

وَمَا أَبْرَئُ نَفْسِي إِنَّ النَّفْسَ لَآمَارَةٌ بِالسُّوءِ إِلَّا مَارَحَمَ رَبِّيْ إِنَّ رَبِّيْ غَفُورٌ رَّحِيمٌ
وَقَالَ الْمُلِكُ أَئْتُوْنِي بِهِ أَسْتَخْلَصُهُ لِنَفْسِي فَلَمَّا كَلَمَهُ، قَالَ إِنَّكَ الْيَوْمَ لِدِينِنَا مَكِينٌ أَمِينٌ
قَالَ أَجْعَلْنِي عَلَىٰ خَزَائِينَ الْأَرْضِ إِنِّيْ حَفِيظٌ عَلَيْمٌ

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)."

الآمَارَةُ	بِالسُّوءِ	لَآمَارَةٌ	إِنَّ النَّفْسَ	وَمَا أَبْرَئُ نَفْسِي
except when	to evil	(is) certainly inclined	verily the self	and I free not myself
رَّحِيمٌ	غَفُورٌ	إِنَّ رَبِّيْ	رَحْمَ رَبِّيْ	
Most Merciful	(is) Oft-Forgiving	verily my Lord	my Lord	bestows His Mercy
فَلَمَّا	لِنَفْسِي	أَسْتَخْلَصُهُ	إِلَيْهِ	أَئْتُوْنِي
then when	to my person	(that) I may attain him	him	bring to me
مَكِينٌ	لَدِينَا	الْيَوْمَ	قَالَ إِنَّكَ	كَلَمَهُ.
high in rank	(are) with us	this day	he said verily you	he spoke to him
الْأَرْضُ	خَزَائِينَ	أَجْعَلْنِي عَلَىٰ	قَالَ	أَمِينٌ
(of) the land	(the) store-houses	set me over	he said	(and) fully trusted
عَلَيْمٌ	حَفِيظٌ	إِنِّيْ		
knowing	(am) guardian	verily I		

وَكَذَلِكَ مَكَنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَبَوَّأُ مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ شَاءَ وَلَا
نُضِيعُ أَجْرَ الْمُحْسِنِينَ ٥٥ وَلَأَجْرَ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا وَكَانُوا يَنْقُونَ ٥٦ وَجَاءَ
إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفُوهُمْ وَهُمْ لَهُ مُنْكِرُونَ ٥٧

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.

مِنْهَا	يَتَبَوَّأُ	فِي الْأَرْضِ	لِيُوسُفَ	وَكَذَلِكَ مَكَانًا
therein	to take possession	in the land	to Joseph	and thus We gave full authority
مَنْ نَشَاءُ	نُصِيبُ بِرَحْمَتِنَا			حَيْثُ يَشَاءُ
(on) whom We will	We bestow of Our Mercy			when or where he likes
وَلَأَجْرٍ	الْمُحْسِنِينَ		وَلَا نُضِيعُ أَجْرَ	
and verily (the) reward	(of) the good-doers	and We make not to be lost (the) reward		
يَئْتُقُونَ	وَكَانُوا	لِلَّذِينَ آمَنُوا	خَيْرٌ	الْآخِرَةُ
fear (Allah)	and they used to	for those who believe	(is) better	(of) the Hereafter
عَلَيْهِ	فَدَخَلُوا	يُوسُفَ	وَجَاءَ إِخْرَوْهُ	
unto him	and they entered	(of) Joseph	and came (the) brothers	
مُنْكِرُونَ	لَهُ	وَهُمْ	فَعَرَفَهُمْ	
recognized not	him	but they	and he recognized them	

وَلَمَّا جَهَّزَهُمْ بِمَا هَمُّ بِهِمْ قَالَ أَتُؤْنِي بِأَخَّ لَكُمْ مِنْ أَيْكُمْ الْأَتَرَوْنَ أَنِّي أَوْفِي الْكِيلَ وَأَنَا خَيْرُ الْمُنْزَلِينَ فَإِنَّ لَمْ تَأْتُونِي بِهِ فَلَا كِيلَ لَكُمْ عِنْدِي وَلَا نَقْرَبُونَ قَالُوا سَنَرُوْدْ عَنْهُ أَبَاهُ وَإِنَّا لَفَعَلُونَ

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."

أَتَوْفِي	قَالَ	بِحَمَازَهُمْ	جَهَزَهُمْ	وَلَمَّا
bring to me	he said	with their provisions	he had furnished them	and when
الْكَيْلَ	أَنِّي أُوفِي	أَلَا تَرَوْنَ	مِنْ أَبِيكُمْ	لَكُمْ
measure	that I give full	(do) you not see?	from your father	of yours
بِهِ	لَمْ تَأْتُونِي	فَإِنْ	الْمُتَزَلِّيْنَ	وَأَنَا
him	you bring not to me	but if	(of) the hosts	(the) best
قَالُوا	وَلَا تَقْرِبُونَ	عِنْدِي	لَكُمْ	فَلَمَّا كَيْلَ
they said	nor you shall come near me	with me	for you	then (there shall be) no measure
لَفَعَلُونَ	وَإِنَّا	أَبَاهُ	عَنْهُ	سَرَوْدٌ
surely shall do (it)	and verily we	(from) his father	for him	we shall try to get permission

وَقَالَ لِفَتَيْتِهِ أَجْعَلُوهُ أَصْنَعَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا أَنْقَلَبُوا إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ٦٣ فَلَمَّا رَجَعُوا إِلَى أَيْمَهُمْ قَالُوا يَا أَبَانَا مُنْعَ مِنَ الْكَيْلِ فَأَرْسَلَ مَعَنَا أَخَانَا نَكْتَلَ وَإِنَّا لَهُ لَحَفِظُونَ ٦٤ قَالَ هَلْ إِمَانُكُمْ عَلَيْهِ إِلَّا كَمَا أَمْنَتُكُمْ عَلَى أَخِيهِ مِنْ قَبْلُ فَاللَّهُ خَيْرٌ حَفِظًا وَهُوَ أَرْحَمُ الرَّحِيمِينَ ٦٥

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."

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

لَعَلَّهُمْ يَرْجِعُونَ	إِلَىٰ أَهْلِهِمْ	إِذَا أَنْقَلَبُواْ	يَعْرِفُونَهَا
(in order) that they might come back	to their people	when they go back	know it
مُنْعَ مِنَا	قَالُواْ يَا أَبَانَا	إِلَىٰ أَبِيهِمْ	فَلَمَّا رَجَعُواْ
has been prevented from us	they said O our father	to their father	so when they returned
وَإِنَا	نَكْتَلُ	أَخَانَا	الْكَيْلُ
and truly we	we shall get our measure	our brother	so send with us measure (of grain)
إِلَّا	عَلَيْهِ	هَلْ ءَامَنْتُكُمْ	لَهُ حَفِظُونَ
except	him	(can) I entrust to you?	surely (are) guardians for him
حَفِظَا	فَاللَّهُ خَيْرٌ	مِنْ قَبْلُ	كَمَا أَمْنَتُكُمْ
to guard	but Allah (is the) Best	aforetime	[on] his brother as I entrusted to you
الرَّحِيمُ	أَرَحَمُ	وَهُوَ	
(of) those who show mercy	(is the) Most Merciful	and He	

وَلَمَّا فَتَحُوا مَتَعْهُمْ وَجَدُوا بِضَعَتْهُمْ رَدَّتْ إِلَيْهِمْ قَالُوا يَا أَبَانَا مَا نَبَغِي هَذِهِ
بِضَعَتْهُمْ رَدَّتْ إِلَيْنَا وَنَمِيرٌ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزَدَادُ كَيْلَ بَعِيرٍ ذَلِكَ كَيْلٌ
يَسِيرٌ ١٣ قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونَ مَوْثِقًا مِنْ اللَّهِ لَتَأْتِنَّ بِهِ إِلَّا أَنْ يُحَاطَ
بِكُمْ فَلَمَّا أَتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ

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."

رَدَّتْ إِلَيْهِمْ	وَجَدُوا بِضَعَتْهُمْ	مَتَعْهُمْ	وَلَمَّا فَتَحُوا
had been returned to them	they found their money	their bags	and when they opened

بِضَعَنَا	هَذِهِ	مَا نَبَغِي	قَالُوا يَا أَبَانَا
our money	this	what (can) we desire	they said O our father
وَنَحْفَظُ أَخَانَا	وَنَمِيرُ أَهْلَنَا		رَدَّتْ إِلَيْنَا
and we shall guard our brother	and we shall get food (for) our family		has been returned to us
قَالَ يَسِيرٌ	كَيْلٌ	ذَلِكَ بَعِيرٌ	وَنَزَادَ كَيْلَ
he said (is) easy	quantity	this (of) a camel's load	and add more measure
مِنْ اللَّهِ	مَوْثِقًا	حَتَّىٰ تُؤْتُونِ	لَنْ أَرْسِلَهُ
in Allah's Name	a solemn oath	until you give to me	with you I will never send him
فَلَمَّا	يُحَاطَ بِكُمْ	أَنْ إِلَّا بِهِ	لَتَأْتِنِي
and when you are surrounded	[that]	unless him	(that) surely you will bring back to me
عَلَىٰ مَا نَقُولُ وَكِيلٌ	قَالَ اللَّهُ	مَوْثِقُهُمْ	عَاتِهُ
(is the) Witness to what we have said	he said Allah	their solemn oath	they gave him

وَقَالَ يَبْنَيَ لَا تَدْخُلُوا مِنْ بَابٍ وَحْدَىٰ وَادْخُلُوا مِنْ بَوْبٍ مُّتَفَرِّقَةٍ وَمَا أَغْنَىٰ عَنْكُمْ مِّنْ
اللَّهِ مِنْ شَيْءٍ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ عَلَيْهِ تَوَكِّلُ وَعَلَيْهِ فَلَيَتَوَكَّلَ الْمُتَوَكِّلُونَ
دَخَلُوا مِنْ حَيْثُ أَمْرُهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِّنْ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةً
فِي نَفْسٍ يَعْقُوبَ قَضَنَهَا وَإِنَّهُ لَذُو عِلْمٍ لِمَا عَلَمَنَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا

يَعْلَمُونَ

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.

مِنْ بَوْبٍ	وَادْخُلُوا	وَحْدَىٰ	مِنْ بَابٍ	وَحْدِ	لَا تَدْخُلُوا	يَبْنَيَ	وَقَالَ
by gates	but enter	one	by gate	(do) not enter	O my sons	and he said	

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

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ أَوْى إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَنَا أَخْوَكَ فَلَا تَبْتَسِّسْ بِمَا كَانُوا يَعْمَلُونَ ٦٩ فَلَمَّا جَهَزَهُمْ بِجَهَازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذْنَ مُؤْذِنٍ أَيْتَهَا أَلْعِرِيرٍ إِنَّكُمْ لَسَرِقُونَ ٧٠ قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَقْدُّرُونَ ٧١ قَالُوا نَفِقْدُ صُوَاعَ الْمَلَائِكَ وَلِمَنْ جَاءَ بِهِ حَمْلٌ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ٧٢

69. And when they went in before Yūsuf (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."

أَخَاهُ	أَوَى إِلَيْهِ	عَلَى يُوسُفَ	وَلَمَّا دَخَلُوا
his brother	he took to himself	before Joseph	and when they went in
بِمَا كَانُوا	فَلَا تَبْتَيْسْ	أَخْوَكَ	أَنَا
for what they used to	so grieve not	your brother	[I] am
جَعَلَ السِّقَايَا	بِجَهَازِهِمْ	جَهَزَهُمْ	فَلَمَّا
he put the bowl	with their provisions	he had furnished them forth	so when
إِنَّكُمْ	الْعَيْرُ	أَيْتَهَا	أَخِيهِ
surely you	(in) the caravan	O (you)	then a crier cried
مَاذَا تَفْقِدُونَ	عَلَيْهِمْ	وَأَقْبَلُوا	فِي رَحْلٍ
what (is it that) you have lost?	them	turning towards	do
وَلِمَنْ جَاءَ	الْمَلِكُ	نَفَقَدْ صُوَاعَ	لَسَرِقُونَ
it and for (him) who produces	(of) the king	we have lost (the) bowl	they said
زَعِيمُ	وَأَنَا	بَعِيرٍ	قَالُوا
(will be) bound	by it	(of) a camel	(is) a load

قَالُوا تَالَّهِ لَقَدْ عِلْمَتُمْ مَا حِثَنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَرِقِينَ ٧٣ قَالُوا فَمَا جَرَوْهُ إِنْ كُنْتُمْ كَذِيْنَ ٧٤ قَالُوا جَرَوْهُ مَنْ وُجِدَ فِي رَحْلِهِ فَهُوَ جَرَوْهُ كَذِلِكَ بَحْرِي الظَّالِمِينَ ٧٥ فَبَدَأَ يَأْوِيْهِمْ قَبْلَ وِعَاءَ أَخِيهِ ثُمَّ أَسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ كَذِلِكَ كَذِلِكَ كَذِلِكَ لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِيْنِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَتِي مَنْ نَشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيْمٌ ٧٦

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).

