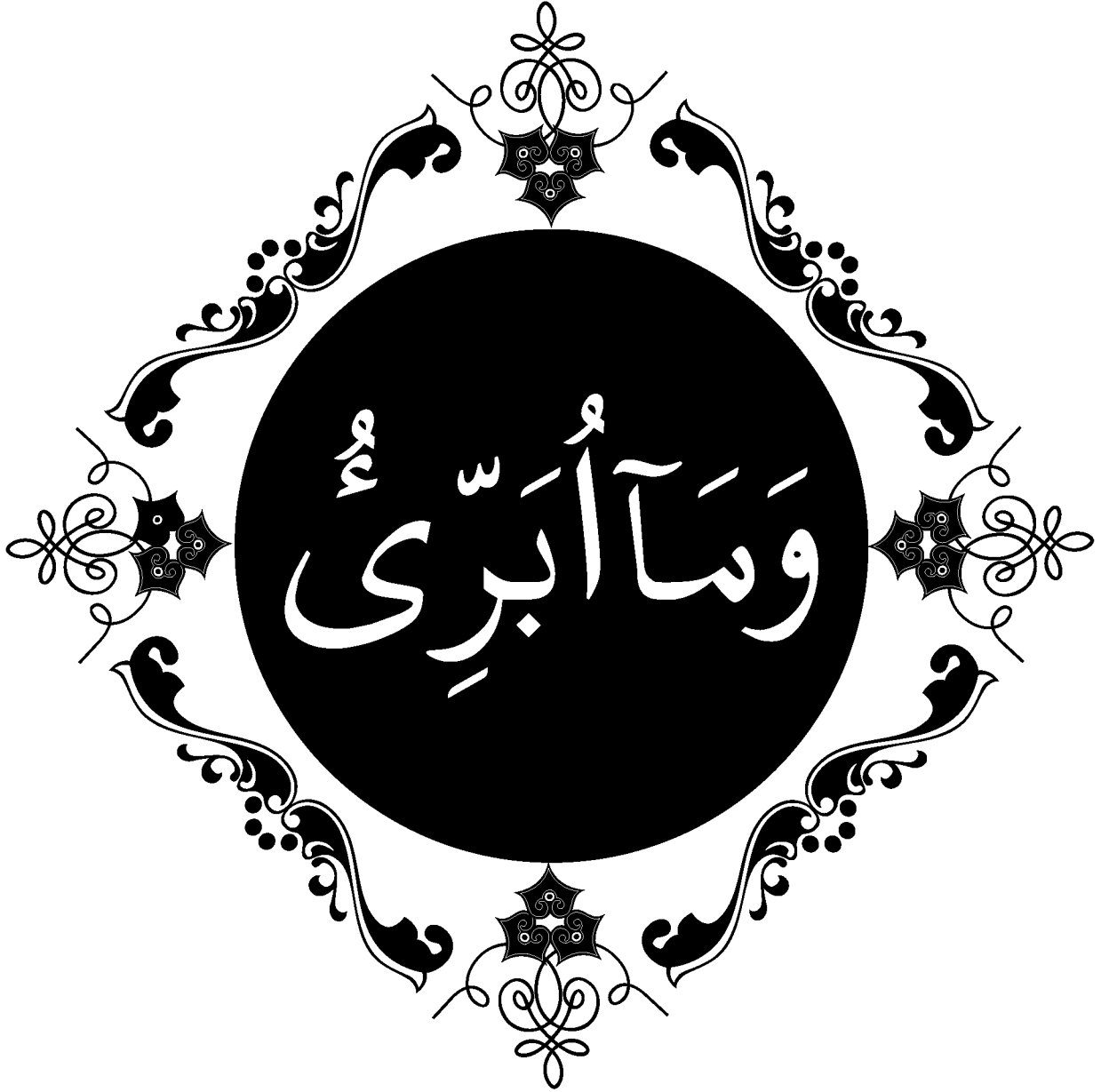


# The Holy Quran

(Part Thirteen)



Split Word Translation

(English)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Ever Merciful

### Foreword

Under the directions and guidance of Hadhrat Khalifatul Masih V رضي الله تعالى عنه Majlis Ansarullah UK started the work to prepare and publish English split word translation of the Holy Quran. First Part was published in 2009 under Waleed Ahmad Sahib (Sadr Majlis Ansarullah UK 2008-09) and Parts 2-8 were published under Ch Waseem Ahmed Sahib (Sadr Majlis Ansarullah UK 2010-15) in 2015.

I am deeply indebted to my father Ch Ata Ur Rehman Sahib (Rabwah & USA) who painstakingly did the English split word translation and without his dedication & commitment; in all honesty this project may not have been possible.

I am very grateful to Dr Sir Iftikhar Ahmad Ayaz Sahib (UK) who graciously undertook the review and Additional Wakil-ul-Tasnif London Maulana Munir-ud-Din Shams Sahib for final approval of this translation.

In addition to many others who worked on this project, directly or indirectly, I am especially grateful to Additional Qaid Ishaat Muhammad Ishaq Nasir Sahib, Farhat Hayat Sahib, and Hafiz Masood Iqbal Sahib.

By the Grace of Allah Part Thirteen with English split word translation is being presented. We will insha Allah continue publishing other parts as soon as they are completed.

May Allah reward all those who have been involved with this blessed project in any way. May Allah accept this humble effort on behalf of Majlis Ansarullah UK and enable us all to learn, understand and follow the teachings of the Holy Qur'an in letter and spirit.

Dr Ch Ijaz Ur Rehman  
Sadr Majlis Ansarullah UK  
September 2016

## Important Note

Readers should note that in Arabic Grammar مضارع (the aorist tense) covers both the present and future tenses. Therefore, in the English split-word translation of part 3, both meanings have been included for the benefit of the reader. For example:

1. يَقُولُ means he says / he will say.
2. يَهْدِي means He guides / He will guide.
3. يَشَاءُ means He desires / He will desire.

وَمَا	أَبْرِي	نَفْسِي	إِنَّ	النَّفْسَ	لَ	أَمَّارَةٌ	بِ	السُّوِّءِ	إِلَّا	مَا			
that	except	evil	with	enjoin	evil	surely	soul	surely	my	soul	absolve	not	and

وَمَا أَبْرِي نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوِّءِ إِلَّا مَا

'And I do not absolve myself of weakness; for, the soul is surely prone to enjoin evil, save that

رَحِمَ	رَبِّي	إِنَّ	رَبِّي	غَفُورٌ	وَرَحِيمٌ	وَقَالَ	الْمَلِكُ			
King	said	and	Merciful	Forgiving	my	Lord	surely	my	Lord	mercy

رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ 54 وَقَالَ الْمَلِكُ

whereon my Lord has mercy. Surely, my Lord is Most Forgiving, Merciful.' And the King said,

أَتُونِي	بِهِ	أَسْتَخْلِصُ	هُ	لِ	نَفْسِي	فَ	لَمَّا	كَلَّمَ	هُ	قَالَ		
said	him	spoke to	when	so	my	self	for	him	take specially	him	me	bring

أَتُونِي بِهِ أَسْتَخْلِصُهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ

'Bring him to me that I may take him specially for myself'. And when he had spoken to him, he said,

إِنَّ	كَ	الْيَوْمَ	لَدَيْ	نَا	مَكِينٌ	أَمِينٌ	قَالَ	أَجْعَلْ	نِي	عَلَى
on	me	appoint	said	trustworthy	established position	us	with	this day	you	surely

إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ 55 قَالَ أَجْعَلْنِي عَلَى

'You are this day a (man) of established position (and) trust with us.' He said, 'Appoint me over

خَزَائِنِ	الْأَرْضِ	إِنِّي	حَفِيظٌ	عَلَيْمٌ	وَكَذَلِكَ	مَكَّنَّا	
We establish	like this	and	possess knowledge	keeper	surely I	land	treasures

خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْمٌ 56 وَكَذَلِكَ مَكَّنَّا

the treasures of the land, for I am a good keeper, (and) possessed of knowledge'. And thus did We establish

لِ	يُوسُفَ	فِي	الْأَرْضِ	يَتَّبِعُوا	مِنْ	هَا	حَيْثُ	يَشَاءُ
he pleased	wherever	it	in	dwelt	the land	in	Joseph	for

لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ ط

Joseph in the land. He dwelt therein wherever he pleased.

نُصِيبُ	بِرَحْمَتِ	نَا	مَنْ	نَشَاءُ	وَ	لَا	نُضِيعُ	أَجْرَ	الْمُحْسِنِينَ
we bestow	with mercy	our	whomso	we please	and	not	we suffer not	reward	righteous

نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَ لَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿57﴾

We bestow Our mercy on whomsoever We please and We suffer not the reward of the righteous to perish.

وَ	لَ	أَجْرُ	الْآخِرَةِ	خَيْرٌ	لِ	الَّذِينَ	آمَنُوا	وَ
and	for	reward	hereafter	better	for	whoso	believe	and

وَ لَا أَجْرُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا وَ

And surely, the reward of the Hereafter is better for those who believe and

كَانُوا	يَتَّقُونَ	وَجَاءَ	إِخْوَةَ	يُوسُفَ	فَ	دَخَلُوا	عَلَيْ	هِ
were	fear	and came	brothers	Joseph	so	they enter	upon	him

كَانُوا يَتَّقُونَ ﴿58﴾ وَ جَاءَ إِخْوَةَ يُوسُفَ فَدَخَلُوا عَلَيْهِ

fear God. And Joseph's brothers came and appeared before him;

فَ	عَرَفَ	هُمْ	وَ	هُمْ	لَ	هُ	مُنْكَرُونَ	وَ	لَمَّا	جَهَّزَهُمْ
so	he recognised	them	and	they	for	him	stranger	and	when	provided

فَعَرَفَهُمْ وَ هُمْ لَهُ مُنْكَرُونَ ﴿59﴾ وَ لَمَّا جَهَّزَهُمْ

and he recognised them, but they took him as a stranger. And when he had provided them

بِ	جَهَّازِهِمْ	هُمْ	قَالَ	اَتُّونِي	بِ	أَخِي	لَ	كُم	مِّنْ	أَبِي	كُم
with	their provision	them	said	bring	with	brother	for	you	from	father	your

بِجَهَّازِهِمْ قَالَ اَتُّونِي بِأَخِي لَكُمْ مِّنْ أَبِيكُمْ

with their provision, he said, 'Bring me your brother on your father's side.

أَلَا	تَرُونَ	أَنِّي	أُوفِي	الْكَيْلَ	وَ	أَنَا	خَيْرُ	الْمُنْزِلِينَ
do not	you see	that	I give full	measure	and	I	best	host

أَلَا تَرُونَ أَنِّي أُوفِي الْكَيْلَ وَ أَنَا خَيْرُ الْمُنْزِلِينَ ﴿60﴾

Do you not see that I give you full measure and that I am the best of hosts?'

