

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

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

وَلَمَّا جَهَّزَهُم بِجَهَّازِهِمْ قَالَ أَتُنُونِي بِأَخٍ لَّكُمْ مِّنْ أَبِيكُمْ أَلَا تَرَوْنَ أَنِّي أُوْفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ ﴿٥٩﴾ فَإِنْ لَّمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَّكُمْ عِنْدِي وَلَا تَقْرَبُونِ ﴿٦٠﴾ قَالُوا سَنُرَوِّدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ﴿٦١﴾

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

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

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

وَقَالَ لِفَتْنَيْنِهِ أَجْعَلُوا بِضْعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٢﴾ فَلَمَّا رَجَعُوا إِلَى أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلْ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٦٣﴾ قَالَ هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّا كَمَا ءَامَنُتُكُمْ عَلَى أَخِيهِ مِنْ قَبْلُ فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٦٤﴾

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

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

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

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضْعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا يَا أَبَانَا مَا نَبْغِي هَذِهِ بِضْعَتُنَا رُدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزِدَادُ كَيْلَ بَعِيرٍ ذَلِكَ كَيْلُ يَسِيرٍ ﴿٦٥﴾ قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْثِقًا مِنْ اللَّهِ لَتَأْتُنَّنِي بِهِ إِلَّا أَنْ يُحَاطَ بِكُمْ فَلَمَّا ءَاتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٦٦﴾

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'qub (Jacob)] said: "I will not send him with you until you swear a solemn oath to me in Allāh's Name, that you will bring him back to me unless you are yourselves surrounded (by enemies)," And when they had sworn their solemn oath, he said: "Allāh is the Witness to what we have said."

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

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

وَقَالَ يَبْنِي لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَأَدْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنْ أُلْحَقْتُكُمْ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٦٧﴾ وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضَاهَا وَإِنَّهُ لَذُو عِلْمٍ لِمَا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٦٨﴾

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

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

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

وَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ ءَاوَىٰ إِلَىٰ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ ﴿٦٩﴾ فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السَّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ ﴿٧٠﴾ قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقَدُونَ ﴿٧١﴾ قَالُوا نَفَقْدُ صَوَاعَ الْمَلِكِ وَلِمَن جَاءَ بِهِ حِمْلُ 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."

وَلَمَّا دَخَلُوا	عَلَى يُوسُفَ	ءَاوَىٰ إِلَيْهِ	أَخَاهُ
and when they went in	before Joseph	he took to himself	his brother
قَالَ إِنِّي	أَنَا	أَخُوكَ	فَلَا تَبْتَئِسْ
(and) said verily I	[I] am	your brother	so grieve not
يَعْمَلُونَ ﴿٦٦﴾	فَلَمَّا	جَهَّزَهُمْ	بِجَهَّازِهِمْ
do	so when	he had furnished them forth	with their provisions
فِي رَحْلِ	أَخِيهِ	ثُمَّ أَذَنَ مُوَدِّنٌ	أَيَّتُهَا
into (the) bag	(of) his brother	then a crier cried	O (you)
لَسَرِقُونَ ﴿٦٧﴾	قَالُوا	وَأَقْبِلُوا	عَلَيْهِمْ
(are) indeed thieves	they said	turning towards	them
قَالُوا	نَفَقَدُ صُوعًا	الْمَلِكِ	وَلَمَن جَاءَ
they said	we have lost (the) bowl	(of) the king	and for (him) who produces
حِمْلُ	بَعِيرٍ	وَأَنَا	زَعِيمٌ ﴿٧٢﴾
(is) a load	(of) a camel	and I	by it
			(will be) bound

قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ ﴿٧٣﴾ قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ ﴿٧٤﴾ قَالُوا جَزَاؤُهُ مَنْ وَجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٧٥﴾ فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءٍ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿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).

قَالُوا تَاللَّهِ	لَقَدْ عَلِمْتُمْ	مَا جِئْنَا	لِنُفْسِدَ	فِي الْأَرْضِ
they said by Allah	indeed you know	we came not	to make mischief	in the land
وَمَا كُنَّا سَارِقِينَ ﴿٧٦﴾	قَالُوا فَمَا	جَزَاؤُهُ		
and we are no thieves	they said what then	(shall be the) penalty of him		
إِنْ كُنْتُمْ كَاذِبِينَ ﴿٧٧﴾	قَالُوا جَزَاؤُهُ	مَنْ	وَجِدَ	فِي رَحْلِهِ ۖ فَهُوَ
if you are liars	they said his penalty	who	it is found	then he in his bag
جَزَاؤُهُ	كَذَلِكَ	نَجْزِي الظَّالِمِينَ ﴿٧٨﴾	فَبَدَأَ	
(is) his punishment	thus	we punish the wrongdoers	so he began (the search)	
بِأَوْعِيَّتِهِمْ قَبْلَ	وِعَاءَ	أَخِيهِ	ثُمَّ اسْتَخْرَجَهَا	مِنْ وِعَاءَ
in their bags	before	(of) his brother	then he brought it out	of (the) bag
أَخِيهِ	كَذَلِكَ	كِدْنَا لِيُوسُفَ	مَا كَانَ	لِيَأْخُذَ أَخَاهُ
(of) his brother	thus	(did) We plan for Joseph	he could not	[to] take his brother
فِي دِينِ	الْمَلِكِ	إِلَّا	أَنْ يَشَاءَ اللَّهُ	نَرْفَعُ دَرَجَاتٍ
by (the) law	(of) the king	except	that Allah willed (it)	We raise to degrees
مَنْ نَشَاءُ	وَفَوْقَ كُلِّ	ذِي	عِلْمٍ	عَلِيمٌ ﴿٧٩﴾
whom We will	but over	all	(with) knowledge	(is the) All-Knowing

﴿٧٦﴾ قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ فَأَسْرَهَا يُّوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنْتُمْ شَرُّ مَكَّانٍ ۖ وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ﴿٧٧﴾ قَالُوا يَتَّخِذُ الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدًا مَكَانَهُ ۖ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٧٨﴾

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

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

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

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

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.

