

﴿٥٣﴾ وَمَا أُبْرِئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ ۗ إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴿٥٤﴾
 وَقَالَ الْمَلِكُ ائْتُونِي بِهِ ۖ أَسْتَحْلِصُّهُ لِنَفْسِي ۖ فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٥﴾
 قَالَ أَجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ ۗ إِنِّي حَفِيظٌ عَلِيمٌ ﴿٥٦﴾

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

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

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُونَ أَهْلَهُ وَيُؤْتُونَ السَّلَامَ وَالْخَبْرَ الْمُنِيرَ ﴿٥٧﴾ وَأَجْرًا خَيْرًا لِّلَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٨﴾ وَجَاءَ إِخْوَةَ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ ﴿٥٩﴾

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

مِنْهَا	يَتَبَوَّأُ	فِي الْأَرْضِ	لِيُوسُفَ	وَكَذَلِكَ مَكَّنَّا
therein	to take possession	in the land	to Joseph	and thus We gave full authority
مَنْ نَشَاءُ ^ط	نُصِيبُ بِرَحْمَتِنَا	حَيْثُ يَشَاءُ ^ع		
(on) whom We will	We bestow of Our Mercy	when or where he likes		
وَلَا نُضِيعُ أَجْرَ	الْمُحْسِنِينَ ﴿٥٦﴾	وَلَا نُضِيعُ أَجْرَ		
and verily (the) reward	(of) the good-doers	and We make not to be lost (the) reward		
يَتَّقُونَ ﴿٥٧﴾	وَكَانُوا	لِلَّذِينَ ءَامَنُوا	خَيْرٌ	الْآخِرَةِ
fear (Allah)	and they used to	for those who believe	(is) better	(of) the Hereafter
عَلَيْهِ	فَدَخَلُوا	يُوسُفَ	وَجَاءَ إِخْوَتُهُ	
unto him	and they entered	(of) Joseph	and came (the) brothers	
مُنْكَرُونَ ﴿٥٨﴾	لَهُ	وَهُمْ	فَعَرَفَهُمْ	
recognized not	him	but they	and he recognized them	

وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالَ أَتُنُونِي بِأَخٍ لَكُمْ مِّنْ أَبِيكُمْ أَلَا تَرَوْنَ أَنِّي أُوْفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ ﴿٥٩﴾ فَإِن لَّمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرَبُونِ ﴿٦٠﴾ قَالُوا سُرُودٌ عَنَّا 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	أَتُؤْنِي
and when	he had furnished them	with their provisions	he said	bring to me
يَاخَ	لَكُمْ	مِنَ آبَائِكُمْ	أَلَا تَرَوْنَ	أَتَى أَوْفَى
a brother	of yours	from your father	(do) you not see?	that I give full
مِنَ	أَلَمْ تَرَوْا	فَإِن	أَلَمْ تَأْتُونِي	بِهِ
and (that) I am	(the) best	(of) the hosts	you bring not to me	him
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 بَضْعَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٢﴾ فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلْ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٦٣﴾ قَالَ هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّا كَمَا ءَامَنُكُمْ عَلَىٰ أَخِيهِ مِن 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 aforesaid? But Allāh is the Best to guard, and He is the Most Merciful of those who show mercy.”

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

يَعْرِفُونَهَا	إِذَا أَنْقَلَبُوا	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	مَنْعَ مِنَّا
so when they returned	to their father	they said O our father	has been prevented from us
الْكَيْلُ	فَأَرْسِلْ مَعَنَا	أَخَانَا	وَأِنَّا
measure (of grain)	so send with us	our brother	and truly we
لَهُ.	لَحَافِظُونَ ﴿٦٦﴾	قَالَ	هَلْ ءَامَنْتُمْ
for him	surely (are) guardians	he said	(can) I entrust to you?
كَمَا ءَامَنْتُمْ	عَلَىٰ أَخِيهِ	مِنْ قَبْلُ	فَاللَّهُ خَيْرٌ
as I entrusted to you	[on] his brother	afortime	but Allah (is the) Best
وَهُوَ	أَرْحَمُ	الرَّحِيمِ ﴿٦٦﴾	
and He	(is the) Most Merciful	(of) those who show mercy	

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضْعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا يَا أَبَانَا مَا نَبْغِي هَذِهِ بَضْعُنَا 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' qūb (Jacob)] said: "I will not send him with you until you swear a solemn oath to me in Allāh's Name, that you will bring him back to me unless you are yourselves surrounded (by enemies)," And when they had sworn their solemn oath, he said: "Allāh is the Witness to what we have said."

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

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

وَقَالَ يَبْنِي لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَأَدْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿١٧﴾ 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 ﴿١٨﴾

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

مُتَّفَرِّقَةً ^ط	وَمَا أُغْنِي	عَنْكُمْ	مِّنَ اللَّهِ	مِنْ شَيْءٍ ^ط	إِن
different	and I can not avail	you	against Allah	anything	verily
أَلْحُكْمُ	إِلَّا	لِلَّهِ	عَلَيْهِ تَوَكَّلْتُ ^ط	وَعَلَيْهِ	
the decision (rests)	only	with Allah	in Him I put my trust	and in Him	
فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٧٧﴾	وَلَمَّا دَخَلُوا	مِنْ حَيْثُ			
let all those that put trust put (their) trust	and when they entered	from where			
أَمْرَهُمْ	أَبُوهُمْ	مَا كَانِ	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		
لَدُو	عِلْمِ	لِمَا عَلَّمْنَاهُ	وَلَكِنَّ أَكْثَرَ		
(was) endowed	(with) knowledge	because We had taught him	[and] but most		
النَّاسِ	لَا يَعْلَمُونَ ﴿٧٨﴾				
men	know not				

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَىٰ أَخِيهِ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ ﴿٧٧﴾ فَلَمَّا جَهَّزَهُم بِجَهَّازِهِمْ جَعَلَ السَّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ ﴿٧٨﴾ قَالُوا وَأَقْبَلُوا عَلَيْهِم مَّاذَا تَفْقَدُونَ ﴿٧٩﴾ قَالُوا نَفَقْدُ صَوَاعَ الْمَلِكِ وَلِمَن جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ﴿٨٠﴾