فَ	إِنْ	لَمْ	تَأْتُوْ	نِيْ	بِهِ	فَ	لَا	كَيْلَ	لَ	كُمْ	عِنْدِيْ	
me	with	you	for	measure	not	then	him	me	you bring	not	if	so

فَإِنْ لَمْ تَأْتُونِيْ بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِيْ

'But if you bring him not to me, then there shall be no measure (of corn) for you from me,

وَلَا	تَقْرُبُوْ	نِيْ	قَالُوْا	سَ	نُرَاوِدُ	عَنْ	هُ	أَبَا	هُ	وَ	إِنَّا
surely we	and	his	father	him	from	We induce	surely	they said	me	come near	not and

وَلَا تَقْرُبُونِ ٦١ قَالُوا سَنُرَاوِدُ عَنْهُ أَبَاهُ وَإِنَّا

nor shall you come near me.' They replied, 'We will try to induce his father to part with him and we will certainly

لَفَعْلُوْنَ	وَ	قَالَ	لِ	فِتْيٰنِ	هِ	اجْعَلُوْا	بِضَاعَةَ	هُمُ
their	money	put in	his	servants	for	said	and	going to do

لَفَعْلُوْنَ ٦٢ وَ قَالَ لِفِتْيٰنِهِ اجْعَلُوْا بِضَاعَتَهُمْ

do (it). And he said to his servants, 'Put their money (also)

فِيْ	رِحَالِ	هُمُ	لَعَلَّ	هُمُ	يَعْرِفُوْنَ	هَآ	إِذَا	اَتَقَلَّبُوْا
they return	when	it	recognize	they	so that	their	saddle bags	in

فِيْ رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُوْنَهَا إِذَا اَتَقَلَّبُوْا

into their saddle-bags that they may recognize it when they return

إِلَىٰ	أَهْلِ	هُمُ	لَعَلَّ	هُمُ	يَرْجِعُوْنَ	فَ	لَمَّا	رَجَعُوْا	إِلَىٰ
to	returned	when	so	come back	they	so that	their	family	to

إِلَىٰ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُوْنَ ٦٣ فَلَمَّا رَجَعُوْا إِلَىٰ

to their family; haply, they may come back.' And when they returned to

أَبِيْ	هُمُ	قَالُوْا	يَا	أَبَا	نَا	مُنِعَ	مِنْ	نَا	الْكَيْلُ	فَ	أَرْسِلْ
send	so	measure	us	from	denied	our	father	O	they said	their	father

أَبِيْهِمْ قَالُوْا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَارْسِلْ

their father, they said, 'O our father, (a further) measure (of corn) has been denied us, so send

مَعَ	نَا	أَخَا	نَا	وَأَنَا	وَ	نَكْتَلُ	وَ	إِنَّا	لَ	هَ	لَ	حَفِظُونَ
with	us	brother	our	surely we	and	we take by measure	and	surely we	for	him	for	take care

مَعَنَا أَخَانَا نَكْتَلُ وَإِنَّا لَهُ لَحَفِظُونَ ﴿٦٤﴾

with us our brother that we may obtain our measure, and we will surely take care of him.'

قَالَ	هَلْ	أَمِنْ	كُمُ	عَلَى	هِ	إِلَّا	كَمَا	أَمِنْتُ	كُمُ
he said	can I	trust	you	with	him	except	as	I trusted	you

قَالَ هَلْ أَمِنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمِنْتُكُمْ

He said, 'I cannot trust you with him, save as I trusted you

عَلَى	أَخِي	هِ	مِنْ	قَبْلُ	فَ	اللَّهُ	خَيْرٌ	حِفْظًا	وَ	هُوَ
for	brother	his	this	before	so	Allah	Best	Protector	and	He

عَلَى أَخِيهِ مِنْ قَبْلُ ۖ فَاللَّهُ خَيْرٌ حِفْظًا ۖ وَهُوَ

with his brother before. But Allah is the Best Protector, and He is

أَرْحَمُ	الرَّحِيمِينَ	وَ	لَمَّا	فَتَحُوا	مَتَاعَهُمْ
Most Merciful	those who show mercy	and	when	opened	their goods

أَرْحَمُ الرَّحِيمِينَ ﴿٦٥﴾ وَلَمَّا فَتَحُوا مَتَاعَهُمْ

the Most Merciful of those who show mercy.' And when they opened their goods,

وَجَدُوا	بِضَاعَهُ	هُمُ	رُدَّتْ	إِلَى	هُمْ	قَالُوا	يَا	أَبَا	نَا
found	money	their	returned	to	them	they said	O	father	our

وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ ۖ قَالُوا يَا أَبَانَا

they found their money returned to them. They said, 'O our father,

مَا	نَبْغِي	هَذِهِ	بِضَاعَةٌ	نَا	رُدَّتْ	إِلَى	نَا	وَ	نَمِيرُ
what	we desire	this	money	our	returned	to	us	and	we bring provision

مَا نَبْغِي ۖ هَذِهِ بِضَاعَتُنَا رُدَّتْ إِلَيْنَا ۖ وَنَمِيرُ

what more can we desire? Here is our money returned to us. We shall bring Provision

أَهْلَ	نَا	وَ	نَحْفَظُ	أَخَا	نَا	وَ	نَزْدَادُ	كَيْلِ	بَعِيرٍ
family	our	and	we guard	brother	our	and	we get additional	measure	camel

أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزْدَادُ كَيْلِ بَعِيرٍ

for our family, and guard our brother and we shall have in addition the measure of a camel-(load).

ذَلِكَ	كَيْلٌ	يَسِيرٌ	قَالَ	لَنْ	أُرْسِلَ	هُ	مَعَ	كُمْ	حَتَّى
this is	measure	easy	he said	never	send	him	with	you	until

ذَلِكَ كَيْلٌ يَسِيرٌ ﴿٦٦﴾ قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّى

That is a measure which is easy (to obtain).' He said, 'I will not send him with you until

تُؤْتُونِ	مَوْثِقًا	مِّنَ	اللَّهِ	لَ	تَأْتِنَنِي	نِي	بِهِ	إِلَّا	أَنْ
you give me	firm promise	from	Allah	surely	you bring him	me	with me	except	that

تُؤْتُونِ مَوْثِقًا مِّنَ اللَّهِ لَتَأْتِنَنِي بِهِ إِلَّا أَنْ

you give me a solemn promise in the name of Allah that you will surely bring him to me, unless

يُحَاطَ	بِكُمْ	فَ لَمَّا	أَتَوْهُ	مَوْثِقَ	هُمْ	قَالَ	اللَّهُ
encompass	with you	so	gave him	firm promise	their	he said	Allah

يُحَاطَ بِكُمْ فَلَمَّا أَتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ

you are encompassed.' And when they gave him their solemn promise, he said, 'Allah

عَلَى	مَا تَقُولُ	وَ كَيْلٌ	وَقَالَ	يَا بَنِيَّ	لَا	تَدْخُلُوا مِنِّي	بَابٍ	وَاحِدٍ
on	that we say	guard	and he said	O my children	not	you enter	from	one

عَلَى مَا تَقُولُ وَ كَيْلٌ ﴿٦٧﴾ وَقَالَ يَبْنِيَّ لَا تَدْخُلُوا مِنِّي بَابٍ وَاحِدٍ

watches over what we say.' And he said, 'O my sons, enter not by one gate,

وَ	ادْخُلُوا	مِنْ	أَبْوَابٍ	مُتَفَرِّقَةٍ	وَ	مَا	أُغْنِي
and	enter	from	gates	different	and	not	avail

وَ ادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أُغْنِي

but enter by different gates; and I can avail



عَنْ	كُم	مِّنَ	اللَّهِ	مِنْ	شَيْءٍ	إِنِ	الْحُكْمُ	إِلَّا	لِ	اللَّهِ
from	you	from	Allah	from	anything	if	decision	except	for	Allah

عَنْكُم مِّنَ اللَّهِ مِنْ شَيْءٍ إِطِ إِنَّ الْحُكْمُ إِلَّا لِلَّهِ ط

you nothing against Allah. The decision rests only with Allah.

عَلَى	هِ	تَوَكَّلْتُ	وَ	عَلَى	هِ	فَ	لُ	يَتَوَكَّلِ	الْمُتَوَكِّلُونَ
on	him	I trust	and	on	him	so	for	put trust	those who trust

عَلَيْهِ تَوَكَّلْتُ ج وَ عَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ 68

In Him do I put my trust and in Him let all who would trust put their trust.'

وَ	لَمَّا	دَخَلُوا	مِنْ	حَيْثُ	أَمَرَ	هُمْ	أَبُو	هُمْ	مَا	كَانَ
and	when	entered	from	where	ordered	them	father	their	that	were

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ ط مَا كَانَ

And when they entered in the manner their father had commanded them, it could not

يُغْنِي	عَنْ	هُمْ	مِّنَ	اللَّهِ	مِنْ	شَيْءٍ	إِلَّا
avail	from	them	from	Allah	from	anything	except

يُغْنِي عَنْهُمْ مِّنَ اللَّهِ مِنْ شَيْءٍ إِلَّا

avail them anything against Allah, except

حَاجَةً	فِي	نَفْسِ	يَعْقُوبَ	قَضَى	هَا	وَ	إِنَّهُ	لَذُو	عِلْمٍ	لِّمَّا
in	mind	Jacob	fulfilled	it	and	he	surely	possessed	knowledge	because

حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضَاهَا ط وَإِنَّهُ لَذُو عِلْمٍ لِّمَّا

that Jacob had an intuitive urge within him which he so fulfilled; and he was surely possessed of (great) knowledge because

عَلَّمْنَا	هُ	وَلَكِنَّ	أَكْثَرَ	النَّاسِ	لَا	يَعْلَمُونَ
we taught	him	and but	most	people	not	know

عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ 69

We had taught him, but most men know not.

وَلَمَّا	دَخَلُوا	عَلَى	يُوسُفَ	أَوَى	إِلَيْهِ	أَخَاهُ	هُ	قَالَ
and	they entered	on	Joseph	lodged	with him	brother	his	he said

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ أَوَى إِلَيْهِ أَخَاهُ قَالَ

And when they visited Joseph, he lodged his brother with himself. (And) he said,

إِنِّي	أَنَا	أَخُوكَ	كَ	فَ	لَا	تَبْتَئِسُ	بِمَا	كَانُوا	يَعْمَلُونَ
I am	I	brother	your	so	not	grieve	what	were	they do

إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسُ بِمَا كَانُوا يَعْمَلُونَ ﴿٧٠﴾

'I am your brother; so (now) grieve not at what they have been doing.'

فَ	لَمَّا	جَهَّزَهُمْ	بِهِمْ	بِ	جَهَازِهِمْ	جَعَلَ	السِّقَايَةَ	فِي
when	so	provided	with them	with	their provisions	put in	drinking cup	in

فَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ جَعَلَ السِّقَايَةَ فِي

And when he had provided them with their provision, he put the drinking-cup in

رَحْلِ	أَخِي	هِ	ثُمَّ	أَذَنَ	مُؤَذِّنٌ	أَيْتَهَا	الْعَيْرُ	إِنَّ	كُمُ
saddle bag	his	brother	then	cried	a crier	O you	caravan	surely	you

رَحْلِ أَخِيهِ ثُمَّ أَذَنَ مُؤَذِّنٌ أَيْتَهَا الْعَيْرُ إِنَّكُمْ

his brother's saddle-bag. Then a crier cried, 'O you (men of the) caravan, you have been

لَ	سَرِقُونَ	قَالُوا	وَ	أَقْبَلُوا	عَلَيْهِمْ	مَا	ذَا
surely	thief	they said	and	turning towards	them	what	that

لَسَرِقُونَ ﴿٧١﴾ قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا

guilty of theft.' They said, turning towards them, 'What is it that

تَفْقَدُونَ	قَالُوا	نَفَقِدُ	صُوعَ	الْمَلِكِ	وَ	لِمَنْ
you lost	they said	we lost	measure	king	and	whoso

تَفْقَدُونَ ﴿٧٢﴾ قَالُوا نَفَقِدُ صُوعَ الْمَلِكِ وَلِمَنْ

you miss?' They replied, 'We miss the King's measuring-cup and whoso

جَاءَ	بِهِ	حِمْلُ	بَعِيرٍ	وَ	أَنَا	بِهِ	زَعِيمٌ	قَالُوا	تَ	اللَّهِ
bring	with it	load	camel	and	I am	for it	responsible	they said	by	Allah

جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ﴿٧٣﴾ قَالُوا تَاللَّهِ

brings it shall have a camel-load, and I am surely for it.' They answered, 'By Allah,

لَقَدْ	عَلِمْتُمْ	مَا	جِئْنَا	لِ	نُفْسِدَ	فِي	الْأَرْضِ	وَ	مَا	كُنَّا
certainly	you know	not	we came	to	we act corruptly	in	land	and	not	we are

لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا

you know well that we came not to act corruptly in the land, and we are not

سَرِقِينَ	قَالُوا	فَ	مَا	جَزَاؤُهُ	هَ	إِنْ	كُنْتُمْ	كَذِبِينَ
thieves	they said	then	what	punishment	his	if	you are	telling lie

سَرِقِينَ ﴿٧٤﴾ قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَذِبِينَ ﴿٧٥﴾

thieves.' They said, 'What then shall be the punishment for it, if you (are found to) have told a lie?'

