَوْمٍ
by (the) Command (of) Allah	verily Allah	changes not	the condition	of a people
حَتَّىٰ يُغَيِّرُوا	مَا	بِأَنْفُسِهِمْ	وَإِذَا أَرَادَ اللَّهُ	بِقَوْمٍ
until they change	what	(is) in themselves	and when Allah wills	for a people
سُوءًا	فَلَا مَرَدَّ	لَهُ	وَمَا	
misfortune	then (there can be) no turning away	of it	and (there is) not	
لَهُمْ	مِنْ دُونِهِ	مِنْ وَالٍ	هُوَ	الَّذِي يُرِيكُمْ
for them	besides Him	any protector	(it is) He	Who shows you
الْبَرْقَ	خَوْفًا	وَطَمَعًا		
the lightning	(as) a fear (for travellers)	and (as) a hope (for rain)		
وَيُنشِئُ	السَّحَابَ	الثِّقَالَ		
and (it is He Who) brings up (or originates)	the clouds	heavy (with water)		

وَيَسِيحُ الرِّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا

مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ ﴿١٣﴾ لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبْسِطٍ كَفَيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَلِغِهِ ۗ وَمَا دَعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿١٤﴾

13. And *Ar-Ra'd* (thunder) glorifies and praises Him, and so do the angels because of His awe. He sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute about Allāh. And He is Mighty in strength and Severe in punishment. 14. For Him (Allāh, Alone) is the Word of Truth (i.e. none has the right to be worshipped but Allāh). And those whom they (polytheists and disbelievers) invoke besides Him, answer them no more than one who stretches forth his hand (at the edge of a deep well) for water to reach his mouth, but it reaches him not; and the invocation of the disbelievers is nothing but an error (i.e. of no use).

وَيَسْبِحُ الرَّعْدُ	بِحَمْدِهِ	وَالْمَلَائِكَةُ	مِنْ خِيفَتِهِ
and thunder glorifies	[with] His praise	and (so do) the angels	because of His awe
وَيُرْسِلُ الصَّوَاعِقَ	فَيُصِيبُ	بِهَا	مَنْ يَشَاءُ
and He sends the thunderbolts	and He strikes	therewith	whom He wills
وَهُمْ يُجَادِلُونَ	فِي اللَّهِ	وَهُوَ	شَدِيدُ
yet they (disbelievers) dispute	about Allah	and He	(is) Mighty
لَهُ	دَعْوَةُ	الْحَقِّ	وَالَّذِينَ يَدْعُونَ
for Him (Alone)	(is the) Call	(of) Truth	and those whom they invoke
لَا يَسْتَجِيبُونَ	لَهُمْ	بِشَيْءٍ	إِلَّا
they (can) not answer	to them	anything	except
كَفَيْهِ	إِلَى الْمَاءِ	لِيَبْلُغَ فَاهُ	وَمَا
his hands	for water	to reach his mouth	and (is) not
دَعَاءُ	الْكَافِرِينَ	إِلَّا	فِي ضَلَالٍ
(the) invocation	(of) the disbelievers	but	[in] error (of no use)

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظَلَمْتَهُمْ بِالْعُدْوَى وَالْأَصَالِ ﴿١٥﴾ قُلْ مَنْ

رَبِّ السَّمَوَاتِ وَالْأَرْضِ قُلِ اللَّهُ قُلِ أَفَاتَّخَذْتُمْ مِّنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَلَا ضَرًّا قُلِ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَبَّهُ الْخَلْقَ عَلَيْهِمْ قُلِ اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ ﴿١٦﴾

15. And to Allāh (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons. 16. Say (O Muhammad ﷺ): "Who is the Lord of the heavens and the earth?" Say: "(It is) Allāh." Say: "Have you then taken (for worship) *Auliya'* (protectors) other than Him, such as have no power either for benefit or for harm to themselves?" Say: "Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allāh partners who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them?" Say: "Allāh is the Creator of all things; and He is the One, the Irresistible."

وَالْأَرْضِ	فِي السَّمَوَاتِ	مَنْ	وَاللَّهُ يَسْجُدُ		
and the earth	(is) in the heavens	whoever	and unto Allah (Alone) falls in prostration		
وَالْأَصَالِ	بِالْغَدُوِّ	وَوَظِلَّائِهِمْ	وَكُرْهًا	طَوْعًا	
and (in) the afternoons	in the mornings	and (so do) their shadows	or unwillingly	willingly	
قُلِ اللَّهُ	وَالْأَرْضِ	رَبِّ السَّمَوَاتِ	قُلْ مَنْ		
say (it is) Allah	and the earth	(is the) Lord (of) the heavens	say (O Muhammad) Who		
لَا يَمْلِكُونَ	أَوْلِيَاءَ	مِّنْ دُونِهِ	أَفَاتَّخَذْتُمْ	قُلْ	
they have no power	protectors	other than Him	(have) you then taken (for worship)?	say	
الْأَعْمَىٰ	هَلْ يَسْتَوِي	قُلْ	وَلَا ضَرًّا	نَفْعًا	لِأَنفُسِهِمْ
the blind	are equal?	say	nor (for) harm	(either for) benefit	for themselves
أَمْ جَعَلُوا	الظُّلُمَاتِ	وَالنُّورِ	هَلْ تَسْتَوِي	أَمْ	وَالْبَصِيرُ
or do they (disbelievers) assign	and light	darkness	are equal?	or	and the seer
فَتَشَبَّهُ	خَلَقُوا كَخَلْقِهِ	لِلَّهِ شُرَكَاءَ			
so (that) seemed alike	who created (the) like (of) His creation	partners to Allah			

شَيْءٍ	كُلِّ	خَلِيقُ	قُلِ اللَّهُ	عَلَيْهِمْ	الْخَلْقُ
things	(of) all	(is the) Creator	say Allah	to them	the creation
		الْقَهْرُ ﴿١٦﴾	وَهُوَ الْوَاحِدُ		
		the Irresistible	and He (is) the One		

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَهُ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حَلِيَّةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلَهُ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ ﴿١٧﴾

17. He sends down water (rain) from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface - and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils, rises a foam like it, thus does Allāh (by parables) show forth truth and falsehood. Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Allāh sets forth parables (for the truth and falsehood, i.e. Belief and disbelief).

أَنْزَلَ مِنَ السَّمَاءِ	مَاءً	فَسَالَتْ أَوْدِيَهُ	بِقَدَرِهَا
He sends down from the sky	water (rain)	and the valleys flow	according to their measure
فَاحْتَمَلَ السَّيْلُ	زَبَدًا	رَابِيًا	وَمِمَّا
but the flood bears away	the foam	that mounts up to the surface	and (also) from what
يُوقِدُونَ عَلَيْهِ	فِي النَّارِ	أَبْتِغَاءَ	حَلِيَّةٍ
they heat [on] it	in the fire	(in order) to make	ornaments
مِثْلَهُ	كَذَلِكَ	يَضْرِبُ اللَّهُ الْحَقَّ	وَالْبَاطِلَ
like (unto) it	thus	Allah does set forth (parables of) truth	and falsehood
فَأَمَّا الزَّبَدُ	فَيَذْهَبُ جُفَاءً	وَأَمَّا مَا	
then as for the foam	it passes away (as) scum (upon the banks)	while that which	
يَنْفَعُ النَّاسَ	فَيَمْكُثُ	فِي الْأَرْضِ	كَذَلِكَ يَضْرِبُ اللَّهُ
benefits mankind	remains	in the earth	thus Allah sets forth
الْأَمْثَالَ ﴿١٧﴾			parables

الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ ﴿٢٠﴾ وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ﴿٢١﴾ وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرُءُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَئِكَ لَهُمْ عُقْبَى الدَّارِ ﴿٢٢﴾

20. Those who fulfil the Covenant of Allāh and break not the *Mithāq* (bond, treaty, covenant). 21. And those who join that which Allāh has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allāh has forbidden and perform all kinds of good deeds which Allāh has ordained). 22. And those who remain patient, seeking their Lord's Countenance, perform *As-Salāt* (the prayers), and spend out of that which We have bestowed on them, secretly and openly, and repel evil with good, for such there is a good end.