قَالَ مَعَاذَ اللَّهِ	أَنْ نَأْخُذَ	إِلَّا مَنْ وَجَدْنَا	مَتَعَنَا
he said Allah forbid	that we should take	(anyone) but whom we found	our property
عِنْدَهُ	إِنَّا	إِذَا	لَظَالِمُونَ ﴿٧٩﴾
with him	indeed we	then	surely (should be) wrongdoers
فَلَمَّا اسْتَيْشَسُوا	قَالَ كَبِيرُهُمْ	أَلَمْ تَعْلَمُوا	مِنْهُ
so when they despaired	the eldest among them said	(did) you not know?	of him
أَبَ آبَاكُمْ	قَدْ أَخَذَ	عَلَيْكُمْ	مَوْثِقًا
that your father	indeed took	from you	an oath
وَمِنْ قَبْلُ	مِنْ اللَّهِ	وَمِنْ قَبْلُ	وَمِنْ قَبْلُ
and before	in Allah's Name	and before	and before
مَا	فَرَطْتُمْ فِي يُوسُفَ	فَلَنْ أَبْرَحَ الْأَرْضَ	حَتَّى يَأْذَنَ
this	you did fail in your duty with Joseph	so I will never leave this land	until permits
لِي	أَبِي	أَوْ يَحْكُمَ اللَّهُ	لِي
me	my father	or Allah decides	(of) the judges
وَهُوَ	خَيْرُ	أَلْحَكِيمِينَ ﴿٨٠﴾	أَلْحَكِيمِينَ ﴿٨٠﴾
and He	(is the) Best	(of) the judges	(of) the judges

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

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

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

وَسَلِّ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا	we returned in [it] which and the caravan we have been in it where and ask the town
وَإِنَّا لَصَدِيقُونَ ﴿٨٢﴾ قَالَ بَلْ سَوَّلَتْ لَكُمْ	you but have beguiled he said surely (are) the truthful and indeed we
أَنْفُسَكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ عَسَى اللَّهُ	may be Allah (is) most fitting so patience (into) something your yourselves
أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٨٣﴾	the All-Wise (is) the All-Knowing [He] truly He all them [that] will bring to me

وَتَوَلَّى عَنْهُمْ وَقَالَ يَاسَفَى عَلَى يُوسُفَ وَأَبْيَضَّتْ عَيْنَاهُ مِنَ الْحُزَنِ فَهُوَ كَظِيمٌ ﴿٨٤﴾ قَالُوا تَاللَّهِ تَفْتَوُا تَذَكَّرُ يُونُسَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ ﴿٨٥﴾ قَالَ إِنَّمَا أَشْكُوا بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٦﴾

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

وَتَوَلَّى عَنْهُمْ وَقَالَ	يَاسَفَى عَلَى يُوسُفَ	وَقَالَ	عَنْهُمْ	وَوَلَّى عَنْهُمْ
and he turned away	for Joseph	and said	from them	and he turned away
وَأَبْيَضَّتْ عَيْنَاهُ	فَهُوَ كَظِيمٌ ﴿٨٤﴾	مِنَ الْحُزَنِ	تَفْتَوُا	قَالُوا تَاللَّهِ
and his eyes were whitened	(was) suppressing that he	because of the sorrow	you will never cease	they said by Allah
حَتَّى تَكُونَ حَرَضًا	أَوْ تَكُونَ مِنَ الْهَالِكِينَ ﴿٨٥﴾	وَحُزْنِي	إِلَى اللَّهِ	وَأَعْلَمُ
until you become weak with old age	or you be of the dead	and my sorrow	to Allah	and I know

مَا لَا تَعْلَمُونَ ﴿٨٧﴾	مِنْ اللَّهِ
that which you know not	from Allah

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

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

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

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

قَالُوا أَأَتَاكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ
مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٩٠﴾ قَالُوا تَاللَّهِ لَقَدْ
ءَاثَرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَطِئِينَ ﴿٩١﴾ قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ
يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٩٢﴾

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

قَالُوا أَأَتَاكَ	لَأَنْتَ	يُوسُفُ	قَالَ أَنَا	يُوسُفُ وَهَذَا
they said (are) you indeed?	[surely you]	Joseph	he said I am	Joseph and this
أَخِي	قَدْ مَنَّ اللَّهُ	عَلَيْنَا	إِنَّهُ	مَنْ يَتَّقِ
(is) my brother	Allah has indeed been gracious	to us	verily he	who fears (Allah)
وَيَصْبِرْ	فَإِنَّ اللَّهَ	لَا يُضِيعُ	أَجْرَ	الْمُحْسِنِينَ ﴿٩٠﴾
and is patient	then surely Allah	makes not to be lost	(the) reward	(of) the good-doers
قَالُوا تَاللَّهِ	لَقَدْ ءَاثَرَكَ اللَّهُ	عَلَيْنَا	وَإِنْ كُنَّا	
they said by Allah	indeed Allah has preferred you	above us	and certainly we have been	
لَخَطِئِينَ ﴿٩١﴾	قَالَ لَا تَثْرِيبَ	عَلَيْكُمْ	الْيَوْمَ	يَغْفِرُ اللَّهُ لَكُمْ
sinners	he said no reproach	on you	this day	may Allah forgive you
وَهُوَ	أَرْحَمُ	الرَّاحِمِينَ ﴿٩٢﴾		
and He	(is the) Most Merciful	(of) those who show mercy		

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

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

أَذْهَبُوا بِقَمِيصِي	هَذَا	فَأَلْقُوهُ	عَلَى وَجْهِ	أَبِي
go with shirt of mine	this	and cast it	over (the) face	(of) my father
يَأْتِ بَصِيرًا	وَأْتُونِي	بِأَهْلِكُمْ	أَجْمَعِينَ ﴿٩٣﴾	
he will become clear-sighted	and bring to me	your family	all	
وَلَمَّا	فَصَلَتِ الْعِيرُ	قَالَ أَبُوهُمْ	إِنِّي	لَأَجِدُ رِيحَ
and when	the caravan departed	their father said	indeed I	(the) smell feel (find)
يُوسُفَ لَوْلَا	أَن تَفْنَدُونَ ﴿٩٤﴾	قَالُوا تَاللَّهِ	إِنَّكَ	
(of) Joseph	[that] you think me a dotard	they said by Allah	certainly you	
لَفِي ضَلَالِكَ		الْقَدِيمِ ﴿٩٥﴾		
(are) surely in your error		old		

فَلَمَّا أَن جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا قَالَ أَلَمْ أَقُلْ لَّكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٩٦﴾ قَالُوا يَتَّابَانَا أَسْتَغْفِرُ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ﴿٩٧﴾ قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٩٨﴾

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

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

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

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ ءَامِنِينَ ﴿١٩﴾ وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَتَابَتِ هَذَانِ أَوَّلُ رُءْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٢٠﴾

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 aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin life, after *Shāitan* (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind to whom He wills. Truly, He! Only He is the All-Knowing, the All-Wise.