فِي الْأَرْضِ	لِنَفِيْدَةِ	مَا حَيْتَنَا	لَقَدْ عَلِمْتُمْ	قَالُوا تَأْلَهُ
in the land	to make mischief	we came not	indeed you know	they said by Allah
جَرْوَهُ		قَالُوا فَمَا		وَمَا كُنْتُمْ كَذِيْبِينَ
(shall be the) penalty of him		they said what then		and we are no thieves
فَهُوَ	فِي رَحْلِهِ	وَجْدٌ	مَنْ	إِنْ كُنْتُمْ كَذِيْبِينَ
then he	in his bag	it is found	who	they said his penalty
فَبَدَأَ		نَجْزِي الظَّالِمِينَ	كَذَلِكَ	جَرْوَهُ
so he began (the search)		we punish the wrongdoers	thus	(is) his punishment
مِنْ وِعَاءِ	مِنْ أَسْتَخْرَجَهَا	أَخِيهِ	وِعَاءَ	بِأَوْعِيَتِهِمْ قَبْلَ
of (the) bag	then he brought it out	(of) his brother	(the) bag	before in their bags
لِيَأْخُذَ أَخَاهُ	مَا كَانَ	كَذَنَا لِيُوسُفَ	كَذَلِكَ	أَخِيهِ
[to] take his brother	he could not	(did) We plan for Joseph	thus	(of) his brother
نَرْفَعُ دَرَجَتِي	أَنْ يَشَاءُ اللَّهُ	إِلَّا	الْمَلِكُ	فِي دِينِ
We raise to degrees	that Allah willed (it)	except	(of) the king	by (the) law
عَلَيْمٌ	عَلِمْ	ذِي	وَفَوَقَ كُلِّ	مَنْ شَاءَ
(is the) All-Knowing	(with) knowledge	those endowed	all	but over whom We will

قَالُوا إِنَّ يَسِيقَ فَقَدْ سَرَقَ أَخَهُ لَهُ مِنْ قَبْلٍ فَأَسَرَّهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبَدِّلْهَا لَهُمْ قَالَ أَتُمْ شَرِّ مَكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصْنَعُونَ قَالُوا يَسِيقَهَا إِلَّا لَهُ أَبَا شِيَخًا كِيرًا فَخُذْ أَهْدَنَامَكَانَهُ إِنَّا نَرِنَاكَ 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 يَسْرِقُ	فَقَدْ سَرَقَ	أُخْ	لَهُ	مِنْ قَبْلُ
they said	if he steals	then verily did steal	a brother	of his	before
فَأَسْرَهَا	يُوسُفُ فِي نَفْسِهِ	وَلَمْ يُبَدِّلْهَا	لَهُمْ	أَخْ	لَهُمْ
but these things did keep	Joseph	in himself	[and] revealing not the secrets	to them	to them
فَقَالَ أَنْتُمْ	شَرٌّ	مَكَانًا	وَاللَّهُ أَعْلَمُ	and Allah knows best (the truth)	بِمَا تَصِفُونَ
he said you	(are in) worst	case	and Allāh knows best (the truth)		قَالُوا يَا أَيُّهَا
فَخُذُّ أَحَدَنَا	مَكَانَهُ	إِنَّا	أَبَا شَيْخًا كَبِيرًا	أَبَا لَهُ	[great] old a father he has
so take one of us	in his place	indeed we	mighty one	verily	they said O of what you describe
لِي أَبِي أَوْ يَحْكُمُ اللَّهُ لِي وَهُوَ خَيْرُ الْحَكَمِينَ	فَرَأَكُمْ	مِنَ الْمُحْسِنِينَ	فَلَمَّا	يَا أَيُّهَا الْمُرْسَلُونَ	أَسْتَعِسُوا مِنْهُ خَلَصُوا بِخَيْرٍ

قَالَ مَعَاذَ اللَّهِ أَنْ نَّا خَذَ إِلَّا مَنْ وَجَدْنَا مَتَعَنَا عِنْدَهُ، إِنَّا إِذَا لَظَلَمْمُوْنَ فَلَمَّا
 أَسْتَعِسُوا مِنْهُ خَلَصُوا بِخَيْرٍ 79. قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَّا كُمْ قَدْ أَخَذَ
 عَلَيْكُمْ مَوْتِيقًا مِنَ اللَّهِ وَمِنْ قَبْلِ مَا فَرَطْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ
 لِي أَبِي أَوْ يَحْكُمُ اللَّهُ لِي وَهُوَ خَيْرُ الْحَكَمِينَ

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 وَجَدَنَا	أَنْ تَأْخُذَ	قَالَ مَعَكَادُ اللَّهِ
our property	(anyone) but whom we found	that we should take	he said Allah forbid
فَلَمَّا أَسْتَيْثُسْوَا	لَظَّلَمُوْنَ	إِذَا	عِنْدَهُ
so when they despaired	surely (should be) wrongdoers	then	indeed we with him
أَلَّمْ تَعْلَمُوا	قَالَ كَيْرُهُمْ	خَلَصُوا بِخَيْرًا	مِنْهُ
(did) you not know?	the eldest among them said	they held a conference in private	of him
وَمِنْ قَبْلُ	مِنْ اللَّهِ	عَلَيْكُمْ مَوْتِي	أَنْ أَبَاكُمْ
and before	in Allah's Name	an oath	indeed took that your father
حَتَّىٰ يَأْذَنَ	فَلَنْ أَبْرَحَ الْأَرْضَ	فَرَطَّشَ فِي يُوسُفَ	مَا
until permits	so I will never leave this land	you did fail in your duty with Joseph	this
الْحَكَمِيْنَ	خَيْرٌ وَهُوَ لِي	أُوْيَحَكُمْ اللَّهُ	لِي أَبِي
(of) the judges	(is the) Best and He [for] my (case)	or Allah decides	my father me

أَرْجِعُوكُمْ إِلَيْكُمْ فَقُولُوا يَا أَبَانَا إِنَّكَ أَبْنَكَ سَرَقَ وَمَا شَهَدْنَا إِلَّا بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَفِظِيْنَ وَسْأَلِ الْقَرِيْبَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَدِقُوْنَ قَالَ بَلْ سَوْلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبَرْ جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيْمُ الْحَكِيمُ

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."

وَمَا شَهَدْنَا	إِنَّكَ أَبْنَكَ سَرَقَ	يَا أَبَانَا	فَقُولُوا	أَرْجِعُوكُمْ إِلَيْكُمْ
and we testify not	verily your son has stolen	O our father	and say	return to your father
حَفِظِيْنَ	لِلْغَيْبِ	وَمَا كُنَّا	بِمَا عَلِمْنَا	إِلَّا
(be) guardians	[of] the Unseen	and we could not	according to what we know	except

أَبْلَغْنَا فِيهَا	أَلَّتِي	وَالْعِيرَ	كَنَّا فِيهَا	وَسَلِ الْقَرِيَةَ أَلَّتِي
we returned in [it]	which	and the caravan	we have been in it	where and ask the town
لَكُمْ	بَلْ سَوْلَتْ	قَالَ	لَصَدِقُونَ	وَإِنَّا
you	but have beguiled	he said	surely (are) the truthful	and indeed we
عَسَى اللَّهُ	جَمِيلٌ	فَصَبَرْ	أَمْرًا	أَنفُسُكُمْ
may be Allah	(is) most fitting	so patience	(into) something	your own selves
الْحَكِيمُ	الْعَلِيمُ	إِنَّهُ هُوَ	بِهِمْ جَمِيعًا	أَنْ يَأْتِيَنِي
the All-Wise	(is) the All-Knowing	[He] truly He	all them	[that] will bring to me

وَتَوَلَّ عَنْهُمْ وَقَالَ يَأْسَفَنِي عَلَى يُوسُفَ وَأَبْيَضَتْ عَيْنَاهُ مِنْ الْحُزْنِ فَهُوَ كَظِيمٌ ٨٤
 قَالُوا تَأْلَهُ تَفْتَوْا تَذَكُّرُ يُوسُفَ حَقَّ تَكُونَ حَرَضًا وَتَكُونَ مِنَ الْمَهْلِكَيْنَ ٨٥
 قَالَ إِنَّمَا أَشْكُوْبَأْتِي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنْ 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.

عَلَى يُوسُفَ	يَأْسَفَنِي	وَقَالَ	عَنْهُمْ	وَتَوَلَّ
for Joseph	alas my grief	and said	from them	and he turned away
كَظِيمٌ	فَهُوَ	مِنْ الْحُزْنِ	وَأَبْيَضَتْ عَيْنَاهُ	قَالُوا تَأْلَهُ
(was) suppressing	that he	because of the sorrow	and his eyes were whitened	Tَفْتَوْا
تَذَكُّرُ يُوسُفَ	رَمِيمِيْجِيْ	يَأْسَفَنِي	حَقَّ تَكُونَ	قَالُوا تَأْلَهُ
remembering Joseph	you will never cease	they said by Allah	weak with old age	حَتَّى تَكُونَ حَرَضًا
قَالَ	مِنَ الْمَهْلِكَيْنَ	أَوْتَكُونَ	إِنَّمَا أَشْكُوْبَأْتِي	قَالُوا تَأْلَهُ
he said	of the dead	or you be	until you become	weak with old age
وَأَعْلَمُ	إِلَى اللَّهِ	وَحُزْنِي	إِنَّمَا أَشْكُوْبَأْتِي	وَأَعْلَمُ
and I know	to Allah	and my sorrow	I only complain of	my grief

مَا لَا تَعْلَمُونَ	مِنْ اللَّهِ
that which you know not	from Allah

يَبْنَىَ أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَأْتَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْتِسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَفِرُونَ فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الْفُضْرُ وَجَهْنَمَ بِرِضْنَعَةٍ مُّرْجَنَةٍ فَأَوْفِ لَنَا الْكِيلَ وَتَصَدَّقَ عَلَيْنَا إِنَّ اللَّهَ يَعْلَمُ الْمُتَصَدِّقِينَ قَالَ هَلْ عِلْمَتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ

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?''

وَلَا تَأْتَسُوا	وَأَخِيهِ	مِنْ يُوسُفَ	فَتَحَسَّسُوا	يَبْنَىَ أَذْهَبُوا
and despair not	and his brother	about Joseph	and enquire	O my sons go
إِلَّا	مِنْ رَوْحِ اللَّهِ	لَا يَأْتِسُ	إِنَّهُ	مِنْ رَوْحِ اللَّهِ
except	of (the) Mercy (of) Allah	none despairs	certainly	of (the) Mercy (of) Allah
يَا أَيُّهَا	قَالُوا	عَلَيْهِ	فَلَمَّا دَخَلُوا	الْكَفِرُونَ
O	they said	unto him	then when they entered	the people
وَجَهْنَمَ	الْفُضْرُ	وَأَهْلَنَا	مَسَّنَا	الْعَزِيزُ
and we have brought	a hard time	and our family	has hit us	ruler of the land
عَلَيْنَا	وَتَصَدَّقَ	الْكِيلَ	لَنَا	بِرِضْنَعَةٍ مُّرْجَنَةٍ فَأَوْفِ
to us	and be charitable	full measure	us	poor capital
مَا فَعَلْتُمْ	هَلْ عِلْمَتُمْ	قَالَ	إِنَّ اللَّهَ يَعْلَمُ الْمُتَصَدِّقِينَ	
what you did	(do) you know?	he said	truly Allah does reward	the charitable

جَهْلُوكَ	أَنْتُمْ	إِذْ	وَأَخِيهِ	يُوسُفَ
(were) ignorant	you	when	and his brother	with Joseph

قَالُوا إِنَّكَ لَأَنْتَ يُوسُفَ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَرَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرُ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ٩١ قَالُوا تَالَّهِ لَقَدْ أَشَرَكَ اللَّهُ عَلَيْنَا وَإِنَّ كُنَّا لَخَاطِئِينَ ٩٢ قَالَ لَا تَثْرِيبَ عَلَيْكُمْ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّحِيمِينَ ٩٣

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!"

يُوسُفَ وَهَذَا	قَالَ أَنَا	يُوسُفَ	لَأَنْتَ	قَالُوا إِنَّكَ
and this Joseph	he said I am	Joseph	[surely you]	they said (are) you indeed?
مَنْ يَتَّقِ	إِنَّهُ	عَلَيْنَا	قَدْ مَرَّ اللَّهُ	أَخِي
who fears (Allah)	verily he	to us	Allah has indeed been gracious	(is) my brother
الْمُحْسِنِينَ	أَجْرَ	لَا يُضِيعُ	فَإِنَّ اللَّهَ	وَيَصْبِرُ
(of) the good-doers	(the) reward	makes not to be lost	then surely Allah	and is patient
وَإِنْ كُنَّا	عَلَيْنَا	لَقَدْ أَشَرَكَ اللَّهُ	قَالُوا تَالَّهِ	
and certainly we have been	above us	indeed Allah has preferred you	they said by Allah	
يَغْفِرُ اللَّهُ لَكُمْ	الْيَوْمَ	عَلَيْكُمْ	قَالَ لَا تَثْرِيبَ	لَخَاطِئِينَ
may Allah forgive you	this day	on you	he said no reproach	sinners
الرَّحِيمِينَ				
(of) those who show mercy			أَرْحَمُ	وَهُوَ
			(is the) Most Merciful	and He

أَذْهَبُوا بِقَمِيصِي هَذَا فَالْقُوَّهُ عَلَى وَجْهِي يَأْتِ بَصِيرًا وَأَتُوْنِي بِأَهْلِكُمْ
 أَجْمَعِينَ ١٣ وَلَمَّا فَصَلَّتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا
 أَنْ تَقْنِدُونِ ١٤ قَالُوا تَالَّهِ إِنَّكَ لِفِي ضَلَالٍ كَالْقَدِيرِ ١٥

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.'' 96. ``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.'' 97. 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).'' 98. He

أَيِّي	عَلَى وَجْهِهِ	فَالْقُوَّهُ	هَذَا	أَذْهَبُوا بِقَمِيصِي
(of) my father	over (the) face	and cast it	this	go with shirt of mine
أَجْمَعِينَ ١٣	يَأَهْلِكُمْ	وَأَتُوْنِي	يَأْتِ بَصِيرًا	
all	your family	and bring to me	he will become	clear-sighted
رِيحَ	لَأَجِدُ	إِنِّي	فَصَلَّتِ الْعِيرُ	وَلَمَّا
(the) smell	feel (find)	indeed I	their father said	the caravan departed
إِنَّكَ	قَالُوا تَالَّهِ	أَنْ تَقْنِدُونِ ١٤	لَوْلَا	يُوسُفَ
certainly you	they said by Allah	[that] you think me a dotard	if not	(of) Joseph
الْقَدِيرِ ١٥		لِفِي ضَلَالٍ كَ		
		old		
		(are) surely in your error		

فَلَمَّا أَنْ جَاءَ الْبَشِيرُ الْقَنْهُ عَلَى وَجْهِهِ فَأَرْتَدَ بَصِيرًا قَالَ أَلَمْ أَقْلِ لَكُمْ إِنِّي أَعْلَمُ
 مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ١٦ قَالُوا يَا بَانَا أَسْتَغْفِرُ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ١٧
 سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ١٨

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."