وَلَا يَنْقُضُونَ الْمِيثَاقَ ﴿٢٠﴾		بِعَهْدِ اللَّهِ		الَّذِينَ يُوفُونَ	
and break not the covenant		(the) Covenant (of) Allah		those who fulfil	
وَيَخْشَوْنَ رَبَّهُمْ		أَنْ يُوصَلَ	بِهِ	مَا أَمَرَ اللَّهُ	وَالَّذِينَ يَصِلُونَ
and fear their Lord	to be joined	[for it]	what Allah has commanded	and those who join	
ابْتِغَاءَ	وَالَّذِينَ صَبَرُوا	الْحِسَابِ ﴿٢١﴾	سُوءَ	وَيَخَافُونَ	
seeking	and those who remain patient	reckoning	(the) terrible	and dread	
وَأَنْفَقُوا	وَأَقَامُوا الصَّلَاةَ	رَبِّهِمْ	وَجْهِ		
and spend	and offer prayers (perfectly)	(of) their Lord	(the) Face (Countenance)		
وَيَدْرُءُونَ	وَعَلَانِيَةً	سِرًّا	رَزَقْنَاهُمْ	مِمَّا	
and they repel	and openly	secretly	We have bestowed on them	out of that which	
الدَّارِ ﴿٢٢﴾	عُقْبَى	هُمْ	أُولَئِكَ	السَّيِّئَةَ	بِالْحَسَنَةِ
(of) Home	(is the good) end	for whom	(they are) those	evil	with good

جَنَّتْ عَدْنٌ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٢٣﴾ سَلَّمَ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ﴿٢٤﴾ وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ

وَيَهْدِي إِلَيْهِ مَنْ أَنَابَ ﴿٧٧﴾

26. Allāh increases the provision for whom He wills, and straitens (it for whom He wills), and they rejoice in the life of the world, whereas the life of this world as compared with the Hereafter is but a brief passing enjoyment. 27. And those who disbelieved say: "Why is not a sign sent down to him (Muhammad ﷺ) from his Lord?" Say: "Verily, Allāh sends astray whom He wills and guides to Himself those who turn to Him in repentance."

وَيَقْدِرُ		لِمَنْ يَشَاءُ		اللَّهُ يَبْسُطُ الرِّزْقَ	
and straitens (it for whom He wills)		for whom He wills		Allah increases the provision	
وَمَا الْحَيَوةُ		الدُّنْيَا		بِالْحَيَوةِ	
and (is) nothing the life		(of) the world		in the life	
وَيَقُولُ		إِلَّا مَتَعٌ ﴿٧٨﴾		فِي الْآخِرَةِ	
and say		but a brief enjoyment		(as) compared with the Hereafter	
ءَايَةٌ		أُنزِلَ عَلَيْهِ		لَوْلَا	
a sign		is sent down to him (Muhammad)		why not	
وَيَهْدِي		مَنْ يَشَاءُ		إِنَّا اللَّهُ يُضِلُّ	
and guides		whom He wills		verily Allah sends astray	
				قُلْ	
				مَنْ رَبِّهِ	
				say	
				from his Lord	
		مَنْ أَنَابَ ﴿٧٧﴾		إِلَيْهِ	
		(those) who turn (to Him) in repentance		unto Himself	

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٧٩﴾ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ وَحَسُنَ مَا أَجْرُهُ كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ لَتَتْلُو عَلَيْهِنَّ الَّتِي آوَحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابٌ ﴿٨٠﴾

28. Those who believed (in the Oneness of Allāh – Islamic Monotheism), and whose hearts find rest in the remembrance of Allāh, verily, in the remembrance of Allāh do hearts find rest. 29. Those who believed (in the Oneness of Allāh – Islamic Monotheism), and work righteousness, Tūbā (all

kinds of happiness or name of a tree in Paradise) is for them and a beautiful place of (final) return. 30. Thus have We sent you (O Muhammad ﷺ) to a community before whom other communities have passed away, in order that you might recite to them what We have revealed to you, while they disbelieve in the Most Gracious (Allāh). Say: ``He is my Lord! *Lā ilāha illa Huwa* (none has the right to be worshipped but He)! In Him is my trust, and to Him will be my return with repentance.''

بِذِكْرِ اللَّهِ		وَتَطْمِئِنُّ قُلُوبُهُمْ		الَّذِينَ ءَامَنُوا	
in (the) remembrance (of) Allah		and their hearts find rest		those who believe	
الَّذِينَ ءَامَنُوا	تَطْمِئِنُّ الْقُلُوبُ	بِذِكْرِ اللَّهِ		أَلَا	
those who believe	hearts find rest	in (the) remembrance (of) Allah		no doubt	
مَثَابٍ	وَحَسُنُ	لَهُمْ	طُوبَى	وَعَمِلُوا الصَّالِحَاتِ	
place of (final) return	and a beautiful	(is) for them	delight/bliss	and work righteousness	
قَدْ خَلَتْ	فِي أُمَّةٍ	أَرْسَلْنَاكَ		كَذَلِكَ	
verily passed away	to a community	have We sent you (O Muhammad)		thus	
عَلَيْهِمْ	لِتَتْلُوا	أُمَّمٌ	مِنْ قَبْلِهَا		
unto them	(in order) that you might recite	other communities	before it		
بِالرَّحْمَنِ	وَهُمْ يَكْفُرُونَ	إِلَيْكَ	الَّذِي أَوْحَيْنَا		
in the Most Gracious	while they disbelieve	to you	what We have revealed		
عَلَيْهِ تَوَكَّلْتُ	إِلَّا هُوَ	لَا إِلَهَ	رَبِّي	قُلْ هُوَ	
in Him I trust	but He	(there is) no god	(is) my Lord	say He	
مَثَابٍ			وَإِلَيْهِ		
(will be) my return (with repentance)			and to Him		

وَلَوْ أَنَّ فُرْءَانَا سِيرَتِ بِهِ الْجِبَالِ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلِمٌ بِهِ الْمَوْتِيُّ بَلِ لِلَّهِ الْأَمْرُ جَمِيعًا أَفَلَمْ يَأْتِيسِ الَّذِينَ ءَامَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِنْ دَارِهِمْ حَتَّى يَأْتِيَ وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا

يُخَلِّفُ الْمِيعَادَ ﴿١٣﴾

31. And if there had been a Qur'an with which mountains could be moved (from their places), or the earth could be cloven asunder, or the dead could be made to speak (it would not have been other than this Qur'an). But the decision of all things is certainly with Allāh. Have not then those who believed yet known that had Allāh willed, He could have guided all mankind? And a disaster will not cease to strike those who disbelieved because of their (evil) deeds or it (i.e. the disaster) settles close to their homes, until the Promise of Allāh comes to pass. Certainly, Allāh breaks not His Promise.

وَلَوْ	أَنَّ قُرْءَانًا	سِيرَتْ بِهِ	الْجِبَالُ	أَوْ
and if	that (was) a Quran	could be moved with it	mountains	or
قُطِعَتْ بِهِ	أَوْ	كَلَّمَ بِهِ	الْمَوْتَى	
could be cloven asunder with it	or	could be made to speak with it	the dead	
بَلْ	لِلَّهِ الْأَمْرُ	جَمِيعًا	أَفَلَمْ يَأْتِسْ	
nay	with Allah (is certainly) the decision	(of) all (things)	(have) not then known?	
الَّذِينَ آمَنُوا	أَنْ	لَوْ يَشَاءُ اللَّهُ	لَهَدَى النَّاسَ	
those who believe	that	if Allah had willed	surely He could have guided mankind	
جَمِيعًا	وَلَا يَزَالُ	الَّذِينَ كَفَرُوا	تُصِيبُهُمْ	بِمَا صَنَعُوا
all	and will not cease	those who disbelieved	to strike them	(because) of what they did
قَارِعَةً	أَوْ تَحُلُّ قَرِيبًا	مِّن دَارِهِمْ	حَتَّى يَأْتِيَ وَعْدُ اللَّهِ	
a disaster	or it settles close	to their homes	until (the) Promise (of) Allah comes	
إِنَّ اللَّهَ		لَا يُخَلِّفُ الْمِيعَادَ ﴿١٣﴾		
certainly Allah		breaks not (His) Promise		

وَلَقَدْ أَسْتَهْزَيْتَ بِرُسُلٍ مِّن قَبْلِكَ فَأَمَلَيْتَ لِلَّذِينَ كَفَرُوا ثُمَّ أَخَذْتَهُمْ فَكَيْفَ كَانَ عِقَابِ ﴿١٣﴾ أَفَمَن هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُل سَمُّوهُمْ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ بظَاهِرٍ مِّن الْقَوْلِ بَل زَيْنَ لِلَّذِينَ كَفَرُوا مَكْرَهُمْ وَصُدُّوا عَنِ السَّبِيلِ وَمَن يُضِلِلِ اللَّهُ فَمَا لَهُ مِن هَادٍ ﴿١٤﴾

32. And indeed (many) Messengers were mocked at before you (O Muhammad ﷺ), but I granted respite to those who disbelieved, and finally I punished them. Then how (terrible) was My punishment! 33. Is then He (Allāh) Who takes charge (guards, maintains, provides) of every person and knows all that he has earned (like any other deity who knows nothing)? Yet, they ascribe partners to Allāh. Say: "Name them! Is it that you will inform Him of something He knows not in the earth or is it (just) a show of false words." Nay! To those who disbelieved, their plotting is made fair-seeming, and they have been hindered from the Right Path; and whom Allāh sends astray, for him there is no guide.