قَالُوا	جَزَاؤُهُ	هَ	مَنْ	وُجِدَ	فِي	رَحْلِ	هَ	فَ	هُوَ	جَزَاؤُهُ	هَ
they said	punishment	his	who	found	in	saddle bag	his	so	he	penalty	his

قَالُوا جَزَاؤُهُ مَنْ وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ<sup>ط</sup>

They replied, 'The punishment for it – he in whose saddle-bag it is found shall himself be the penalty for it.

كَذَلِكَ	نَجْزِي	الظَّالِمِينَ	فَ	بَدَأَ	بِ	أَوْعِيَةِ	هَمُّ	قَبْلَ
like that	we punish	wrongdoers	so	began	with	sacks	his	before

كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٧٦﴾ فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ

Thus do we punish the wrongdoers.' Then he began (the search) with their sacks before the

وَعَاءِ	أَخِي	هَ	ثُمَّ	اسْتَخْرَجَ	هَا	مِنْ	وَعَاءِ	أَخِي	هَ
sack	brother	his	then	took out	that	from	sack	brother	his

وَعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وَعَاءِ أَخِيهِ<sup>ط</sup>

sack of his brother; then he took it out from his brother's sack.

كَذَلِكَ	كِدْنَا	لِ	يُوسُفَ	مَا	كَانَ	لِ	يَاخُذَ	أَخَاهُ	هُ	فِي
like that	we plan	for	Joseph	not	were	to	he take	brother	his	in

كَذَلِكَ كِدْنَا لِيُوسُفَ ۖ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي

Thus did We plan for Joseph. He could not have taken his brother under

دِينِ	الْمَلِكِ	إِلَّا	أَنْ	يَشَاءَ	اللَّهُ	نَرْفَعُ	دَرَجَاتٍ	مَنْ
law	king	except	that	he willed	Allah	we raise	degrees	whoso

دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ ۖ نَرْفَعُ دَرَجَاتٍ مَنْ

the King's law unless Allah had so willed. We raise in degrees (of rank) whomsoever

نَشَاءُ	وَ	فَوْقَ	كُلِّ	ذِي	عِلْمٍ	عَلِيمٍ	قَالُوا
we please	and	above	every	possessor	knowledge	Most Knowing	they said

نَشَاءُ ۖ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٧٧﴾ قَالُوا

We please; and over every possessor of knowledge is One, Most-Knowing. They said,

إِنْ	يَسْرِقْ	فَ	قَدْ	سَرَقَ	أَخٌ	لَهُ	مِنْ	قَبْلُ
if	he stole	so	surely	stole	brother	his	this	before

إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ ۚ

'If he has stolen, a brother of his had (also) committed theft before.'

فَ	أَسْرًا	هَا	يُوسُفُ	فِي	نَفْسِهِ	وَ	لَمْ	يُبْدِ	هَا	لَهُمْ
then	kept secret	it	Joseph	in	self	and	not	disclose	to	them

فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ ۚ

But Joseph kept it secret in his heart and did not disclose it to them.

قَالَ	أَنْتُمْ	شَرُّ	مَكَانًا	وَ	اللَّهُ	أَعْلَمُ	بِمَا	تَصِفُونَ
he said	you are	worse	plight	and	Allah	knows	that	allege

قَالَ أَنْتُمْ شَرُّ مَكَانًا ۗ وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ﴿٧٨﴾

He (simply) said, 'You seem to be in a worst condition; and Allah knows best what you allege.'

قَالُوا	يَا أَيُّهَا	الْعَزِيزُ	إِنَّ	لَ	هُ	أَبَا	شَيْخًا	كَبِيرًا	فَ	خُذْ
they say	O you	exalted one	surely	for	him	father	aged	very	so	take

قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبَا شَيْخًا كَبِيرًا فَخُذْ

They said, 'O exalted one, he has a very aged father, so take

أَحَدَ	نَا	مَكَانَ	هُ	إِنَّا	نَرَى	كَ	مِنَ	الْمُحْسِنِينَ	قَالَ
one of	us	instead	him	we surely	see	you	from	who do good	he said

أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٧٩﴾ قَالَ

one of us in his stead; for we see you to be of those who do good.' He replied,

مَعَاذَ	اللَّهِ	أَنْ	نَأْخُذَ	إِلَّا	مَنْ	وَجَدْنَا	مَتَاعَ	نَا	عِنْدَ	هُ
forbid	Allah	that	we take	except	who	we found	property	our	with	him

مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ

'Allah forbid that we should take (any) save him with whom we found our property;

إِنَّا	إِذَا	لَ	ظَلِمُونَ	فَ	لَمَّا	اسْتَيْسَسُوا	مِنْ	هُ	خَلَصُوا
surely	then	of	unjust	so	when	they despaired	from	it	retired

إِنَّا إِذَا لَظَلِمُونَ ﴿٨٠﴾ فَلَمَّا اسْتَيْسَسُوا مِنْهُ خَلَصُوا

for then we should certainly be unjust.' And when they despaired of him, they retired,

نَجِيًّا	قَالَ	كَبِيرُهُمْ	أَمْ	تَعْلَمُونَ	أَنْ	أَبَا	كُمُ	قَدْ
conferring	said	their elder	do	you know	that	father	your	surely

نَجِيًّا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ

conferring together in private. Their elder (brother) said, 'Know you not that your father had taken

أَخَذَ	عَلَيْكُمْ	مَوْثِقًا	مِّنَ	اللَّهِ	وَ	مِنَ	قَبْلُ	مَا	فَرَّطْتُمْ
took	from you	firm promise	in	Allah	and	this	before	what	commit excess

أَخَذَ عَلَيْكُمْ مَوْثِقًا مِّنَ اللَّهِ وَمِن قَبْلُ مَا فَرَّطْتُمْ

from you a solemn promise in the name of Allah and remember the injustice you did

فِي	يُوسُفَ	فَ	لَنْ	أَبْرَحَ	الْأَرْضَ	حَتَّى	يَأْذَنَ	لِي	أَبِ	أَيِّ
my	father	me	permits	until	land	leave	not	so	Joseph	to

فِي يُوسُفَ ۖ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي

to Joseph. I will, therefore, not leave the land until my father permits me

أَوْ	يَحْكُمَ	اللَّهُ	لِي	وَ	هُوَ	خَيْرُ	الْحَكَمِينَ	إِرْجِعُوا	إِلَى
to	return you	judge	best	he	and	for me	Allah	decides	or

أَوْ يَحْكُمَ اللَّهُ لِي ۖ وَهُوَ خَيْرُ الْحَكَمِينَ ۗ (81) إِرْجِعُوا إِلَيَّ

or Allah decides for me. And He is the Best of judges; "Return you to

أَبِي	كُمُ	فَ	قُولُوا	يَا	أَبَا	نَا	إِنَّ	ابْنَ	كَ	سَرَقَ	وَ
and	stole	your	son	surely	our	father	O	say	so	your	father

أَبِيكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ ۖ وَمَا

your father, and say, 'O our father, your son has stolen and

مَا	شَهِدْنَا	إِلَّا	بِمَا	عَلِمْنَا	وَ	مَا	كُنَّا	لِلْغَيْبِ	حَفِظِينَ
guardian	unseen	we were	not	and	we know	because	except	we witness not	

شَهِدْنَا إِلَّا بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَفِظِينَ ۗ (82)

we have stated only what we know and we could not be guardians over the unseen;

وَ	سُئِلَ	الْقَرْيَةَ	الَّتِي	كُنَّا	فِي	هَا	وَ	الْعِيرَ
caravan	and	it	in	we were	that	town	inquire	and

وَسُئِلَ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ

'And inquire (of the people of) the city wherein we were, and of the caravan

الَّتِي	أَقْبَلْنَا	فِي	هَا	وَ	إِنَّا	لَ	صَادِقُونَ	قَالَ	بَلْ
but	he said	truth	surely	we	and	that	in	we came	that

الَّتِي أَقْبَلْنَا فِيهَا ۖ وَإِنَّا لَصَادِقُونَ ۗ (83) قَالَ بَلْ

with which we came, and certainly we are speaking the truth." He replied, 'No,

سَوَّلَتْ	لَ كُمْ	أَنْفُسُكُمْ	أَمْرًا	فَ صَبْرًا	جَمِيلًا	عَسَى
deceived in presenting	you for	your mind	something	so	dignified	soon

سَوَّلَتْ لَكُمْ أَنْفُسَكُمْ أَمْرًا فَصَبْرًا جَمِيلًا عَسَى

but your minds have deceived you in presenting it to you as something good. So (I turn to) dignified patience. May be

اللَّهُ	أَنْ يَأْتِيَنِي	بِهِمْ	جَمِيعًا	إِنَّ هُوَ	الْعَلِيمُ
Allah	bring that	me	all	surely	he

اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ

Allah will bring them all to me; for He is the All-Knowing,

الْحَكِيمُ	وَ تَوَلَّى	عَنْهُمْ	وَ قَالَ	يَا أَسْفَى	عَلَى	يُوسُفَ
Wise	he turned	from	and	O	grief	for

الْحَكِيمُ ⑧٤ وَ تَوَلَّى عَنْهُمْ وَ قَالَ يَا أَسْفَى عَلَى يُوسُفَ

the Wise.' And he turned away from them and said, 'O my grief for Joseph!'

وَ	أَبْيَضَتْ	عَيْنَا	هُ مِنْ	الْحُزْنِ	فَ هُوَ	كَظِيمٌ	قَالُوا
and	filled with tears	his	from	grief	so	he	they said

وَ أَبْيَضَتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ ⑧٥ قَالُوا

And his eyes were filled with tears because of grief, and he was suppressing (his sorrow). They said,

تَ	اللَّهُ	تَفْتُوا	تَذْكُرُ	يُوسُفَ	حَتَّى	تَكُونَ	حَرَضًا
by	Allah	you continue	talking	Joseph	until	you be	wasted away

تَاللَّهِ تَفْتُوا تَذْكُرُ يُوسُفَ حَتَّى تَكُونَ حَرَضًا

'By Allah, you will not cease talking of Joseph until you fall ill

أَوْ	تَكُونَ	مِنَ	الْمُهْلِكِينَ	قَالَ	إِنَّمَا	أَشْكُوا	بِئْسَى
or	you be	from	who die	he said	surely	show	my sorrow

أَوْ تَكُونَ مِنَ الْمُهْلِكِينَ ⑧٦ قَالَ إِنَّمَا أَشْكُوا بِئْسَى

or even die.' He replied, 'I only complain of my sorrow

وَأَعْلَمُ	مِنَ	اللَّهِ	مَا	لَا	تَعْلَمُونَ
I know	from	Allah	that	not	you know

وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٧﴾

and I know from Allah that which you know not.