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

أَدْخُلُوا مِصْرَ	إِنْ شَاءَ اللَّهُ ءَامِنِينَ ﴿١٩﴾	وَرَفَعَ أَبَوَيْهِ	عَلَى الْعَرْشِ
enter Egypt	if Allah wills in security	and he raised his parents	to the throne
وَخَرُّوا	لَهُ	سَجْدًا	وَقَالَ
and they fell down	before him	prostrate	and he said
تَأْوِيلُ	رُءْيَايَ	مِنْ قَبْلُ	قَدْ جَعَلَهَا
(is the) interpretation	(of) my dream	before	verily has made it
وَقَدْ أَحْسَنَ	بِي	إِذْ	أَخْرَجَنِي
and indeed He was good	to me	when	He took me out
بِكُمْ	مِنَ الْبَدْوِ	مِنْ بَعْدِ	أَنْ نَزَعَ الشَّيْطَانُ
you	out of the bedouin life	after	[that] Satan had sown enmity
وَبَيْنَ	إِخْوَتِي	إِنَّ رَبِّي	لَطِيفٌ لِّمَا يَشَاءُ
and between	my brothers	certainly my Lord	(is the) Most Kind unto whom He wills
إِنَّهُ	هُوَ	الْعَلِيمُ	الْحَكِيمُ ﴿٢٠﴾
truly He	(only) [He]	(is) the All-Knowing	the All-Wise

﴿١٩﴾ رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿٢٠﴾ ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ﴿٢١﴾ وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿٢٢﴾

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 *Walī* (Protector, Helper, Supporter, Guardian, God, Lord) in this world and in the Hereafter. Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous."

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

رَبِّ	قَدْ ءَاتَيْتَنِي	مِنَ الْمُلْكِ	وَعَلَّمْتَنِي
my Lord	You have indeed bestowed on me	of the sovereignty	and taught me
مِن تَأْوِيلِ	الْأَحَادِيثِ	فَاطَرَ السَّمَوَاتِ	وَالْأَرْضِ
of (the) interpretation	(of) dreams	(the) Creator (of) the heavens	and the earth
أَنْتَ	وَلِيِّ	فِي الدُّنْيَا	وَالْآخِرَةِ
You	(are) my Protector	in this world	and (in) the Hereafter
مُسْلِمًا	وَالْحَقِّفِي	بِالصَّالِحِينَ ﴿١٢١﴾	ذَلِكَ
(as) a Muslim	and join me	with the righteous	this
نُوحِيهِ	إِلَيْكَ	وَمَا كُنْتَ لَدَيْهِمْ	إِذْ أَجْمَعُوا
which We reveal	to you	and you were not with them	when they arranged together
أَمْرَهُمْ	وَهُمْ يَمْكُرُونَ ﴿١٢٢﴾	وَمَا أَكْثَرُ	النَّاسِ
their plan	and they were plotting	and not most	(of) mankind
	وَلَوْ حَرَصْتَ	بِمُؤْمِنِينَ ﴿١٢٣﴾	
	even if you desire (it) eagerly	(will) believe	

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿١٢٤﴾ وَكَأَيِّن مِّنْ ءَايَةٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٢٥﴾ وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُّشْرِكُونَ ﴿١٢٦﴾ أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَشِيَةٌ مِّنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٢٧﴾

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?

وَمَا تَسْأَلُهُمْ	عَلَيْهِ	مِنْ أَجْرٍ	إِنْ هُوَ	إِلَّا ذِكْرٌ
and you ask not of them	for it	any reward	it (is) not	but a reminder (and an advice)
لِّلْعَالَمِينَ ﴿١٠٦﴾	وَكَأَيِّن	مِّنْ آيَةٍ	فِي السَّمَوَاتِ	وَالْأَرْضِ
unto the worlds	and how many	[from] a sign	in the heavens	and the earth
يَمْرُوتَ عَلَيْهَا	وَهُمْ	عَنْهَا	مُعْرِضُونَ ﴿١٠٧﴾	وَمَا يُؤْمِنُ أَكْثَرُهُمْ
they pass by [it]	while they	therefrom	(are) averse	and most of them believe not
يَاللَّهِ	إِلَّا	وَهُمْ	مُشْرِكُونَ ﴿١٠٨﴾	أَفَأَمِنُوا
in Allah	except	that they	attribute partners (unto Him)	(do) they then feel secure?
أَن تَأْتِيَهُمْ	غَشِيَّةٌ	مِّنْ عَذَابِ اللَّهِ		
that comes to (against) them	covering evil	of (the) torment (of) Allah		
أَوْ تَأْتِيَهُمْ	السَّاعَةُ	بَغْتَةً	وَهُمْ	لَا يَشْعُرُونَ ﴿١٠٩﴾
or comes to (against) them	the Hour	all of a sudden	while they	perceive not

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِيَ إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ ﴿١٠٩﴾

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?

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

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مِنْ نَّشَأٍ
وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١١٧﴾ لَقَدْ كَانَتْ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ
مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ
شَيْءٍ وَهُدًى وَرَحْمَةً لِّلْقَوْمِ الْمُتَّقِينَ ﴿١١٨﴾

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 Injīl

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

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

سُورَةُ الرَّعْدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Surah Ar-Ra'd (The Thunder) 13

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

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

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

الرَّحِيمِ		الرَّحْمَنُ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
وَالَّذِي	الْكِتَابِ	ءَايَاتُ	تِلْكَ	الْمَرَّةِ	
and that which	(of) the Book	(are the) Verses	these	Alif-Lam-Mim-Ra	
النَّاسِ	وَلَكِنَّ أَكْثَرَ	الْحَقُّ	مِنْ رَبِّكَ	أُنْزِلَ إِلَيْكَ	
(of) men	[and] but most	(is) the truth	from your Lord	has been revealed unto you	
عَمَدٍ	بِغَيْرِ	رَفَعَ السَّمَوَاتِ	اللَّهُ الَّذِي	لَا يُؤْمِنُونَ	
(any) pillars	without	raised the heavens	Allah (is) He Who	believe not	
وَسَخَّرَ الشَّمْسَ	عَلَى الْعَرْشِ	ثُمَّ أَسْتَوَى	تَرَوْنَهَا		
and subjected the sun	above the Throne	then He rose	that you can see		
مُسَمًّى	لِأَجَلٍ	كُلٌّ يَجْرِي	وَالْقَمَرَ		
appointed	for a term	each running (its course)	and the moon		
لَعَلَّكُمْ	يُفَصِّلُ الْآيَاتِ	يُدِيرُ الْأَمْرَ			
so that you may	He explains the Verses in detail	He manages all affairs			
تُوقِنُونَ		رَبِّكُمْ		بِلِقَاءِ	
believe with certainty		(with) your Lord		in (the) Meeting	

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الشَّجَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشَى اللَّيْلُ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٤﴾ وَفِي الْأَرْضِ قِطْعٌ مُتَجَوِّرَاتٌ

وَجَنَّتْ مِّنْ أَعْتَبٍ وَزَرَعَ وَنَخِيلٌ صِنَوَانٌ وَغَيْرُ صِنَوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفِضَ بَعْضُهَا عَلَى بَعْضٍ فِي الْأَكْلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٦٠﴾

3. And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruit He made *Zawjain Ithnain* (two in pairs – may mean two kinds or it may mean: of two varieties, e.g. black and white, sweet and sour small and big). He brings the night as a cover over the day verily, in these things, there are *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.