مِنْ قَبْلِكَ		بِرُسُلٍ		وَلَقَدْ اسْتَهْزَيْتَ	
before you (O Muhammad)		(many) Messengers		and indeed were mocked	
فَكَيْفَ كَانَ		ثُمَّ أَخَذْتَهُمْ		فَأَمَلَيْتُ	
so how (terrible) was		then I seized them		to those who disbelieved but I granted respite	
بِمَا كَسَبَتْ		عَلَى كُلِّ نَفْسٍ		أَفَمَنْ هُوَ	
[for] what it has earned		soul of every		He (is) then Who?	
بِمَا		أَمْ تَتَّبِعُونَ		قُلْ لِلَّهِ شُرَكَاءٌ	
of what		or you will inform Him		partners to Allah	
بَلْ		يُظَاهِرُ		فِي الْأَرْضِ	
nay		in apparent		or (is it just) in the earth	
وَصَدُّوا		مَكْرَهُمْ		لِلَّذِينَ كَفَرُوا	
and they have been hindered		their plotting		to those who disbelieve	
عَنِ السَّبِيلِ		فَمَا		وَمَنْ يُضِلِلِ اللَّهُ	
from the (Right) Path		so (there is) not		and whom Allah sends astray	
مِنْ هَادٍ		لَهُ			
any guide		for him			

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلِعَذَابُ الْآخِرَةِ أَشَقُّ وَمَا لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ ﴿٣٤﴾ ﴿٣٥﴾ مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلُّهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ ﴿٣٥﴾

34. For them is a torment in the life of this world, and certainly, harder is the torment of the Hereafter. And they have no *Wāq* (defender or protector) against Allāh. 35. The description of the Paradise which the *Muttaqūn* (the pious.) have been promised: Underneath it rivers flow, its provision is eternal and so is its shade; this is the end (final destination) of the *Muttaqūn* (the pious.), and the end (final destination) of the disbelievers is Fire.

وَلَعَذَابٌ	الدُّنْيَا	فِي الْحَيَاةِ	عَذَابٌ	لَهُمْ
and certainly (the) torment	(of) the world	in the life	(is) a torment	for them
مِنْ وَاقٍ	مِنَ اللَّهِ	هُمْ	وَمَا	أَشَقُّ
any protector	against Allah	they have	and not	(is) harder
تَجْرِي مِنْ تَحْتِهَا	وَعِدَ الْمُتَّقُونَ	الَّتِي	الْجَنَّةِ	مِثْلُ
flow underneath it	the pious have been promised	which	(of) Paradise	(the) likeness
تِلْكَ	وِظْلُهَا	دَائِمٌ	أَكْلُهَا	الْأَنْهَارِ
this	and (so is) its shade	(is) eternal	its provision	the rivers
وَعُقْبَى	الَّذِينَ اتَّقَوْا	عُقْبَى		
and (the) end (final destination)	(of) those who are pious	(is the) end (final destination)		
	النَّارِ	الْكَافِرِينَ		
	(is) Fire	(of) the disbelievers		

وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُوا وَإِلَيْهِ مَبَاغِبٌ ﴿٣٦﴾ وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا وَلَئِنْ أَتَبَعْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ ﴿٣٧﴾

36. Those to whom We have given the Book (such as 'Abdullāh bin Salām and other Jews who embraced Islam), rejoice at what has been revealed to you (i.e. the Qur'ān), but there are among the Confederates (from the Jews and pagans) those who reject a part thereof. Say (O Muhammad ﷺ): "I am commanded only to worship Allāh (Alone) and not to join partners with Him. To Him (Alone) I call and to Him is my return." 37. And thus have We sent it (the

Qur'an) down to be a judgement of authority in Arabic. Were you (O Muhammad ﷺ) to follow their (vain) desires after the knowledge which has come to you, then you will not have any *Walī* (protector) or *Wāq* (defender) against Allāh.

وَالَّذِينَ	أَتَيْنَاهُمْ	الْكِتَابَ	يَفْرَحُونَ بِمَا
and those	(to) whom We have given	the Book	rejoice at what
أَنْزَلَ إِلَيْكَ		وَمِنَ الْأَحْزَابِ	
has been revealed unto you (the Quran)		and (there are) among the groups	
مَنْ يَنْكُرُ	بَعْضَهُ	قُلْ	إِنَّمَا أُمِرْتُ
(those) who reject	a part thereof	say (O Muhammad)	I am commanded only
أَنْ أَعْبُدَ اللَّهَ	وَلَا أَشْرِكُ	بِهِ	إِلَيْهِ أَدْعُوا
to worship Allah	and not to join partners	with Him	to Him (Alone) I call
وَإِلَيْهِ	مَأْتِ	وَكَذَلِكَ	أَنْزَلْنَاهُ
and to Him	(is) my return	and thus	We have sent it (the Quran) down
حُكْمًا	عَرَبِيًّا	وَلِيَنْتَبِعَكَ	
(to be) a judgement of authority	(in) Arabic	and if you (O Muhammad) follow	
أَهْوَاءَهُمْ	بَعْدَ	مَا	جَاءَكَ
their (vain) desires	after	what	has come to you
لَكَ	مِنَ اللَّهِ	مِنَ الْعِلْمِ	مَا
you (will) have	against Allah	of the knowledge	not
		وَلَا وَاقٍ	
		nor defender	
		مِنْ وَلِيٍّ	
		any protector	

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِحَايَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ ﴿٣٨﴾ يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ مَا يَشَاءُ وَعِنْدَهُ أُمُّ الْكِتَابِ ﴿٣٩﴾ وَإِنْ مَا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ تَوَفَّيْنَاكَ فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ ﴿٤٠﴾

38. And indeed We sent Messengers before you (O Muhammad ﷺ), and made

for them wives and offspring. And it was not for a Messenger to bring a sign except by Allāh's Leave. (For) every matter there is a Decree (from Allāh). 39. Allāh blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book (*Al-Lauh Al-Mahfūz*) 40. Whether We show you (O Muhammad ﷺ) part of what We have promised them or cause you to die, your duty is only to convey (the Message) and on Us is the reckoning.

وَجَعَلْنَا		مِّن قَبْلِكَ		وَلَقَدْ أَرْسَلْنَا رُسُلًا		
and We made		before you (O Muhammad)		and indeed We sent Messengers		
أَن يَأْتِيَ	لِرَسُولٍ	وَمَا كَانَ	وَذُرِّيَّةً	أَزْوَاجًا	لَهُمْ	
to bring	for a Messenger	and (it) was not	and offspring	wives	for them	
كِتَابٍ	أَجَلٍ	لِكُلِّ	بِإِذْنِ اللَّهِ	إِلَّا	بِأَيَّةٍ	
(there is) a Decree	matter	for every	by (the) Leave (of) Allah	except	[with] a sign	
وَعِنْدَهُ	وَيُثَبِّتُ	مَا يَشَاءُ	يَمْحُو اللَّهُ			
and with Him	and confirms (what He wills)	what He wills	Allah blots out			
وَإِن مَّا نُرِيَنَّكَ			الْكِتَابِ	أُمُّ		
and whether We show you (O Muhammad)			(of) the Book	(is the) Mother		
فَإِنَّمَا	أَوْ نَوَفِّئَنَّكَ	نَعِدُهُمْ	الَّذِي	بَعْضَ		
so only	or We cause you to die	We have promised them	(of) what	a part		
الْحِسَابِ	وَعَلَيْنَا	الْبَلَّغُ	عَلَيْكَ			
(is) the reckoning	and on Us	(is) to convey (the Message)	your duty			

أَوَّلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا وَاللَّهُ يَحْكُمُ لَا مُعَقَّبَ لِحُكْمِهِ وَهُوَ سَرِيعُ الْحِسَابِ ﴿٤١﴾ وَقَدْ مَكَرَ الَّذِينَ مِن قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ وَسَيَعْلَمُ الْكُفْرُ لِمَن عُقِبَ الدَّارِ ﴿٤٢﴾ وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ ﴿٤٣﴾

41. See they not that We gradually reduce the land (of the disbelievers, by giving it to the believers, in war victories) from its outlying borders. And Allāh

judges, there is none to put back His Judgement and He is Swift at reckoning. 42. And verily, those before them did devise plots, but all planning is Allāh's. He knows what every person earns, and the disbelievers will know who gets the good end (final destination). 43. And those who disbelieved, say: "You (O Muhammad ﷺ) are not a Messenger." Say: "Sufficient as a witness between me and you is Allāh and those too who have knowledge of the Scripture (such as 'Abdullāh bin Salām and other Jews and Christians who embraced Islam)."