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	فَلَا تَبْتَسِسْ	بِمَا كَانُوا
(and) said verily I	[I] am	so grieve not	for what they used to
يَعْمَلُونَ ﴿٦٦﴾	فَلَمَّا	جَهَّزَهُمْ	بِجَهَّازِهِمْ
do	so when	he had furnished them forth	with their provisions
فِي رَحْلِ	أَخِيهِ	ثُمَّ أَذَّنَ مُؤَذِّنٌ	أَيَّتَهَا
into (the) bag	(of) his brother	then a crier cried	O (you)
لَسَرِقُونَ ﴿٧٠﴾	قَالُوا	وَأَقْبَلُوا	عَلَيْهِمْ
(are) indeed thieves	they said	turning towards	them
قَالُوا	نَفَقْدُ صُوعَ	الْمَلِكِ	وَلِمَنْ جَاءَ
they said	we have lost (the) bowl	(of) the king	and for (him) who produces
حِمْلُ	بَعِيرٍ	وَأَنَا	بِهِ
(is) a load	(of) a camel	and I	by it
		زَعِيمٌ ﴿٧٢﴾	
		(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 وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ. كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٧٥﴾ فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ 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 تَأَلَّهَ	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	جَزَاءُ		
and we are no thieves	they said what then	(shall be the) penalty of him		
إِنْ كُنْتُمْ كَاذِبِينَ ﴿٧٧﴾	قَالُوا جَزَاءُ	مَنْ	وَجِدَ	فِي رَحْلِهِ فَهُوَ
if you are liars	they said his penalty	who	it is found	then he in his bag
جَزَاءُ	كَذَلِكَ	نَجْزِي الظَّالِمِينَ ﴿٧٨﴾	فَبَدَأَ	
(is) his punishment	thus	we punish the wrongdoers	so he began (the search)	
بِأَوْعِيَّتِهِمْ قَبْلَ	وِعَاءِ	أَخِيهِ	ثُمَّ اسْتَخْرَجَهَا	مِنْ وِعَاءِ
in their bags before	(the) bag	(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 ﴿٧٩﴾
whom We will	but over	all	those endowed	(is the) All-Knowing (with) knowledge

﴿٧٧﴾ قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَّهُ مِنْ قَبْلُ فَأَسْرَهَا يُّوسُفُ فِي نَفْسِهِ وَلَمْ يَبْدِهَا لَهُمْ قَالَ أَنْتُمْ شَرُّ مَكَّانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ﴿٧٨﴾ قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدًا مَكَانَهُ إِنَّا نَرْنَكَ مِنَ الْمُحْسِنِينَ ﴿٧٩﴾

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	نَظُنُّكَ	مِنَ الْمُحْسِنِينَ	
so take one of us	in his place	indeed we	think (that) you	(are one) of the good-doers	

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَّعْنَا عَلَيْهِ إِذَا ظَلَمْتُمْ ﴿٧٩﴾ 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 ﴿٨٠﴾

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

مَتَعَنَا	إِلَّا مَنْ وَجَدْنَا	أَنْ تَأْخُذَ	قَالَ مَعَاذَ اللَّهِ
our property	(anyone) but whom we found	that we should take	he said Allah forbid
فَلَمَّا أَسْتَيْسَسُوا	لَظَلِمُونَ ﴿٧٦﴾	إِذَا	إِنَّا
so when they despaired	surely (should be) wrongdoers	then	indeed we
عِنْدَهُ	قَالَ كَبِيرُهُمْ	خَلَصُوا نَجِيًّا	مِنْهُ
with him	the eldest among them said	they held a conference in private	of him
وَمِنْ قَبْلُ	مِنْ اللَّهِ	مَوْثِقًا	عَلَيْكُمْ
and before	in Allah's Name	an oath	from you
قَدَّ أَخَذَ	أَبَاكُمْ	قَدَّ أَخَذَ	أَبَاكُمْ
indeed took	that your father	indeed took	that your father
حَتَّى يَأْذَنَ	فَلَنْ أَبْرَحَ الْأَرْضَ	فَرَطْتُمْ فِي يُوسُفَ	مَا
until permits	so I will never leave this land	you did fail in your duty with Joseph	this
أَلْحَكِيمِينَ ﴿٨٠﴾	خَيْرٌ	وَهُوَ	لِي
(of) the judges	(is the) Best	and He	[for] my (case)
أَوْ يَحْكُمَ اللَّهُ	لِي	أَوْ يَحْكُمَ اللَّهُ	لِي
or Allah decides	my father	or Allah decides	my father

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

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

أَرْجِعُوا إِلَىٰ آبَائِكُمْ	فَقُولُوا	يَا أَبَانَا	إِنَّ ابْنَكَ سَرَقَ	وَمَا شَهِدْنَا
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

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

يَبْنِي أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَأْيَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْيَسُ
مِنَ رَوْحِ اللَّهِ إِلَّا الْقَوْمَ الْكَافِرُونَ ﴿٨٧﴾ فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا
الضَّرُّ وَجِئْنَا بِيَضْعَةٍ مُرْجَةٍ 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	مِنَ يُوسُفَ	وَأَخِيهِ	وَلَا تَأْيَسُوا
O my sons go	and enquire	about Joseph	and his brother	and despair not
مِنَ رَوْحِ اللَّهِ	إِنَّهُ	لَا يَأْيَسُ	مِنَ رَوْحِ اللَّهِ	إِلَّا
of (the) Mercy (of) Allah	certainly	none despairs	of (the) Mercy (of) Allah	except
الْقَوْمَ	الْكَافِرُونَ ﴿٨٧﴾	فَلَمَّا دَخَلُوا	عَلَيْهِ	قَالُوا
the people	who disbelieve	then when they entered	unto him	they said
الْعَزِيزُ	مَسَّنَا	وَأَهْلَنَا	الضَّرُّ	وَجِئْنَا
ruler of the land	has hit us	and our family	a hard time	and we have brought
بِضْعَةٍ	مُرْجَةٍ	فَأَوْفِ	لَنَا	الْكَيْلَ
capital	poor	so pay	us	full measure
وَتَصَدَّقْ	عَلَيْنَا	إِنَّ اللَّهَ	يَجْزِي	الْمُتَصَدِّقِينَ ﴿٨٨﴾
and be charitable	to us	truly Allah does reward	the charitable	he said
هَلْ عَلِمْتُمْ	مَا فَعَلْتُمْ	قَالَ	إِنَّ اللَّهَ	يَجْزِي
(do) you know?	what you did	he said	truly Allah does reward	the charitable

يُوسُفَ	وَأَخِيهِ	إِذْ	أَنْتُمْ	جَاهِلُونَ ﴿٨٩﴾
with Joseph	and his brother	when	you	(were) ignorant

قَالُوا أَمْ أَنْتَ 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 لَخٰطِئِينَ ﴿٩١﴾ قَالَ لَا تَثْرِبَ عَلَيْكُمْ أَيُّومٌ
 يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٩٢﴾

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

قَالُوا أَمْ أَنْتَ	لَأَنْتَ	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		
لَخٰطِئِينَ ﴿٩١﴾	قَالَ لَا تَثْرِبَ	عَلَيْكُمْ	أَيُّومٌ	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 عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ ﴿٩٣﴾ وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَن تَفِنُّونَ ﴿٩٤﴾ قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ ﴿٩٥﴾