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

لِقَوْمٍ يَعْقِلُونَ ﴿١٣﴾	لَا يَتَّ
for a people who understand	surely (there are) signs

﴿١٣﴾ وَإِنْ تَعْجَبَ فَعَجَبٌ قَوْلُهُمْ أَءِذَا كُنَّا تُرَابًا أَلَمْ يَأْتِ خَلْقٍ جَدِيدٍ أُولَٰئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأُولَٰئِكَ الْأَغْلَلُ فِي أَعْنَاقِهِمْ وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٤﴾ وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثَلَتُ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ ﴿١٥﴾

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 in spite of their wrongdoing. And verily, your Lord is (also) Severe in punishment.

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

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

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ ۚ إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ ﴿٧﴾
 اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ ﴿٨﴾ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرِ الْمُتَعَالِ ﴿٩﴾ سَوَاءٌ مِّنكُمْ مَنْ أَسَرَّ الْقَوْلَ وَمَنْ جَهَرَ بِهِ ۚ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ ﴿١٠﴾

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

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

لَهُ مُعَقِّبَتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ، مِّنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ ۚ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ، وَمَا لَهُم مِّنْ دُونِهِ مِن وَّالٍ ﴿١١﴾
هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنشِئُ السَّحَابَ الثِّقَالَ ﴿١٢﴾

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

لَهُ	مُعَقِّبَتٌ	مِّنْ بَيْنِ يَدَيْهِ	وَمِنْ خَلْفِهِ	يَحْفَظُونَهُ
for him	(there are) angels in succession	before him	and behind him	they guard him
مِّنْ أَمْرِ اللَّهِ	إِنَّ اللَّهَ	لَا يُغَيِّرُ	مَا	بِقَوْمٍ
by (the) Command (of) Allah	verily Allah	changes not	the condition	of a people
حَتَّىٰ يُغَيِّرُوا	مَا	بِأَنفُسِهِمْ	وَإِذَا أَرَادَ اللَّهُ	بِقَوْمٍ
until they change	what	(is) in themselves	and when Allah wills	for a people
سُوءًا	فَلَا مَرَدَّ	لَهُ	وَمَا	
misfortune	then (there can be) no turning away	of it	and (there is) not	
لَهُم	مِّنْ دُونِهِ	مِنْ وَّالٍ ﴿١١﴾	هُوَ	الَّذِي يُرِيكُم
for them	besides Him	any protector	(it is) He	Who shows you
الْبَرْقَ	خَوْفًا	وَطَمَعًا		
the lightning	(as) a fear (for travellers)	and (as) a hope (for rain)		
وَيُنشِئُ	السَّحَابَ	الثِّقَالَ ﴿١٢﴾		
and (it is He Who) brings up (or originates)	the clouds	heavy (with water)		

وَيَسِيحُ الرَّعْدُ بِحَمْدِهِ، وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا

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

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

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

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلًّا لَهُمْ بِالْغُدُوِّ وَالْآصَالِ ﴿١٥﴾ قُلْ مَنْ

رَبُّ السَّمَوَاتِ وَالْأَرْضِ قُلِ اللَّهُ قُلِ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا قُلِ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَبَّهُ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ ﴿١٦﴾

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

وَاللَّهُ يَسْجُدُ	مَنْ	فِي السَّمَوَاتِ	وَالْأَرْضِ
and unto Allah (Alone) falls in prostration	whoever	(is) in the heavens	and the earth
طَوْعًا	وَكَرِهًا	وَزَلَّلْنَاهُمْ	بِالْغُدُوِّ
willingly	or unwillingly	and (so do) their shadows	in the mornings
قُلْ مَنْ	رَبُّ السَّمَوَاتِ	وَالْأَرْضِ	قُلِ اللَّهُ
say (O Muhammad) Who	(is the) Lord (of) the heavens	and the earth	say (it is) Allah
قُلْ	أَفَاتَّخَذْتُمْ	مِنْ دُونِهِ	أَوْلِيَاءَ
say	(have) you then taken (for worship)?	other than Him	protectors
لِأَنْفُسِهِمْ	نَفْعًا	وَلَا ضَرًّا	قُلْ
for themselves	(either for) benefit	nor (for) harm	say
وَالْبَصِيرُ	أَمْ	هَلْ تَسْتَوِي	الظُّلُمَاتُ وَالنُّورُ
and the seer	or	are equal?	darkness and light
لِلَّهِ شُرَكَاءَ	خَلَقُوا كَخَلْقِهِ	فَتَشَبَّهُ	
partners to Allah	who created (the) like (of) His creation	so (that) seemed alike	

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

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حُلِيَّةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلُهُ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ ﴿١٦﴾

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

أَنْزَلَ مِنَ السَّمَاءِ	مَاءً	فَسَالَتْ أَوْدِيَةٌ	بِقَدَرِهَا
He sends down from the sky	water (rain)	and the valleys flow	according to their measure
فَاحْتَمَلَ السَّيْلُ	زَبَدًا	رَابِيًا	وَمِمَّا
but the flood bears away	the foam	that mounts up to the surface	and (also) from what
يُوقِدُونَ عَلَيْهِ	فِي النَّارِ	أَبْتِغَاءَ	حُلِيَّةٍ
they heat [on] it	in the fire	(in order) to make	ornaments
مِثْلُهُ	كَذَلِكَ	يَضْرِبُ اللَّهُ الْحَقَّ	وَالْبَاطِلَ
like (unto) it	thus	Allah does set forth (parables of) truth	and falsehood
فَأَمَّا الزَّبَدُ	فَيَذْهَبُ جُفَاءً		
then as for the foam	it passes away (as) scum (upon the banks)		
يَنْفَعُ النَّاسَ	فَيَمْكُثُ	فِي الْأَرْضِ	كَذَلِكَ يَضْرِبُ اللَّهُ
benefits mankind	remains	in the earth	thus Allah sets forth
		الْأَمْثَالَ ﴿١٦﴾	parables

لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمُ الْحُسْنَىٰ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ ۚ أُولَٰئِكَ لَهُمْ سُوءُ الْحِسَابِ وَمَأْوَاهُمْ جَهَنَّمُ وَيُسَّ الْمَهَادُ ﴿١٨﴾ أَفَمَنْ يَعْلَمُ أَنَّمَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ إِنَّمَا يَنْذَرُ أَوَّلُوا الْأَلْبَبُ ﴿١٩﴾

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.