أَوَلَمْ يَرَوْا	أَنَا	نَأْتِي الْأَرْضَ	نَقْصَهَا
[and] (did) they not see?	that We	come to the land	reducing it
مِنْ أَطْرَافِهَا	وَاللَّهُ يَحْكُمُ	لَا مَعْقِبَ	لِحُكْمِهِ
from its (outlying) borders	and Allah judges	(there is) none (to) put back	His Judgement
وَهُوَ	سَرِيعٌ	وَقَدْ مَكَرَ الَّذِينَ	أَلْحَسَابِ
and He	(is) Swift	and verily did devise plots those who	(at) reckoning
مِنْ قَبْلِهِمْ	فَلِلَّهِ الْمَكْرُ	جَمِيعًا	يَعْلَمُ
(were) before them	so unto Allah (is) the planning	all	He knows
كُلُّ نَفْسٍ	وَسَيَعْلَمُ الْكَفْرُ	لِمَنْ	عُقْبَى
person every	and the disbelievers will know	for whom	(will be the good) end
الْذَّارِ	وَيَقُولُ	الَّذِينَ كَفَرُوا	لَسْتَ مُرْسَلًا
(of) the Home	and say	those who disbelieved	you (O Muhammad) are not a Messenger
قُلْ	كَفَى بِاللَّهِ شَهِيدًا	بَيْنِي	وَبَيْنَكُمْ
say	Allah is Sufficient (as) a witness	between me	and between you
	عِنْدَهُ	عِلْمٌ	الْكِتَابِ
	[he] has	knowledge	(of) the Scripture

سُورَةُ إِبْرَاهِيمَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّكْتَبُ أَنْزَلْنَاهُ إِلَيْكَ لِنُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى

صِرَاطِ الْعَزِيزِ الْحَمِيدِ ﴿١﴾ اللَّهُ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَوَيْلٌ
 لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ ﴿٢﴾ الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ
 وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا أُولَئِكَ فِي ضَلَالٍ بَعِيدٍ ﴿٣﴾

Sūrah Ibrāhīm [(Prophet) Abraham] 14

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. *Alif-Lām-Rā*. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] (This is) a Book which We have revealed to you (O Muhammad ﷺ) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allāh and Islamic Monotheism) by their Lord's Leave to the path of the All-Mighty, the Owner of all praise. 2. Allāh to Whom belongs all that is in the heavens and all that is in the earth! And woe to the disbelievers from a severe torment. 3. Those who prefer the life of this world to the Hereafter, and hinder (men) from the path of Allāh (i.e. Islam) and seek crookedness therein – they are far astray.

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
إِلَيْكَ		أَنْزَلْنَاهُ		كِتَابٌ	الرَّ
unto you (O Muhammad)		which We have revealed		(this is) a Book	Alif-Lam-Ra
مِنَ الظُّلُمَاتِ		إِنُخْرِجَ النَّاسَ			
from darkneses (of disbelief)		(in order) that you may bring mankind out			
إِلَى صِرَاطِ الْعَزِيزِ		رَبِّهِمْ		بِإِذْنِ	إِلَى النُّورِ
to (the) path (of) the All-Mighty		(of) their Lord		by (the) Leave	into light (of belief)
مَا	لَهُ.	الَّذِي	اللَّهُ	الْحَمِيدِ ﴿١﴾	
(all) that	to Him (belongs)	the One	Allah	the Praise-Worthy	
لِلْكَافِرِينَ	وَوَيْلٌ	فِي الْأَرْضِ	وَمَا	فِي السَّمَوَاتِ	
to the disbelievers	and woe	(is) in the earth	and (all) that	(is) in the heavens	

مِنْ عَذَابٍ	شَدِيدٍ	الَّذِينَ	يَسْتَحِبُّونَ الْحَيَاةَ	الدُّنْيَا
from a torment	severe	those who	prefer the life	(of) the world
عَلَى الْآخِرَةِ	وَيَصُدُّونَ	عَنْ سَبِيلِ اللَّهِ	وَيَبْغُونَهَا	
to the Hereafter	and hinder (men)	from (the) path (of) Allah	and seek therein	
عَوَجًا	أُولَئِكَ	فِي	ضَلَلٍ	بَعِيدٍ
crookedness	they	(are) in	straying	far

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلَّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤﴾ وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ إِنَّكَ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ﴿٥﴾

4. And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allāh misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise. 5. And indeed We sent Mūsā (Moses) with Our *Ayāt* (signs, proofs, and evidences) (saying): "Bring out your people from darkness into light, and remind them of the Blessings of Allāh. Truly, therein are *Ayāt* (evidences, proofs and signs) for every patient, thankful (person)."

وَمَا أَرْسَلْنَا	مِنْ رَسُولٍ	إِلَّا	بِلِسَانِ	قَوْمِهِ
and We sent not	any Messenger	except	with (the) language	(of) his people
لِيُبَيِّنَ	لَهُمْ	فَيُضِلُّ اللَّهُ		
(in order) that he might make (the Message) clear	for them	then Allah misleads		
مَنْ يَشَاءُ وَيَهْدِي	مَنْ يَشَاءُ	وَهُوَ الْعَزِيزُ	الْحَكِيمُ	
and guides whom He wills	whom He wills	and He (is) the All-Mighty	the All-Wise	
وَلَقَدْ أَرْسَلْنَا مُوسَى	بِآيَاتِنَا	أَنْ أَخْرِجَ قَوْمَكَ		
and indeed We sent Moses	with Our Signs	(saying) that bring out your people		
مِنَ الظُّلُمَاتِ إِلَى النُّورِ	وَذَكِّرْهُمْ	بِأَيَّامِ اللَّهِ	إِنَّ	
from darknesses	and remind them	of (the) days (of) Allah	truly	

شَكُورٍ	صَبَّارٍ	لِكُلِّ	لَأَيَّتِ	فِي ذَلِكَ
thankful (person)	patient	for every	surely (are) signs	in that

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أُنجَاكُمْ مِنْ عَالِ
فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيُدْبِحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ
نِسَاءَكُمْ وَفِي ذَلِكَ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ۖ وَإِذْ تَأَذَّتْ رِجْسًا لِّمَنْ
شَكَرْتُمْ لِأَزِيدَنَّكُمْ وَلِيَن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ۗ

6. And (remember) when Mūsā (Moses) said to his people: "Call to mind Allāh's Favour to you, when He delivered you from Fir'aun's (Pharaoh) people who were afflicting you with horrible torment, and were slaughtering your sons and letting your women alive; and in it was a tremendous trial from your Lord." 7. And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allāh), I will give you more (of My Blessings); but if you are thankless (i.e. disbelievers), verily, My punishment is indeed severe."

وَإِذْ	قَالَ مُوسَىٰ	لِقَوْمِهِ	أَذْكُرُوا نِعْمَةَ اللَّهِ
and (remember) when	Moses said	to his people	call to mind (the) Favour (of) Allah
عَلَيْكُمْ	إِذْ	أُنجَاكُمْ	مِنْ عَالِ
to you	when	He delivered you	from (the) people
سُوءَ	الْعَذَابِ	وَيُدْبِحُونَ	أَبْنَاءَكُمْ
(with) horrible	torment	and were slaughtering	your sons
وَفِي ذَلِكَ	بَلَاءٌ	مِّن رَّبِّكُمْ	عَظِيمٌ
and in it	(was) a trial	from your Lord	tremendous
تَأَذَّتْ	رِجْسًا	لِّمَنْ	شَكَرْتُمْ
your Lord proclaimed	surely I will give you more	if you give thanks	
وَلِيَن	كَفَرْتُمْ	إِنَّ عَذَابِي	لَشَدِيدٌ
but if you are thankless (disbelievers)	verily My punishment	(is) indeed severe	

وَقَالَ مُوسَىٰ إِن تَكْفُرُوا أَنْتُمْ وَمَن فِي الْأَرْضِ جَمِيعًا فَابْتَغَىٰ اللَّهُ لَكُمْ حِمْدًا ﴿٨﴾ أَلَمْ يَأْتِكُمْ نَبُؤُا الَّذِينَ مِن قَبْلِكُمْ قَوْمَ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِن بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِّمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ ﴿٩﴾

8. And Mūsā (Moses) said: "If you disbelieve, you and all on earth together, then verily, Allāh is Rich (Free of all needs), Owner of all praise." 9. Has not the news reached you, of those before you, the people of Nūh (Noah), and 'Ād, and Thamūd? And those after them? None knows them but Allāh. To them came their Messengers with clear proofs, but they put their hands in their mouths (biting them with anger) and said: "Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us (i.e. Islamic Monotheism)."