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

أَذْهَبُوا بِقَمِيصِي	هَذَا	فَأَلْقُوهُ	عَلَىٰ وَجْهِ	أَبِي
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	فَصَلَّتِ الْعِيرُ	قَالَ أَبُوهُمْ	إِنِّي	لَأَجِدُ رِيحَ
and when	the caravan departed	their father said	indeed I	(the) smell feel (find)
يُوسُفَ ﴿٩٤﴾	لَوْلَا	أَن تَفِنُّونَ ﴿٩٥﴾	قَالُوا تَاللَّهِ	إِنَّكَ
(of) Joseph	if not	[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 عَلَىٰ وَجْهِهِ فَارْتَدَّ بَصِيرًا قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٩٦﴾ قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ﴿٩٧﴾ قَالَ سَوْفَ اسْتَغْفِرُ 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	أَنَّ 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
مِنَ اللَّهِ	إِنِّي أَعْلَمُ	ذُنُوبَنَا	أَسْتَغْفِرُ لَنَا
from Allah	verily I know	(of) our sins	ask forgiveness for us
قَالُوا يَا أَبَانَا	مَا لَا تَعْلَمُونَ	قَالَ	خَاطِبِينَ
they said O our father	that which you know not	he said	sinners
لَكُمْ	سَوْفَ أَسْتَغْفِرُ	إِنَّا كُنَّا	رَبِّي
for you	soon I will ask for forgiveness	indeed we have been	my Lord
الرَّحِيمُ	الْغَفُورُ	هُوَ	إِنَّهُ
the Most Merciful	(is) the Oft-Forgiving	(only) [He]	verily He

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ ءَامِنِينَ ﴿٩٩﴾
 وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ 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 ﴿١٠٠﴾

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 ﴿١١﴾	وَرَفَعَ أَبَوَيْهِ	عَلَى الْعَرْشِ
enter Egypt	if Allah wills in security	and he raised his parents	to the throne
وَخَرُّوا	لَهُ	وَقَالَ	يَتَابَتِ هَذَا
and they fell down	before him	and he said	this
تَأْوِيلُ	رُءْيَايَ	مِنْ قَبْلُ	قَدْ جَعَلَهَا
(is the) interpretation	(of) my dream	before	my Lord
وَقَدْ أَحْسَنَ	بِي إِذْ	أَخْرَجَنِي	مِنَ السِّجْنِ
and indeed He was good	when to me	He took me out	of the prison
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 ﴿١٢﴾
truly He	(only) [He]	(is) the All-Knowing	the All-Wise

﴿١١﴾ رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿١٢﴾ ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ﴿١٣﴾ وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٤﴾

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 آتَيْتَنِي	مِنَ الْمَلِكِ	وَعَلَّمْتَنِي
my Lord	You have indeed bestowed on me	of the sovereignty	and taught me
مِن تَأْوِيلِ	الْأَحَادِيثِ	فَاطَرَ السَّمَوَاتِ	وَالْأَرْضِ
of (the) interpretation	(of) dreams	(the) Creator (of) the heavens	and the earth
أَنْتَ	وَلِيِّ	فِي الدُّنْيَا	تَوَفَّنِي
You	(are) my Protector	in this world	cause me to die
مُسْلِمًا	وَالْحَقِّفِي	بِالصَّالِحِينَ ﴿١٠٦﴾	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 ﴿١٠٧﴾	وَمَا أَكْثَرُ	النَّاسِ
their plan	and they were plotting	and not most	(of) mankind
	وَلَوْ حَرَصْتَ	بِمُؤْمِنِينَ ﴿١٠٨﴾	
	even if you desire (it) eagerly	(will) believe	

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

104. And no reward you (O Muhammad ﷺ) ask of them (those who deny your Prophethood) for it; it (the Qur'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	إِنَّ هُوَ	إِلَّا ذِكْرٌ
and you ask not of them	for it	any reward	it (is) not	but a reminder (and an advice)
لِلْعَالَمِينَ ﴿١٠٤﴾	وَكَأَيِّن	مِّنْ آيَةٍ	فِي السَّمَوَاتِ	وَالْأَرْضِ
unto the worlds	and how many	[from] a sign	in the heavens	and the earth
يَمْرُونَ عَلَيْهَا	وَهُمْ	عَنْهَا	مُعْرِضُونَ ﴿١٠٥﴾	وَمَا يُؤْمِنُ أَكْثَرُهُمْ
they pass by [it]	while they	therefrom	(are) averse	and most of them believe not
بِاللَّهِ	إِلَّا	وَهُمْ	مُشْرِكُونَ ﴿١٠٦﴾	أَفَأَمِنُوا
in Allah	except	that they	attribute partners (unto Him)	(do) they then feel secure?
أَنْ تَأْتِيَهُمْ	غَشِيَةٌ	مِّنْ عَذَابِ اللَّهِ		
that comes to (against) them	covering evil	of (the) torment (of) Allah		
أَوْ تَأْتِيَهُمْ	السَّاعَةُ	بَغْتَةً	وَهُمْ	لَا يَشْعُرُونَ ﴿١٠٧﴾
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?

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

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَاظُنُّوْا أَنَّهُمْ قَدْ كُذِبُوا جَاءَهُمْ نَصْرُنَا فَنُجِيَ مَنِ نَشَاءُ
وَلَا يَرُدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١١٠﴾ لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ
مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ
شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

110. (They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help, and whomsoever We willed were rescued. And Our punishment cannot be warded off from the people who are *Mujrimūn* (criminals, sinners, disbelievers, polytheists). 111. Indeed in their stories, there is a lesson for men of understanding. It (the Qur'ān) is not a forged statement but a confirmation of (Allāh's existing Books) which were before it [i.e. the Taurāt (Torah), the 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	قَدَّ كَذَبُوا
until when	the Messengers gave up hope	and thought	that they	certainly were denied
جَاءَهُمْ	نَصْرُنَا	فَنَجَّيْنَا	مَنْ نَشَاءُ	
(then) came to them	Our Help	and were rescued	whomsoever We willed	
وَلَا يَرُدُّ بَأْسُنَا	عَنِ الْقَوْمِ	الْمُجْرِمِينَ		
and Our punishment (can) not be warded off	from the people	(who are) criminals		
لَقَدْ كَانَتْ	فِي قَصَصِهِمْ	عِبْرَةٌ	لِأُولِي	الْأَلْبَابِ
indeed (there) is	in their stories	a lesson	for men	(of) understanding
مَا كَانَ حَدِيثًا	يُفْتَرَىٰ	وَلَكِن تَصْدِيقَ		
(it) is not a statement	forged	[and] but a confirmation (of Allah's existing Books)		
الَّذِي	بَيْنَ يَدَيْهِ	وَتَفْصِيلَ	كُلِّ	شَيْءٍ
which	(were) before it	and a detailed explanation	(of) every	thing
وَهْدًى	وَرَحْمَةً	لِقَوْمٍ يُؤْمِنُونَ		
and a guide	and a mercy	for a people who believe		

سُورَةُ الرَّعْدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمَرْتَلِكِ أَيُّهَا الْكِتَابِ وَالَّذِي أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١﴾
 اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ
 يَجْرِي لِأَجَلٍ مُّسَمًّى يَدَّبَّرَ 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'an), and that which has been revealed to you (Muhammad ﷺ) from your Lord is the truth, but most men believe not. 2. Allāh is He Who raised the heavens without any pillars that you can see. Then, He rose above (Istawā) the Throne (really in a manner that suits His Majesty). He has subjected the sun and the moon (to continue going round), each running (its course) for a term appointed. He manages and regulates all affairs; He explains the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that you may believe with certainty in the Meeting with your Lord.