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

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ أَوَى إِلَيْهِ أَبُو يَهُ وَقَالَ أَدْخُلُوا مِصْرَ إِنْ شَاءَ اللَّهُ أَمْنِينَ ١١
وَرَفَعَ أَبُو يَهُ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجْدَةً وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايِّيَّ مِنْ قَبْلِ قَدْ
جَعَلَهَا رَبِّيْ حَقًّا وَقَدْ أَحَسَّنَ بِيْ إِذَا خَرَجَنِيْ مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْرِ وَمِنْ بَعْدِ
أَنْ تَرَغَّبَ الشَّيْطَانُ بِيْ وَبَيْنَ إِحْوَتِيْ إِنَّ رَبِّيْ لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ١٢

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 aforesight! 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.

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

عَلَى الْعَرْشِ	وَرَفَعَ أَبَوَيْهِ	إِنْ شَاءَ اللَّهُ إِمَّا مِنْ	أَدْخُلُوا مِصْرَ
to the throne	and he raised his parents	if Allah wills in security	enter Egypt
هَذَا	يَأَبَتْ	وَقَالَ	سُجَّدًا
this	0 my father	and he said	prostrate
حَقًا	رَبِّي	قَدْ جَعَلَهَا	مِنْ قَبْلِ
true	my Lord	verily has made it	before (of) my dream
وَجَاءَ	مِنَ الْسِّجْنِ	أَخْرَجَنِي	رُءَيْنِي
and brought	of the prison	He took me out	(is the) interpretation
بَيْنِ	أَنْ تَرَكَ الْشَّيْطَانُ	إِذْ	تَأْوِيلُ
between me	[that] Satan had sown enmity	when	and indeed He was good
لَطِيفٌ لِمَا يَشَاءُ	إِنَّ رَبِّي	مِنْ الْبَدْوِ	وَكُمْ
(is the) Most Kind unto whom He wills	certainly my Lord	after	out of the bedouin life
الْحَكِيمُ	الْعَلِيمُ	هُوَ	وَبَيْنَ
the All-Wise	(is) the All-Knowing	(only) [He]	and between

✿ رَبِّيْ قَدْ أَتَيْتَنِي مِنَ الْمُلْكِ وَعَلَمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَأَطْرَأَ السَّمَوَاتِ وَالْأَرْضَ
أَنْتَ وَلِيٌّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَالْحَقِيقِي بِالصَّنْدِلِ حِينَ ذَلِكَ مِنْ
أَنْبَاءِ الْغَيْبِ نُوْحِيْهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوْهُمْ أَمْرَهُمْ وَهُمْ يَكْفُرُوْنَ
أَكْثَرُ النَّاسِ وَلَوْ حَرَضْتَ بِمُؤْمِنِيْنَ

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.

وَعَلَمْتَنِي	مِنَ الْمُلْكِ	قَدْ أَتَيْتَنِي	رَبِّ
and taught me	of the sovereignty	You have indeed bestowed on me	my Lord
وَالْأَرْضِ	فَاطِرُ السَّمَاوَاتِ	الْأَحَادِيثُ	مِنْ تَأْوِيلِ
and the earth	(the) Creator (of) the heavens	(of) dreams	of (the) interpretation
تُوفِّنِي	وَالْآخِرَةُ	فِي الدُّنْيَا	وَلِيٌّ
cause me to die	and (in) the Hereafter	in this world	(are) my Protector
الْغَيْبِ	مِنْ أَنْبَاءِ ذَلِكَ	بِالصَّالِحِينَ	مُسْلِمًا وَالْحَقِّي
(of) the Unseen	(is) of (the) news	this	and join me
إِذْ أَجْمَعُوا	وَمَا كُنْتَ لَدَهُمْ	إِلَيْكَ	نُوحِيهُ
when they arranged together	and you were not with them	to you	which We reveal
الْتَّاسِ	وَمَا أَكْثَرُ	وَهُمْ يَكْرُونَ	أَمْرَهُمْ
(of) mankind	and not most	and they were plotting	their plan
بِمُؤْمِنِينَ	وَلَوْ حَرَضْتَ		
(will) believe	even if you desire (it) eagerly		

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿١١﴾ وَكَائِنٌ مِّنْ أَيَّتِهِ فِي
السَّمَاوَاتِ وَالْأَرْضِ يَمْرُونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٢﴾ وَمَا يُؤْمِنُ أَكْثَرُهُمْ
بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿١٣﴾ أَفَأَمِنُوا أَنْ تَأْتِيهِمْ غَنِشِيةٌ مِّنْ عَذَابِ اللَّهِ أَوْ تَأْتِيهِمْ السَّاعَةُ
بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٤﴾

104. And no reward you (O Muhammad ﷺ) ask of them (those who deny your Prophethood) for it; it (the Qur'ān) 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?

إِلَّا ذِكْرٌ	إِنْ هُوَ	مِنْ أَجْرٍ	عَلَيْهِ	وَمَا تَشَاءُمْ
but a reminder (and an advice)	it (is) not	any reward	for it	and you ask not of them
وَالْأَرْضِ	فِي السَّمَاوَاتِ	مِنْ إِعْبَادِ	وَكَائِنَ	لِلْعَالَمِينَ
and the earth	in the heavens	[from] a sign	and how many	unto the worlds
وَمَا يَوْمَنُ أَكْثَرُهُمْ	مُّرَضِّعُونَ	عَنْهَا	وَهُمْ	يَمْرُونَ عَلَيْهَا
and most of them believe not	(are) averse	therefrom	while they	they pass by [it]
أَفَأَمِنُوا	مُشْرِكُونَ		وَهُمْ	إِلَّا بِاللَّهِ
(do) they then feel secure?	attribute partners (unto Him)		that they	except in Allah
مِنْ عَذَابِ اللَّهِ		غَشِيشَةٌ		أَنْ تَاتِهِمْ
of (the) torment (of) Allah		covering evil		that comes to (against) them
لَا يَشْعُرُونَ	وَهُمْ	بَغْتَةً	السَّاعَةُ	أُوْقَاتِهِمْ
perceive not	while they	all of a sudden	the Hour	or comes to (against) them

قُلْ هَذِهِ سَبِيلِي أَدْعُوكُمْ إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَنَ اللَّهُ وَمَا أَنَا مِنْ
الْمُشَرِّكِينَ وَمَا أَرْسَلْنَا مِنْ قَبْلِكُمْ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرْبَى أَفَلَمْ
يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عِصْبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَلَدَارُ الْآخِرَةِ
خَيْرُ الْلَّذِينَ أَتَقَوْا فَلَا تَعْقِلُونَ

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	أَدْعُوكُمْ إِلَىٰ اللَّهِ	سَيِّلِي	قُلْ هَذِهِ
I	with sure knowledge	I invite unto Allah	(is) my way	say this
وَمَا أَنَا	وَسُبْحَنَ اللَّهُ	أَتَبْعَنِي	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	مِنْ أَهْلٍ		نُوحٌ إِلَيْهِمْ	
(of) townships	from (among the) people		We revealed unto them	
كَانَ عَيْنَةً	فَيَنْظُرُوا كَيْفَ	فِي الْأَرْضِ	أَفَلَمْ يَسِيرُوا	
was (the) end	and seen how	in the land	so (have) they not travelled?	
الْآخِرَة	وَلَدَارُ	مِنْ قَبْلِهِمْ	الَّذِينَ	
(of) the Hereafter	and verily (the) home	(were) before them	(of) those who	
أَفَلَا تَعْقِلُونَ		لِلَّذِينَ أَتَقَوْا	خَيْرٌ	
(do) you not then understand?		for those who fear (Allah)	(is the) best	

حَتَّىٰ إِذَا أَسْتَيْسَ الرَّسُولُ وَظَنُوا أَنَّهُمْ قَدْ كُذِبُوا جَاءَهُمْ نَصْرٌ فَنُجِّيَ مَنْ نَشَاءَ
وَلَا يُرْدِبُ بِأَسْنَاعِنَّ الْقَوْمِ الْمُجْرِمِينَ لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّلْأَلَّابِ
مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَكِنْ تَصَدِّيقًا لِّلَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلًا كُلِّ
شَيْءٍ وَهَدَىٰ وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ

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.

قَدْ كُذِبُوا	أَنْهُمْ	وَظَنُوا	أَسْتَيْسَ الرُّسُلَ	حَقَّ إِذَا
certainly were denied	that they	and thought	the Messengers gave up hope	until when
مَنْ نَشَاءُ	فَنْجَى	نَصَرَنَا	جَاءَهُمْ	
whomsoever We willed	and were rescued	Our Help	(then) came to them	
الْمُجْرِمِينَ	عَنِ الْقَوْمِ		وَلَا يَرْدُ بِأَسْنَا	
(who are) criminals	from the people	and Our punishment (can)	not be warded off	
الْأَلَبَّ	لَاوِي	عِبْرَةٌ	فِي قَصَصِهِمْ	لَقَدْ كَانَ
(of) understanding	for men	a lesson	in their stories	indeed (there) is
وَلَكِنْ تَصْدِيقَ			يُفْرَقُ	مَا كَانَ حَدِيثًا
[and] but a confirmation (of Allah's existing Books)			forged	(it) is not a statement
شَيْءٌ كُلِّ	وَتَفْصِيلٌ		بَيْنَ يَدَيْهِ	الَّذِي
thing (of) every	and a detailed explanation		(were) before it	which
لِقَوْمٍ يُؤْمِنُونَ		وَرَحْمَةٌ	وَهُدًى	
for a people who believe		and a mercy	and a guide	

سُورَةُ الرَّغْدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمَرْتَلَكَ، أَيَّتُ الْكِتَبُ وَالَّذِي أُنْزَلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١﴾
 اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا شَمَّاً أَسْتَوَى عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلَّ
 يَحْرِي لِأَجَلٍ مُسَمَّى يَدِرِّ الْأَمْرَ يُفَصِّلُ الْأَيَّاتِ لَعَلَّكُمْ يَلْقَاءُ رَبِّكُمْ تُوقَنُونَ ﴿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'ān; 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.

الْرَّحِيمُ		الْرَّحِيمُ		بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
وَالَّذِي	الْكِتَابُ	إِيمَانٌ	تِلْكَ	الْمَرْءُ	
and that which	(of) the Book	(are the) Verses	these	Alif-Lam-Mim-Ra	
النَّاسُ	وَلَكِنَّ أَكْثَرَ	الْحَقُّ	مِنْ رَبِّكَ	أُنْزِلَ إِلَيْكَ	
(of) men	[and] but most	(is) the truth	from your Lord	لَا يُؤْمِنُونَ	has been revealed unto you
عَمَدٌ	بِغَيْرِ	رَفَعَ السَّمَوَاتِ	اللَّهُ أَلَّذِي		
(any) pillars	without	raised the heavens	Allah (is) He Who		believe not
وَسَخَّرَ الشَّمْسَ	عَلَى الْعَرْشِ	أَسْتَوَى	تَرَوْنَهَا		
and subjected the sun	above the Throne	then He rose			that you can see
مُسَمَّى	لِأَجَلٍ	كُلُّ بَحْرٍ	وَالْقَمَرُ		
appointed	for a term	each running (its course)			and the moon
لَعَلَّكُمْ	يُفَصِّلُ آيَاتٍ		يُدِيرُ الْأَمْرَ		
so that you may	He explains the Verses in detail				He manages all affairs
تُوقَنُونَ	رَبِّكُمْ	بِلِقَاءٍ			
believe with certainty	(with) your Lord				in (the) Meeting

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوْسِيًّا وَأَنْهَرًا وَمِنْ كُلِّ الشَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ أَثْنَيْنِ
يُغْشِي الْيَلَالَ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ وَفِي الْأَرْضِ قِطْعَ مُتَجَوِّرَاتٌ

وَجَنَّتِ مِنْ أَعْنَبٍ وَزَرْعٍ وَنَخِيلٍ صَنْوَانٌ وَغَيْرٌ صِنْوَانٌ يُسْقَى بِمَاءٍ وَحِدٍ وَنَفْضِلٌ بَعْضَهَا
عَلَى بَعْضٍ فِي الْأَكْلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ



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 Ithnaīn* (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 *Ayāt* (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 *Ayāt* (proofs, evidences, lessons, signs) for a people who understand.