يَا	بَنِيَّ	أَذْهَبُوا	فَ تَحَسَّسُوا	مِنْ	يُوسُفَ	وَ	أَخِيهِ	وَ	لَا	تَأْيَسُوا
O	my sons	you go	so you search	for	Joseph	and	his brother	and	not	you despair

يَبْنِيَّ أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَأْيَسُوا

'O my sons, go you and search for Joseph and his brother and despair not

مِنَ	رَوْحِ	اللَّهِ	إِنَّ	هُ	لَا	يَأْيَسُ	مِنَ	رَوْحِ	اللَّهِ
from	mercy	Allah	surely	he	not	despairs	from	mercy	Allah

مِنَ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْيَسُ مِنْ رَوْحِ اللَّهِ

of the mercy of Allah; for none despairs of Allah's mercy

إِلَّا	الْقَوْمَ	الْكَافِرُونَ	فَ	لَمَّا	دَخَلُوا	عَلَيْ	هِ	قَالُوا
except	people	disbelievers	so	when	entered	on	him	they said

إِلَّا الْقَوْمَ الْكَافِرُونَ ﴿٨٨﴾ فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا

save the unbelieving people.' And, when they came before him (Joseph), they said,

يَا	أَيُّهَا	الْعَزِيزُ	مَسَّنَا	وَ	أَهْلَ	نَا	الضُّرُّ	وَ	جِئْنَا
O	exalted one	smitten us	and	family	our	harm	and	we have brought	

يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا

'O exalted one, poverty has smitten us and our family, and we have brought

بِبِضَاعَةٍ	مُزْجِجَةٍ	فَ	أَوْفِ	لَنَا	الْكَيْلَ	وَ	تَصَدَّقْ	عَلَى	نَا
sum	paltry	so	full	for us	measure	and	be charitable	on	us

بِبِضَاعَةٍ مُزْجِجَةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا

a paltry sum of money, so give us the full measure, and be charitable to us.



عَلِمْتُمْ	هَلْ	قَالَ	الْمُتَّصِدِّقِينَ	يَجْزِي	اللَّهِ	إِنَّ
you know	do	he said	charitable	rewards	Allah	surely

إِنَّ اللَّهَ يَجْزِي الْمُتَّصِدِّقِينَ ﴿٨٩﴾ قَالَ هَلْ عَلِمْتُمْ

Surely, Allah rewards the charitable.' He said, 'Do you know

مَا	فَعَلْتُمْ	بِ	يُوسُفَ	وَ	أَخِي	هِ	إِذْ	أَنْتُمْ	جَاهِلُونَ
ignorant	you did	with	Joseph	and	brother	his	when	you	were ignorant

مَا فَعَلْتُمْ بِيُوسُفَ وَ أَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ﴿٩٠﴾

what you did to Joseph and his brother, when you were ignorant?'

قَالُوا	ءَ	إِنَّ	كَ	لَ	أَنْتَ	يُوسُفُ	قَالَ	أَنَا	يُوسُفُ	وَ	هَذَا
they said	do	surely	you	are	you	Joseph	he said	I am	Joseph	and	this

قَالُوا إِنَّكَ لَأَنْتَ يُوسُفُ ط قَالَ أَنَا يُوسُفُ وَ هَذَا

They replied, ' Is it really you who is Joseph?' He said, '(Yes), I am Joseph and this is

أَخِي	يَ	قَدْ	مَنْ	اللَّهُ	عَلَى	نَا	إِنَّ	هُ	مَنْ	يَتَّقِي	وَ	يَصْبِرُ
brother	my	surely	favour	Allah	on	us	surely	he	who	fear	and	steadfast

أَخِي زَقَدْ مَنْ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِي وَ يَصْبِرُ

my brother. Allah has indeed been gracious to us (both). Verily, whoever is righteous and is steadfast-

فَ	إِنَّ	اللَّهِ	لَا	يُضِيعُ	أَجْرَ	الْمُحْسِنِينَ	قَالُوا
so	surely	Allah	not	be lost	reward	who do good deeds	they said

فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٩١﴾ قَالُوا

Allah does not permit the reward of those who do good deeds to be lost.' They replied,

تَ	اللَّهُ	لَقَدْ	أَثَرَ	كَ	اللَّهُ	عَلَى	نَا	وَ	إِنْ	كُنَّا	لَ	خُطِيئِينَ
by	Allah	surely	preferred	you	Allah	on	us	and	if	we	surely	sinner

تَاللَّهِ لَقَدْ أَثَرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخُطِيئِينَ ﴿٩٢﴾

'By Allah! Surely, has Allah preferred you above us and we have indeed been sinners.'

قَالَ	لَا	تَثْرِيْبَ	عَلَيْكُمْ	الْيَوْمَ	يَغْفِرُ	اللَّهُ	لَ	كُمْ
he said	no	blame	on you	this day	forgive	Allah	for	you

قَالَ لَا تَثْرِيْبَ عَلَيْكُمْ الْيَوْمَ ط يَغْفِرُ اللَّهُ لَكُمْ ز

He said, 'No blame (*shall lie*) on you this day; may Allah forgive you!

وَ	هُوَ	أَرْحَمُ	الرَّحِمِينَ	إِذْهَبُوا	بِ	قَمِيصِي	ئِي	هَذَا
and	He	Most Merciful	who show mercy	go	with	shirt	my	this

وَ هُوَ أَرْحَمُ الرَّحِمِينَ ﴿٩٣﴾ إِذْهَبُوا بِقَمِيصِي هَذَا

And He is the Most Merciful of those who show mercy; 'Go with this shirt of mine and

فَ	الْقُوَّةَ	هُ	عَلَى	وَجْهِ	أَبِي	ئِي	يَأْتِ	بَصِيرًا	وَ	أَتُونِي	نِي
so	lay	it	on	before	my	father	he come	to know	and	bring	me

فَالْقُوَّةَ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأَتُونِي

lay it before my father: he will come to know. And bring to me the

بِ	أَهْلِ	كُمْ	أَجْمَعِينَ	وَ	لَمَّا	فَصَلَّتِ	الْعِيرُ	قَالَ
with	family	your	all	and	when	departed	caravan	he said

بِأَهْلِكُمْ أَجْمَعِينَ ﴿٩٤﴾ وَ لَمَّا فَصَلَّتِ الْعِيرُ قَالَ

whole of your family.' And when the caravan departed, their father said,

أَبُوهُمْ	إِنِّي	لَ	أَجِدُ	رِيحَ	يُوسُفَ	لَوْ	لَا	أَنْ	تُفَنِّدُونَ
father	surely	surely	feel	scent	Joseph	why	not	that	you take me to be feeble minded

أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْ لَا أَنْ تُفَنِّدُونَ ﴿٩٥﴾

'Surely, I feel the scent of Joseph, even though you take me to be feeble minded.'

قَالُوا	تَ	اللَّهُ	إِنَّ	كَ	لَ	فِي	ضَلَلِكَ	الْقَدِيمِ	فَ	لَمَّا
they said	by	Allah	surely	you	surely	in	error	you	old	so

قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَلِكَ الْقَدِيمِ ﴿٩٦﴾ فَلَمَّا

They replied, 'By Allah, you are assuredly still in your old error.' And when

أَنْ	جَاءَ	الْبَشِيرُ	أَلْقَى	هُ	عَلَى	وَجْهِ	هُ	فَ	ارْتَدَّ
that	came	bearer of glad tiding	laid	it	on	before	him	so	he became

أَنْ جَاءَ الْبَشِيرُ أَلْقَى عَلَى وَجْهِهِ فَارْتَدَّ

the bearer of glad tidings came, he laid it before him and he became

مَا	بَصِيرًا	قَالَ	أَلَمْ	أَقُلْ	لَّ	كُم	إِنِّي	أَعْلَمُ	مِنَ	اللَّهِ	مَا
that	come to know	he said	do	I said	to	you	surely I	know	from	Allah	that

بَصِيرًا قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا

enlightened. (Then) he said, "Did I not say to you, 'I know from Allah what you

لَا	تَعْلَمُونَ	قَالُوا	يَا	أَبَا	نَا	اسْتَغْفِرُ	لَنَا	ذُنُوبَ	نَا	إِنَّا	كُنَّا
we be	you know	they said	O	our	father	ask forgiveness	for us	sin	our	indeed	we be

لَا تَعْلَمُونَ 97 قَالُوا يَا أَبَا نَا اسْتَغْفِرُ لَنَا ذُنُوبَنَا إِنَّا كُنَّا

know not?" They said, 'O our father, ask forgiveness of our sins for us; we have indeed

هُوَ	خَطِيئِينَ	قَالَ	سَوْفَ	أَسْتَغْفِرُ	لَكُمْ	رَبِّي	إِنَّ	هُ
He	sinner	he said	soon	I will ask forgiveness	for	my	surely	He

خَطِيئِينَ 98 قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ

been sinners.' He said, 'I will certainly ask forgiveness for you of my Lord. Surely,

هُوَ	الْغَفُورُ	الرَّحِيمُ	فَ	لَمَّا	دَخَلُوا	عَلَى	يُوسُفَ
He	Most Forgiving	Merciful	so	when	they came	to	Joseph

هُوَ الْغَفُورُ الرَّحِيمُ 99 فَلَمَّا دَخَلُوا عَلَى يُوسُفَ

He is the Most Forgiving, the Merciful.' And when they came to Joseph,

أَوَى	إِلَيْهِ	أَبَوَيْ	هُ	وَ	قَالَ	ادْخُلُوا	مِصْرَ
lodged	with himself	parents	his	and	he said	enter	Egypt

أَوَى إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ

he put up his parents with himself and said, 'Enter Egypt

إِنْ	شَاءَ	اللَّهُ	أَمِينٍ	وَرَفَعَ	أَبَوَيْهِ	عَلَى	الْعَرْشِ	وَ	خَرُّوا
if	please	Allah	in peace	and raised	parents	onto	throne	and	fell down

إِنْ شَاءَ اللَّهُ آمِينٍ ﴿١٠٠﴾ وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا

in peace, if it please Allah.' And he raised his parents upon the throne and they (all) fell down

لَ	هُ	سُجَّدًا	وَ	قَالَ	يَا	أَبَتِ	هَذَا	تَأْوِيلُ	رُءْيَا	يَا
for	him	prostrate	and	he said	O	my father	this is	fulfillment	my dream	my

لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُءْيَايَا

prostrate (before God) for him. And he said, 'O my father, this is the fulfilment of my dream

مِنْ	قَبْلُ	قَدْ	جَعَلَ	هَا	رَبِّي	حَقًّا	وَ	قَدْ	أَحْسَنَ
this	before	surely	made	it	Lord	true	and	indeed	favour

مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ

of old. My Lord has made it true. And He bestowed a favour

بِ	يَا	إِذْ	أَخْرَجَ	نِي	مِنَ	السِّجْنِ	وَ	جَاءَ	بِ	كُم	مِّنْ
with	me	when	took out	from	me	prison	and	brought	with	you	from

بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِّنْ

upon me when He took me out of prison and brought you from

الْبَدْوِ	مِنْ	بَعْدِ	أَنْ	نَزَّغَ	الشَّيْطَانُ	بَيْنِي	وَ	بَيْنَ
desert	this	after	that	discord	Satan	between me	and	between

الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَّغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ

the desert after Satan had stirred up discord between me and

إِخْوَةِ	يَا	إِنَّ	رَبِّي	لَطِيفٌ	لِّ	مَا	يَشَاءُ	إِنَّ	هُوَ	الْعَلِيمُ
brother	my	surely	Lord	Benignant	for	that	please	surely	He	All-Knowing

إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ

my brothers. Surely, my Lord is Benignant to whomsoever He pleases; for He is the All-Knowing,

الْحَكِيمُ	رَبِّ	قَدْ	آتَيْتَ	نِي	مِنَ	الْمُلْكِ	وَ	عَلَّمْتَ	نِي
Wise	O my Lord	indeed	gave	me	from	sovereignty	and	taught	me

الْحَكِيمُ ١٠١ رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي

the Wise. 'O my Lord, You have blessed me with a share of sovereignty and taught me

مِنُ	تَأْوِيلِ	الْأَحَادِيثِ	فَاطِرَ	السَّمَوَاتِ	وَ	الْأَرْضِ
from	interpretation	things	O Maker	heavens	and	earth

مِنُ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ قَف

the interpretation of things. O Maker of the heavens and the earth,

أَنْتَ	وَلِيٌّ	فِي	الدُّنْيَا	وَ	الْآخِرَةِ	تَوَفَّ	نِي	مُسْلِمًا
you are	my friend	in	world	and	hereafter	death	me	state of submission

أَنْتَ وَلِيٌّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا

You are my Protector in this world and the Hereafter. Let death come to me in a state of submission (to your Will)

وَ	الْحَقِّ	نِي	بِ	الصَّالِحِينَ	ذَلِكَ	مِنُ	أَنْبَاءِ	الْغَيْبِ
and	join	me	with	righteous	this is	from	tidings	unseen

وَ الْحَقِّنِي بِالصَّالِحِينَ ١٠٢ ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ

and join me to the righteous.' That is of the tidings of the unseen, (which)

نُوحِي	هِ	إِلَى	كَ	وَ	مَا	كُنْتَ	لَدَيْ	هَمَّ	إِذْ	أَجْمَعُوا
revealed	it	to	you	and	not	you were	with	them	when	they agreed upon

نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا

We reveal to you. And you were not with them when they agreed upon

أَمْرَ	هُمْ	وَ	هُمْ	يَمْكُرُونَ	وَ	مَا	أَكْثَرُ	النَّاسِ
plan	their	and	they	plotting	and	not	most	people

أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ١٠٣ وَمَا أَكْثَرُ النَّاسِ

their plan while they were plotting. And most men will not

وَ	لَوْ	حَرَصْتَ	بِمُؤْمِنِينَ	وَ	مَا	تَسْأَلُ	هُمْ	عَلَيْهِ	مِنْ	أَجْرٍ	
	reward	any	for it	them	you ask	not	and	believe	you eagerly desire	even if	and

وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٤﴾ وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ

believe even though you eagerly desire (it). And you do not ask of them any reward for it.

إِنْ	هُوَ	إِلَّا	ذِكْرٌ	لِّ	الْعَالَمِينَ	وَ	كَأَيِّنْ
how many	and	all worlds	for	admonishment	except	he	if

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿١٠٥﴾ وَكَأَيِّنْ

It is only an admonishment for all mankind. And how many

مِّنْ	آيَةٍ	فِي	السَّمَوَاتِ	وَ	الْأَرْضِ	يَمْرُونَ	عَلَيْهَا
on which	they pass by	earth	and	heavens	his	signs	from

مِّنْ آيَةٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمْرُونَ عَلَيْهَا

a Sign is there in the heavens and the earth, which they pass by,

وَ	هُمْ	عَنْ	هَا	مُعْرِضُونَ	وَ	مَا	يُؤْمِنُ	أَكْثَرُهُمْ	
them	most	believe	not	and	turning away	it	from	they	and

وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٦﴾ وَمَا يُؤْمِنُ أَكْثَرُهُمْ

turning away from it. And most of them believe not

بِ	اللَّهِ	إِلَّا	وَ	هُمْ	مُشْرِكُونَ	أَفَ	أَمِنُوا	أَنْ	
that	they believe	then	do	associating partner	they	and	without	Allah	in

بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿١٠٧﴾ أَفَأَمِنُوا أَنْ

in Allah without (also) attributing partners (to Him). Do they, then, feel secure from

تَأْتِي	هُمْ	غَاشِيَةٌ	مِّنْ	عَذَابِ	اللَّهِ	أَوْ
or	Allah	punishment	from	overwhelming	them	bring

تَأْتِيهِمْ غَاشِيَةٌ مِّنْ عَذَابِ اللَّهِ أَوْ

the coming on them of an overwhelming punishment from Allah or

هَذِهِ	قُلْ	يَشْعُرُونَ	لَا	هُمْ	وَ	بَغْتَةً	السَّاعَةَ	هُمْ	تَأْتِي
this is	say	aware	not	they	and	sudden	Hour	them	come

تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٠٨﴾ قُلْ هَذِهِ

the sudden coming of the Hour upon them while they are unaware? Say, 'This is

مَنْ	وَ	أَنَا	بَصِيرَةً	عَلَى	اللَّهِ	إِلَى	أَدْعُوا	سَبِيلِي
those who	and	I	manifest knowledge	on account of	Allah	towards	I call	my way

سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنْ

my way: I call to Allah. I occupy a position of manifest knowledge, so do also those who

اتَّبِعْ	نَبِيَّ	وَ	سُبْحَانَ	اللَّهِ	وَ	مَا	أَنَا	مِنَ	الْمُشْرِكِينَ
associate	follow	me	Holy	Allah	and	not	I am	those who	associate gods

اتَّبَعْنِي ۖ وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٩﴾

follow me. And Holy is Allah; and I am not of those who associate gods (*with God*).

وَ	مَا	أَرْسَلْنَا	مِنْ	قَبْلِكَ	إِلَّا	رِجَالًا	نُوحِيَّ	إِلَى	هُمْ
and	not	We sent	this	before	you	only	men	to	them

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِيَّ إِلَيْهِمْ

And We sent not before you (*as Messengers*) any but men, whom We inspired,

مِنْ	أَهْلِ	الْقُرَى	أَفَ	لَمْ	يَسِيرُوا	فِي	الْأَرْضِ
from	resident	town	do	not	they travel	in	earth

مِنْ أَهْلِ الْقُرَى ۖ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ

from among the people of the towns. Have they not then travelled in the earth

فَ	يَنْظُرُوا	كَيْفَ	كَانَ	عَاقِبَةُ	الَّذِينَ	مِنْ	قَبْلِهِمْ
and	they see	how	was	end	those who	this	before

فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ

and seen what was the end of those before them?

وَل	دَارُ	الْآخِرَةِ	خَيْرٌ	لِّلَّذِينَ	اتَّقَوْا	أَف	لَا	تَعْقِلُونَ
and	abode	hereafter	better	for those who	fear God	do	not	understand

وَلَدَارُ الْآخِرَةِ خَيْرٌ لِّلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ ﴿١١٠﴾

And surely, the abode of the Hereafter is better for those who fear God. Will you not then understand?"

حَتَّى	إِذَا	اسْتَيْسَسَ	الرُّسُلُ	وَ	ظَنُّوا
until	when	despair	Messengers	and	perceived

حَتَّى إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا

Until the time, when the Messengers despaired and perceived

أَنَّ	هُمْ	قَدْ	كُذِّبُوا	جَاءَ	هُمْ	نَصْرُ	نَا	فَ	نُجِّيَ	مَنْ
that	they	surely	belied	came	them	help	our	then	saved	whom

أَنَّهُمْ قَدْ كُذِّبُوا جَاءَ هُمْ نَصْرُنَا فَنُجِّيَ مَنْ

themselves to have been (taken) as liars, suddenly there came Our help to them, and then was saved whom

نَشَاءُ	وَ	لَا	يُرَدُّ	بَأْسُ	نَا	عَنِ	الْقَوْمِ	الْمُجْرِمِينَ
we please	and	not	avert	chastisement	our	from	people	sinful

نَشَاءُ ۗ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١١١﴾

We pleased. And Our chastisement cannot be averted from the sinful people.

لَقَدْ	كَانَ	فِي	قَصَصِ	هُمْ	عِبْرَةٌ	لِّ	أُولَى	الْأَلْبَابِ
surely	was	in	narrative	them	lesson	for	those	who understand

لَقَدْ كَانَ فِي قَصصِهِمْ عِبْرَةٌ لِّأُولَى الْأَلْبَابِ ۗ

Assuredly, in their narrative is a lesson for men of understanding.

مَا	كَانَ	حَدِيثًا	يُفْتَرَى	وَلَكِنْ	تَصْدِيقَ
not	was	thing	has been forged	but	fulfilment

مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِنْ تَصْدِيقَ

It is not a thing that has been forged, but a fulfilment



الَّذِي	بَيْنَ	يَدَيْهِ	وَ	تَفْصِيلَ	كُلِّ	شَيْءٍ	وَ	هُدًى
that	between	it before	and	detailed exposition	all	thing	and	guidance

الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى

of that which is before it and a detailed exposition of all things, and a guidance

و	رَحْمَةً	لِّ	قَوْمٍ	يُؤْمِنُونَ
and	mercy	for	people	believe

وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ<sup>ع</sup> (112)

and a mercy to a people who believe.

Chapter 13 Al-Ra'd Revealed in Madina مَدِينَةَ الرَّعْدِ - سُورَةُ الرَّعْدِ مَدِينَةَ

اَيَاتُهَا ٢٢ Verses 44 رُكُوعَاتُهَا ٦ Rukuh 6

بِ	اسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
with	name	Allah	Gracious	Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

In the name of Allah, the Gracious, the Merciful.

الْمَرَّ	تِلْكَ	آيَاتُ	الْكِتَابِ	وَ	الَّذِي	أُنزِلَ	إِلَيْكَ
I am Allah, the all Knowing, the all Seeing	these	verses	Book	and	which	sent	you to

الْمَرَّافِ تِلْكَ آيَاتُ الْكِتَابِ وَالَّذِي أُنزِلَ إِلَيْكَ

I am Allah, the all Knowing, the all Seeing . These are verses of the Book. And that which has been revealed to you

مِنَ	رَبِّ	كَ	الْحَقُّ	وَلَكِنَّ	أَكْثَرَ	النَّاسِ
from	Lord	you	truth	but	most	people

مِنَ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ

from your Lord is the truth, but most men

لَا	يُؤْمِنُونَ	اللَّهُ	الَّذِي	رَفَعَ	السَّمَوَاتِ	بِغَيْرِ
not	believe	Allah	who	raised	heavens	without

لَا يُؤْمِنُونَ ② اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ

believe not. Allah is He Who raised up the heavens without any

وَعَمَدٍ	تَرَوْنَ	هَا	ثُمَّ	اسْتَوَى	عَلَى	الْعَرْشِ	وَ
pillars	you see	it	then	He settled	on	throne	and

عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَى عَلَى الْعَرْشِ وَ

pillars that you can see. Then He settled Himself on the Throne. And

سَخَّرَ	الشَّمْسَ	وَالْقَمَرَ	كُلَّ	يَجْرِي	لِأَجَلٍ	مُّسَمًّى
pressed into service	sun	and moon	each	pursue course	for term	appointed

سَخَّرَ الشَّمْسَ وَالْقَمَرَ ③ كُلَّ يَجْرِي لِأَجَلٍ مُسَمًّى ④

He pressed the sun and the moon into service: each pursues its course until an appointed term.