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

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَواسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الشَّجَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشَى اللَّيْلَ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٣﴾ وَفِي الْأَرْضِ قِطْعٌ مُتَّجِرَاتٌ

وَجَنَّتْ مِّنْ أَعْنَبٍ وَزَرَاعٌ وَنَخِيلٍ صِنَوَانٍ وَغَيْرِ صِنَوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنَفِضَلٌ بَعْضَهَا عَلَى بَعْضٍ فِي الْأَكْلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٣﴾

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	أَلَّذِي	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	
لِقَوْمٍ يَتَفَكَّرُونَ ﴿١٣﴾	وَفِي الْأَرْضِ	قِطَعٌ	مُتَجَوِّرَاتٌ		
for a people who reflect	and in the earth	(there are) tracts	neighbouring		
وَجَنَّتْ	مِّنْ أَعْنَبٍ	وَزَرَاعٌ	وَنَخِيلٍ		
and gardens	of vines	and (green) crops (fields)	and date palms		
صِنَوَانٍ	وغيرِ صِنَوَانٍ				
trees (growing) from a single root	trees (growing) not from a single root				
يُسْقَى	بِمَاءٍ	وَاحِدٍ	وَنَفِضَلٌ	بَعْضَهَا	
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 ﴿٦﴾	لَايَاتٍ
for a people who understand	surely (there are) signs

﴿٦﴾ وَإِنْ تَعْجَبَ فَعَجَبٌ قَوْلُهُمْ أَءِذَا كُنَّا تُرَابًا أءَلْفِي خَلْقٍ جَدِيدٍ أُولَئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأُولَئِكَ الْأَغْلَلُ فِي أَعْنَاقِهِمْ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٧﴾ وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثَلَتُ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ ﴿٨﴾

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	أءِذَا كُنَّا	تُرَابًا	أءَلْفِي
and if you wonder	then wondrous	(is) their saying	when we are?	dust	(shall) we?
لَفِي خَلْقٍ	جَدِيدٍ	أُولَئِكَ	الَّذِينَ كَفَرُوا	بِرَبِّهِمْ	وَأُولَئِكَ
indeed (be) in a creation	new	(they are) those	who disbelieve	in their Lord	and they
وَأُولَئِكَ	الْأَغْلَلُ	فِي أَعْنَاقِهِمْ	وَأُولَئِكَ	أَصْحَابُ	النَّارِ
and (they are) those who	(will have) iron chains	in their necks	and they	(of) the Fire	(will be the) dwellers
وَيَسْتَعْجِلُونَكَ	بِالسَّيِّئَةِ	قَبْلَ	الْحَسَنَةِ	وَقَدْ خَلَتْ	مِنْ قَبْلِهِمْ
and they ask you to hasten	the evil	before	the good	and verily occurred	before them
الْمَثَلَتُ	وَإِنَّ رَبَّكَ	لَذُو	مَغْفِرَةٍ	وَأَنَّ رَبَّكَ	لَشَدِيدُ
exemplary punishments	but verily your Lord	(is) full	(of) forgiveness	is full	is full

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

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

وَيَقُولُ	الَّذِينَ كَفَرُوا	لَوْلَا أُنزِلَ	عَلَيْهِ	آيَةٌ	مِنْ رَبِّهِ ۗ
and say	those who disbelieve	why is not sent down	to him	a sign	from his Lord
إِنَّمَا أَنْتَ	مُنذِرٌ	وَلِكُلِّ	قَوْمٍ	هَادٍ ﴿٧﴾	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 ﴿٨﴾		
and what they exceed	and every thing	with Him	(is) in due proportion		
عِلْمُ الْغَيْبِ	وَالشَّهَادَةِ	الْكَبِيرِ	الْمُتَعَالِ ﴿٩﴾		
(of) the unseen	and the seen	the Most Great	the Most High		
سَوَاءٌ	مِنْكُمْ	مَنْ أَسَرَ	الْقَوْلَ	وَمَنْ جَهَرَ	
(it is the) same (to Him)	of you	(one) who conceals	(his) speech	and who declares openly	
بِهِ ۗ	وَمَنْ	هُوَ	مُسْتَخْفٍ	بِاللَّيْلِ	وَسَارِبٌ
it	and whoever	[he]	(is) hidden	by night	or goes freely
				بِالنَّهَارِ ﴿١٠﴾	by day

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

وَيَسِيحُ الرِّعْدُ بِحَمْدِهِ، وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ، وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا

مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ ﴿١٣﴾ لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَسِطَ كَفَّيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِيَبْلُغُهُ وَمَا دَعَا الْكٰفِرِينَ 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	الْمِحَالِ ﴿١٣﴾
yet they (disbelievers) dispute	about Allah	and He	(in) punishment (is) Mighty
لَهُ	دَعْوَةٌ	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
كَبَسِطَ	كَفَّيْهِ	إِلَى الْمَاءِ	لِيَبْلُغَ فَاهُ
like one who stretches forth	his hands	for water	to reach his mouth
وَمَا	هُوَ	بِیَبْلُغُهُ	وَمَا
and (is) not	it	reaches him	but not
دَعَا	الْكٰفِرِينَ	إِلَّا	فِي ضَلَالٍ ﴿١٤﴾
(the) invocation	(of) the disbelievers	but	[in] error (of no use)

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظَلَمْنَا لَهُمُ الْبُغْضَ وَالْأَصْحَابِ ﴿١٥﴾ قُلْ مَنْ

رَبُّ السَّمَوَاتِ وَالْأَرْضِ قُلِ اللَّهُ قُلْ أَفَاتَّخَذْتُمْ مِّن دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَبَّهُهُ الخَالِقُ 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."