رَوْسِيَ	فِيهَا	وَجَعَلَ	مَدَ الْأَرْضَ	الَّذِي	وَهُوَ
firm mountains	therein	and placed	spread out the earth	Who	and (it is) He
اثْنَيْنِ	زَوْجَيْنِ	جَعَلَ فِيهَا	الشَّمَرَاتِ	وَمِنْ كُلِّ	وَأَنْهَرًا
two (in) pairs		He made in it	(of) fruits	and of every (kind)	and rivers
لَآيَاتٍ	فِي ذَلِكَ	إِنَّ	النَّهَارَ	يُغْشِي الْيَلَلَ	
surely (there are) signs	in that	verily	(with) the day	He covers the night	
مُتَجَوِّرَاتٌ	قِطَعٌ	وَفِي الْأَرْضِ		لِقَوْمٍ يَتَفَكَّرُونَ	
neighbouring	(there are) tracts	and in the earth		for a people who reflect	
وَنَخِيلٌ	وَزَرْعٌ	مِنْ أَعْنَبٍ			
and date palms	and (green) crops (fields)	of vines		وَجَنَّتِ	
وَغَيْرٌ صِنْوَانٌ			صِنْوَانٌ		
and trees (growing) not from a single root			trees (growing) from a single root		
وَنَفْضِلٌ بَعْضَهَا		وَحِدٍ	بِمَاءٍ	يُسْقَى	
yet some of them We make more excellent		one (the same)	with water		
فِي ذَلِكَ	إِنَّ	فِي الْأَكْلِ	عَلَى بَعْضٍ		
in that (these things)	verily	in eating			
			than others		

لِقَوْمٍ يَعْقِلُونَ	لَأَيَّتِ
for a people who understand	surely (there are) signs

وَإِنْ تَعْجَبْ فَعَجَبْ قَوْلُهُمْ أَئِذَا كَانَا تُرْبَاً أَئِنَّا لِفِي خَلْقٍ جَدِيدٍ أُولَئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأُولَئِكَ الْأَغْنَلُ فِي أَعْنَاقِهِمْ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَلِيلُونَ وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمُمْلَكَةُ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعَقَابِ

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.

أَئِنَا	تُرْبَاً	أَئِذَا كَانَا	قَوْلُهُمْ	فَعَجَبْ	وَإِنْ تَعْجَبْ
(shall) we?	dust	when we are?	(is) their saying	then wondrous	and if you wonder
بِرَبِّهِمْ	الَّذِينَ كَفَرُوا	أُولَئِكَ	جَدِيدٌ	لَفِي خَلْقٍ	
in their Lord	who disbelieve	(they are) those	new	indeed (be) in a creation	
وَأُولَئِكَ	فِي أَعْنَاقِهِمْ	الْأَغْنَلُ		وَأُولَئِكَ	
and they	in their necks	(will have) iron chains		and (they are) those who	
خَلِيلُونَ	فِيهَا	هُمْ	النَّارُ	أَصْحَابُ	
(will) abide forever	therein	they	(of) the Fire	(will be the) dwellers	
وَقَدْ خَلَتْ	الْحَسَنَةُ	قَبْلَ	بِالسَّيِّئَةِ	وَيَسْتَعْجِلُونَكَ	
and verily occurred	the good	before	the evil	and they ask you to hasten	
مَغْفِرَةٍ	لَذُو	وَإِنَّ رَبَّكَ		الْمُمْلَكَةُ	
(of) forgiveness	(is) full	but verily your Lord		مِنْ قَبْلِهِمْ	
				exemplary punishments	before them

لِلْمَنَاسِ	عَلَىٰ ظَلَمِهِمْ	وَإِنَّ رَبَّكَ	لَشَدِيدٌ	الْعِقَابِ
for mankind	inspite of their wrongdoing	and verily your Lord	(is) Severe	(in) punishment

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ إِعْيَةٌ مِّنْ رَّبِّهِ إِنَّمَا أَنْتَ مُنْذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ^٧
اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغْيِضُ الْأَرْحَامُ وَمَا تَزَدَّادُ وَكُلُّ شَيْءٍ عِنْدَهُ
يُمْقَدَّارٌ^٨ عَلَيْهِ الْغَيْبُ وَالشَّهَدَةُ الْكَبِيرُ الْمُتَعَالُ^٩ سَوَاءٌ مِّنْكُمْ مَّنْ أَسْرَ
الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفِي 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 أُنْزِلَ	عَلَيْهِ إِعْيَةٌ	مِّنْ رَّبِّهِ
and say	those who disbelieve	why is not sent down	to him	a sign
إِنَّمَا أَنْتَ مُنْذِرٌ	كُلُّ مُنْذِرٌ	وَلِكُلِّ	قَوْمٌ	اللَّهُ يَعْلَمُ
you (are) only	a warner	and to every	people	Allah knows
مَا تَحْمِلُ كُلُّ أُنْثَىٰ	وَمَا	وَكُلُّ	قَوْمٌ	تَغْيِضُ الْأَرْحَامُ
what bears	female	and every	people	the wombs fall short (of their time or number)
وَمَا تَزَدَّادُ	كُلُّ شَيْءٍ عِنْدَهُ	وَكُلُّ شَيْءٍ	عِنْدَهُ	يُمْقَدَّارٌ
what they exceed	thing	and every	with Him	(is) in due proportion
عَلَيْهِ الْغَيْبُ	وَالشَّهَدَةُ الْكَبِيرُ الْمُتَعَالُ	وَالشَّهَدَةُ الْكَبِيرُ الْمُتَعَالُ	الْمَعْلُومُ	وَمَنْ جَهَرَ
(He is) All-Knower	and the seen	(of) the unseen	and the Most Great	the Most High
سَوَاءٌ مِّنْكُمْ	مِنْ أَسْرَ	مِنْ أَسْرَ	الْقَوْلَ	وَمَنْ جَهَرَ
(to Him) same (is it)	of you	(one) who conceals	(his) speech	and who declares openly
وَمَنْ هُوَ	مُسْتَخْفِي	مُسْتَخْفِي	بِالنَّهَارِ	بِالنَّهَارِ
it	(is) hidden	by night	or goes freely	by day

لَهُ مَعَقِبَتُ مِنْ بَيْنِ يَدِيهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا يَقُومُ بِهِ حَتَّىٰ يُغَيِّرُ وَمَا يَأْنِسُهُمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٰ ۝ هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنَشِّئُ السَّحَابَ أُلْتِقَالَ ۝

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).

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

وَيُسَيِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرِسِّلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا

١٦ مَن يَشَاءُ وَهُمْ يُجَدِّلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمُحَالِ^{١٦} لَهُ دُعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَحِبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبْسِطِ كَفَيْهِ إِلَى الْمَاءِ لِيَتَبَغَّ فَأَهُوَ مَا هُوَ بِيَلْغِيْهِ وَمَا دُعَاءُ الْكُفَّارِ إِلَّا فِي ضَلَالٍ

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).

مِنْ خِيفَتِهِ	وَالْمَلَائِكَةُ	بِحَمْدِهِ	وَيُسَبِّحُ الرَّعْدُ
because of His awe	and (so do) the angels	[with] His praise	and thunder glorifies
مَنْ يَشَاءُ	بِهَا	فَيُصَبِّ	وَيُرِسِّلُ الصَّوَاعِقَ
whom He wills	therewith	and He strikes	and He sends the thunderbolts
الْمَحَالُ	شَدِيدُ	وَهُوَ	فِي اللَّهِ
(in) punishment	(is) Mighty	and He	about Allah
مِنْ دُونِهِ	وَالَّذِينَ يَدْعُونَ	الْحَقُّ	دَعْوَةُ
besides Him	and those whom they invoke	(of) Truth	yet they (disbelievers) dispute
كَبَسِطِ	إِلَّا	شَيْءٌ	لَهُمْ
like one who stretches forth	except	anything	to them
وَمَا	يَنْلَغِي	وَمَا	لِيَتَلْغَى فَاهُ
and (is) not	reaches him	it	to reach his mouth
فِي ضَلَالٍ	إِلَّا	الْكَفَرِينَ	دَعَاءُ
[in] error (of no use)	but	(of) the disbelievers	(the) invocation

وَلَلَّهِ يسجد مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظَلَّلُهُمْ بِالْغُدُوِّ وَالْأَصَالِ ﴿١٥﴾ قُلْ مَنْ

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ قُلِّ اللَّهُ عَمَّا يَقُولُ أَوْلِيَاءُ لَا يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَلَا ضَرَّاً قُلْ أَفَلَا تَتَخَذُنَمَّ مِنْ دُونِهِ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ هَلْ سَتَوَى الظَّلَمَةُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَبَّهُ الْخَلْقُ عَلَيْهِمْ قُلِّ اللَّهُ خَلَقَ كُلِّ شَيْءٍ وَهُوَ أَوَّلُ وَحْدَةٍ الْقَهْرَ

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 السَّمَاوَاتِ	مَنْ	وَلِلَّهِ يَسْجُدُ
and the earth	(is) in the heavens	whoever	and unto Allāh (Alone) falls in prostration
وَالْأَصَالِ	بِالْغُدُوِّ	وَظَلَلُهُمْ	طَوْعًا وَكَرْهًا
and (in) the afternoons	in the mornings	and (so do) their shadows	or unwillingly willingly
قُلِّ اللَّهُ	وَالْأَرْضِ	رَبُّ السَّمَاوَاتِ	قُلْ مَنْ
say (it is) Allah	and the earth	(is the) Lord (of) the heavens	say (O Muhammad) Who
لَا يَمْلِكُونَ	أَوْلِيَاءَ	مِنْ دُونِهِ	أَفَلَا تَتَخَذُنَمَّ
they have no power	protectors	other than Him	(have) you then taken (for worship)? say
الْأَعْمَى	هَلْ يَسْتَوِي	قُلْ	وَلَا ضَرَّاً
the blind	are equal?	say	nor (for) harm
			(either for) benefit for themselves
أَمْ جَعَلُوا	وَالنُّورُ	الظَّلَمَةُ	هَلْ سَتَوَى
or do they (disbelievers) assign	and light	darkness	أَمْ هُنَّ شَرَكَاءَ
فَتَشَبَّهُ	كَخَلْقِهِ		لِلَّهِ شُرَكَاءَ
so (that) seemed alike	who created (the) like (of) His creation		partners to Allah

شَيْءٌ	كُلُّ	خَلِقٌ	قُلْ اللَّهُ	عَلَيْهِمْ	الْخَلْقُ
things	(of) all	(is the) Creator	say Allah	to them	the creation
		الْقَهْرُ	وَهُوَ الْوَاحِدُ		
		the Irresistible	and He (is) the One		

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةً بِقَدْرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَأْيَهَا وَمَمَّا يُوْقَدُونَ عَلَيْهِ
فِي الدَّارِ أَبْتَغَاءَ حِلْيَةً أَوْ مَتَّعَ زَبَدًا مِثْلَهُ كَذَلِكَ يَضْرِبُ اللَّهُ أَلْحَقَ وَالْبَطْلَ فَأَمَّا الْزَبَدُ فَذَهَبَ
جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ

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).

يَقْدِرُهَا	فَسَالَتْ أَوْدِيَةً	مَاءً	أَنْزَلَ مِنَ السَّمَاءِ
according to their measure	and the valleys flow	water (rain)	He sends down from the sky
وَمَمَّا	رَأْيَهَا	زَبَدًا	فَاحْتَمَلَ السَّيْلُ
and (also) from what	that mounts up to the surface	the foam	but the flood bears away
زَبَدٌ	أَوْ مَتَّعَ	حِلْيَةٌ	فِي الدَّارِ يُوْقَدُونَ عَلَيْهِ
(rises) a foam	or utensils	ornaments	in the fire they heat [on] it
وَالْبَطْلُ	يَضْرِبُ اللَّهُ أَلْحَقَ	كَذَلِكَ	مِثْلَهُ
and falsehood	Allah does set forth (parables of) truth	thus	like (unto) it
وَأَمَّا مَا	فَذَهَبَ جُفَاءً		فَأَمَّا الْزَبَدُ
while that which	it passes away (as) scum (upon the banks)	then as for the foam	
الْأَمْثَالَ	كَذَلِكَ يَضْرِبُ اللَّهُ	فَيَمْكُثُ	يَنْفَعُ النَّاسَ
parables	thus Allah sets forth	in the earth	remains benefits mankind

لِلَّذِينَ أَسْتَجَابُوا لِرَبِّهِمُ الْحُسْنَى وَالَّذِينَ لَمْ يَسْتَجِبُوا لَهُ لَوْا نَتْ لَهُمْ مَا فِي الْأَرْضِ
جَمِيعًا وَمِثْلَهُ مَعَهُ، لَا فَدْرَاوِيْهُ أُولَئِكَ هُمْ سُوءُ الْحِسَابِ وَمَا وَنَهُمْ جَهَنَّمُ وَيَسْ
الْمَهَادُ  أَفَمَنْ يَعْمَلُ أَنَّمَا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمْ هُوَ أَعْمَى إِنَّمَا يَذَكُرُ أُولُو الْأَلْبَابِ ١٦

18. For those who answered their Lord's Call (believed in the Oneness of Allāh and followed His Messenger Muhammad ﷺ, i.e. Islamic Monotheism) is *Al-Husnā* (i.e. Paradise). But those who answered not His Call (disbelieved in the Oneness of Allāh and followed not His Messenger Muhammad ﷺ), if they had all that is in the earth together with its like, they would offer it in order to save themselves (from the torment, but it will be in vain). For them there will be the terrible reckoning. Their dwelling place will be Hell; and worst indeed is that place for rest. 19. Is then he who knows that what has been revealed to you (O Muhammad ﷺ) from your Lord is the truth, as like him who is blind? But it is only the men of understanding that pay heed.