يُدَبِّرُ	الْأَمْرَ	يُفَصِّلُ	الْآيَاتِ	لَعَلَّ	كُمْ
regulates	affair	He clearly explain	Signs	so that	you

يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ

He regulates it all. He clearly explains the Signs, that you may

بِ	لِقَاءِ	رَبِّ	كُمْ	تُوقِنُونَ	وَ	هُوَ	الَّذِي	مَدَّ
in	meeting	Lord	your	firmly believe	and	He	who	spread

بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ ③ وَ هُوَ الَّذِي مَدَّ

have a firm belief in the meeting with your Lord. And He it is Who spread out

الْأَرْضَ	وَ	جَعَلَ	فِي	هَا	رَوَاسِيَ	وَ	أَنْهَارًا	وَ	مِنْ
earth	and	made	in	it	mountains	and	rivers	and	from

الْأَرْضَ وَ جَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ

the earth and made therein mountains and rivers. And of

كُلِّ	الثَّمَرَاتِ	جَعَلَ	فِي	هَا	زَوْجَيْنِ	اِثْنَيْنِ
each	fruits	made	in	it	male and female	pairs

كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اِثْنَيْنِ

the fruits He has made them in pairs, male and female.

يُغْشِي	الَّيْلَ	النَّهَارَ	إِنَّ	فِي	ذَلِكَ	لَ	اِيَّتِ	لِ	قَوْمٍ
he cover	night	day	surely	in	this	surely	Signs	for	people

يُغْشِي اللَّيْلَ النَّهَارَ إِنَّ فِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ

He causes the night to cover the day. Therein, verily, are Signs for a people

يَتَفَكَّرُونَ	وَ	فِي	الْأَرْضِ	قِطْعٌ	مُتَّجِرَاتٌ	وَ	جَنَّاتٍ
those who reflect	and	in	earth	tracts	adjoining one another	and	gardens

يَتَفَكَّرُونَ<sup>4</sup> وَفِي الْأَرْضِ قِطْعٌ مُتَّجِرَاتٌ وَجَنَّاتٍ

who reflect. And in the earth are (diverse) tracts, adjoining one another, and gardens

مِّنْ	أَعْنَابٍ	وَ	زُرْعٌ	وَ	نَخِيلٌ	صِنَوَانٌ	وَ	غَيْرٌ
of	vines	and	grain fields	and	date-palm	growing from one root	and	not

مِّنْ أَعْنَابٍ وَزُرْعٌ وَنَخِيلٌ صِنَوَانٌ وَغَيْرٌ

of vines, and fields of grain, and date-palms, growing together from one root and (others) not

صِنَوَانٍ	يُسْقَى	بِمَاءٍ	وَاحِدٍ	وَ	نُفُضٌ	بَعْضٌ	هَا
growing from one root	watered	with water	single	and	we excel	some	them

صِنَوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَ نُفُضٌ بَعْضَهَا

so growing; they are watered with the same water, yet We make some of them excel

عَلَى	بَعْضٍ	فِي	الْأُكُلِ	إِنَّ	فِي	ذَلِكَ	لَ	اِيَّتِ
on	some	in	fruits	surely	in	this	surely	Signs

عَلَى بَعْضٍ فِي الْأُكُلِ إِنَّ فِي ذَلِكَ لآيَاتٍ

others in fruit. Therein are Signs

لِّ	قَوْمٍ	يَعْقِلُونَ	وَ	إِنْ	تَعْجَبُ	فَ	عَجَبٌ	قَوْلُهُمْ
for	people	who understand	and	if	you wonder	then	wondrous	their saying

لِقَوْمٍ يَعْقِلُونَ ⑤ وَإِنْ تَعْجَبُ فَعَجَبٌ قَوْلُهُمْ

for a people who understand. And if you do wonder, then wondrous indeed is their saying:

ءَ	إِذَا	كُنَّا	تُرَابًا	ءَ	إِنَّا	لَ	فِي	خَلْقٍ	جَدِيدٍ	أُولَئِكَ
what	when	we be	dust	will	we	for	in	creation	new	these

ءَ إِذَا كُنَّا تُرَابًا ءَ إِنَّا لَفِي خَلْقٍ جَدِيدٍ ⑥ أُولَئِكَ

'What! when we have become dust, shall we then be in (a state of) new creation?' These

الَّذِينَ	كَفَرُوا	بِ	رَبِّ	هِمْ	وَ	أُولَئِكَ	الْأَغْلَالُ	فِي
those who	disbelieve	in	Lord	their	and	these	shackles	in

الَّذِينَ كَفَرُوا بِرَبِّهِمْ ⑦ وَأُولَئِكَ الْأَغْلَالُ فِي

it is who disbelieve in their Lord; and these it is who shall have shackles round

أَعْنَاقِ	هِمْ	وَ	أُولَئِكَ	أَصْحَابُ	النَّارِ	هِمْ	فِي	هَا
neck	their	and	these	inmates	fire	they	in	it

أَعْنَاقِهِمْ ⑧ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا

their necks, and they shall be the inmates of the Fire, wherein they

خِلْدُونَ	وَ	يَسْتَعْجِلُونَ	كَ	بِ	السَّيِّئَةِ	قَبْلَ
abide	and	they seek to hasten	you	with	evil	before

خِلْدُونَ ⑨ وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ

shall abide. And they are eager to demand from you that you may have evil brought upon them rather than good,

الْحَسَنَةِ	وَ	قَدْ	خَلَّتْ	مِنْ	قَبْلِ	هِمْ	الْمَثَلُ
good	and	indeed	occurred	this	before	them	exemplary punishment

الْحَسَنَةِ وَقَدْ خَلَّتْ مِنْ قَبْلِهِمُ الْمَثَلُ ⑩

whereas exemplary punishments have (already) occurred before them.

وَ	إِنَّ	رَبَّكَ	لَ	ذُو	مَغْفِرَةٍ	لِلنَّاسِ	عَلَى	ظُلْمِهِمْ
and	verily	your	surely	possessing	forgiveness	for	people	despite

وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَى ظُلْمِهِمْ

And, verily, your Lord is full of forgiveness for mankind despite their wrongdoing,

وَ	إِنَّ	رَبَّكَ	لَ	شَدِيدُ	العِقَابِ	وَيَقُولُ	الَّذِينَ	كَفَرُوا
and	verily	your	surely	severe	punishment	and say	those who	disbelieve

وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ ⑦ وَيَقُولُ الَّذِينَ كَفَرُوا

and verily, your Lord is (also) strict in severe punishment. And those who disbelieve say,

لَوْ	لَا	أُنزِلَ	عَلَيْهِ	هَـ	آيَةٌ	مِّنْ	رَّبِّهِ	إِنَّمَا	أَنْتَ
why	not	sent	on	him	Signs	from	his Lord	surely	you are

لَوْلَا أَنْزِلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ إِنَّمَا أَنْتَ

'Why has not a Sign been sent down to him from his Lord?' You are, surely, a

مُنذِرٌ	وَ	لِ	كُلِّ	قَوْمٍ	هَادٍ	اللَّهُ	يَعْلَمُ	مَا
warner	and	for	every	people	a Guide	Allah	knows	what

مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ ⑧ اللَّهُ يَعْلَمُ مَا

Warner. And there is a Guide for every people. Allah knows what

تَحْمِلُ	كُلُّ	أُنْثَى	وَمَا	تَغِيضُ	الْأَرْحَامُ	وَ	مَا	تَزْدَادُ	وَ
bears	every	female	and what	diminish	womb	and	what	they grow	and

تَحْمِلُ كُلُّ أُنْثَى وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ وَ

every female bears, and what wombs diminish and what they cause to grow. And

كُلُّ	شَيْءٍ	عِنْدَهُ	هَـ	بِمِقْدَارٍ	عَلِيمٌ	الْغَيْبِ	وَ	الشَّهَادَةِ
every	thing	with	him	with measure	knower	unseen	and	seen

كُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ ⑨ عَلِيمٌ الْغَيْبِ وَالشَّهَادَةِ

with Him everything has a (proper) measure. (He is the) Knower of the unseen and the seen,

بِهِ	جَهَرَ	وَمَنْ	الْقَوْلَ	أَسَرَ	مَنْ	كُم	مِنْ	سَوَاءٌ	الْمُتَعَالِ	الْكَبِيرُ
with it	openly	and who	word	conceal	who	you	from	equal	Most High	Very Great

الْكَبِيرُ الْمُتَعَالِ ⑩ سَوَاءٌ بِكُمْ مَنْ أَسَرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ

the Incomparably Great, the Most High. He among you who conceals (his) word, and he who utters it openly are equal (in His sight);

وَسَارِبٌ	وَاللَّيْلِ	بِاللَّيْلِ	مُسْتَخْفٍ	هُوَ	مَنْ	وَمَنْ
goes forth	and night	by	hides	He	who	and

وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ

and (also) he who hides by night, and he who goes forth (openly)

بِالنَّهَارِ	لَهُ	مُعَقَّبَاتٌ	مِنْ	بَيْنَ	يَدَيْهِ	وَمِنْ	خَلْفِهِ
him	behind	from	and	his	before	between	from

بِالنَّهَارِ ⑪ لَهُ مُعَقَّبَاتٌ مِنْ بَيْنَ يَدَيْهِ وَمِنْ خَلْفِهِ

by day. For him (the Messenger) is a succession (of angels) before him and behind him;

يَحْفَظُونَ	هُوَ	مِنْ	أَمْرِ	اللَّهِ	إِنَّ	اللَّهَ	لَا	يُغَيِّرُ	مَا
that	change	not	Allah	surely	Allah	command	with	him	they guard

يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا

they guard him by the command of Allah. Surely, Allah changes not the condition

بِ	قَوْمٍ	حَتَّى	يُغَيِّرُوا	مَا	بِ	أَنْفُسِهِمْ	وَمَنْ	إِذَا	
when	and	their	heart	in	that	they change	until	people	with

بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا

of a people until they change that which is in their hearts. And when

أَرَادَ	اللَّهُ	بِقَوْمٍ	سُوءًا	فَ	لَا	مَرَدَّ	لَهُ	وَ	مَا	لَهُمْ
them	for	not	and	him	for	repelling	not	then	punish	people

أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ

Allah wishes to punish a people, there is no repelling it, nor have they

مِّن	دُونِهِ	مِّن	وَالٍ	هُوَ	الَّذِي	يُرِي	كُمُ	الْبَرْقَ
from	besides Him	from	helper	He	who	shows	you	lightning

مِّن دُونِهِ مِّن وَالٍ ۝۱۲ هُوَ الَّذِي يُرِيكُمْ الْبَرْقَ

any helper beside Him. He it is Who shows you the lightning (to inspire)

خَوْفًا	وَ	طَمَعًا	وَ	يُنشِئُ	السَّحَابَ	الثِّقَالَ	وَيُسَبِّحُ	الرَّعْدُ
fear	and	hope	and	raises	clouds	heavy	and glorify	thunder