لِلَّذِينَ اسْتَجَابُوا	لِرَبِّهِمُ	الْحُسْنَىٰ	وَالَّذِينَ	لَمْ	
for those who answered	[to] their Lord	(is) Paradise	and those who	(did) not	
يَسْتَجِيبُوا لَهُ ۚ	لَوْ	أَنَّ	لَهُمْ	مَا	فِي الْأَرْضِ
answer [to] Him	if	[that]	they had	(all) that	(is) in the earth
جَمِيعًا	وَمِثْلَهُ ۚ	مَعَهُ ۚ	لَافْتَدَوْا	بِهِ ۚ	أُولَٰئِكَ
together	and its like	with it	surely they would offer to save themselves	[with] it	(they are) those
لَهُمْ	سُوءُ	الْحِسَابِ	وَمَا وَهُمْ	جَهَنَّمُ	
for whom	(will be the) terrible	reckoning	and their dwelling place	(will be) Hell	
وَيُسَّ الْمَهَادُ ﴿١٨﴾	أَفَمَنْ يَعْلَمُ	أَنَّمَا			
and worst indeed is (that) place for rest	then (shall he) who knows?	that what			
أُنْزِلَ إِلَيْكَ	مِنْ رَبِّكَ	الْحَقُّ	كَمَنْ	هُوَ	
has been revealed unto you	from your Lord	(is) the truth	(be) like (him) who	[he]	
أَعْمَىٰ	إِنَّمَا يَنْذَرُ	أَوَّلُوا	الْأَلْبَبُ ﴿١٩﴾		
(is) blind	(but it is) only (that) pay heed	(the) men	(of) understanding		

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

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

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

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

مِثْقَهُ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٢٥﴾

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	عَدْنِ	جَنَّتُ
and (also those) who	(in) which they shall enter	(of) Adn (Paradise)	Gardens
وَذُرِّيَّتِهِمْ	وَأَزْوَاجِهِمْ	صَلَحَ مِنْ آبَائِهِمْ	
and their offspring	and their wives	acted righteously from (among) their fathers	
عَلَيْكُمْ	سَلَامٌ	بَابِ	وَالْمَلَائِكَةُ يَدْخُلُونَ
(be) upon you	(saying) peace	gate	and angels shall enter
الدَّارِ	فَنِعْمَ عُقْبَىٰ	بِمَا صَبَرْتُمْ	
home	and excellent (indeed) is (the) final	for what you persevered in patience	
وَيَقْطَعُونَ	مِثْقَهُ	مِنْ بَعْدِ	وَالَّذِينَ يَنْقُضُونَ
and sever	its ratification	after	and those who break
فِي الْأَرْضِ	وَيُفْسِدُونَ	أَنْ يُوصَلَ	بِهِ
in the land	and work mischief	to be joined	[for it]
الدَّارِ	سُوءٌ	وَلَهُمْ	اللَّعْنَةُ
home	(is the) evil	and for them	(is) the curse
			لَهُمْ
			أُولَٰئِكَ
			(they are) those

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَعٌ ﴿٢٦﴾ وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ

وَيَهْدِي إِلَيْهِ مَنْ أَنَابَ ﴿٢٧﴾

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

وَيَقْدِرُ		لِمَنْ يَشَاءُ		اللَّهُ يَبْسُطُ الرِّزْقَ	
and straitens (it for whom He wills)		for whom He wills		Allah increases the provision	
وَمَا الْحَيَاةُ		الدُّنْيَا		وَفَرِحُوا	
and (is) nothing the life		(of) the world		in the life and they rejoice	
وَيَقُولُ		إِلَّا مَتَعٌ		فِي الْآخِرَةِ	
and say		but a brief enjoyment		(as) compared with the Hereafter	
الدُّنْيَا		أُنزِلَ عَلَيْهِ		لَوْلَا	
(of) the world		is sent down to him (Muhammad)		why not	
أَيُّهُ		أَلَّذِينَ كَفَرُوا		قُلْ	
a sign		those who disbelieved		say	
وَيَهْدِي		مَنْ يَشَاءُ		إِنَّ اللَّهَ يُضِلُّ	
and guides		whom He wills		verily Allah sends astray	
		مَنْ أَنَابَ		إِلَيْهِ	
		(those) who turn (to Him) in repentance		unto Himself	

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ وَحَسَنُ مَّآبٍ ﴿٢٩﴾ كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ لِيَتْلُوا عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابٍ ﴿٣٠﴾

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."

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

وَلَوْ أَنَّ قُرْءَانَا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلِمَ بِهِ الْمَوْتَى بَل لِّلَّهِ الْأَمْرُ جَمِيعًا أَفَلَمْ يَأْتِئِسَّ الَّذِينَ ءَامَنُوا أَنْ لَّوِ شَاءَ اللَّهُ لَهَدَى النَّاسَ جَمِيعًا وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ حَتَّى يَأْتِيَ وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا

يُخْلِفُ الْمِيعَادَ ﴿٣٦﴾

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.