وَقَالَ مُوسَىٰ	إِن تَكْفُرُوا	أَنْتُمْ	وَمَنْ	فِي الْأَرْضِ	جَمِيعًا
and Moses said	if you disbelieve	you	and whoever	(is) on the earth	all (together)
فَابْتَغَىٰ اللَّهُ	لَكُمْ	حِمْدًا ﴿٨﴾	أَلَمْ يَأْتِكُمْ		
then verily Allah	(is) All-Rich	certainly	(has) not come to you?	Praise-Worthy	
نَبُؤُا	الَّذِينَ	مِن قَبْلِكُمْ	قَوْمَ	نُوحٍ	وَعَادٍ
(the) news	(of) those who	(were) before you	(the) people	(of) Noah	and Ad
وَتَمُودَ	وَالَّذِينَ	مِن بَعْدِهِمْ	لَا يَعْلَمُهُمْ	إِلَّا اللَّهُ	
and Thamud	and those who	(were) after them	none knows them	but Allah	
جَاءَتْهُمْ	رُسُلُهُم	بِالْبَيِّنَاتِ	فَرَدُّوا أَيْدِيَهُمْ		
came to them	their Messengers	with clear proofs	but they put their hands		
فِي أَفْوَاهِهِمْ	وَقَالُوا	إِنَّا كَفَرْنَا	بِمَا	أُرْسِلْتُمْ بِهِ	
in their mouths	and said	verily we disbelieve	in that	with which you have been sent	
وَإِنَّا	لَفِي شَكٍّ	مِّمَّا	تَدْعُونَنَا	إِلَيْهِ ﴿٩﴾	مُرِيبٍ ﴿٩﴾
and indeed we	(are) really in doubt	as to what	you invite us	to it	suspicious

﴿قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَأَطِرِ السَّمَوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَنَا عَمَّا كَانَتْ يَعْبُدُ آبَاؤُنَا فَآتُونَا بِسُلْطَانٍ مُّبِينٍ﴾

10. Their Messengers said: "What! Can there be a doubt about Allāh, the Creator of the heavens and the earth? He calls you (to Monotheism and to be obedient to Allāh) that He may forgive you of your sins and give you respite for a term appointed." They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority (i.e. a clear proof of what you say)."

قَالَتْ رُسُلُهُمْ	أَفِي اللَّهِ	شَكٌّ	فَاطِرِ
their Messengers said	(can there be) about Allāh?	a doubt	(the) Creator
السَّمَوَاتِ	وَالْأَرْضِ	يَدْعُوكُمْ	لِيَغْفِرَ
(of) the heavens	and the earth	He calls you (to Him)	so that He may forgive
لَكُمْ	مِّنْ ذُنُوبِكُمْ	وَيُؤَخِّرَكُمْ	إِلَىٰ أَجَلٍ مُّسَمًّى
[for] you	of your sins	and give you respite	for a term appointed
قَالُوا إِنْ أَنْتُمْ	إِلَّا بَشَرٌ	مِّثْلُنَا	تُرِيدُونَ
they said you (are) not	but human beings	like us	you wish
عَمَّا كَانَتْ	يَعْبُدُ آبَاؤُنَا	فَآتُونَا	بِسُلْطَانٍ مُّبِينٍ
from what used to	worship our fathers	then bring us	clear an authority

﴿قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾ وَمَا لَنَا أَلَّا نَتَّوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدانا سُبُلَنَا وَلَصَرِيحًا عَلَىٰ مَاءٍ أَدْرِيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿١٢﴾

11. Their Messengers said to them: "We are no more than human beings like you, but Allāh bestows His Grace to whom He wills of His slaves. It is not ours to bring you an authority (proof) except by the Permission of Allāh. And in

Allāh (Alone) let the believers put their trust. 12. "And why should we not put our trust in Allāh while He indeed has guided us in our ways? And we shall certainly bear with patience all the hurt you may cause us, and in Allāh (Alone) let those who trust, put their trust."

قَالَتْ لَهُمْ	رُسُلُهُمْ	إِن نَّحْنُ	إِلَّا بَشَرٌ	مِثْلَكُمْ
said to them	their Messengers	we (are) not	but human beings	like you
وَلَكِنَّ اللَّهَ يَمُنُّ	عَلَىٰ مَنْ يَشَاءُ	مِنْ عِبَادِهِ	وَمَا كَانَ	
[and] but Allah bestows His Grace	on whom He wills	of His slaves	and (it) is not	
لَنَا	أَنْ تَأْتِيَكُمْ	بِإِذْنِ اللَّهِ	إِلَّا	بِسُلْطَانٍ
for us	that we bring you	by (the) Permission (of) Allah	except	an authority
وَعَلَىٰ اللَّهِ	فَيَتَوَكَّلِ الْمُؤْمِنُونَ	وَمَا	لَنَا	
and in Allah	so let the believers put (their) trust	and what	(is) for us	
أَلَا نَتَوَكَّلُ	عَلَىٰ اللَّهِ	وَقَدْ هَدَانَا	سُبُلَنَا	
that we put not our trust	in Allah	while indeed He has guided us	(in) our ways	
وَلَنَصْبِرَنَّ	عَلَىٰ مَا	ءَاذَيْتُمُونَا		
and we shall certainly bear patience	with that	hurt you may cause us		
وَعَلَىٰ اللَّهِ	فَيَتَوَكَّلِ الْمُتَوَكِّلُونَ			
and in Allah (Alone)	so let those who trust put (their) trust			

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِّنْ أَرْضِنَا أَوْ لَتَعُوذُنَّ فِي مِلَّتِنَا فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ ﴿١٣﴾ وَلَنُسَكِّنَنَّكُمْ الْأَرْضَ مِنْ بَعْدِهِمْ ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ ﴿١٤﴾ وَأَسْفَفَتْحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٥﴾

13. And those who disbelieved, said to their Messengers: "Surely, we shall drive you out of our land, or you shall return to our religion." So their Lord revealed to them: "Truly, We shall destroy the *Zālimūn* (polytheists, disbelievers and wrongdoers). 14. "And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me (on the Day of

Resurrection or fears My punishment) and also fears My threat." 15. And they (the Messengers) sought victory and help [from their Lord (Allāh)] and every obstinate, arrogant dictator (who refuses to believe in the Oneness of Allāh) was brought to a complete loss and destruction.

لَنُخْرِجَنَّكُمْ		لِرُسُلِهِمْ		الَّذِينَ كَفَرُوا		وَقَالَ	
surely we shall drive you out		to their Messengers		those who disbelieved		and said	
رَبِّهِمْ	إِلَيْهِمْ	فَأَوْحَىٰ	فِي مِلَّتِنَا	أَوْ لَتَعُودَنَّ	مِنْ أَرْضِنَا		
their Lord	to them	so revealed	to our religion	or surely you shall return	of our land		
الْأَرْضَ	وَلَنَسْكُنَنَّكُمْ		لَنُهْلِكَنَّ الظَّالِمِينَ ﴿١٦﴾				
(in) the land	and indeed We shall make you dwell		truly We shall destroy the wrongdoers				
مَقَامِي				لِمَنْ خَافَ	ذَلِكَ	مِنْ بَعْدِهِمْ	﴿١٧﴾
standing before Me (on the Day of Resurrection)				(is) for (him) who fears	this	after them	
وَأَسْتَفْتَحُوا				وَخَافَ وَعِيدِ ﴿١٨﴾			
and they sought help and victory				and (also) fears My threat			
عَنِيدٍ ﴿١٥﴾	جَبَّارٍ	كُلُّ	وَخَابَ				
obstinate	arrogant dictator	every	and failed/ remained unsuccessful				

مِّنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَىٰ مِنْ مَّاءٍ صَدِيدٍ ﴿١٦﴾ يَتَجَرَّعُهُ، وَلَا يَكَادُ يُسِيغُهُ، وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ ﴿١٧﴾ مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَىٰ شَيْءٍ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٨﴾

16. In front of him (every obstinate, arrogant dictator) is Hell, and he will be made to drink boiling, festering water. 17. He will sip it unwillingly, and he will find a great difficulty to swallow it down his throat, and death will come to him from every side, yet he will not die and in front of him, will be a great torment. 18. The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day; they shall not be able to get aught of what they have earned. That is the straying, far

away (from the Right Path).

صَدِيدٍ ١٦	مِنْ مَاءٍ	وَيُسْقَى	جَهَنَّمَ	مِنْ وَرَائِهِ
boiling festering	[of] water	and he will be made to drink	(is) Hell	behind him
يُسِغُهُ	وَلَا يَكَادُ	يَتَجَرَّعُهُ		
to swallow it	and he will find great difficulty	he will sip it (unwillingly)		
بِمَيِّتٍ ١٧	وَمَا هُوَ	مَكَانٍ	مِنْ كُلِّ	الْمَوْتِ
die	yet he (will) not	side	from every	death
and will come to him				
وَيَأْتِيهِ	عَلِيظٌ ١٧	مَثَلُ	عَذَابٍ	وَمِنْ وَرَائِهِ
(of) those who disbelieved	(the) parable	great	(will be) a torment	and behind him
بِرَبِّهِمْ ١٨	أَشَدَّتْ بِهِ	كِرَامِدٍ	أَعْمَلَهُمْ	فِي يَوْمٍ
in their Lord	blows furiously with it	(are) as ashes	(is that) their works	on a day
عَاصِفٍ ١٩	مِمَّا كَسَبُوا	لَا يَقْدِرُونَ	عَاصِفٍ	فِي يَوْمٍ
stormy	of what they have earned	they shall have no power	stormy	on a day
عَلَى شَيْءٍ ٢٠	الْبَعِيدُ ٢١	الضَّلَلُ	هُوَ	ذَلِكَ
over anything	far away (from the Right Path)	(is) the straying	[it]	that

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ١٩ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ٢٠ وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ هَدَدَنَا اللَّهُ هَدَىٰ نَكْمٌ سَوَاءٌ عَلَيْنَا أَجْرٌ عَلَيْنَا أَمْ صَبْرًا مَا لَنَا مِنْ مَّحِيصٍ ٢١

19. Do you not see that Allāh has created the heavens and the earth with truth? If He wills, He can remove you and bring (in your place) a new creation! 20. And for Allāh that is not hard or difficult. 21. And they all shall appear before Allāh (on the Day of Resurrection); then the weak will say to those who were arrogant (chiefs): "Verily, we were following you; can you avail us anything against Allāh's torment?" They will say: "Had Allāh guided us, we would have guided you. It makes no difference to us (now) whether we rage, or bear

(these torments) with patience; there is no place of refuge for us."