وَالْأَرْضِ	فِي السَّمَوَاتِ	مَنْ	وَاللَّهُ يَسْجُدُ	
and the earth	(is) in the heavens	whoever	and unto Allah (Alone) falls in prostration	
وَالْأَصَالِ ۝١٥	بِالْغَدُوِّ	وِظِلَّائِهِمْ	وَكُرْهًا	طَوْعًا
and (in) the afternoons	in the mornings	and (so do) their shadows	or unwillingly	willingly
قُلِ اللَّهُ	وَالْأَرْضِ	رَبُّ السَّمَوَاتِ	قُلْ مَنْ	
say (it is) Allah	and the earth	(is the) Lord (of) the heavens	say (O Muhammad) Who	
لَا يَمْلِكُونَ	أَوْلِيَاءَ	مِّن دُونِهِ	أَفَاتَّخَذْتُمْ	قُلْ
they have no power	protectors	other than Him	(have) you then taken (for worship)?	say
لِأَنفُسِهِمْ	هَلْ يَسْتَوِي	قُلْ	وَلَا ضَرًّا	نَفْعًا
for themselves	are equal?	say	nor (for) harm	(either for) benefit
وَالْبَصِيرُ	أَمْ	هَلْ تَسْتَوِي	الظُّلُمَاتُ	وَالنُّورُ
or and the seer	or	are equal?	darkness	and light
لِلَّهِ شُرَكَاءَ	خَلَقُوا كَخَلْقِهِ	فَتَشَبَّهُهُ		
partners to Allah	who created (the) like (of) His creation	so (that) seemed alike		

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

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

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

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

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

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

وَلَا يَنْقُضُونَ الْمِيثَاقَ ﴿٢٠﴾		بِعَهْدِ اللَّهِ		الَّذِينَ يُوفُونَ	
and break not the covenant		(the) Covenant (of) Allāh		those who fulfil	
وَيَخْشَوْنَ رَبَّهُمْ		أَنْ يُوصَلَ	بِهِ	مَا أَمَرَ اللَّهُ	وَالَّذِينَ يَصِلُونَ
and fear their Lord	to be joined	[for it]	what Allāh has commanded	and those who join	
ابْتِغَاءً	وَالَّذِينَ صَبَرُوا	الْحِسَابِ ﴿٢١﴾	سُوءَ	وَيَخَافُونَ	
seeking	and those who remain patient	reckoning	(the) terrible	and dread	
وَأَنْفَقُوا	وَأَقَامُوا الصَّلَاةَ	رَبِّهِمْ	وَجْهَ		
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	أُولَئِكَ	السَّيِّئَةَ	بِالْحَسَنَةِ
(of) Home	(is the good) end	for whom	(they are) those	evil	with good

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

مِيثِقَهُ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ 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	جَنَّاتٍ
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	مِنْ كُلِّ
(be) upon you	(saying) peace	gate	from every
الدَّارِ	فَنِعْمَ عُقْبَى	بِمَا صَبَرْتُمْ	وَالْمَلَائِكَةُ يَدْخُلُونَ
home	and excellent (indeed) is (the) final	for what you persevered in patience	and angels shall enter
وَيَقْطَعُونَ	مِيثِقَهُ	مِنْ بَعْدِ	عَهْدَ اللَّهِ
and sever	its ratification	after	(the) Covenant (of) Allah
فِي الْأَرْضِ	وَيُفْسِدُونَ	أَنْ يُوصَلَ	بِهِ
in the land	and work mischief	to be joined	[for it]
الدَّارِ	سُوءِ	وَلَهُمْ	اللَّعْنَةُ
home	(is the) evil	and for them	(is) the curse
			لَهُمْ
			أُولَئِكَ
			(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		بِالْحَيَاةِ	
and (is) nothing the life		(of) the world		in the life	
وَيَقُولُ		إِلَّا مَتَعٌ ﴿٢٨﴾		فِي الْآخِرَةِ	
and say		but a brief enjoyment		(as) compared with the Hereafter	
ءَايَةٌ		أُنزِلَ عَلَيْهِ		لَوْلَا	
a sign		is sent down to him (Muhammad)		why not	
وَيَهْدِي		مَنْ يَشَاءُ		قُلْ	
and guides		whom He wills		say	
		مَنْ أَنَابَ ﴿٢٧﴾		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 وَحَسُنَ مَا أَجَبَ ﴿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 مَتَابُ ﴿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.''

بِذِكْرِ اللَّهِ		وَتَطْمِئِنُّ قُلُوبُهُمْ		الَّذِينَ آمَنُوا	
in (the) remembrance (of) Allah		and their hearts find rest		those who believe	
الَّذِينَ آمَنُوا		تَطْمِئِنُّ الْقُلُوبُ		بِذِكْرِ اللَّهِ	
those who believe		hearts find rest		in (the) remembrance (of) Allah	
مَتَابٍ		وَحُسْنٍ		لَهُمْ	
place of (final) return		and a beautiful		(is) for them	
قَدْ خَلَتْ		فِي أُمَّةٍ		أَرْسَلْنَاكَ	
verily passed away		to a community		have We sent you (O Muhammad)	
عَلَيْهِمْ		لِتَتْلُوا		أُمَّةٍ	
unto them		(in order) that you might recite		other communities	
بِالرَّحْمَنِ		وَهُمْ يَكْفُرُونَ		إِلَيْكَ	
in the Most Gracious		while they disbelieve		to you	
عَلَيْهِ تَوَكَّلْتُ		إِلَّا هُوَ		رَبِّي	
in Him I trust		but He		(is) my Lord	
مَتَابٍ		وَإِلَيْهِ			
(will be) my return (with repentance)		and to Him			

وَلَوْ أَنَّ قُرْءَانَا سِيرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلَّمَ بِهِ الْمَوْتَى بَلَّ لِلَّهِ الْأَمْرُ جَمِيعًا أَفَلَمْ يَأْتِئْسِ الَّذِينَ آمَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ حَتَّى يَأْتِيَ وَعْدَ اللَّهِ إِنَّ اللَّهَ لَا

يُخَلِّفُ الْمِيعَادَ ﴿٣١﴾

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

وَلَوْ	أَنَّ قُرْءَانًا	سَيَّرَتْ بِهِ	الْجِبَالُ	أَوْ
and if	that (was) a Quran	could be moved with it	mountains	or
قُطِعَتْ بِهِ	أَوْ	كَلِمًا بِهِ	الْمَوْتَى	
could be cloven asunder with it	or	could be made to speak with it	the dead	
بَلْ	لِلَّهِ الْأَمْرُ	جَمِيعًا	أَفَلَمْ يَأْتِسْ	
nay	with Allah (is certainly) the decision	(of) all (things)	(have) not then known?	
الَّذِينَ آمَنُوا	أَنْ	لَوْ يَشَاءُ اللَّهُ	لَهَدَى النَّاسَ	
those who believe	that	if Allah had willed	surely He could have guided mankind	
جَمِيعًا	وَلَا يَزَالُ	الَّذِينَ كَفَرُوا	تُصِيبُهُمْ	بِمَا صَنَعُوا
all	and will not cease	those who disbelieved	to strike them	(because) of what they did
قَارِعَةً	أَوْ تَحُلُّ قَرِيبًا	مِّنْ دَارِهِمْ	حَتَّىٰ يَأْتِيَ وَعْدَ اللَّهِ	
a disaster	or it settles close	to their homes	until (the) Promise (of) Allah comes	
إِنَّ اللَّهَ		لَا يُخَلِّفُ الْمِيعَادَ ﴿٣١﴾		
certainly Allah		breaks not (His) Promise		

وَلَقَدْ أَسْتَهْزَيْتَ بِرُسُلٍ مِّن قَبْلِكَ فَأَمَلَيْتَ لِلَّذِينَ كَفَرُوا ثُمَّ أَخَذْتَهُمْ فَكَيْفَ كَانَ عِقَابِ ﴿٣٢﴾ أَفَمَن هُوَ قَائِمٌ عَلَىٰ كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُل سَمُّوهُمْ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ بَطَّاهِرٌ مِّنَ الْقَوْلِ بَلْ زَيْنٌ لِلَّذِينَ كَفَرُوا مَكْرَهُمْ وَصُدُّوا عَنِ السَّبِيلِ وَمَن يُضِلِلِ اللَّهُ فَمَا لَهُ مِن هَادٍ ﴿٣٣﴾

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.