وَلَوْ	أَنَّ قُرْآنًا	سَيَّرَتْ بِهِ	الْجِبَالُ	أَوْ
and if	that (was) a Quran	could be moved with it	mountains	or
قُطِعَتْ بِهِ	الْأَرْضُ	أَوْ	كَلَّمَ بِهِ	الْمَوْتَى
could be cloven asunder with it	the earth	or	could be made to speak with it	the dead
بَلْ	لِلَّهِ الْأَمْرُ	جَمِيعًا	أَفَلَمْ يَأْتِسْ	
nay	with Allah (is certainly) the decision	(of) all (things)	(have) not then known?	
الَّذِينَ آمَنُوا	أَنْ	لَوْ شَاءَ اللَّهُ	لَهَدَى النَّاسَ	
those who believe	that	if Allah had willed	surely He could have guided mankind	
جَمِيعًا	وَلَا يَزَالُ	الَّذِينَ كَفَرُوا	تُصِيبُهُمْ	بِمَا صَنَعُوا
all	and will not cease	those who disbelieved	to strike them	(because) of what they did
قَارِعَةً	أَوْ تَحُلُّ قَرِيبًا	مِّن دَارِهِمْ	حَتَّى يَأْتِيَ وَعْدُ اللَّهِ	
a disaster	or it settles close	to their homes	until (the) Promise (of) Allah comes	
إِنَّ اللَّهَ		لَا يُخْلِفُ الْمِيعَادَ ﴿٣٦﴾		
certainly Allah		breaks not (His) Promise		

وَلَقَدْ أَسْتَهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَأَمَلَيْتُ لِلَّذِينَ كَفَرُوا ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ ﴿٣٧﴾ أَفَمَن هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُل سَمُّوهُمْ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ بِيْظَاهِرٍ مِّن الْقَوْلِ بَلْ زَيْنَ لِلَّذِينَ كَفَرُوا مَكْرُهُمْ وَصُدُّوا عَنِ السَّبِيلِ وَمَن يُضِلِلِ اللَّهُ فَمَا لَهُ مِن هَادٍ ﴿٣٨﴾

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.

وَلَقَدْ أَهْتَمَزِي		بُرْسِلِ		مِّن قَبْلِكَ	
and indeed were mocked		(many) Messengers		before you (O Muhammad)	
فَأَمَلَيْتُ	لِلَّذِينَ كَفَرُوا	ثُمَّ أَخَذْتَهُمْ	فَكَيْفَ كَانَ		
but I granted respite	to those who disbelieved	then I seized them	so how (terrible) was		
عِقَابِ ﴿٣٢﴾	أَفَمَن هُوَ	قَائِمٌ	عَلَى كُلِّ نَفْسٍ	بِمَا كَسَبَتْ	
My punishment	He (is) then Who?	takes charge	of every	soul	[for] what it has earned
وَجَعَلُوا	لِلَّهِ شُرَكَاءَ	قُلْ	سَمُّوهُمْ	أَمْ تَدْعُونَ	بِمَا
yet they ascribe	partners to Allah	say	name them	or you will inform Him	of what
لَا يَعْلَمُ	فِي الْأَرْضِ	أَمْ	بِظَاهِرٍ	مِّنَ الْقَوْلِ	بَلْ
He knows not	in the earth	or (is it just)	in apparent	[of] words	nay
زِينٍ	لِلَّذِينَ كَفَرُوا	مَكْرَهُمْ	وَصَدُّوا		
is made fair-seeming	to those who disbelieve	their plotting	and they have been hindered		
عَنِ السَّبِيلِ	وَمَن يُضِلِلِ اللَّهُ	فَمَا	لَهُ	مِنْ هَادٍ ﴿٣٣﴾	
from the (Right) Path	and whom Allah sends astray	so (there is) not	for him	any guide	

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَشَقُّ وَمَا لَهُم مِّنَ اللَّهِ مِن وَاقٍ ﴿٣٢﴾ مَّثَلُ
الْجَنَّةِ الَّتِي وَعِدَ الْمُتَّقُونَ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ أُكُلُهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى
الَّذِينَ أَتَقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ ﴿٣٣﴾

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.

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

وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُوا وَإِلَيْهِ مَعَابِدُ ۖ وَكَذَلِكَ أُنْزِلَتْهُ حُكُمًا عَرَبِيًّا وَلَئِنْ أَتَيْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا 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 *Walī* (protector) or *Wāq* (defender) against Allāh.

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

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

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

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

وَلَقَدْ أَرْسَلْنَا رُسُلًا		مِّن قَبْلِكَ		وَجَعَلْنَا	
and indeed We sent Messengers		before you (O Muhammad)		and We made	
لَهُمْ	أَزْوَاجًا	وَذُرِّيَّةً	وَمَا كَانَ	لِرَسُولٍ	أَنْ يَأْتِيَ
for them	wives	and offspring	and (it) was not	for a Messenger	to bring
بِأَيِّ	إِلَّا	بِإِذْنِ اللَّهِ	لِكُلِّ	أَجَلٍ	كِتَابٍ ﴿٣٩﴾
[with] a sign	except	by (the) Leave (of) Allah	for every	matter	(there is) a Decree
يَمْحُو اللَّهُ	مَا يَشَاءُ	وَيُثَبِّتُ	وَعِنْدَهُ		
Allah blots out	what He wills	and confirms (what He wills)	and with Him		
أُمِّ	الْكِتَابِ ﴿٣٩﴾	وَإِنْ مَا نُرِيَنَّكَ			
(is the) Mother	(of) the Book	and whether We show you (O Muhammad)			
بَعْضَ	الَّذِي	نَعْدُهُمْ	أَوْ نَتُوفِّيَنَّكَ	فَإِنَّمَا	
a part	(of) what	We have promised them	or We cause you to die	so only	
عَلَيْكَ	الْبَلَاغُ	وَعَلَيْنَا	الْحِسَابُ ﴿٤٠﴾		
your duty	(is) to convey (the Message)	and on Us	(is) the reckoning		

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

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

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

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



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّكَتَبُ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى

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

Sūrah Ibrāhīm [(Prophet) Abraham] 14

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

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

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

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

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝ وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ 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)."

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

شَكُورٍ ﴿٥﴾	صَبَّارٍ	لِّكُلِّ	لَأَيَّتِ	فِي ذَلِكَ
thankful (person)	patient	for every	surely (are) signs	in that

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَاكُمْ مِنْ آلِ
فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ
نِسَاءَكُمْ وَفِي ذَلِكَ بَلَاءٌ مِّنْ رَبِّكُمْ عَظِيمٌ ﴿٦﴾ وَإِذْ تَأَذَّتْ رُءُوسُكُمْ لِمَنِ
شَكَرْتُمْ لَا زَيْدَنَّاكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾

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

وَإِذْ	قَالَ مُوسَى	لِقَوْمِهِ	اذْكُرُوا نِعْمَةَ اللَّهِ
and (remember) when	Moses said	to his people	call to mind (the) Favour (of) Allah
عَلَيْكُمْ	إِذْ	أَنْجَاكُمْ	مِنْ آلِ
to you	when	He delivered you	from (the) people
سُوءَ	الْعَذَابِ	وَيُذَبِّحُونَ	أَبْنَاءَكُمْ
(with) horrible	torment	and were slaughtering	your sons
وَفِي ذَلِكَ	بَلَاءٌ	مِّنْ رَبِّكُمْ	عَظِيمٌ ﴿٦﴾
and in it	(was) a trial	from your Lord	tremendous
تَأَذَّتْ	رُءُوسُكُمْ	لِمَنِ	شَكَرْتُمْ
your Lord proclaimed	your Lord	if you give thanks	surely I will give you more
وَلَئِنْ كَفَرْتُمْ	إِنَّ عَذَابِي	لَشَدِيدٌ ﴿٧﴾	
but if you are thankless (disbelievers)	verily My punishment	(is) indeed severe	