يَٰلِٰحِقٌ	وَالْأَرْضَ	أَبَ اللّٰهِ خَلَقَ السَّمٰوٰتِ	الْمَرَّرَ
with truth	and the earth	that Allah has created the heavens	(do) you not see?
وَمَا ذٰلِكَ	جَدِيْدٌ ﴿١٩﴾	يَخْلُقِ	وَيٰٓتِ
and that (is) not	new	a creation	and bring
يُدْهِبِكُمْ	يَذْهَبِكُمْ	يُدْهِبِكُمْ	يَذْهَبِكُمْ
He can remove you	if He wills	He can remove you	if He wills
عَلَى اللّٰهِ	بِعَزِيْزٍ ﴿٢٠﴾	وَبَرَزُوْا	عَلَى اللّٰهِ
then the weak will say	all before Allah	and they shall appear	hard for Allah
تَبَعًا	لَكُمْ	إِنَّا كُنَّا	لِلَّذِيْنَ اُسْتَكْبَرُوْا
following	for you	verily we were	to those who were arrogant (chiefs)
مِنْ شَيْءٍ ﴿٢١﴾	مِنْ عَذَابِ اللّٰهِ	عَنَّا	مُغْنُوْنَ
anything	against (the) torment (of) Allah	us	avail
سَوَاءٌ	لَهُدٰىنَاكُمْ	لَوْ هَدٰىنَا اللّٰهُ	قَالُوْا
(it is) equal	surely we would have guided you	if Allah had guided us	they will say
مَا	أَمْ صَبَرْنَا	أَجْرِعْنَا	عَلَيْنَا
not	or bear (these torments) with patience	(whether) we rage?	to us
	مِنْ مَّحِيْصٍ ﴿٢٢﴾	لَنَا	
	any place of refuge	(there is) for us	

وَقَالَ الشَّيْطٰنُ لِمَ اُقِيْضَ الْاَمْرُ اِنْ اَبَ اللّٰهِ وَعَدَّكُمْ وَعَدَّ الْحَقَّ وَّوَعَدْتُكُمْ فَاخْلَفْتُكُمْ وَمَا كَانَ لِيْ عَلَيْكُمْ مِّنْ سُلْطٰنٍ اِلَّا اَنْ دَعَوْتُكُمْ فَاَسْتَجَبْتُمْ لِيْ فَلَاتُلْمُوْهُنِيْ وَلَوْلَمْوَاْ اَنْفُسَكُمْ مَّا اَنَا بِمُصْرِحِكُمْ وَمَا اَنْتُمْ بِمُصْرِحِيْ اِنِّيْ كَفَرْتُ بِمَا اَشْرَكْتُمْ مِنْ قَبْلُ اِنَّ الظّٰلِمِيْنَ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿٢٢﴾

22. And *Shaitān* (Satan) will say when the matter has been decided: "Verily, Allāh promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you

help me. I deny your former act in associating me (Satan) as a partner with Allāh (by obeying me in the life of the world). Verily, there is a painful torment for the *Zālimūn* (polytheists and wrongdoers)."

وَقَالَ الشَّيْطَانُ لَمَّا	فُضِيَ الْأَمْرُ	إِنَّ اللَّهَ وَعَدَكُمْ		
and Satan will say	the matter has been decided	verily Allah promised you		
وَعَدَ	وَوَعَدْتَكُمْ	فَأَخَلَفْتُمْ	وَمَا	
a promise	and I (too) promised you	but I betrayed you	and not	
كَانَ لِي	عَلَيْكُمْ	مِن سُلْطَانٍ	إِلَّا	أَنْ دَعَوْتُكُمْ
I had	over you	any authority	except	that I called you
فَلَا تَلُومُونِي	وَلُومُوا أَنْفُسَكُمْ	مَا أَنَا	بِمُصْرِحِكُمْ	وَمَا أَنْتُمْ
so blame me not	but blame yourselves	I (can) not	help you	nor you (can)
بِمُصْرِحِي	إِنِّي كَفَرْتُ	بِمَا	أَشْرَكْتُمُونِ	
help me	verily I deny	[of] what	you associated me as a partner (with Allah)	
مِنْ قَبْلُ	إِنَّ الظَّالِمِينَ	لَهُمْ	عَذَابٌ	أَلِيمٌ
before	verily the wrongdoers	for them	(is) a torment	painful

وَأَدْخَلَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَامٌ ﴿٢٤﴾ أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٥﴾ تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٦﴾

23. And those who believed (in the Oneness of Allāh and His Messengers and whatever they brought) and did righteous deeds, will be made to enter Gardens under which rivers flow, – to dwell therein for ever (i.e. in Paradise), with the Permission of their Lord. Their greeting therein will be: *Salām* (peace!). 24. See you not how Allāh sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high). 25. Giving its fruit at all times, by the Leave of its Lord, and Allāh sets forth parables for mankind in order that they may remember.

جَنَّاتٍ	وَعَمِلُوا الصَّالِحَاتِ	الَّذِينَ ءَامَنُوا	وَأُدْخِلَ
Gardens	and did righteous deeds	those who believed	and will be made to enter
بِإِذْنِ	فِيهَا	خَالِدِينَ	الْأَنْهَارِ
with (the) Permission	therein	to dwell forever	the rivers
تَجْرِي مِنْ تَحْتِهَا	رَبِّهِمْ	تَحِيَّاتُهُمْ	فِيهَا
flowing under them	(of) their Lord	their greeting	therein
أَلَمْ تَرَ	سَلَامٌ	فِيهَا	تَحِيَّاتُهُمْ
(do) you not see?	(will be) peace	therein	their greeting
كَيْفَ ضَرَبَ اللَّهُ	كَلِمَةً طَيِّبَةً	كَلِمَةً طَيِّبَةً	كَلِمَةً طَيِّبَةً
how Allah sets forth	a word good	a word good	a word good
مَثَلًا	كَلِمَةً طَيِّبَةً	كَلِمَةً طَيِّبَةً	كَلِمَةً طَيِّبَةً
a parable	a word good	a word good	a word good
ثَابِتٌ	وَفُرْعَاهَا	وَفُرْعَاهَا	وَفُرْعَاهَا
(is) firm	and its branches (reach)	and its branches (reach)	and its branches (reach)
كُلٌّ	حِينَ	بِإِذْنِ	رَبِّهَا
all	times	by (the) Leave	(of) its Lord
وَيَضْرِبُ اللَّهُ	وَيَضْرِبُ اللَّهُ	وَيَضْرِبُ اللَّهُ	وَيَضْرِبُ اللَّهُ
and Allah sets forth	and Allah sets forth	and Allah sets forth	and Allah sets forth
parables	parables	parables	parables
لَعَلَّهُمْ	لَعَلَّهُمْ	لَعَلَّهُمْ	لَعَلَّهُمْ
(in order) that they may remember	(in order) that they may remember	(in order) that they may remember	(in order) that they may remember
لِلنَّاسِ	لِلنَّاسِ	لِلنَّاسِ	لِلنَّاسِ
for mankind	for mankind	for mankind	for mankind

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ۗ يَثِبَتْ
 اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ
 الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ۗ ﴿١٧﴾ ﴿١٨﴾ أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كَفْرًا وَأَحَلُّوا
 قَوْمَهُمْ دَارَ الْبَوَارِ ۗ ﴿١٩﴾

26. And the parable of an evil word is that of an evil tree uprooted from the surface of the earth, having no stability. 27. Allāh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allāh Alone and none else), and in the Hereafter. And Allāh will cause to go astray those who are *Zālimūn* (polytheists and wrongdoers), and Allāh does what He wills. 28. Have you not seen those who have changed the Blessings of Allāh into disbelief (by denying Prophet Muhammad ﷺ and his Message of Islam), and caused their people to dwell in the house of destruction?