مِّن قِبَلِكَ		بُرْسُلٍ		وَلَقَدْ أَسْتَهْزِئَ	
before you (O Muhammad)		(many) Messengers		and indeed were mocked	
فَكَيْفَ كَانَ		ثُمَّ أَخَذْتَهُمْ		لِلَّذِينَ كَفَرُوا	
so how (terrible) was		then I seized them		to those who disbelieved	
بِمَا كَسَبَتْ		عَلَىٰ كُلِّ نَفْسٍ		أَفَمَن هُوَ	
[for] what it has earned		soul of every		He (is) then Who?	
بِمَا		أَمْ تَتَّبِعُونَ		قُلْ	
of what		or you will inform Him		say	
بَلْ		بِظَاهِرٍ		أَمْ	
nay		in apparent		or (is it just)	
وَصُدُّوا		مَكْرَهُمْ		لِلَّذِينَ كَفَرُوا	
and they have been hindered		their plotting		to those who disbelieve	
مِّن هَادٍ		فَمَا		وَمَن يُضِلِلِ	
any guide		so (there is) not		and whom Allah sends astray	

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

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

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

وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُوا وَإِلَيْهِ مَعَابِدُ ۖ وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا وَلَئِنْ اتَّبَعْتَ 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'an) down to be a judgement of authority in Arabic. Were you (O Muhammad ﷺ) to follow their (vain) desires after the knowledge which has come to you, then you will not have any *Walī* (protector) or *Wāq* (defender) against Allāh.

وَالَّذِينَ	ءَاتَيْنَاهُمْ	الْكِتَابَ	يَفْرَحُونَ بِمَا
and those	(to) whom We have given	the Book	rejoice at what
أَنْزَلَ إِلَيْكَ		وَمِنَ الْأَحْزَابِ	
has been revealed unto you (the Quran)		and (there are) among the groups	
مَنْ يُنْكِرُ	بَعْضَهُ	قُلْ	إِنَّمَا أُمِرْتُ
(those) who reject	a part thereof	say (O Muhammad)	I am commanded only
أَنْ أَعْبُدَ اللَّهَ	وَلَا أُشْرِكَ	بِهِ	إِلَيْهِ أَدْعُوا
to worship Allah	and not to join partners	with Him	to Him (Alone) I call
وَإِلَيْهِ	مَعَابٍ	وَكَذَلِكَ	أَنْزَلْنَاهُ
and to Him	(is) my return	and thus	We have sent it (the Quran) down
حُكْمًا	عَرَبِيًّا	وَلِيَنْتَبِعَكَ	
(to be) a judgement of authority	(in) Arabic	and if you (O Muhammad) follow	
أَهْوَاءَهُمْ	بَعْدَ	مَا	مَا
their (vain) desires	after	what	not
لَكَ	مِنَ 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 بِبَيِّنَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ ﴿٢٤﴾ يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ مَا يُرِيدُ وَعِنْدَهُ أُمُّ الْكِتَابِ ﴿٢٥﴾ وَإِنْ مَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ ﴿٢٦﴾

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

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

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

أَوْلَم يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا وَأَلَّهِ يَحْكُمُ لَا مُعَقِّبَ 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 مَعْقَبَ	لِحُكْمِهِ
from its (outlying) borders	and Allah judges	(there is) none (to) put back	His Judgement
وَهُوَ	السَّرِيعُ	وَقَدْ مَكَرَ الَّذِينَ	وَالْحِسَابِ
and He	(is) Swift	and verily did devise plots those who	(at) reckoning
مِنْ قَبْلِهِمْ	فَلِلَّهِ الْمَكْرُ	جَمِيعًا	يَعْلَمُ
(were) before them	so unto Allah (is) the planning	all	He knows
كُلُّ	وَسَيَعْلَمُ الْكَفَرُ	لِمَنْ	عُقُبَى
every	and the disbelievers will know	for whom	(will be the good) end
الدَّارِ	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

سُورَةُ إِبْرَاهِيمَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

صِرَاطِ الْعَزِيزِ الْحَمِيدِ ﴿١٤﴾ اللَّهُ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَوَيْلٌ
 لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ ﴿١٥﴾ الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ
 وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا أُولَٰئِكَ فِي ضَلَالٍ بَعِيدٍ ﴿١٦﴾

Sūrah Ibrāhīm [(Prophet) Abraham] 14

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

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

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ		
the Most Merciful	the Most Gracious	In the Name (of) Allah		
إِلَيْكَ	أَنْزَلْنَاهُ	كِتَابٌ	الرَّ	
unto you (O Muhammad)	which We have revealed	(this is) a Book	Alif-Lam-Ra	
مِنَ الظُّلُمَاتِ	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	الْحَمِيدِ ﴿١٤﴾
(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 الْأَخْرَةِ	وَيَصُدُّونَ	عَنْ سَبِيلِ اللَّهِ	وَيَبْغُونَهَا	
to the Hereafter	and hinder (men)	from (the) path (of) Allah	and seek therein	
عَوَجًا	أُولَئِكَ	فِي	ضَلَلٍ	بَعِيدٍ
crookedness	they	(are) in	straying	far

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

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

وَمَا أَرْسَلْنَا	مِنْ رَسُولٍ	إِلَّا	بِلِسَانِ	قَوْمِهِ
and We sent not	any Messenger	except	with (the) language	(of) his people
لِيُبَيِّنَ	لَهُمْ	فَيُضِلُّ اللَّهُ		
(in order) that he might make (the Message) clear	for them	then Allah misleads		
مَنْ يَشَاءُ	وَيَهْدِي	مَنْ يَشَاءُ	وَهُوَ الْعَزِيزُ	الْحَكِيمُ
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	بِآيَاتِنَا	إِنَّ
from darkneses	into light	and remind them	of (the) days (of) Allah	truly

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

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيَذُبُّونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكَ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿٦﴾ وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن 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 مُوسَىٰ	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	وَيَذُبُّونَ	أَبْنَاءَكُمْ
(with) horrible	torment	and were slaughtering	your sons
وَفِي ذَلِكَ	بَلَاءٌ	مِّن رَّبِّكُمْ	عَظِيمٌ ﴿٦﴾
and in it	(was) a trial	from your Lord	tremendous
تَأَذَّنَ رَبُّكُمْ	لَئِن شَكَرْتُمْ	لَأَزِيدَنَّكُمْ	﴿٧﴾
your Lord proclaimed	if you give thanks	surely I will give you more	
وَلَئِن كَفَرْتُمْ	إِنَّ عَذَابِي	لَشَدِيدٌ ﴿٧﴾	
but if you are thankless (disbelievers)	verily My punishment	(is) indeed severe	