وَقَالَ مُوسَىٰ إِنَّ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ ﴿٨﴾ أَلَمْ يَأْتِكُمْ
 نَبُؤُا الَّذِينَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ لَا
 يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا
 إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ ﴿٩﴾

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

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

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

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

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

﴿قَالَتْ لَهُمْ رَسُولُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۖ وَمَا كَانَتْ لَنَا أَنْ نَأْتِيَكُم بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾ وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا وَلَنْصِيرَكَ عَلَىٰ مَا أَدَيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ

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

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

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

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

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

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

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

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

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

away (from the Right Path).

صَدِيدٌ ١٦	مِنْ مَّاءٍ	وَيُسْقَى	جَهَنَّمَ	مِنْ وَرَائِهِ
boiling festering	[of] water	and he will be made to drink	(is) Hell	behind him
يُسِغُهُ	وَلَا يَكَادُ	يَتَجَرَّعُهُ		
to swallow it	and he will find great difficulty	he will sip it (unwillingly)		
بِمِيتٍ	وَمَا هُوَ	مَكَانٍ	مِنْ كُلِّ	الْمَوْتِ
die	yet he (will) not	side	from every	death
وَيَأْتِيهِ				
وَمِنْ وَرَائِهِ	عَذَابٌ	غَلِيظٌ ١٧	مِثْلُ	الَّذِينَ كَفَرُوا
and behind him	(will be) a torment	great	(the) parable	(of) those who disbelieved
بِرَبِّهِمْ	أَعْمَلُهُمْ	كِرَامٍ	أَشَدَّتْ بِهِ	الرَّيْحُ
in their Lord	(is that) their works	(are) as ashes	blows furiously with it	the wind
فِي يَوْمٍ	عَاصِفٍ	لَّا يَقْدِرُونَ	مِمَّا كَسَبُوا	
on a day	stormy	they shall have no power	of what they have earned	
عَلَى شَيْءٍ	ذَلِكَ	هُوَ	الضَّلَلُ	الْبَعِيدُ ١٨
over anything	that	[it]	(is) the straying	far away (from the Right Path)

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ يَشَاءُ يَذْهَبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ۚ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ۚ وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُّغْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ هَدَّيْنَا اللَّهُ لَهْدَيْنَاكُمْ سَوَاءٌ عَلَيْنَا أَجْرُ عَنَّا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَّحِيصٍ ۚ

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."

أَلَمْ تَرَ	أَبْكَ اللَّهُ خَلَقَ السَّمَوَاتِ	وَالْأَرْضَ	بِالْحَقِّ
(do) you not see?	that Allah has created the heavens	and the earth	with truth
إِنْ يَشَأْ	يُذْهِبْكُمْ	وَيَأْتِ	بِخَلْقٍ
if He wills	He can remove you	and bring	a creation
عَلَى اللَّهِ	بِعَزِيزٍ	وَيَبْرُزُوا	لِلَّهِ جَمِيعًا
for Allah	hard	and they shall appear	all before Allah
لِلَّذِينَ اسْتَكْبَرُوا	إِنَّا كُنَّا	لَكُمْ	تَبَعًا
to those who were arrogant (chiefs)	verily we were	for you	following
فَهَلْ أَنْتُمْ	مُغْنُونَ	عَنَّا	مِنْ شَيْءٍ
so (can) you?	avail	us	anything
قَالُوا	لَوْ هَدَانَا اللَّهُ	لَهَدَيْنَاكُمْ	سَوَاءٌ
they will say	if Allah had guided us	surely we would have guided you	(it is) equal
عَلَيْنَا	أَجَزْنَا	أَمْ صَبَرْنَا	مَا
to us	(whether) we rage?	or bear (these torments) with patience	not
	لَنَا	مِنْ مَّحِيصٍ	
	(there is) for us	any place of refuge	

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٢﴾

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

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

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

وَأُدْخِلَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَامٌ ﴿٢٣﴾ أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٤﴾ تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾

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.

وَأَدْخَلَ	الَّذِينَ ءَامَنُوا	وَعَمِلُوا الصَّالِحَاتِ	جَنَّاتٍ
and will be made to enter	those who believed	and did righteous deeds	Gardens
تَجْرَى مِنْ تَحْتِهَا	الْأَنْهَارُ	خَالِدِينَ	فِيهَا
flowing under them	the rivers	to dwell forever	therein
رَبِّهِمْ	تَحِيَّاتُهُمْ	فِيهَا	سَلَامٌ
(of) their Lord	their greeting	therein	(will be) peace
كَيْفَ ضَرَبَ اللَّهُ	مَثَلًا	كَلِمَةً	طَيِّبَةً
how Allah sets forth	a parable	a word	good
ثَابِتٌ	وَفَرْعُهَا	فِي السَّمَاءِ	تُؤْتِي أَكْلَهَا
(is) firm	and its branches (reach)	to the sky (very high)	giving its fruit
كُلِّ	حِينَ	بِإِذْنِ	رَبِّهَا
all	times	by (the) Leave	(of) its Lord
	لِلنَّاسِ	لَعَلَّهُمْ يَتَذَكَّرُونَ	
	for mankind	(in order) that they may remember	

وَمَثَلُ كَلِمَةٍ خَيِّثَةٍ كَشَجَرَةٍ خَيْثَةٍ أُجْتَثَّتْ مِنْ فَوْقِ الْأَرْضِ مَالَهَا مِنْ قَرَارٍ ۖ يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ۖ أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ۖ