وَمَثَلٌ	كَلِمَةٍ	خَيْثَةٍ	كَشَجَرَةٍ	خَيْثَةٍ
and (the) parable	(of) a word	evil	(is) that of a tree	evil
أُجْتَتَّتْ مِنْ فَوْقِ	الْأَرْضِ	مَا لَهَا	مِنْ قَرَارٍ	يُثَبِّتُ اللَّهُ
uprooted from (the) surface	(of) earth	having not	any stability	Allah will keep firm
الَّذِينَ ءَامَنُوا	بِالْقَوْلِ	الثَّابِتِ	فِي الْحَيَاةِ	الدُّنْيَا
those who believe	with the word	(that stands) firm	in the life	(of) this world
وَفِي الْآخِرَةِ	وَيُضِلُّ اللَّهُ الظَّالِمِينَ			وَيَفْعَلُ اللَّهُ
and in the Hereafter	and Allah will cause the wrongdoers to go astray			and Allah does
مَا يَشَاءُ	أَلَمْ تَرَ	إِلَى الَّذِينَ بَدَّلُوا	نِعْمَتَ اللَّهِ	
what He wills	(have) you not seen?	[to] those who have changed	(the) Blessings (of) Allah	
كُفْرًا	وَأَحَلُّوا قَوْمَهُمْ	دَارَ	الْبَوَارِ	
(into) disbelief	and caused their people to dwell	(in the) house	(of) destruction	

جَهَنَّمَ يَصَلَوْنَهَا وَيَبْسُ الْقَرَارُ ﴿٣٠﴾ وَجَعَلُوا لِلَّهِ أَدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ ۗ قُلْ تَمَتَّعُوا فَإِن مَصِيرَكُمْ إِلَى النَّارِ ﴿٣١﴾ قُلْ لِعِبَادِيَ الَّذِينَ ءَامَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا بَيْعُ فِيهِ وَلَا خِلَالٌ ﴿٣٢﴾

29. Hell, in which they will burn, – and what an evil place to settle in! 30. And they set up rivals to Allāh, to mislead (men) from His path! Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!" 31. Say (O Muhammad ﷺ) to 'Ibādī (My slaves) who have believed, that they should perform *As-Salāt* (the prayers), and spend in charity out of the sustenance We have given them, secretly and openly, before the coming of a Day on which there will be neither mutual bargaining nor befriending.

جَهَنَّمَ	يَصَلَوْنَهَا	وَيَبْسُ الْقَرَارُ	وَجَعَلُوا
Hell	(in) which they will burn	and what an evil place to settle in	and they set up
لِلَّهِ أَدَادًا	لِيُضِلُّوا	عَنْ سَبِيلِهِ ۗ	تَمَتَّعُوا
rivals to Allah	to mislead (men)	from His path	enjoy (your brief life)

قُلْ لِعِبَادِيَ		إِلَى النَّارِ ﴿٣٦﴾		فَإِنَّ مَصِيرَكُمْ	
say to My slaves		(is) to the (Hell) Fire		but certainly your destination	
مِمَّا	وَيُنْفِقُوا	يُقِيمُوا الصَّلَاةَ	الَّذِينَ ءَامَنُوا		
from what	and spend in charity	to perform the prayers	those who have believed		
يَوْمٍ	أَنْ يَأْتِيَ	مِنْ قَبْلِ	وَعَلَانِيَةً	سِرًّا	رَزَقْنَاهُمْ
a Day	[that] comes	before	and openly	secretly	We have provided them
وَلَا خِلْفٌ ﴿٣٧﴾		فِيهِ	لَا بَيْعٌ		
nor friendship		in it	(there will be) neither mutual bargaining		

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنْ الثَّمَرَاتِ رِزْقًا لَكُمْ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمُ الْأَنْهَارَ ﴿٣٢﴾ وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ ﴿٣٣﴾

32. Allāh is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His Command; and He has made rivers (also) to be of service to you. 33. And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day to be of service to you.

وَأَنْزَلَ		وَالْأَرْضَ		خَلَقَ السَّمَوَاتِ		اللَّهُ الَّذِي	
and sends down		and the earth		has created the heavens		Allah (is) He Who	
رِزْقًا	مِنَ الثَّمَرَاتِ	بِهِ	فَأَخْرَجَ	مَاءً	مِنَ السَّمَاءِ		
(as) provision	[of] fruits	from it	and brought forth	water (rain)	from the sky		
لِتَجْرِيَ		الْفُلْكَ	لَكُمْ	وَسَخَّرَ		لَكُمْ	
so that they may sail		the ships	to you	and He has made to be of service		for you	
لَكُمْ	وَسَخَّرَ		بِأَمْرِهِ		فِي الْبَحْرِ		
to you	and He has made to be of service		by His Command		through the sea		

وَالْقَمَرَ	الشَّمْسِ	لَكُمْ	وَسَخَّرَ	الْأَنْهَارَ ﴿٣٤﴾
and the moon	the sun	to you	and He has made to be of service	the rivers
لَكُمْ	وَسَخَّرَ	دَائِبِينَ		
to you	and He has made to be of service	both constantly pursuing their courses		
	وَالنَّهَارَ ﴿٣٥﴾	الَّيْلَ		
	and the day	the night		

وَأَتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنْ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ﴿٣٤﴾ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ﴿٣٥﴾ رَبِّ إِنَّهُمْ أَضَلَلَنَ كَثِيرًا مِنْ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ ﴿٣٦﴾

34. And He gave you of all that you asked from Him, and if you count the Blessings of Allāh, never will you be able to count them. Verily, man is indeed an extreme wrongdoer, a disbeliever (an extreme ingrate who denies Allāh's Blessings by disbelief, and by worshipping others besides Allāh, and by disobeying Allāh and His Prophet Muhammad ﷺ). 35. And (remember) when Ibrāhīm (Abraham) said: "O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols. 36. "O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily, is of me. And whoso disobeys me, still You are indeed Oft-Forgiving, Most Merciful.

وَأَتَاكُمْ	مِنْ كُلِّ	مَا	سَأَلْتُمُوهُ	وَإِنْ تَعُدُّوْا
and He gave you	of all	that	you asked of Him	and if you count
لَظَلُومٌ	كَفَّارٌ ﴿٣٤﴾	وَإِذْ	قَالَ إِبْرَاهِيمُ	رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ﴿٣٥﴾
(is) indeed an extreme wrongdoer	a disbeliever	and (remember) when	Abraham said	verily man
نِعْمَتَ اللَّهِ	لَا تَحْصُوهَا	إِنْ الْإِنْسَانَ	غَفُورٌ رَحِيمٌ ﴿٣٦﴾	
(the) Blessings (of) Allāh	you will not (be able to) count them	verily man		

وَبَنِيَّ	وَأَجْنِبْنِي	ءَامِنًا	الْبَلَدَ	هَذَا	رَبِّ اجْعَلْ
and my sons (from)	and keep me away	safe	city (Makkah)	this	O my Lord make
مِنَ النَّاسِ	أَضَلَّلَن كَثِيرًا	إِيَّاهُمْ	رَبِّ	أَنْ تَعْبُدَ الْأَصْنَامَ	
among mankind	have led astray many	verily they	O my Lord	that we worship	idols
عَصَانِي	وَمَنْ	مِنِّي	فَاتَهُ	تَبِعَنِي	فَمَنْ
disobeys me	and whoso	(is) of me	then verily he	follows me	so whoso
	رَحِيمٌ		فَإِنَّكَ	غَفُورٌ	
	Most Merciful		then indeed	You (are) Oft-Forgiving	

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾ رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٣٨﴾

37. "O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah) in order, O our Lord, that they may perform *As-Salāt* (the prayers). So, fill some hearts among men with love towards them, and (O Allāh) provide them with fruits so that they may give thanks. 38. "O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allāh.

بِوَادٍ	مِنْ ذُرِّيَّتِي	إِنِّي أَسْكَنْتُ	رَبَّنَا
in a valley	(some) of my offspring	verily I have made to dwell	O our Lord
رَبَّنَا	الْمُحَرَّمِ	بَيْتِكَ	عِنْدَ
O our Lord	Sacred	Your House	by
ذِي	زَرْعٍ	عِنْدَ	غَيْرِ
with	cultivation	by	no
مِنَ النَّاسِ	فَاجْعَلْ أَفْئِدَةً	لِيُقِيمُوا الصَّلَاةَ	
among mankind	so make hearts	(in order) that they may perform prayers (perfectly)	
لَعَلَّهُمْ يَشْكُرُونَ	مِنَ الثَّمَرَاتِ	وَارْزُقْهُمْ	تَهْوِي إِلَيْهِمْ
so that they may give thanks	with fruits	and (O Allāh) provide them	incline towards them

رَبَّنَا	إِنَّكَ تَعْلَمُ	مَا نَخْفِي	وَمَا نَعْلِنُ ^{٣٩}	وَمَا
our Lord	certainly You know	what we conceal	and what we reveal	and not
يَخْفَى عَلَى اللَّهِ	مِنْ شَيْءٍ	فِي الْأَرْضِ	وَلَا	فِي السَّمَاءِ ^{٤٠}
is hidden from Allah	anything	on the earth	nor	in the heaven

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ^{٣٩}
 رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ^{٤٠} رَبَّنَا اغْفِرْ لِي
 وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ^{٤١} وَلَا تَحْسَبَنَّ اللَّهُ غَفْلًا عَمَّا يَعْمَلُ
 الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ^{٤٢}

39. "All praise and thanks are Allāh's, Who has given me in old age Ismā'il (Ishmael) and Ishāq (Isaac). Verily, my Lord is indeed the All-Hearer of invocations. 40. "O my Lord! Make me one who performs *As-Salāt* (the prayers), and (also) from my offspring, our Lord! And accept my invocation. 41. "Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established." 42. Consider not that Allāh is unaware of that which the *Zālimūn* (polytheists, wrongdoers) do, but He gives them respite up to a Day when the eyes will stare in horror.