لَمْ	وَالَّذِينَ	الْحُسْنَى	لِرَبِّهِمْ	لِلَّذِينَ أَسْتَجَابُوا
(did) not	and those who	(is) Paradise	[to] their Lord	for those who answered
جَمِيعًا	فِي الْأَرْضِ	مَا	لَهُمْ	يَسْتَحِيْبُوا لَهُ
together	(is) in the earth	(all) that	they had	[that] if answer [to] Him
أُولَئِكَ	بِهِ	لَفَتَدَوْا		مَعَهُ وَمِثْلَهُ
(they are) those	[with] it	surely they would offer to save themselves		with it and its like
جَهَنَّمْ	وَمَا وَنَهُمْ	الْحِسَابُ	سُوءُ	هُمْ
(will be) Hell	and their dwelling place	reckoning	(will be the) terrible	for whom
أَنَّمَا	أَفَمَنْ يَعْلَمُ		وَيَسْنَ لِلْهَادِ	
that what	then (shall he) who knows?		وَيَسْنَ لِلْهَادِ	and worst indeed is (that) place for rest
هُوَ	كَمَنْ	الْحَقُّ	مِنْ رَبِّكَ	أَنْزَلَ إِلَيْكَ
[he]	(be) like (him) who	(is) the truth	from your Lord	has been revealed unto you
الْأَلَّيْبِ	أُولُو	إِنَّمَا يَنْذَكِرُ		أَعْمَى
(of) understanding	(the) men	(but it is) only (that) pay head		(is) blind

الَّذِينَ يُوْفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ ۝ وَالَّذِينَ يَصِلُونَ مَا أَمْرَ اللَّهُ بِهِ أَنْ يُوَصَّلَ
وَيَخْشُونَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ۝ وَالَّذِينَ صَبَرُوا أَبْتِغَاءَ وَجْهَ رَبِّهِمْ وَأَقَامُوا
الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًا وَعَلَانِيَةً وَيَدْرِءُونَ بِالْمُحْسَنَةِ أُلُّئِكَ لَهُمْ عُقَبَى
الْدَّارِ ۝

20. Those who fulfil the Covenant of Allāh and break not the *Mīthāq* (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 الْمِيثَقَ	بِعَهْدِ اللَّهِ	الَّذِينَ يُوفُونَ
and break not the covenant	(the) Covenant (of) Allah	those who fulfil
وَيَخْشُونَ رَبَّهُمْ	أَنْ يُوصَلَ	مَا أَمْرَ اللَّهُ
and fear their Lord	to be joined	[for it] what Allah has commanded
أَبْتَغَاءَ	وَالَّذِينَ صَرَّبُوا	الْحِسَابِ
seeking	and those who remain patient	reckoning
وَأَنْفَقُوا	وَأَقَامُوا الصَّلَاةَ	رَبِّهِمْ
and spend	and offer prayers (perfectly)	(the) terrible
وَيَدْرِءُونَ		and dread
وَعَلَانِيَةً	سِرًا	وَجْهَ
and they repel	and openly	(of) their Lord
أُلُولِيَّكَ		(the) Face (Countenance)
الْمَدَارِ	عُقُبَيْ	رَزْفَنْتَهُمْ
(of) Home	(is the good) end	مِمَّا
	for whom	We have bestowed on them
		out of that which
		الْسَّيِّئَةَ
		بِالْحَسَنَةِ

جَنَّتْ عَدِّنْ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ أَبَابِهِمْ وَأَزْوَجِهِمْ وَذَرِيَّهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٣٧﴾ سَلَّمَ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عَقْبَى الدَّارِ ﴿٣٨﴾ وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ

مِيَثَقَةٍ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوَصَّلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْمَعْنَةُ وَهُمْ

سُوءُ الدَّارِ ١٤

23. 'Adn (Eden) Paradise (everlasting Gardens), which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter to them from every gate (saying):

24. " Salāmun 'Alaikum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!" 25. And those who break the Covenant of Allāh, after its ratification, and sever that which Allāh has commanded to be joined (i.e. they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (i.e. they will be far away from Allāh's Mercy), and for them is the unhappy (evil) home (i.e. Hell).

وَمَنْ	يَدْخُلُونَهَا	عَدْنٌ	جَنَّتٌ
and (also those) who	(in) which they shall enter	(of) Adn (Paradise)	Gardens
وَذُرِّيَّتَهُمْ	وَأَزْوَاجُهُمْ	صَلَحٌ مِنْ أَبَابِهِمْ	
and their offspring	and their wives	acted righteously from (among) their fathers	
عَلَيْكُمْ	سَلَامٌ	بَابٌ	مِنْ كُلِّ
(be) upon you	(saying) peace	gate	مِنْ كُلِّ
وَالْمَلَائِكَةُ يَدْخُلُونَ	عَلَيْهِمْ	عَلَيْهِمْ	وَالْمَلَائِكَةُ يَدْخُلُونَ
الْدَّارِ	فِيْعَمَ عَقْبَى		بِمَا صَبَرْتُمْ
home	and excellent (indeed) is (the) final	for what you persevered in patience	
وَيَقْطَعُونَ	مِيَثَقَةٍ	مِنْ بَعْدِ	عَهْدَ اللَّهِ
and sever	its ratification	after	وَالَّذِينَ يَنْقُضُونَ
فِي الْأَرْضِ	وَيُفْسِدُونَ	أَنْ يُوَصَّلَ	وَالَّذِينَ يَنْقُضُونَ
in the land	and work mischief	to be joined	مَا أَمَرَ اللَّهُ
الْدَّارِ	سُوءٌ	بِهِ	مَا أَمَرَ اللَّهُ
home	(is the) evil	وَهُمْ	أُولَئِكَ
	and for them	الْمَعْنَةُ	هُمْ
	(is) the curse	لَهُمْ	أُولَئِكَ هُمْ
			أُولَئِكَ هُمُ الْمَعْنَةُ

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَّعٌ وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ أَيَّةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ

وَيَهْدِي إِلَيْهِ مَنْ أَنَّابَ

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 يَكْسِفُ الرِّزْقَ
and straitens (it for whom He wills)	for whom He wills	Allah increases the provision
وَمَا الْحَيَاةُ	الْدُّنْيَا	بِالْحَيَاةِ
and (is) nothing the life	(of) the world	in the life
وَيَقُولُ	إِلَّا مَتَّعٌ	فِي الْآخِرَةِ
and say	but a brief enjoyment	(as) compared with the Hereafter
إِيَّاهُ	أُنْزَلَ عَلَيْهِ	لَوْلَا
a sign	is sent down to him (Muhammad)	why not
وَيَهْدِي	مَنْ يَشَاءُ	الَّذِينَ كَفَرُوا
and guides	whom He wills	(as) compared with the Hereafter
مَنْ أَنَّابَ	إِنَّ اللَّهَ يُضِلُّ	قُلْ
(those) who turn (to Him) in repentance	إِنَّ اللَّهَ يُضِلُّ	مَنْ رَّبَّهُ
		إِلَيْهِ
		unto Himself

الَّذِينَ آمَنُوا وَتَطَمِّنُ قُلُوبُهُمْ بِذِكْرِ اللَّهِ الْأَيَّذِ حَكَرَ اللَّهُ تَطَمِّنُ الْقُلُوبُ الَّذِينَ
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَ لَهُمْ وَحُسْنُ مَتَابٍ كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ
خَلَّتْ مِنْ قَبْلِهَا أُمُّ لِتَتَلَوَّ عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ قُلْ هُوَ
رَبِّ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلُتْ وَإِلَيْهِ مَتَابٍ

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	وَتَطْمَئِنُ قُلُوبُهُمْ	الَّذِينَ آمَنُوا		
in (the) remembrance (of) Allah	and their hearts find rest	those who believe		
الَّذِينَ آمَنُوا	تَطْمَئِنُ الْقُلُوبُ	بِذِكْرِ اللَّهِ		
those who believe	hearts find rest	in (the) remembrance (of) Allah		
مَاتَ	وَحُسْنٌ	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	لَتَتَلَوَّ	أُمُّمٌ	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
	مَاتَ		وَإِلَيْهِ	
	(will be) my return (with repentance)		and to Him	

وَلَوْ أَنَّ قَرْئَانَا سَيَرَتْ بِهِ الْجَبَالُ أَوْ قُطَعَتْ بِهِ الْأَرْضُ أَوْ كُلِّمْ بِهِ الْمَوْتَىٰ بَلْ لِلَّهِ الْأَمْرُ
جَمِيعًا أَفَلَمْ يَأْتِيَكُمْ أَنَّ الَّذِينَ آمَنُوا أَنَّ لَوْ يَشَاءُ اللَّهُ لَهُدَى النَّاسَ جَمِيعًا وَلَا يَزَالُ الَّذِينَ
كَفَرُوا تُصْبِيْهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحْلُّ قَرِيبًا مِنْ دَارِهِمْ حَتَّىٰ يَأْتِيَ وَعْدَ اللَّهِ إِنَّ اللَّهَ لَا

يُخْلِفُ الْمِيعَادَ

31. And if there had been a Qur'ān 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'ān). 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.

أَوْ	الْجِبَالُ	سُيرَتْ بِهِ	أَنَّ قُرْءَانًا	وَلَوْ
or	mountains	could be moved with it	that (was) a Quran	and if
الْمَوْتَىُّ	كُلَّمْ بِهِ	أَوْ	الْأَرْضُ	قُطِعَتْ بِهِ
the dead	could be made to speak with it	or	the earth	could be cloven asunder with it
أَفَلَمْ يَأْيَسْ	جَمِيعًا		لِلَّهِ الْأَمْرُ	بَلْ
(have) not then known?	(of) all (things)	with Allah (is certainly) the decision		nay
لَهَدَى النَّاسَ	لَوْ يَشَاءُ اللَّهُ	أَنْ	الَّذِينَ أَمْنَوْا	
surely He could have guided mankind	if Allah had willed	that	those who believe	
بِمَا صَنَعُوا	تُصِيبُهُمْ	الَّذِينَ كَفَرُوا	وَلَا يَزَالُ	جَمِيعًا
(because) of what they did	to strike them	those who disbelieved	and will not cease	all
حَتَّىٰ يَأْتِيَ وَعْدُ اللَّهِ	مَنْ دَارَهُمْ	أَوْ تَحْلُّ قَرِيبًا	قَارِعَةً	
until (the) Promise (of) Allah comes	to their homes	or it settles close	a disaster	
لَا يُخْلِفُ الْمِيعَادَ		إِنَّ اللَّهَ		
breaks not (His) Promise		certainly Allah		

وَلَقَدِ أَسْتَهْزَئَ بِرُسُلِ مِنْ قَبْلِكَ فَأَمْلَيْتُ لِلَّذِينَ كَفَرُوا ثُمَّ أَخْذَتْهُمْ فَكَيْفَ كَانَ عِقَابٌ ﴿٣﴾ أَفَمَنْ هُوَ قَائِمٌ عَلَىٰ كُلِّ نَفْسٍ بِمَا كَسْبَتْ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُلْ سَمَوْهُمْ أَمْ تَنْسُعُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ يُظَاهِرُ مِنَ الْقَوْلِ بَلْ زَيْنَ لِلَّذِينَ كَفَرُوا مَكْرُهُمْ وَصَدُّوا عَنِ السَّبِيلِ وَمَنْ يُضْلِلِ اللَّهُ فَهُوَ مَنْ هَادٍ ﴿٣﴾

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	رِسُولٌ	وَلَقَدْ أَسْتَهْزَىَ
before you (O Muhammad)	(many) Messengers	and indeed were mocked
فَكَيْفَ كَانَ	شَمَّ أَخْذَهُمْ	لِلَّذِينَ كَفَرُوا
so how (terrible) was	then I seized them	فَأَمْلَأْتُ
بِمَا كَسَبُتْ	عَلَىٰ كُلِّ نَفْسٍ	هُوَ فَآئِمَّةٌ
[for] what it has earned	عَلَىٰ كُلِّ نَفْسٍ	أَفَمَنْ هُوَ
بِمَا	أَمْ تَتَبَوَّنُهُ	عِقَابٌ
of what	أَمْ تَتَبَوَّنُهُ	أَفَمَنْ هُوَ
وَجَعَلُوا	سَمْوَهُمْ	لِلَّهِ شُرَكَاءَ
or you will inform Him	قُلْ	وَجَعَلُوا
name them	أَمْ	لَا يَعْلَمُ
in apparent	فِي الْأَرْضِ	لَا يَعْلَمُ
in the earth	فِي الْأَرْضِ	لَا يَعْلَمُ
and they have been hindered	لِلَّذِينَ كَفَرُوا	رَبِّنَ
their plotting	مَكْرُهُمْ	وَصَدُّوْا
to those who disbelieve	لِلَّذِينَ كَفَرُوا	وَصَدُّوْا
is made fair-seeming	لِلَّذِينَ كَفَرُوا	وَصَدُّوْا
وَمَنْ يُضْلِلِ اللَّهُ	فَمَا	فَمَا
from the (Right) Path	وَمَنْ يُضْلِلِ اللَّهُ	وَمَنْ يُضْلِلِ اللَّهُ
any guide	عَنِ السَّيِّلِ	عَنِ السَّيِّلِ
for him	عَنِ السَّيِّلِ	عَنِ السَّيِّلِ
so (there is) not	عَنِ السَّيِّلِ	عَنِ السَّيِّلِ
and whom Allah sends astray	عَنِ السَّيِّلِ	عَنِ السَّيِّلِ

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابٌ أَلَّا يَرَأُ مَا مَلَأُمُهُمْ مِنَ اللَّهِ مِنْ وَاقٍِ مَثَلُ
 الْجَنَّةَ الَّتِي وُعِدَ الْمُتَّقُونَ تَجْرِي مِنْ تَحْنِهَا الْأَنْهَرُ أَكُلُّهَا دَآئِمٌ وَظُلُّهَا تِلْكَ عَقْبَى
 الَّذِينَ أَنْقَوْا وَعَقْبَى الْكَفِرِينَ النَّارُ

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.