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

وَمَثَلٌ	كَلِمَةٍ	خَبِيثَةٍ	كَشَجَرَةٍ	خَبِيثَةٍ
and (the) parable	(of) a word	evil	(is) that of a tree	evil
أَجْتَنَّتْ مِنْ فَوْقِ	الْأَرْضِ	مَا لَهَا	مِنْ قَرَارٍ ﴿٣١﴾	يُثَبِّتُ اللَّهُ
uprooted from (the) surface	(of) earth	having not	any stability	Allah will keep firm
الَّذِينَ ءَامَنُوا	بِالْقَوْلِ	الثَّابِتِ	فِي الْحَيَاةِ	الدُّنْيَا
those who believe	with the word	(that stands) firm	in the life	(of) this world
وَفِي الْآخِرَةِ	وَيُضِلُّ اللَّهُ الظَّالِمِينَ			وَيَفْعَلُ اللَّهُ
and in the Hereafter	and Allah will cause the wrongdoers to go astray			and Allah does
مَا يَشَاءُ ﴿٣٢﴾	أَلَمْ تَرَ	إِلَى الَّذِينَ بَدَّلُوا	نِعْمَتَ اللَّهِ	
what He wills	(have) you not seen?	[to] those who have changed	(the) Blessings (of) Allah	
كُفْرًا	وَأَحَلُّوا قَوْمَهُمْ	دَارَ	الْبُورِ ﴿٣٣﴾	
(into) disbelief	and caused their people to dwell	(in the) house	(of) destruction	

جَهَنَّمَ يَصَلَوْنَهَا وَيُبْسِكُ الْقَرَارُ ﴿٣١﴾ وَجَعَلُوا لِلَّهِ أَدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ ۚ قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ ﴿٣٢﴾ قُلْ لِعِبَادِيَ الَّذِينَ ءَامَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خِلَالَ ﴿٣٣﴾

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

جَهَنَّمَ	يَصَلَوْنَهَا	وَيُبْسِكُ الْقَرَارُ ﴿٣١﴾	وَجَعَلُوا
Hell	(in) which they will burn	and what an evil place to settle in	and they set up
لِلَّهِ أَدَادًا	لِيُضِلُّوا	عَنْ سَبِيلِهِ ۚ	قُلْ
rivals to Allah	to mislead (men)	from His path	say
			تَمَتَّعُوا
			enjoy (your brief life)

فَإِنَّ مَصِيرَكُمْ		إِلَى النَّارِ ﴿٣٠﴾		قُلْ لِعِبَادِيَ	
but certainly your destination		(is) to the (Hell) Fire		say to My slaves	
الَّذِينَ ءَامَنُوا		يُقِيمُوا الصَّلَاةَ		وَيُنْفِقُوا	
those who have believed		to perform the prayers		and spend in charity	
رَزَقْنَاهُمْ		وَعَلَانِيَةً		أَنْ يَأْتِيَ	
We have provided them		and openly		[that] comes	
سِرًّا		مِّن قَبْلِ		يَوْمَ	
secretly		before		a Day	
لَا يَبِيعُ		فِيهِ		وَلَا خِلَالُ	
(there will be) neither mutual bargaining		in it		nor friendship	

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

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

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

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

وَأَتَيْنَاكُمْ مِنْ كُلِّ مَسْأَلَةٍ مَوْءُودَةً وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ﴿٢٤﴾ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ﴿٢٥﴾ رَبِّ إِنَّهُمْ أَضَلَلْنِي كَثِيرًا مِنْ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ ﴿٢٦﴾

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.

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

وَبَنِيَّ	وَأَجْنِبْنِي	ءَامِنًا	الْبَلَدَ	هَذَا	رَبِّ اجْعَلْ
and my sons (from)	and keep me away	safe	city (Makkah)	this	O my Lord make
مِّنَ النَّاسِ	أَضَلَّلَن كَثِيرًا	إِنَّهُمْ	رَبِّ	أَنْ تَعْبُدَ الْأَصْنَامَ	
among mankind	have led astray many	verily they	O my Lord	that we worship	idols
عَصَانِي	وَمَنْ	مِّنِّي	فَإِنَّهُ	تَبِعَنِي	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 غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْعِدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِّنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾ رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا نَخْفِي عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٣٨﴾

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

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

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

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

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

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

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

مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ ﴿٤٣﴾ وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخْرِنَا إِلَى أَجَلٍ قَرِيبٍ نُجِبْ دَعْوَتَكَ وَتَتَّبِعِ الرُّسُلَ أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ مِّنْ قَبْلُ مَا لَكُم مِّنْ زَوَالٍ ﴿٤٤﴾

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

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

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

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

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

يَوْمَ تَبْدُلُ الْأَرْضَ غَيْرَ الْأَرْضِ وَالسَّمَوَاتِ ۖ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿٤٨﴾ وَتَرَى
الْمُجْرِمِينَ يَوْمَئِذٍ مُّقَرَّنِينَ فِي الْأَصْفَادِ ﴿٤٩﴾ سَرَابِيلُهُمْ مِّنْ قِطْرَانٍ وَتَغْشَىٰ وُجُوهُهُمْ
النَّارُ ﴿٥٠﴾ لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ ۖ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٥١﴾ هَذَا

بَلِّغْ لِلنَّاسِ وَلِيُنذَرُوا بِهِ ۖ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌُ وَاحِدٌ وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ ﴿٥٢﴾

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.

يَوْمَ	تَبْدُلُ الْأَرْضُ	غَيْرَ	الْأَرْضِ	وَالسَّمَوَاتِ
(on the) Day (when)	the earth will be changed	(to) other than	the earth	and the heavens
وَبَرَزُوا	لِلَّهِ	الْوَحِيدِ	الْقَهَّارِ	
and they (all creatures) will appear	before Allah	the One	the Irresistible	
وَتَرَى الْمُجْرِمِينَ	يَوْمَئِذٍ	مُقَرَّنِينَ	فِي الْأَصْفَادِ	
and you will see the sinners	that Day	bound together	in fetters	
سَرَابِلَهُمْ	مِّن قَطْرَانٍ	وَتَغْشَىٰ وُجُوهُهُمْ	النَّارُ	
their garments	(will be) of pitch	and will cover their faces	Fire	
لِيَجْزِيَ اللَّهُ	كُلَّ	نَفْسٍ	مَا كَسَبَتْ	إِنَّ اللَّهَ سَرِيعٌ
so that Allah may requite	each	soul	what it has earned	truly Allah (is) Swift
الْحِسَابِ ﴿٥١﴾	هَذَا	بَلِّغْ	لِلنَّاسِ	وَلِيُنذَرُوا
(at) reckoning	this (Quran)	(is) a Message	for mankind	and that they may be warned
بِهِ ۖ	وَلِيَعْلَمُوا	أَنَّمَا هُوَ	إِلَهٌُ	وَاحِدٌ
with it	and that they may know	that (only) He	(is) God	One
	وَلِيَذَّكَّرَ			
	أُولُو	الْأَلْبَابِ ﴿٥٢﴾		
	men	(of) understanding		