الْحَمْدُ لِلَّهِ	الَّذِي	وَهَبَ لِي	عَلَى الْكِبَرِ	إِسْمَاعِيلَ
all praise and thanks (be) to Allah	Who	has given me	in old age	Ishmael
وَإِسْحَاقَ ^{٣٩}	إِنَّ رَبِّي	لَسَمِيعُ الدُّعَاءِ ^{٤٠}	رَبِّ	
and Isaac	verily my Lord	(is) indeed the All-Hearer (of) invocations	(O) my Lord	
اجْعَلْنِي	مُقِيمَ	الصَّلَاةِ	وَمِنْ ذُرِّيَّتِي ^{٤٠}	رَبَّنَا
make me	(one) who performs (perfectly)	prayers	and from my offspring	our Lord
وَتَقَبَّلْ دُعَاءِ ^{٤٠}	رَبَّنَا	اغْفِرْ لِي	وَلِوَالِدَيَّ	وَالْمُؤْمِنِينَ
and accept my invocation	our Lord	forgive me	and my parents	and (all) the believers
يَوْمَ	يَقُومُ الْحِسَابُ ^{٤١}	وَلَا تَحْسَبَنَّ	اللَّهُ	
(on the) Day	(when) the reckoning will be established	and consider not (that) Allah		

غَفَلًا	عَمَّا	يَعْمَلُ الظَّالِمُونَ	إِنَّمَا يُؤَخِّرُهُمْ
(is) unaware	of that which	the wrongdoers do	only He gives them respite
لِيَوْمٍ	تَشْخَصُ فِيهِ	الْأَبْصَارُ	
to a Day	(when) will stare (in horror) [in it]	the eyes	

مُهْطِعِينَ مُقْنِعِي رءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ ﴿٤٣﴾ وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخْرِنَا إِلَىٰ أَجَلٍ قَرِيبٍ نُّجِبْ دَعْوَتَكَ وَتَتَّبِعِ الرَّسُولَ فَمَا لَمْ تَكُونُوا أَقْسَمْتُمْ مِّنْ قَبْلِ مَا لَكُم مِّنْ زَوَالٍ ﴿٤٤﴾

43. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty (from thinking because of extreme fear). 44. And warn (O Muhammad ﷺ) mankind of the Day when the torment will come to them; then the wrongdoers will say: "Our Lord! Respite us for a little while, we will answer Your Call and follow the Messengers!" (It will be said): "Had you not sworn aforetime that you would not leave (the world for the Hereafter).

مُهْطِعِينَ	مُقْنِعِي	رءُوسِهِمْ	لَا يَرْتَدُّ
(they will be) hastening forward	raised up (towards the sky)	their heads	returning not
إِلَيْهِمْ	وَأَفْئِدَتُهُمْ	هَوَاءٌ ﴿٤٣﴾	وَأَنْذِرِ النَّاسَ
towards them	and their hearts	empty	and warn mankind
يَوْمَ	يَأْتِيهِمْ	الْعَذَابُ	فَيَقُولُ
(of the) Day	(when) will come unto them	the torment	then will say
الَّذِينَ ظَلَمُوا	رَبَّنَا	أَخْرِنَا	إِلَىٰ أَجَلٍ قَرِيبٍ
those who did wrong	our Lord	respite us	little for a while
وَتَتَّبِعِ الرَّسُولَ	أَوْلَمْ تَكُونُوا	أَقْسَمْتُمْ	مِّنْ قَبْلِ
and follow the Messengers	[and] had you not?	sworn	aforetime
مَا	لَكُمْ	مِّنْ زَوَالٍ ﴿٤٤﴾	
(that there will be) not	for you	any fall, end	

وَسَكَنْتُمْ فِي مَسْكِنِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ
 فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمْ الْأَمْثَالَ ﴿٤٥﴾ وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ
 مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ ﴿٤٦﴾ فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفَ
 وَعْدِهِ ۗ رُسُلَهُ ۗ إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ ﴿٤٧﴾

45. "And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We had dealt with them. And We put forth (many) parables for you." 46. Indeed, they planned their plot, and their plot was with Allāh, though their plot was not such as to remove the mountains (real mountains or the Islamic law) from their places (as it is of no importance). 47. So think not that Allāh will fail to keep His Promise to His Messengers. Certainly, Allāh is All-Mighty, All-Able of Retribution.

وَسَكَنْتُمْ	فِي مَسْكِنِ	الَّذِينَ ظَلَمُوا	أَنْفُسَهُمْ
and you dwelt	in (the) dwellings	(of) those who wronged	themselves
وَتَبَيَّنَ	لَكُمْ	كَيْفَ	فَعَلْنَا بِهِمْ
and it was clear	to you	how	We dealt with them
وَضَرَبْنَا	لَكُمْ	الْأَمْثَالَ ﴿٤٥﴾	وَعِنْدَ اللَّهِ
and We put forth	for you	(many) parables	and with Allāh
وَقَدْ مَكَرُوا	مَكْرَهُمْ	وَإِنْ كَانَ	مَكْرُهُمْ
and indeed they planned	(was) their plot	though their plot was not	(great)
لِتَزُولَ	مِنْهُ	الْجِبَالُ ﴿٤٦﴾	فَلَا تَحْسَبَنَّ
that it would remove	[by it]	the mountains	so think not (that) Allāh
وَعْدِهِ	مُخْلِفَ	رُسُلَهُ ۗ	إِنَّ اللَّهَ
His Promise	will fail (to) keep	(to) His Messengers	certainly Allāh
ذُو انْتِقَامٍ ﴿٤٧﴾	عَزِيزٌ	إِنَّ اللَّهَ	رُسُلَهُ ۗ
All-Able (of) Retribution	(is) All-Mighty	certainly Allāh	(to) His Messengers

يَوْمَ تَبَدَّلَ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ ۗ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿٤٨﴾ وَتَرَى
 الْمُجْرِمِينَ يَوْمَئِذٍ مُّقْرَنِينَ فِي الْأَصْفَادِ ﴿٤٩﴾ سَرَابِيلُهُمْ مِّن قِطْرَانٍ وَتَعَشَىٰ وُجُوهُهُمْ
 النَّارُ ﴿٥٠﴾ لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ ۗ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٥١﴾ هَذَا

بَلِّغِ لِلنَّاسِ وَلِيُنذَرُوا بِهِ ۖ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهُ وَاحِدٌ وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ ﴿٥١﴾

48. On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allāh, the One, the Irresistible. 49. And you will see the *Mujrimūn* (criminals, disbelievers in the Oneness of Allāh – Islamic Monotheism, polytheists) that Day *Muqarranūn* (bound together) in fetters. 50. Their garments will be of pitch, and fire will cover their faces. 51. That Allāh may requite each person according to what he has earned. Truly, Allāh is Swift at reckoning. 52. This (Qur'an) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One *Ilāh* (God – Allāh) – (none has the right to be worshipped but Allāh) – and that men of understanding may take heed.

يَوْمَ	تَبَدَّلُ الْأَرْضُ	عِوَى	الْأَرْضِ	وَالسَّمَوَاتِ
(on the) Day (when)	the earth will be changed	(to) other than	the earth	and the heavens
وَبَرَزُوا	لِلَّهِ	الْوَحِيدِ	الْقَهَّارِ	
and they (all creatures) will appear	before Allah	the One	the Irresistible	
وَتَرَى الْمُجْرِمِينَ	يَوْمَئِذٍ	مُقَرَّنِينَ	فِي الْأَصْفَادِ	
and you will see the sinners	that Day	bound together	in fetters	
سَرَابِيَهُمْ	مِّن قَطْرَانٍ	وَتَغْشَىٰ وُجُوهُهُمْ	النَّارُ	
their garments	(will be) of pitch	and will cover their faces	Fire	
لِيَجْزِيَ اللَّهُ	كُلَّ نَفْسٍ	مَا كَسَبَتْ	إِنَّ اللَّهَ سَرِيعٌ	
so that Allah may requite	soul each	what it has earned	truly Allah (is) Swift	
الْحِسَابِ ﴿٥١﴾	هَذَا	بَلِّغِ	لِلنَّاسِ	وَلِيُنذَرُوا
(at) reckoning	this (Quran)	(is) a Message	for mankind	and that they may be warned
بِهِ ۖ	وَلِيَعْلَمُوا	أَنَّمَا هُوَ	إِلَهُ وَاحِدٌ	وَلِيَذَّكَّرَ
with it	and that they may know	that (only) He	One (is) God	and that may take heed
	أُولُو	الْأَلْبَابِ ﴿٥١﴾		
	men	(of) understanding		