وَلَعْذَابٌ	الَّذِي نَعْمَلُ	فِي الْحَيَاةِ	عَذَابٌ	لَهُمْ
and certainly (the) torment	(of) the world	in the life	(is) a torment	for them
من واقٍ <small>٢٣</small>	لَهُمْ	وَمَا	أَشَقُّ	الْآخِرَةُ
any protector	against Allah	they have	and not	(is) harder
تَجْرِي مِنْ تَحْتَهَا	وَعِدَ الْمُتَقْوِنَ	الَّتِي	الْجَنَّةُ	مَثَلٌ
flow underneath it	the pious have been promised	which	(of) Paradise	(the) likeness
تِلْكَ	وَظِلْلَاهَا	دَائِمٌ	أَكْلُهَا	الْأَنْهَرُ
this	and (so is) its shade	(is) eternal	its provision	the rivers
وَعَقْبَى	الَّذِينَ أَنْقَوْا		عَقْبَى	
and (the) end (final destination)	(of) those who are pious		(is the) end (final destination)	
النَّارُ <small>٢٤</small>	الْكَفِيرُونَ			
(is) Fire	(of) the disbelievers			

وَالَّذِينَ أَتَيْنَاهُمُ الْكِتَبَ يَفْرَحُونَ بِمَا أَنْزَلَ إِلَيْكَ وَمِنَ الْأَحْرَابِ مَنْ يُنْكِرُ بَعْضَهُ فَإِنَّمَا أَمْرَتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُوا وَإِلَيْهِ مَأْبِ ٢٥ وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا وَلَيْنَ أَتَبَعَتْ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا ٢٦ وَاقٍ

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'ān) 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 *Wali* (protector) or *Wāq* (defender) against Allāh.

يَفْرَحُونَ بِمَا	الْكِتَبَ	إِنَّا نَهَيْنَاهُمْ	وَالَّذِينَ
rejoice at what	the Book	(to) whom We have given	and those
وَمِنَ الْأَخْزَابِ		أُنْزَلَ إِلَيْكُ	
and (there are) among the groups		has been revealed unto you (the Quran)	
إِنَّمَا أُمِرْتُ	قُلْ	بَعْضُهُ	مَنْ يُنْكِرُ
I am commanded only	say (O Muhammad)	a part thereof	(those) who reject
إِلَيْهِ أَدْعُوكُ	بِهِ	وَلَا أُشْرِكُ	أَنَّ أَعْبُدَ اللَّهَ
to Him (Alone) I call	with Him	and not to join partners	to worship Allah
أَنْزَلْنَاهُ	وَكَذَلِكَ	مَثَابٌ	وَإِلَيْهِ
We have sent it (the Quran) down	and thus	(is) my return	and to Him
وَلَيْسَنِي أَتَّبَعَ	عَرَبِيًّا	حُكْمًا	
and if you (O Muhammad) follow	(in) Arabic	(to be) a judgement of authority	
مَا	مِنَ الْعَالَمِ	جَاءَكَ	أَهْوَاءَهُمْ
not	of the knowledge	has come to you	what
			after
			their (vain) desires
وَلَا وَاقِ	مِنْ وَلِيٍّ	مِنْ اللَّهِ	لَكَ
nor defender	any protector	against Allah	you (will) have

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِحَايَاةٍ
إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثْبِتُ وَعِنْدَهُ أُمُّ
الْكِتَبِ وَإِنَّمَا نُرِينَكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَنْتَوَفِّيَنَّكَ فَإِنَّمَا عَلَيْكَ الْبَلْغُ
وَعَلَيْنَا الْحِسَابُ

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	مِنْ قَبْلِكَ	وَلَقَدْ أَرْسَلْنَا رُسُلًا
and We made	before you (O Muhammad)	and indeed We sent Messengers
أَنْ يَأْتِيَ	لِرَسُولٍ	وَذُرْيَةً
to bring	for a Messenger	أَزْوَاجًا
كِتَابٌ	أَجَلٌ	هُمْ
(there is) a Decree	مَاتِبٌ	إِلَّا
وَعِنْدَهُ	وَيَتْبِعُ	يَمْحُوا اللَّهُ
and with Him	and confirms (what He wills)	مَا يَشَاءُ
وَإِنْ مَا نَرِينَكَ	الْكِتَابُ	أَمْ
and whether We show you (O Muhammad)	(of) the Book	(is the) Mother
فَإِنَّمَا	أَوْتُوفِيَّتَكَ	الَّذِي
so only	أَوْ نَعِذُهُمْ	بَعْضَ
أُلْحَاسَابُ	وَعَلَيْنَا	الَّذِي
(is) the reckoning	الْبَلَغُ	عَلَيْكَ
and on Us	(is) to convey (the Message)	your duty

أَوْلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا وَاللَّهُ يَحْكُمُ لَا مَعَاقِبَ لِحَكْمِهِ وَهُوَ سَرِيعُ الْحِسَابِ ٤١ وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلَلَّهُ الْمَكْرُ جَمِيعًا يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ وَسَيَعْلَمُ الْكُفَّارُ لِمَنْ عَقِبَ الْدَّارِ ٤٢ وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنَكُمْ 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).''

نَفَّصَهَا	نَأْتِ الْأَرْضَ	أَنَا	أَوْلَمْ يَرَوْا
reducing it	come to the land	that We	[and] (did) they not see?
لِحُكْمِهِ	لَا مَعَقِبَ	وَاللَّهُ يَحْكُمُ	مِنْ أَطْرَافِهَا
His Judgement	(there is) none (to) put back	and Allah judges	from its (outlying) borders
وَقَدْ مَكَرَ الَّذِينَ	الْحِسَابُ	سَرِيعٌ	وَهُوَ
and verily did devise plots those who	(at) reckoning	(is) Swift	and He
مَا تَكْسِبُ	يَعْلَمُ جَمِيعًا	فِي لِلَّهِ الْمَكْرُ	مِنْ قَبْلِهِمْ
what earns	He knows all	so unto Allah (is) the planning	(were) before them
عُقْيٌ	لِمَنْ	وَسَيَعْلَمُ الْكُفَّارُ	نَفِئُ كُلُّ
(will be the good) end	for whom	and the disbelievers will know	person every
لَسْتَ مُرْسَلًا	الَّذِينَ كَفَرُوا	وَيَقُولُ	الْدَّارِ
you (O Muhammad) are not a Messenger	those who disbelieved	and say	(of) the Home
وَمَنْ	وَبَيْنَكُمْ	كَفَى بِاللَّهِ شَهِيدًا	قُلْ
and who	and between you	between me	Allah is Sufficient (as) a witness say
الْكِتَابُ		عِلْمٌ	عِنْدَهُ
(of) the Scripture		knowledge	[he] has



سَمِّ اللَّهُ الرَّحْمَنُ الرَّحِيمُ

الرَّكِتَبُ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلْمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى

صَرَاطُ الْعَزِيزِ الْحَمِيدِ ﴿اللَّهُ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ ﴾ الَّذِينَ يَسْتَحْبُونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصْنُدُونَ كَعَنْ سَبِيلِ اللَّهِ وَيَعْمَلُونَهَا عَوْجًا أُولَئِكَ فِي ضَلَالٍ بَعِيدٍ ﴾

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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	الرَّحْمَنُ	الرَّحِيمُ
the Most Merciful	the Most Gracious	In the Name (of) Allah
إِلَيْكَ	أَنْزَلْنَا	كِتَابٌ
unto you (O Muhammad)	which We have revealed	(this is) a Book
مِنَ الظُّلْمَاتِ		إِنْخْرَجَ النَّاسُ
from darknesses (of disbelief)		(in order) that you may bring mankind out
إِلَى صَرَاطِ الْعَزِيزِ	رَبِّهِمْ	إِلَى النُّورِ
to (the) path (of) the All-Mighty	(of) their Lord	بِإِذْنِنَا
ما	لَهُ	الْحَمْدُ لِلَّهِ
(all) that	to Him (belongs)	الْحَمِيدُ
لِلْكَافِرِينَ	وَوَيْلٌ	فِي السَّمَاوَاتِ
to the disbelievers	and woe	فِي الْأَرْضِ
		وَمَا
		فِي السَّمَاوَاتِ
		وَمَا
		فِي السَّمَاوَاتِ

الْدُّنْيَا	يَسْتَحِبُونَ الْحَيَاةَ	الَّذِينَ	شَدِيدٌ	مِنْ عَذَابٍ
(of) the world	prefer the life	those who	severe	from a torment
وَيَغُونَهَا	عَنْ سَبِيلِ اللَّهِ	وَيَصُدُّونَ	عَلَى الْآخِرَةِ	
and seek therein	from (the) path (of) Allah	and hinder (men)		to the Hereafter
بَعِيدٌ	ضَلَالٌ	فِي	أُولَئِكَ	عِوْجَانًا
far	straying	(are) in	they	crookedness

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانٍ قَوْمَهُ لِيُبَيِّنَ لَهُمْ فَيُضْلِلُ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِإِيمَانِنَا أَنَّ أَخْرِجَ قَوْمَكَ مِنَ الظُّلْمَةِ إِلَى النُّورِ وَذَكِّرْهُمْ بِإِيمَانِ اللَّهِ إِنَّ فِي ذَلِكَ لَذَيْنَ لِكُلِّ صَبَّارٍ شَكُورٍ

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).''

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

شَكُورٌ	صَبَارٍ	لِكُلِّ	لَأَيْتَ	فِي ذَلِكَ
thankful (person)	patient	for every	surely (are) signs	in that

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ أَذْكُرُوْا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَنَاكُمْ مِنْ عَالِيَّةِ فَرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيَدْبِحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ وَإِذْ تَأْذَنَ رَبُّكُمْ لِإِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَإِنْ 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!"

أَذْكُرُوْا نِعْمَةَ اللَّهِ	لِقَوْمِهِ	قَالَ مُوسَى	وَإِذْ
call to mind (the) Favour (of) Allah	to his people	Moses said	and (remember) when
يَسُومُونَكُمْ	فَرْعَوْنَ	مِنْ عَالِيَّةِ	إِذْ أَنْجَنَاكُمْ
who were afflicting you	(of) Pharaoh	from (the) people	He delivered you when
وَيَسْتَحْيُونَ نِسَاءَكُمْ	وَيَدْبِحُونَ أَبْنَاءَكُمْ	سُوءَ الْعَذَابِ	لَأَزِيدَنَّكُمْ
and letting your women alive	and were slaughtering your sons	torment	(with) horrible
وَإِذْ	عَظِيمٌ	مِنْ رَبِّكُمْ	بَلَاءٌ
and (remember) when	tremendous	from your Lord	(was) a trial
لَأَزِيدَنَّكُمْ	لَيْنَ شَكَرْتُمْ	وَفِي ذَلِكُمْ	تَأْذَنَ رَبُّكُمْ
surely I will give you more	if you give thanks	لَيْنَ كَفَرْتُمْ	your Lord proclaimed
لَشَدِيدٌ	إِنَّ عَذَابِي	وَلَيْنَ كَفَرْتُمْ	
(is) indeed severe	verily My punishment	but if you are thankless (disbelievers)	

وَقَالَ مُوسَىٰ إِنَّكُمْ تَكْفُرُوْا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا إِنَّ اللَّهَ لَغَنِيٌّ عَنِّي حَمِيدٌ أَلَمْ يَأْتِكُمْ بِنَبَؤَةِ الَّذِينَ كُنْتُمْ قَبْلِكُمْ تُوحِّي وَعَكَادٍ وَثَمُودٍ وَالَّذِينَ كُنْتُ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُوا أَيْدِيهِمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أَرْسَلْنَاكُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٌ

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).''

جَمِيعًا	فِي الْأَرْضِ	وَمَنْ	أَنْتُمْ	إِنْ تَكْفُرُوا	وَقَالَ مُوسَىٰ
all (together)	(is) on the earth	and whoever	you	if you disbelieve	and Moses said
أَلْغَيَاتُكُمْ	حَمِيدٌ	لَغَنِي	فَإِنَّ اللَّهَ	فَإِنَّكُمْ	
(has) not come to you?	Praise-Worthy	certainly (is) All-Rich			then verily Allah
وَعَكَادٍ	نُوحٌ	قَوْمٌ	مِنْ قَبْلِكُمْ	الَّذِينَ	بَنَؤَا
and Ad	(of) Noah	(the) people	(were) before you	(of) those who	(the) news
إِلَّا اللَّهُ	لَا يَعْلَمُهُمْ	مِنْ بَعْدِهِمْ		وَالَّذِينَ	وَثَمُودٌ
but Allah	none knows them	(were) after them		and those who	and Thamud
فَرَدُوا أَيْدِيهِمْ	بِالْبَيِّنَاتِ	رُسُلُهُمْ		جَاءَهُمْ	
but they put their hands	with clear proofs	their Messengers		came to them	
أَرْسَلْنَاكُمْ بِهِ	بِمَا	إِنَّا كَفَرْنَا	إِنَّا كَفَرْنَا	وَقَالُوا	فِي أَفْوَاهِهِمْ
with which you have been sent	in that	verily we disbelieve	and said	and said	in their mouths
مُرِيبٌ	إِلَيْهِ تَدْعُونَا	مِمَّا	لَفِي شَكٍّ	وَإِنَّا	
suspicious	to it	as to what	(are) really in doubt	and indeed we	

قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌ فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرَ كُمُّ الْأَجَلِ مُسَمَّى قَالُوا إِنَّمَا تُرِيدُونَ أَنْ تَصْدُونَا عَمَّا كَانَ يَعْبُدُ إِبَّا أُوْنَا فَأَتُونَا بِسُلْطَانٍ مُّبِينٍ ١٣

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)."