وَقَالَ مُوسَىٰ إِنَّ تَكْفُرًا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ ﴿٨﴾ أَلَمْ يَأْتِكُمْ
 نَبَأُ 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 تَكْفُرًا	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?		
نَبَأُ	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	clear an authority

﴿قَالَتْ لَهُمْ رَسُولُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۗ وَمَا كَانَتْ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾ ﴿١١﴾ وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدانا سُبُلَنَا وَلَنْصِرِرَكَ عَلَىٰ مَا أَدَيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ﴾ ﴿١٢﴾

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

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

قَالَتْ لَهُمْ	رُسُلُهُمْ	إِن نَّحْنُ	إِلَّا بَشَرٌ	مِّثْلُكُمْ
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
وَعَلَىٰ اللَّهِ	فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ	وَمَا	لَنَا	
and in Allah	so let the believers put (their) trust	and what	(is) for us	
أَلَا نَتَّوَكَّلُ	عَلَىٰ اللَّهِ	وَقَدْ هَدَانَا	سُبُلَنَا	
that we put not our trust	in Allah	while indeed He has guided us	(in) our ways	
وَلَنصَبِرَنَّ	عَلَىٰ مَا	ءَاذَيْتُمُونَا		
and we shall certainly bear patience	with that	hurt you may cause us		
وَعَلَىٰ اللَّهِ	فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ			
and in Allah (Alone)	so let those who trust put (their) trust			

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِّنْ أَرْضِنَا أَوْ لَتَعُوذُنَّ فِي مِلَّتِنَا فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ ﴿١٢﴾ وَلَنُسَكِّنَنَّكُمْ الْأَرْضَ مِنْ بَعْدِهِمْ ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ ﴿١٣﴾ وَأَسْتَفْتِحُوكُمْ وَأَسْتَفْتِحُوكُمْ وَأَسْتَفْتِحُوكُمْ ﴿١٤﴾ وَكُلُّ 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		لنُخْرِجَنَّكُمْ	
and said		those who disbelieved		to their Messengers		surely we shall drive you out	
مِّنْ أَرْضِنَا	أَوْ لَتَعُودُنَّ	فِي مِلَّتِنَا	فَأَوْحَىٰ	إِلَيْهِمْ	رَسُولَهُمْ		
of our land	or surely you shall return	to our religion	so revealed	to them	their Lord		
لَنُهْلِكَنَّ الظَّالِمِينَ ﴿١٦﴾		وَلَنُسَكِّنَنَّكُمْ		الْأَرْضَ			
truly We shall destroy the wrongdoers		and indeed We shall make you dwell		(in) the land			
مِنْ 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					
وَخَابَ		كُلُّ	جَبَّارٍ	عَنِيدٍ ﴿١٨﴾			
and failed/ remained unsuccessful		every	arrogant dictator	obstinate			

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

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

away (from the Right Path).

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

أَلَمْ تَرَ أَنَّا أَلْقَيْنَا عَلَى الْفَالِقِ آيَاتِنَا فَأُخِرَ ۚ وَبَدَّلْنَا بُحَيْرَةَ لُقَيْلٍ نَجْرًا ۚ وَمَا نَجْرًا إِلَّا بَحْرٌ مَلْحٌ ۚ وَمَا لُقَيْلٌ إِلَّا عَجَبٌ يُسْأَلُ عَنِ السَّمَوَاتِ وَالْأَرْضِ ۚ إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ١٩ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ٢٠ وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ ۚ قَالُوا لَوْ هَدَّ بِنَا اللَّهُ لَهَدَيْنَاكُمْ سَوَاءٌ عَلَيْنَا أَجْرُ عَنَّا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَّحِيصٍ ٢١

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

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

بِالْحَقِّ	وَالْأَرْضَ	أَبَ اللّٰهِ خَلَقَ السَّمٰوٰتِ	الْمَرَّةَ		
with truth	and the earth	that Allah has created the heavens	(do) you not see?		
وَمَا ذَٰلِكَ	جَدِيدٍ	بِخَلْقِ	وَيَأْتِ	يُذْهِبُكُمْ	إِنْ يَشَاءُ
and that (is) not	new	a creation	and bring	He can remove you	if He wills
فَقَالَ الضُّعَفَاءُ	لِلّٰهِ جَمِيعًا	وَيَبْرزُوا	بِعَزِيزٍ	عَلَى اللّٰهِ	
then the weak will say	all before Allah	and they shall appear	hard	for Allah	
تَبَعًا	لَكُمْ	إِنَّا كُنَّا	لِلَّذِينَ اسْتَكْبَرُوا		
following	for you	verily we were	to those who were arrogant (chiefs)		
مِنْ شَيْءٍ	مِّنْ عَذَابِ اللّٰهِ	عَنَّا	مُغْنُونَ	فَهَلْ أَنْتُمْ	
anything	against (the) torment (of) Allah	us	avail	so (can) you?	
سَوَاءٌ	لَهُدَيْنَاكُمْ	لَوْ هَدَانَا اللّٰهُ	قَالُوا		
(it is) equal	surely we would have guided you	if Allah had guided us	they will say		
مَا	أَمْ صَبَرْنَا	أَجْرِعْنَا	عَلَيْنَا		
not	or bear (these torments) with patience	(whether) we rage?	to us		
	مِنْ مَّحِيصٍ	لَنَا			
	any place of refuge	(there is) for us			

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَّ الْحَقُّ وَعَدْتُكُمْ 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

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).'

وَ قَالَ الشَّيْطَانُ لَمَّا	قُضِيَ الْأَمْرُ	إِنِّي اللَّهُ وَعَدَّكُمْ		
and Satan will say	when	the matter has been decided	verily Allah promised you	
وَعَدَّ	وَوَعَدْتُكُمْ	فَأَخْلَفْتُكُمْ	وَمَا	وَأَلْحَقَّ
a promise	and I (too) promised you	but I betrayed you	and not	(of) truth
كَانَ لِي عَلَيْكُمْ	مِّنْ سُلْطَانٍ إِلَّا	أَنْ دَعَوْتُمْ	فَأَسْتَجَبْتُمْ	لِي
I had	except any authority	that I called you	and you responded	to me
فَلَا تَلُومُونِي	وَلُومُوا أَنْفُسَكُمْ	مَا أَنَا	بِمُصْرِحِكُمْ	وَمَا أَنْتُمْ
so blame me not	but blame yourselves	I (can) not	help you	nor you (can)
بِمُصْرِحِي	إِنِّي كَفَرْتُ	بِمَا	أَشْرَكْتُمُونِ	
help me	verily I deny	[of] what	you associated me as a partner (with Allah)	
مِنْ قَبْلُ	إِنَّ الظَّالِمِينَ	لَهُمْ	عَذَابٌ	أَلِيمٌ
before	verily the wrongdoers	for them	(is) a torment	painful