فَاطِرٌ	شَكٌ	أَفِي اللَّهِ	قَالَتْ رُسُلُهُمْ
(the) Creator	a doubt	(can there be) about Allah?	their Messengers said
لِيغْفِرَ	يَدْعُوكُمْ	وَالْأَرْضِ	السَّمَاوَاتِ
so that He may forgive	He calls you (to Him)	and the earth	(of) the heavens
مُسَمَّى	إِلَى أَجَلٍ	وَيُؤَخِّرَ كُمُّ	مِنْ ذُنُوبِكُمْ
appointed	for a term	and give you respite	of your sins
أَنْ تَصْدُونَا	تُرِيدُونَ	إِلَّا بَشَرٌ	قَالُوا إِنَّمَا تُرِيدُونَ
to turn us away	you wish	مِثْنَا	لَكُمْ
عَمَّا كَانَ	فَأَتُونَا	إِلَّا بَشَرٌ	إِنَّمَا تُرِيدُونَ
مُبِينٍ	بِسُلْطَانٍ	أَبَاؤُنَا	يَعْبُدُ
clear	an authority	then bring us	worship our fathers
١٣			from what used to

قَالَتْ لَهُمْ رُسُلُهُمْ إِنَّنَا نَحْنُ إِلَّا بَشَرٌ مِثْنَا كُمُّ وَلَكِنَّ اللَّهَ يَعْلَمُ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَسْتَوْكِلِ الْمُؤْمِنُونَ ١١ وَمَا لَنَا أَلَّا نَتَوَكَّلْ عَلَى اللَّهِ وَقَدْ هَدَنَا سُبْلَنَا وَلَنَصِرَّ عَلَى مَا أَءَى اللَّهُ مُؤْمِنُونَ وَعَلَى اللَّهِ فَلْيَسْتَوْكِلِ 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."

مِثْكُمْ	إِلَّا بَشَرٌ	إِنْ نَحْنُ	رُسُلُهُمْ	قَالَ لَهُمْ
like you	but human beings	we (are) not	their Messengers	said to them
وَمَا كَانَ	مِنْ عَبْدَهُ	عَلَى مَنْ يَشَاءُ	وَلَكِنَّ اللَّهَ يَعْلَمُ	
and (it) is not	of His slaves	on whom He wills	[and] but Allah bestows His Grace	
بِإِذْنِ اللَّهِ	إِلَّا	سُلْطَانٌ	أَنْ نَأْتِكُمْ	لَنَا
by (the) Permission (of) Allah	except	an authority	that we bring you	for us
لَنَا	وَمَا	فَلَيْسَوْكُلِ الْمُؤْمِنُونَ	وَعَلَى اللَّهِ	
(is) for us	and what	so let the believers put (their) trust	and in Allah	
سُبْلَنَا	وَقَدْ هَدَنَا	عَلَى اللَّهِ	أَلَا نَنْوَكَلَ	
(in) our ways	while indeed He has guided us	in Allah	that we put not our trust	
إِذَا دَعَوْنَا	عَلَى مَا	وَلَنَصِيرَنَا		
hurt you may cause us	with that	and we shall certainly bear patience		
فَلَيْسَوْكُلِ الْمُتَوَكِّلُونَ		وَعَلَى اللَّهِ		
so let those who trust put (their) trust		and in Allah (Alone)		

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ لَنَعُودُنَّ فِي مِلَّتِنَا فَأَوْحَى إِلَيْهِمْ رَبُّهُمْ لَئِنْكُنَّ الظَّالِمِينَ ١٣ وَلَنُسْكِنَنَّكُمُ الْأَرْضَ مِنْ بَعْدِهِمْ ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ ١٤ وَاسْتَقْتَحُوا وَخَابَ كُلُّ جَبَارٍ 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
رَبُّهُمْ رَّحْمَمْ	إِلَيْهِمْ فَأَوْحَى	فِي مِلَّتِنَا	أَوْلَئِعُودُتْ
their Lord	to them	so revealed	to our religion
أَلْأَرْضَ	وَلَنْسَكِنَّكُمْ	لَنُهْلِكَنَّ الظَّالِمِينَ ١٣	
(in) the land	and indeed We shall make you dwell	truly We shall destroy	the wrongdoers
مَقَامِي	لِمَنْ خَافَ	مِنْ بَعْدِهِمْ ذَلِكَ	
standing before Me (on the Day of Resurrection)	(is) for (him) who fears	this	after them
وَاسْتَفْتَحُوا	وَخَافَ وَعِيدٌ ١٤		
and they sought help and victory	and (also) fears My threat		
عَنِيدٌ	جَبَارٌ	كُلُّ	وَخَابَ
obstinate	arrogant dictator	every	and failed/remained unsuccessful

مِنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَى مِنْ مَاءِ صَدِيدٍ ١٥ يَتَجَرَّعُهُ وَلَا يَكُادُ يُسْيِغُهُ وَيَأْتِيهِ
 الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمُيَمِّتٍ وَمِنْ وَرَائِهِ عَذَابٌ غَلِظٌ ١٦ مَثُلُ الَّذِينَ
 كَفَرُوا بِرَبِّهِمْ أَعْمَلُهُمْ كَرَمًا أَسْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا
 كَسَبُوا أَعْلَى شَيْءٍ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ١٧

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).

صَدِيدٌ ١٦	مِنْ مَاءً	وَيُسْقَى	جَهَنَّمُ	مِنْ وَرَائِهِ
boiling festering	[of] water	and he will be made to drink	(is) Hell	behind him
سِيْفَهُ	وَلَا يَكَادُ		يَتَجَرَّعُهُ	
to swallow it	and he will find great difficulty		he will sip it (unwillingly)	
بِمِيَّتٍ	وَمَا هُوَ	مَكَانٌ	مِنْ كُلٍّ	الْمَوْتُ
die	yet he (will) not	side	from every	and will come to him
أَلَّذِينَ كَفَرُوا	مَثَلٌ	غَلِظٌ ١٧	عَذَابٌ	وَمِنْ وَرَائِهِ
(of) those who disbelieved	(the) parable	great	(will be) a torment	and behind him
الرِّيحُ	أَشْتَدَّتْ بِهِ	كَرَمَادٍ	أَعْمَلُهُمْ	بِرَبِّهِمْ
the wind	blows furiously with it	(are) as ashes	(is that) their works	in their Lord
مِمَّا كَسَبُوا	لَا يَقْدِرُونَ		عَاصِفٌ	فِي يَوْمٍ
of what they have earned	they shall have no power		stormy	on a day
الْبَعِيدُ	الْضَّلَالُ	هُوَ	ذَلِكَ	عَلَى شَيْءٍ
far away (from the Right Path)	(is) the straying	[it]	that	over anything

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنْ يَشَاءُ يُدْهِبُكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ١٦ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ وَبَرَزُوا إِلَيْهِ جَمِيعًا فَقَالَ الْمُضَعَّفُوْا لِلَّذِينَ أَسْتَكَبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهُلْ أَنْتُمْ مُغْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ هَدَنَا اللَّهُ هَدَنَا كُمْ سَوَاءٌ عَلَيْنَا أَجْرٌ عَنَّا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَحِيصٍ ١٧

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."

بِالْحَقِّ	وَالْأَرْضَ	أَرْبَكَ اللَّهُ خَلَقَ السَّمَوَاتِ	الْمُرْتَرَ
with truth	and the earth	that Allah has created the heavens	(do) you not see?
وَمَا ذَلِكَ	جَدِيدٌ	بِخَلْقٍ وَيَاتٍ	يُذْهِبُكُمْ إِنْ يَشَاءُ
and that (is) not	new	a creation	and bring He can remove you if He wills
فَقَالَ الْمُصْعَفَتُؤُ	لِلَّهِ جَمِيعًا	وَبَرَزُوا	عَلَى اللَّهِ يُعَزِّزِ
then the weak will say	all before Allah	and they shall appear	hard for Allah
بَعَا	لَكُمْ	إِنَّا كُنَّا	لِلَّذِينَ أَسْتَكْبَرُوا
following	for you	verily we were	to those who were arrogant (chiefs)
مِنْ شَيْءٍ	مِنْ عَذَابِ اللَّهِ	عَنَا مُغْنُونَ	فَهُلْ أَنْتُمْ
anything	against (the) torment (of) Allah	us avail	so (can) you?
سَوَاءٌ	لَهُدَتْنَا	لَوْهَدَنَا اللَّهُ	قَالُوا
(it is) equal	surely we would have guided you	if Allah had guided us	they will say
مَا	أَمْ صَبَرْنَا	أَجَرْعَنَا	عَلَيْنَا
not	or bear (these torments) with patience	(whether) we rage?	to us
مِنْ مَحِيصٍ		لَنَا	
any place of refuge		(there is) for us	

وَقَالَ الشَّيْطَنُ لَمَا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَ الْحَقَّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَنٍ إِلَّا أَنْ دَعَوْتُكُمْ فَأَسْتَجَبْتُكُمْ لِفَلَاتِلُومُونِي وَلَوْمُوا أَنفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنَا بِمُصْرِخِكُمْ إِنِّي كَفَرْتُ بِمَا أَشَرْكَتُكُمْ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

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)."

إِنَّ اللَّهَ وَعَدَكُمْ	قُضِيَ الْأَمْرُ	لَمَّا	وَقَالَ الشَّيْطَانُ
verily Allah promised you	the matter has been decided	when	and Satan will say
وَمَا	فَلَخَلَفْتُكُمْ	وَوَعَدْتُكُمْ	الْحَقُّ
and not	but I betrayed you	and I (too) promised you	(of) truth
لِي	فَاسْتَجَبْتُمْ	أَنْ دَعَوْتُكُمْ	وَعَدْ
to me	and you responded	that I called you	الْحَقِّ
وَمَا أَنْتُمْ	بِمُصْرِخِكُمْ	مَّا أَنَا	مِنْ سُلْطَنٍ
nor you (can)	help you	I (can) not	مِنْ عَلَيْكُمْ
أَشْرَكَكُمُونَ	بِمُصْرِخِكُمْ	بِمَا	كَانَ لِي
you associated me as a partner (with Allah)	(with) what	إِنِّي كَفَرْتُ	عَلَيْكُمْ
أَلِيمٌ	عَذَابٌ	لَهُمْ	فَلَا تَلَوُمُونِي
painful	(is) a torment	for them	وَلَوْمَوْا أَنفُسَكُمْ
إِنَّ الظَّالِمِينَ	بِمُصْرِخِكُمْ	بِمَا	فَلَا تَلَوُمُونِي
من قبْلٍ	إِنِّي كَفَرْتُ	إِنِّي كَفَرْتُ	وَلَوْمَوْا أَنفُسَكُمْ
before	help me	verily I deny	so blame me not

وَأُدْخِلَ الَّذِينَ إِيمَانُهُمْ وَعَمَلُهُمْ أَصْنَاحَتْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَرُ خَلِيلِينَ
فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتْهُمْ فِيهَا سَلَامٌ ﴿١﴾ أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا لِكَوْمَةَ طَيْبَةَ
كَشْجَرَةَ طَيْبَةَ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّكَمَاءِ ﴿٢﴾ تُؤْتَى أَكْلُهَا كُلَّ حِينٍ بِإِذْنِ
رَبِّهَا وَيُضَرِبُ اللَّهُ أَلَمَثَالَ لِتَأْسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٣﴾

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.

جَنَّتِ	وَعَمِلُوا الصَّلِحَاتِ	الَّذِينَ آمَنُوا	وَأَدْخِلَ	
Gardens	and did righteous deeds	those who believed	and will be made to enter	
بِإِذْنِ	فِيهَا	خَلِيلِينَ	الْأَنْهَرُ	تَجَرِي مِنْ تَحْتِهَا
with (the) Permission	therein	to dwell forever	the rivers	flowing under them
أَلَمْ تَرَ	سَلَامٌ	فِيهَا	تَحِيَّهُمْ	رَبِّهِمْ
(do) you not see?	(will be) peace	therein	their greeting	(of) their Lord
أَصْلُهَا	طِبَّةٌ كَشْجَرَةٌ	كَلِمَةٌ طِبَّةٌ	مَثَلًا	كَيْفَ ضَرَبَ اللَّهُ
whose root	good	(is) as a tree	good	how Allah sets forth
تُؤْتِي أُكُلَّهَا	فِي السَّمَاءِ		وَفَرَعُهَا	ثَابِتٌ
giving its fruit	to the sky (very high)		and its branches (reach)	(is) firm
وَيَضْرِبُ اللَّهُ الْأَمْثَالَ	رَبِّهَا	بِإِذْنِ	حَيْنَ	كُلَّ
and Allah sets forth parables	(of) its Lord	by (the) Leave	times	all
	لِلنَّاسِ			
	لَعَلَّهُمْ يَتَذَكَّرُونَ			
	(in order) that they may remember			

وَمَثَلُ كَلِمَةٍ خَيْشَةٍ كَشْجَرَةٍ خَيْشَةٍ أَجْتَثَتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ﴿١٧﴾ يُثْبِتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الشَّابِطِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضْلِلُ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿١٨﴾ أَلَمْ تَرَ إِلَى الَّذِينَ بَدَلُوا نِعْمَاتَ اللَّهِ كُفَّرًا وَأَحْلَوْ 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?

خَيْثَةٌ	كَشْجَرَةٌ	خَيْثَةٌ	كَلِمَةٌ	وَمَثَلٌ
evil	(is) that of a tree	evil	(of) a word	and (the) parable
يُشَتَّتُ اللَّهُ Allah will keep firm	مِنْ قَرَارٍ any stability	لَهَا مَا لَهَا	الْأَرْضِ الْأَرْضِ	أَجْتَثَتْ مِنْ فَوْقِ uprooted from (the) surface
الْدُّنْيَا ^{١٧} (of) this world	فِي الْحَيَاةِ ^{١٨} in the life	الثَّابِتِ ^{١٩} (that stands) firm	بِالْقَوْلِ ^{٢٠} with the word	الَّذِينَ أَمَنُوا ^{٢١} those who believe
وَيَفْعَلُ اللَّهُ and Allah does	وَيُضْلِلُ اللَّهُ الظَّالِمِينَ ^{٢٢} and Allah will cause the wrongdoers to go astray			وَفِي الْآخِرَةِ ^{٢٣} and in the Hereafter
نَعْمَتَ اللَّهُ (the) Blessings (of) Allah	إِلَى الَّذِينَ بَدَلُوا ^{٢٤} [to] those who have changed		أَلَمْ تَرَ ^{٢٥} (have) you not seen?	مَا يَشَاءُ ^{٢٦} what He wills
الْبُوَارِ ^{٢٧} (of) destruction	دَارَ (in the) house	وَأَحْلَوْا قَوْمَهُمْ ^{٢٨} and caused their people to dwell		كُفْرًا ^{٢٩} (into) disbelief

جَهَنَّمَ يَصْلَوْنَهَا وَبَئْسَ الْقَرَارُ ٢٩ وَجَعَلُوا لِلَّهِ أَنْدَادًا لِيُضْلُّوْا عَنْ سَبِيلِهِ قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ ٣٠ قُلْ لِعِبَادِي الَّذِينَ أَمَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًا وَعَلَانِيَةً مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمَ لَابِيعُ فِيهِ وَلَا خَلَلٌ ٣١

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.

وَجَعَلُوا	وَبَئْسَ الْقَرَارُ ^{٢٩}	يَصْلَوْنَهَا	جَهَنَّمَ
and they set up	and what an evil place to settle in	(in) which they will burn	Hell
تَمَتَّعُوا	قُلْ	عَنْ سَبِيلِهِ	لِيُضْلُّوْا
enjoy (your brief life)	say	from His path	to mislead (men)
			rivals to Allah

قُلْ لِعِبَادِي	إِلَى النَّارِ	فَإِنَّ مَصِيرَكُمْ
say to My slaves	(is) to the (Hell) Fire	but certainly your destination
مِمَّا	وَنَفِقُوا	يُقِيمُوا الصَّلَاةَ
from what	and spend in charity	to perform the prayers
يَوْمٌ	أَنْ يَأْتِيَ	رَزْقَنَا
a Day	[that] comes	before
فِيهِ	وَلَا خِلْلٌ	سِرَّا
nor friendship	in it	وَعَلَانِيَةً
		لَا يَبْعُدُ
		(there will be) neither mutual bargaining

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الْثَّمَرَاتِ رِزْقًا لَكُمْ وَسَخَّرَ لَكُمُ الْفُلَكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمُ الْأَنْهَارَ ٣٢ وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَأْبِيْنِ وَسَخَّرَ لَكُمُ الْأَيَّلَ 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 السَّمَاوَاتِ	اللَّهُ الَّذِي
and sends down	and the earth	has created the heavens	Allah (is) He Who
رِزْقًا	مِنَ الْثَّمَرَاتِ	فَأَخْرَجَ	مَاءً
(as) provision	[of] fruits	بِهِ	مِنَ السَّمَاءِ
لِتَجْرِيَ	مِنْهُ	مَاءً	مِنَ السَّمَاءِ
so that they may sail	from it	وَأَخْرَجَ	وَسَخَّرَ
لَكُمْ	لَكُمْ	لَكُمْ	لَكُمْ
to you	and He has made to be of service	and He has made to be of service	and He has made to be of service
لَكُمْ	وَسَخَّرَ	بِأَمْرِهِ	فِي الْبَحْرِ
to you	and He has made to be of service	by His Command	through the sea

وَالْقَمَرَ	الشَّمْسَ	لَكُمْ	وَسَخَّرَ	الْأَنْهَارَ
and the moon	the sun	to you	and He has made to be of service	the rivers
لَكُمْ	وَسَخَّرَ		دَآءِبِينَ	
to you	and He has made to be of service		both constantly pursuing their courses	
	وَالنَّهَارَ		الْأَيَّلَ	
	and the day		the night	

وَءَاتَنَاكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ وَإِن تَعْدُوا نِعْمَتَ اللَّهِ لَا تُحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ٣٤ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّي أَجْعَلْ هَذَا الْبَلَدَ إِيمَانًا وَاجْتِنَابًا وَبَيْنَ أَن تَعْبُدَ الْأَصْنَامَ ٣٥ رَبِّ إِنَّنَّا أَضْلَلْنَا كَثِيرًا مِنَ النَّاسِ فَمَن تَعْنِي فِيَنْهُ مِنْ وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ 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.

وَإِن تَعْدُوا	سَأَلْتُمُوهُ	مَا	مِنْ كُلِّ	وَءَاتَنَاكُمْ
and if you count	you asked of Him	that	of all	and He gave you
إِنَّ الْإِنْسَانَ	لَا تُحْصُوهَا			نِعْمَتَ اللَّهِ
verily man	you will not (be able to) count them			(the) Blessings (of) Allah
قَالَ إِبْرَاهِيمُ	وَإِذْ	كَفَّارٌ		لَظَلُومٌ
Abraham said	and (remember) when	a disbeliever	(is) indeed an extreme wrongdoer	

وَبَنِيَ	وَاجْبَنِي	ءَامِنًا	الْبَلَدَ	هَذَا	رَبِّ أَجْعَلَ
and my sons (from)	and keep me away	safe	city (Makkah)	this	O my Lord make
مِنَ النَّاسِ	أَضْلَلَنَ كَثِيرًا	إِنَّهُنَّ	رَبِّ	أَنْ نَعْبُدَ الْأَصْنَامَ	٢٦
among mankind	have led astray many	verily they	O my Lord	that we worship	idols
عَصَانِي	وَمَنْ	مِنْ	فَإِنَّهُ	تَعَنِي	فَمَنْ
disobeys me	and whoso	(is) of me	then verily he	follows me	so whoso
رَحِيمٌ		فَإِنَّكَ عَفُورٌ			
Most Merciful		then indeed You (are) Oft-Forgiving			

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ عَيْرَ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمَ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْعِدَةَ مِنْكَ النَّاسَ تَهُوِي إِلَيْهِمْ وَأَرْزُقْهُمْ مِنَ الشَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ٢٧ رَبَّنَا إِنَّكَ تَعْلَمُ مَا نَخْفِي وَمَا نَعْلَمُ وَمَا يَخْفِي عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاوَاتِ ٢٨

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	الْمُحَرَّمَ	بَيْتَكَ	ذِي زَرْعٍ
O our Lord	Sacred	Your House	by cultivation
مِنَ النَّاسِ	فَاجْعَلْ أَفْعِدَةَ	لِيُقِيمُوا الصَّلَاةَ	
among mankind	so make hearts	(in order) that they may perform prayers (perfectly)	
وَأَرْزُقْهُمْ	لَعَلَّهُمْ يَشْكُرُونَ	تَهُوِي إِلَيْهِمْ	
so that they may give thanks	with fruits	and (O Allah) provide them incline towards them	

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

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ
 رَبِّ الْجَعْلِي مُقِيمُ الْصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقْبَلْ دُعَائِهِ رَبَّنَا أَغْفِرْلِي
 وَلَوْلَدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ وَلَا تَحْسَبَنَّ اللَّهَ غَنِيًّا عَمَّا يَعْمَلُ
 الظَّالِمُونَ إِنَّمَا يُؤْخِرُهُمْ لِيَوْمٍ تَشَخَّصُ فِيهِ الْأَبْصَرُ

39. ``All praise and thanks are Allāh's, Who has given me in old age Ismā'īl (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.

إِسْمَاعِيلَ	عَلَى الْكِبَرِ	وَهَبَ لِي	الَّذِي	الْحَمْدُ لِلَّهِ
Ishmael	in old age	has given me	Who	all praise and thanks (be) to Allah
رَبِّ	لَسَمِيعُ الدُّعَاءِ		إِنَّ رَبِّي	وَإِسْحَاقَ
(O) my Lord	(is) indeed the All-Hearer (of) invocations		verily my Lord	and Isaac
رَبَّنَا	وَمِنْ ذُرِّيَّتِي	الْصَّلَاةِ	مُقِيمَ	أَجْعَلْنِي
our Lord	and from my offspring	prayers	(one) who performs (perfectly)	make me
وَلِلْمُؤْمِنِينَ	وَلَوْلَدَيَّ	أَغْفِرْلِي	رَبَّنَا	وَتَقْبَلْ دُعَائِهِ
and (all) the believers	and my parents	forgive me	our Lord	and accept my invocation
وَلَا تَحْسَبَنَّ اللَّهَ	يَقُومُ الْحِسَابُ			يَوْمَ
and consider not (that) Allah	(when) the reckoning will be established			(on the) Day

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

مُهَطِّعِينَ مُقْنِعِينَ رُءُوسِهِمْ لَا يَرْتَدِدُ إِلَيْهِمْ طَرْفُهُمْ وَفِيْهِمْ هَوَاءٌ وَأَنْذِرِ النَّاسَ يَوْمًا يَأْتِهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخْرُنَا إِلَى أَجْكَلِ قَرِيبٍ بِحَبْ دَعْوَتَكَ وَنَتَّبِعْ أَرْسُلَ أَوْلَمْ تَكُونُوا أَقْسَمُهُمْ مِنْ قَبْلُ مَا لَكُمْ مِنْ زَوَالٍ

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).

لَا يَرْتَدِدُ	رُءُوسِهِمْ	مُقْنِعِينَ	مُهَطِّعِينَ
returning not	their heads	raised up (towards the sky)	(they will be) hastening forward
وَأَنْذِرِ النَّاسَ	هَوَاءٌ	وَفِيْهِمْ هَوَاءٌ	طَرْفُهُمْ إِلَيْهِمْ
and warn mankind	empty	and their hearts	their gaze towards them
فَيَقُولُ	الْعَذَابُ	يَأْتِهِمْ	يَوْمَ
then will say	the torment	(when) will come unto them	(of the) Day
أَلَّذِينَ ظَلَمُوا	إِلَى أَجْكَلِ قَرِيبٍ	أَخْرُنَا رَبَّنَا	
we will answer your call	little	for a while respite us	our Lord those who did wrong
مِنْ قَبْلُ	أَقْسَمُهُمْ	أَوْلَمْ تَكُونُوا	وَنَتَّبِعْ أَرْسُلَ
aforetime	sworn	[and] had you not?	and follow the Messengers
مِنْ زَوَالٍ	لَكُمْ	مَا	
any fall, end	for you	(that there will be) not	

وَسَكَنْتُمْ فِي مَسَكِينَ الَّذِينَ ظَلَمُوا أَنفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلَنَا بِهِمْ وَضَرَبْنَا لَكُمْ الْأَمْثَالَ ٤٥٠ وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ ٤٦٠ فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفًا وَعَدَهُ رَسُولُهُ ٤٧٠ إِنَّ اللَّهَ عَزِيزٌ ذُو أَنْتِقَامَةٍ

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.

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

يَوْمَ تَبَدَّلُ الْأَرْضُ عَيْرَ الْأَرْضِ وَالسَّمَوَاتُ وَبَرَزُوا إِلَيْهِ الْوَاحِدُ الْقَهَّارُ ٤٨٠ وَتَرَى الْمُجْرِمِينَ يَوْمَ إِذْ مُقْرَنِينَ فِي الْأَصْفَادِ ٤٩٠ سَرَابِيلُهُمْ مِنْ قَطِرَانٍ وَتَغْشَى وُجُوهُهُمْ النَّارُ ٥٠٠ لِيَجْرِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ٥١٠٠ هَذَا

٥٧ بَلَغَ لِلنَّاسِ وَلَيَنْذِرُوا بِهِ وَلَيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَلَيَذَّكِرُ أُولُو الْأَلْبَابِ

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'ān) 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.

وَالسَّمَوَاتُ	الْأَرْضُ	عَيْنَ	تَبَدَّلُ الْأَرْضُ	يَوْمَ
and the heavens	the earth	(to) other than	the earth	will be changed
الْقَهَّارٌ	الْوَاحِدٌ	لِلَّهِ	وَبَرَزُوا	
the Irresistible	the One	before Allah	and they	(all creatures) will appear
فِي الْأَصْفَادِ	مُّقَرَّنِينَ	يَوْمَئِذٍ	وَتَرَى الْمُجْرِمِينَ	
in fetters	bound together	that Day	and you will see	the sinners
النَّارُ	وَتَغْشَى وُجُوهَهُمْ	مِّنْ قَطْرَانٍ	سَرَابِيلَهُمْ	
Fire	and will cover their faces	(will be) of pitch	their garments	
إِنَّ اللَّهَ سَرِيعٌ	مَا كَسَبَتْ	نَفْسٌ كُلُّ	لِيَحْرِزَ اللَّهُ	
truly Allah (is) Swift	what it has earned	soul	each	so that Allah may requite
وَلِيُنذِرُوا	لِلنَّاسِ	بَلْغُ	هَذَا	الْحِسَابُ
and that they may be warned	for mankind	(is) a Message	this (Quran)	(at) reckoning
وَلِيَذَّكَرَ	وَاحِدٌ إِلَهٌ	أَنَّهَا هُوَ	وَلِيَعْلَمُوا	بِهِ
and that may take heed	One	(is) God	that (only) He	and that they may know
				with it
	الْأَلْبَابُ	أُولُوا		
	(of) understanding	men		