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
تَجْرِي مِنْ تَحْتِهَا	الْأَنْهَارُ	خَالِدِينَ	فِيهَا
flowing under them	the rivers	to dwell forever	therein
بِإِذْنِ	رَبِّهِمْ	أَلَمْ تَرَ	سَلَامٌ
with (the) Permission	(of) their Lord	(do) you not see?	(will be) peace
كَيْفَ ضَرَبَ اللَّهُ	مَثَلًا	كَلِمَةً	طَيِّبَةً
how Allah sets forth	a parable	a word	good
ثَابِتٌ	وَفَرَعُهَا	فِي السَّمَاءِ	تُوتِي 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 خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ۗ يَثْبُتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿٧٧﴾ أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كَفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ﴿٧٨﴾

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
أَجْتَثَّتْ مِنْ فَوْقِ	الْأَرْضِ	مَا لَهَا	مِنْ قَرَارٍ ﴿٦٦﴾	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 ﴿٧٧﴾	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 ﴿٧٨﴾	
(into) disbelief	and caused their people to dwell	(in the) house	(of) destruction	

جَهَنَّمَ يَصَلَوْنَهَا وَيَبْسُ الْقَرَارُ ﴿٦٦﴾ وَجَعَلُوا لِلَّهِ أَدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ ۗ قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ ﴿٣١﴾ قُلْ لِعِبَادِيَ الَّذِينَ ءَامَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خِلَالَ ﴿٣١﴾

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

جَهَنَّمَ	يَصَلَوْنَهَا	وَبِسُ الْقَرَارِ ﴿٦٦﴾	وَجَعَلُوا
Hell	(in) which they will burn	and what an evil place to settle in	and they set up
لِلَّهِ أَدَادًا	لِيُضِلُّوا	عَنْ سَبِيلِهِ ۗ	تَمَتَّعُوا
rivals to Allah	to mislead (men)	from His path	enjoy (your brief life)
قُلْ			
say			

قُلْ لِعِبَادِيَ		إِلَى النَّارِ ﴿٣٠﴾		فَإِنَّ مَصِيرَكُمْ	
say to My slaves		(is) to the (Hell) Fire		but certainly your destination	
مِمَّا	وَيُنْفِقُوا	يُقِيمُوا الصَّلَاةَ	الَّذِينَ ءَامَنُوا		
from what	and spend in charity	to perform the prayers	those who have believed		
يَوْمَ	أَنْ يَأْتِيَ	مِنْ قَبْلِ	وَعَلَانِيَةً	سِرًّا	رَزَقْنَاهُمْ
a Day	[that] comes	before	and openly	secretly	We have provided them
وَلَا خِلَلٌ ﴿٣١﴾		فِيهِ	لَا بَيْعٌ		
nor friendship		in it	(there will be) neither mutual bargaining		

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

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

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

وَالْقَمَرَ	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		

وَأَاتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنْ الْإِنْسَانُ لَظَلُومٌ كَفَّارٌ ﴿٢٥﴾ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ﴿٢٦﴾ رَبِّ إِنَّهُمْ أَضَلَلْنِي كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ ﴿٢٧﴾

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.

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

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	أَضَلَّنَ كَثِيرًا	إِنَّهُمْ	رَبِّ	﴿٢٥﴾	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 ﴿٢٦﴾		فَإِنَّكَ عَفُورٌ		
	Most Merciful		then indeed You (are) Oft-Forgiving		

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بُوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْعِدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَأَرْزُقْهُمْ مِّنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٢٧﴾ رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نَعْلَمُ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٢٨﴾

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

بُوَادٍ	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
مِّنَ النَّاسِ	فَاجْعَلْ أَفْعِدَةً	لِيُقِيمُوا الصَّلَاةَ	ذِي
among mankind	so make hearts	(in order) that they may perform prayers (perfectly)	with
لَعَلَّهُمْ يَشْكُرُونَ ﴿٢٧﴾	مِّنَ الثَّمَرَاتِ	وَأَرْزُقْهُمْ	تَهْوِي إِلَيْهِمْ
so that they may give thanks	with fruits	and (O Allāh) provide them	incline towards them

رَبَّنَا	إِنَّكَ تَعْلَمُ	مَا نَخْفَى	وَمَا نَعْلُنُ ^ط	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 ﴿٣٨﴾
is hidden from Allah	anything	on the earth	nor	in the heaven

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

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

الْحَمْدُ لِلَّهِ	الَّذِي	وَهَبَ لِي	عَلَى الْكِبَرِ	إِسْمَاعِيلَ
all praise and thanks (be) to Allah	Who	has given me	in old age	Ishmael
وَإِسْحَاقَ	إِنَّ رَبِّي	لَسَمِيعُ الدُّعَاءِ ﴿٣٩﴾	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	وَالْمُؤْمِنِينَ
and accept my invocation	our Lord	forgive me	and my parents	and (all) the believers
يَوْمَ	يَقُومُ الْحِسَابُ ﴿٤١﴾	وَلَا تَحْسَبَنَّ اللَّهُ		
(on the) Day	(when) the reckoning will be established	and consider not (that) Allah		

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

مَهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ ﴿٤٣﴾ وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخْرِنَا إِلَىٰ أَجَلٍ قَرِيبٍ نُّجِيبُ دَعْوَتَكَ وَنَتَّبِعُ الرَّسُولَ ۗ أَوْلَمْ تَكُونُوا أَقْسَمْتُمْ مِّنْ قَبْلِ مَا لَكُم مِّنْ زَوَالٍ ﴿٤٤﴾

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

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

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

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

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

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

بَلِّغِ لِلنَّاسِ وَلِيُنذَرُوا بِهِ ۖ وَيَلْعَلُوا أَنَّمَا هُوَ إِلَهُهُ 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	تَبَدَّلَ الْأَرْضُ	غَيْرَ	الْأَرْضِ	وَالسَّمَوَاتِ
(on the) Day (when)	the earth will be changed	(to) other than	the earth	and the heavens
وَبَرَزُوا	لِلَّهِ	الْوَّاحِدِ	الْقَهَّارِ ﴿٤٨﴾	
and they (all creatures) will appear	before Allah	the One	the Irresistible	
وَتَرَى الْمُجْرِمِينَ	يَوْمَئِذٍ	مُقَرَّنِينَ	فِي الْأَصْفَادِ ﴿٤٩﴾	
and you will see the sinners	that Day	bound together	in fetters	
سَرَابِيَهُمْ	مِّن قَطْرَانٍ	وَتَعَشَىٰ	وَجُوهَهُمْ	النَّارِ ﴿٥٠﴾
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	بَلِّغِ	لِلنَّاسِ	وَلِيُنذَرُوا
(at) reckoning	this (Quran)	(is) a Message	for mankind	and that they may be warned
بِهِ ۖ	وَلِيَعْلَمُوا	أَنَّمَا هُوَ	إِلَهُهُ	وَاحِدٌ
with it	and that they may know	that (only) He	(is) God	One
		أُولُو	الْأَلْبَابِ ﴿٥٢﴾	
		men	(of) understanding	