خَوْفًا وَطَمَعًا وَيُنشِئُ السَّحَابَ الثِّقَالَ ۝۱۳ وَيُسَبِّحُ الرَّعْدُ

fear and hope, and He raises the heavy clouds. And the thunder glorifies Him

بِ	حَمْدِهِ	وَ	الْمَلَائِكَةُ	مِّن	خِيفَتِهِ	هُ	وَ	يُرْسِلُ
with	praise	and	angels	from	awe	Him	and	sends

بِحَمْدِهِ وَ الْمَلَائِكَةُ مِّن خِيفَتِهِ ۝ وَيُرْسِلُ

with His praise and (likewise do) the angels for awe of Him; and He sends

الصَّوَاعِقَ	فَ	يُصِيبُ	بِ	هَا	مَنْ	يَشَاءُ	وَ	هُمْ
thunderbolt	so	smites	with	it	whom	He wills	and	they

الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ

the thunderbolts, and smites therewith whom He wills, yet they

يُجَادِلُونَ	فِي	اللَّهِ	وَ	هُوَ	شَدِيدُ	الْمِحَالِ	لَ	هُ
they dispute	in	Allah	and	He	severe	punishing	for	him

يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ ۝۱۴ لَهُ

dispute concerning Allah, while He is severe in punishing. To Him alone is

دَعْوَةَ	الْحَقِّ	وَ	الَّذِينَ	يَدْعُونَ	مِّن	دُونِ	هُ
addressed	the truth	and	those who	call	from	besides	Him

دَعْوَةَ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِّن دُونِهِ

addressed true prayer. And those on whom they call beside Him

لَا	يَسْتَجِيبُونَ	لَ	هُمْ	بِ	شَيْءٍ	إِلَّا	كَ	بَاسِطِ	كَفَيْ	هِ
not	they answer	for	them	with	thing	except	like	stretch	both hands	his

لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطِ كَفَيْهِ

answer them not at all, except as he (*is answered*) who stretches forth his two hands

إِلَى	الْمَاءِ	لِ	يَبْلُغُ	فَاهُ	وَ	مَا	هُوَ	بِ	بَالِغٍ	هِ	وَ
to	water	so that	reach his	mouth	and	not	it	then	reach	it	and

إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ ط وَ

towards water that it may reach his mouth, but it reaches it not. And the

مَا	دُعَاءُ	الْكُفْرَيْنِ	إِلَّا	فِي	ضَلِيلٍ	وَ	لِلَّهِ	يَسْجُدُ
not	prayer	disbelievers	except	in	wasted	and	for Allah	prostrate

مَا دُعَاءُ الْكُفْرَيْنِ إِلَّا فِي ضَلِيلٍ ⑮ وَ لِلَّهِ يَسْجُدُ

prayer of the disbelievers is but a thing wasted. And to Allah submits

مَنْ	فِي	السَّمَوَاتِ	وَ	الْأَرْضِ	طَوْعًا	وَ	كَرْهًا
who	in	heavens	and	earth	willingly	or	unwillingly

مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَ كَرْهًا

whosoever is in the heavens and the earth willingly or unwillingly

وَ	ظِلُّ	هُمْ	بِ	الْغُدُوِّ	وَ	الْأَصَالِ	قُلْ	مَنْ	رَبُّ
and	shadow	their	with	morning	and	evening	say	who	Lord

وَ ظِلُّهُمْ بِالْغُدُوِّ وَالْأَصَالِ ⑯ قُلْ مَنْ رَبُّ

and (*likewise do*) their shadows, in the mornings and the evenings. Say, 'Who is the Lord

السَّمَوَاتِ	وَ	الْأَرْضِ	قُلِ	اللَّهُ	قُلْ	أ	فَا	اتَّخَذْتُمْ	مِنْ
heavens	and	earth	say	Allah	say	have	then	you take	from

السَّمَوَاتِ وَالْأَرْضِ ط قُلِ اللَّهُ ط قُلْ أَفَاتَّخَذْتُمْ مِّنْ

of the heavens and the earth?' Say, 'Allah.' Say, 'Have you then taken



دُونِ	هُوَ	أَوْلِيَاءَ	لَا	يَمْلِكُونَ	لِ	أَنْفُسِهِمْ	نَفْعًا	وَّ	لَا	ضَرًّا
beside	him	helper	not	who have power	for	themselves	good	and	not	harm

دُونَهُ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا ط

beside Him helpers who have no power for good or harm (even) for themselves?'

قُلْ	هَلْ	يَسْتَوِي	الْأَعْمَى	وَ	الْبَصِيرُ	أَمْ	هَلْ
say	can	equal	blind	and	seeing	or	can

قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ هَلْ

Say, 'Can the blind and the seeing be equal? Or, can

تَسْتَوِي	الظُّلُمَاتُ	وَ	النُّورُ	أَمْ	جَعَلُوا	لِ	اللَّهِ	شُرَكَاءَ
equal	darkness	and	light	or	you make	for	Allah	partners

تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ

darkness be equal to light? Or, do they assign to Allah partners

خَلَقُوا	كَ	خَلْقِ	هُوَ	فَ	تَشَابَهَ	الْخَلْقِ	عَلَيْهِمْ	قُلِ	اللَّهُ
created	like	creation	His	so that	similar	creation	to them	say	Allah

خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقِ عَلَيْهِمْ قُلِ اللَّهُ

who have created the like of His creation so that the (two) creations appear similar to them?' Say, 'Allah (alone)

خَالِقُ	كُلِّ	شَيْءٍ	وَ	هُوَ	الْوَّاحِدُ	الْقَهَّارُ	أَنْزَلَ
Creator	all	things	and	He	One	Most Supreme	He sends

خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَّاحِدُ الْقَهَّارُ ①٧ أَنْزَلَ

is the Creator of all things, and He is the One, the Most Supreme.' He sends down

مِنَ	السَّمَاءِ	مَاءً	فَ	سَالَتْ	أَوْدِيَةً	بِ	قَدْرِ	هَا
from	sky	water	so	flow	valleys	with	measure	that

مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةً بِقَدْرِهَا

water from the sky so that valleys flow according to their measure

فَاحْتَمَلَ	السَّيْلُ	زَبَدًا	رَابِيًا	وَمِنْ	مَا	يُوقَدُونَ	عَلَى	هِ	فِي
bears	flood	foam	swelling	and from	that	heat	on	it	in

فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا وَمِمَّا يُوقَدُونَ عَلَيْهِ فِي

and the flood bears (on its surface) swelling foam. And from that which they heat in

النَّارِ	ابْتِغَاءَ	حِلْيَةٍ	أَوْ	مَتَاعٍ	زَبْدٌ	مِثْلُ	هُ	كَذَلِكَ
fire	seeking	ornament	or	goods	foam	similar	his	like this

النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبْدٌ مِثْلُهُ كَذَلِكَ

the fire, seeking (to make) ornaments or utensils, (comes out) a foam similar to it. Thus does

يَضْرِبُ	اللَّهُ	الْحَقَّ	وَ	الْبَاطِلَ	فَ	أَمَّا	الزَّبْدُ	فَ	يَذْهَبُ
illustrate	Allah	truth	and	falsehood	then	as to	foam	then	go away

يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ ۖ فَأَمَّا الزَّبْدُ فَيَذْهَبُ

Allah illustrate truth and falsehood. Now, as to the foam, it goes away

جُفَاءً	وَ	أَمَّا	مَا	يَنْفَعُ	النَّاسَ	فَ	يَمُكُّ	فِي	الْأَرْضِ
worthless thing	and	as to	that	benefit	people	so	stays	in	earth

جُفَاءً ۖ وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمُكُّ فِي الْأَرْضِ ۖ

as rubbish and perishes but as to that which benefits men, it stays on the earth.

كَذَلِكَ	يَضْرِبُ	اللَّهُ	الْأَمْثَالَ	لِ	الَّذِينَ	اسْتَجَابُوا
like this	illustrate	Allah	parables	for	those who	respond

كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ ۝١٨ لِّلَّذِينَ اسْتَجَابُوا

Thus does Allah set forth parables. For those who respond

لِ	رَبِّ	هِمْ	الْحُسْنَى	وَ	الَّذِينَ	لَمْ	يَسْتَجِيبُوا	لِ	هُ
for	Lord	their	good	and	those who	not	respond	to	Him

لِرَبِّهِمُ الْحُسْنَى ۖ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ

to their Lord is (eternal) good; and (as for) those who respond not to Him,

لَوْ	أَنَّ	لَ	هُمْ	مَا	فِي	الْأَرْضِ	جَمِيعًا	وَ	مِثْلَ	هَ
it	had	for	them	that	in	earth	all	and	like	it

لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ

if they had all that is in the earth and the like of it added thereto,

مَعَ	هَ	لَ	أَفْتَدُوا	بِهِ	أُولَئِكَ	لَ	هُمْ	سُوءَ	الْحِسَابِ
with	them	surely	ransom	with it	these are	for	them	evil	reckoning

مَعَهُ لَأَفْتَدُوا بِهِ<sup>ط</sup> أُولَئِكَ لَهُمْ سُوءَ الْحِسَابِ<sup>ل</sup>

they would (readily) ransom themselves therewith. It is these that shall have an evil reckoning

وَ	مَأْوَى	هُمْ	جَهَنَّمَ	وَ	بِئْسَ	الْمِهَادُ	أَ	فَ	مَنْ	يَعْلَمُ
and	abode	their	Hell	and	evil	place of rest	do	so	who	knows

وَ مَاوَهُمْ جَهَنَّمَ<sup>ط</sup> وَ بِئْسَ الْمِهَادُ<sup>ع</sup> أَفَمَنْ يَعْلَمُ

and their abode is Hell. What a wretched place of rest! Is he, then, who knows

أَنَّمَا	أُنزِلَ	إِلَى	كَ	مِنْ	رَبِّ	كَ	الْحَقُّ	كَ	مَنْ	هُوَ
that what	revealed	to	you	from	Lord	your	truth	like	that	who

أَنَّمَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ

that what has been revealed to you from your Lord is the truth, like one who

أَعْمَى	إِنَّمَا	يَتَذَكَّرُ	أُولُوا	الْأَلْبَابِ	الَّذِينَ
blind	only	may reflect	gifted	understanding	those who

أَعْمَى<sup>ط</sup> إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ<sup>ل</sup> الَّذِينَ

is blind? (But) only those gifted with understanding will reflect: Those who

يُوفُونَ	بِ	عَهْدِ	اللَّهِ	وَ	لَا	يَنْقُضُونَ	الْمِيثَاقَ
fulfil	with	pact	Allah	and	not	break	covenant

يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ<sup>ل</sup>

fulfil Allah's pact, and break not the covenant;

وَالَّذِينَ	يَصِلُونَ	مَا	أَمَرَ	اللَّهُ	بِهِ	أَنْ	يُوصَلَ
and	join	what	commanded	Allah	with it	that	be joined

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ

And those who join what Allah has commanded to be joined,

وَالَّذِينَ	يَخْشَوْنَ	رَبَّهُمْ	وَالَّذِينَ	يَخَافُونَ	سُوءَ	الْحِسَابِ
and	fear	their Lord	and	dread	evil	reckoning

وَالَّذِينَ يَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ<sup>ط</sup>

and fear their Lord, and dread the evil reckoning;

وَالَّذِينَ	صَبَرُوا	ابْتِغَاءَ	وَجْهِ	رَبِّهِمْ	وَالَّذِينَ	أَقَامُوا
and	persevere	seeking	favour	their Lord	and	observe

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا

And those who persevere in seeking the favour of their Lord, and observe

الصَّلَاةَ	وَالَّذِينَ	أَنْفَقُوا	مِمَّا	رَزَقْنَا	هُمْ	سِرًّا	وَالَّذِينَ	عَلَانِيَةً
Prayer	and	spend	that	provided	them	secretly	and	openly

الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً

Prayer, and spend out of that with which We have provided them, secretly and openly,

وَالَّذِينَ	يَذَرُونَ	بِالْحَسَنَةِ	السَّيِّئَةَ	أُولَئِكَ	لَهُمْ
and	repel	with good	evil	those who	for them

وَيَذَرُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَئِكَ لَهُمْ

and repel evil with good. It is these who shall have

عُقْبَى	الدَّارِ	جَنَّاتِ	عَدْنِ	يَدْخُلُونَ	هَا	وَالَّذِينَ	مَنْ
reward	abode	Garden	Eternity	they shall enter	it	and	who

عُقْبَى الدَّارِ<sup>ط</sup> جَنَّاتِ عَدْنِ يَدْخُلُونَهَا وَمَنْ

the (best) reward of the (final) Abode - Gardens of Eternity. They shall enter them and (also) those who

صَلَحَ	مِنْ	الْأَبَاءِ	هَمُّ	وَ	أَزْوَاجِهِمْ	وَ	ذُرِّيَّتِهِمْ	وَ	الْمَلَائِكَةُ
angels	and	their	children	and	their	wives	and	their	father

صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّتِهِمْ وَالْمَلَائِكَةُ

are righteous from among their fathers, and their wives and their children. And angels shall

يَدْخُلُونَ	عَلَيْهِمْ	مِنْ	كُلِّ	بَابٍ	سَلَامٌ	عَلَيْكُمْ
on you	peace be	gate	every	from	on them	enter

يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ۖ سَلَامٌ عَلَيْكُمْ ۚ

enter unto them from every gate, (saying), Peace be unto you,

بِمَا	صَبَرْتُمْ	فَ	نِعْمَ	عُقُوبَى	الدَّارِ	وَالَّذِينَ
those who	and	abode	reward	excellent	so	you steadfast

بِمَا صَبَرْتُمْ فَنِعْمَ عُقُوبَى الدَّارِ ۗ وَالَّذِينَ

because you were steadfast; behold, how excellent is the reward of the (final) Abode! And those who

يَنْقُضُونَ	عَهْدَ	اللَّهِ	مِنْ	بَعْدِ	مِيثَاقِ	هَ وَ	يَقْطَعُونَ
cut asunder	and	it	established	after	from	Allah	covenant

يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ

break the covenant of Allah, after having established it and cut asunder

مَا	أَمَرَ	اللَّهُ	بِهِ	أَنْ	يُوصَلَ	وَ	يُفْسِدُونَ	فِي
in	create disorder	and	to be joined	that	with it	Allah	commanded	what

مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي

what Allah has commanded to be joined, and act corruptly in

الْأَرْضِ	أُولَئِكَ	لَ	هُمُ	اللَّعْنَةُ	وَ	لَ	هُمُ	سُوءُ	الدَّارِ
abode	grievous	them	for	and	curse	them	for	these are	earth

الْأَرْضِ ۚ لَ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ۚ

the earth, on them is the curse and they shall have a grievous abode.

اللَّهُ	يَبْسُطُ	الرِّزْقَ	لِ	مَنْ	يَشَاءُ	وَ	يَقْدِرُ	وَ	فَرِحُوا
Allah	enlarges	provisions	for	whom	pleases	and	straitens	and	they rejoice

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَفَرِحُوا

Allah enlarges (His) provision for whomsoever He pleases. And straitens (it for whomsoever He pleases). And they rejoice

بِ	الْحَيَاةِ	الدُّنْيَا	وَ	مَا	الْحَيَاةِ	الدُّنْيَا	فِي	الْآخِرَةِ	إِلَّا	مَتَاعٌ
with	life	world	and	not	life	worldly	in	hereafter	except	enjoyment

بِالْحَيَاةِ الدُّنْيَا وَمَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ ٢٧

in the present life, while the present life is but a (temporary) enjoyment as compared with that which is to come.

وَ	يَقُولُ	الَّذِينَ	كَفَرُوا	لَوْ	لَا
and	they say	those who	disbelieved	why	not

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْ لَا

And those who disbelieve say, 'Why is not

أَنْزَلَ	عَلَيْهِ	آيَةً	مِّنْ	رَّبِّهِ	قُلْ	إِنَّ	اللَّهَ	يُضِلُّ	مَنْ	يَشَاءُ
sent down	to him	Signs	from	his Lord	say	surely	Allah	let go astray	whom	He wills

أَنْزَلَ عَلَيْهِ آيَةً مِّنْ رَبِّهِ قُلْ إِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ

a Sign sent down to him from his Lord?' Say, 'Allah lets go astray those whom He wills

وَ	يَهْدِي	إِلَيْهِ	مَنْ	أَنَابَ	الَّذِينَ	آمَنُوا	وَتَطْمَئِنُّ	قُلُوبُهُمْ
and	guide	to Himself	who	turn	those who	believe	find comfort	whose hearts

وَيَهْدِي إِلَيْهِ مَنْ أَنَابَ ٢٨ الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ

and guides to Himself those who turn (to Him); 'Those who believe, and whose hearts find comfort

بِ	ذِكْرِ	اللَّهِ	إِلَّا	بِ	ذِكْرِ	اللَّهِ	تَطْمَئِنُّ	الْقُلُوبُ
with	remembrance	Allah	beware	with	remembrance	Allah	find comfort	hearts

بِذِكْرِ اللَّهِ إِلَّا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ٢٩

in the remembrance of Allah. Aye! it is in the remembrance of Allah that hearts can find comfort;

الَّذِينَ	آمَنُوا	وَ	عَمِلُوا	الصَّالِحَاتِ	طُوبَى	لَ	هُمْ
those who	believe	and	do	good works	happiness	for	them

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ

'Those who believe and do good works - happiness shall be theirs,

وَ	حُسْنٍ	مَّآبٍ	كَذَلِكَ	أَرْسَلْنَا	كَ	فِي	أُمَّةٍ
and	excellent	place of return	like that	we sent	you	in	people

وَ حُسْنٍ مَّآبٍ ③٠ كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ

and an excellent place of return.' Thus have We sent you to a people,

قَدْ	خَلَّتْ	مِنْ	قَبْلِ	هَآ	أُمَّمٍ	لِ	تَتْلُوا	عَلَيْهِمْ
indeed	passed away	from	before	them	peoples	so that	you recite	to them

قَدْ خَلَّتْ مِنْ قَبْلِهَا أُمَّمٌ لِّتَتْلُوا عَلَيْهِمْ

before whom other peoples have passed away, that you may recite to them

الَّذِي	أَوْحَيْنَا	إِلَيْكَ	وَ	هُمْ	يَكْفُرُونَ	بِ	الرَّحْمَنِ
which	we revealed	to	you	and	they	deny	with

الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ ط

what We have revealed to you, for they deny the Gracious God.

قُلْ	هُوَ	رَبِّي	لَا	إِلَهَ	إِلَّا	هُوَ	عَلَى	هِ	تَوَكَّلْتُ
say	He	my Lord	not	god	except	He	on	Him	I put trust

قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ

Say, 'He is my Lord; there is no god but He. In Him do I put my trust

وَ	إِلَيْهِ	مَتَابٍ	وَ	لَوْ	أَنَّ	قُرْآنًا	سُيِّرَتْ	بِهِ	الْجِبَالُ
and	to him	return	and	if	indeed	a Quran	move	by which	mountains

وَإِلَيْهِ مَتَابٍ ③١ وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ

and towards Him is my return'. And if there were a Quran by which mountains could be moved

أَوْ	قُطِّعَتْ	بِهِ	الْأَرْضُ	أَوْ	كُلِّمَ	بِهِ	الْمَوْتَى
or	cut asunder	by which	earth	or	speak	by which	dead

أَوْ قُطِّعَتْ بِهِ الْأَرْضُ أَوْ كُلِّمَ بِهِ الْمَوْتَى ط

or by which the earth could be cut asunder or by which the dead could be spoken to,

بَلْ	لِ	اللَّهِ	الْأَمْرُ	جَمِيعًا	أَفَ	لَمْ	يَأْتِئْسِ	الَّذِينَ	أَمَنُوا
rather	for	Allah	matter	all	did then	not	despair	those who	believe

بَلْ لِلَّهِ الْأَمْرُ جَمِيعًا ط أَفَلَمْ يَأْتِئْسِ الَّذِينَ أَمَنُوا

(they would not believe in it). No, the matter rests entirely with Allah. Have not the believers yet come to know

أَنْ	لَوْ	يَشَاءُ	اللَّهُ	لَ	هَدَى	النَّاسَ	جَمِيعًا
that	if	His will	Allah	surely	guide	people	all

أَنْ لَوْ يَشَاءُ اللَّهُ لَهَدَى النَّاسَ جَمِيعًا ط

that if Allah had (enforced) His Will He could have surely guided all mankind?

وَ	لَا	يَزَالُ	الَّذِينَ	كَفَرُوا	تُصِيبُ	هُمْ	بِمَا	صَنَعُوا	قَارِعَةً
and	not	cease	those who	disbelieve	befall	them	that	wrought	disaster

وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةً ط

And as for those who disbelieve, disaster shall not cease to befall them for what they have wrought

أَوْ	تَحُلُّ	قَرِيبًا	مِّنْ	دَارِ	هُمْ	حَتَّى
or	alight	near	from	home	their	until

أَوْ تَحُلُّ قَرِيبًا مِّنْ دَارِهِمْ حَتَّى

or to alight near their home, until

يَأْتِي	وَعْدُ	اللَّهِ	إِنَّ	اللَّهَ	لَا	يُخْلِفُ	الْمِيعَادَ	وَ	لَقَدْ
come to pass	promise	Allah	surely	Allah	not	fails	promise	and	indeed

يَأْتِي وَعْدُ اللَّهِ ط إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ 32 وَلَقَدْ

the promise of Allah comes to pass, Surely, Allah fails not in (His) promise. And surely,



اَسْتَهْزِئُ	بِ	رُسُلٍ	مِّنْ	قَبْلِ	كَ	فَ	اَمَلِيْتُ	لِ	الَّذِيْنَ
mocked	with	Messengers	this	before	you	so	gave respite	to	those who

اَسْتَهْزِئُ بِرُسُلٍ مِّنْ قَبْلِكَ فَاَمَلِيْتُ لِلَّذِيْنَ

Messengers have been mocked at before you; but I granted respite to those who

كَفَرُوا	ثُمَّ	اَخَذْتُ	هُمَّ	فَ	كَيْفَ	كَانَ	عِقَابِ
disbelieve	then	I seized	them	so	how	was	punishment

كَفَرُوا ثُمَّ اَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ ﴿٣٣﴾

disbelieved. Then I seized them and how was then My punishment!

اَفْ	مَنْ	هُوَ	قَائِمٌ	عَلَى	كُلِّ	نَفْسٍ	بِمَا	كَسَبَتْ	وَ	جَعَلُوا
will	then	He	stands	on	every	soul	what	it earns	and	they made

اَفَمَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَ جَعَلُوا

Will then He, Who stands over every soul (to note) what it earns, (let them go unpunished)? Yet they ascribe

لِ	اللّٰهِ	شُرَكَاءَ	قُلْ	سَمُّوْهُمْ	هُمَّ	اَمْ	تُنَبِّئُوْنَ	هٗ	بِمَا
for	Allah	partners	say	name	them	do	you inform	Him	what

لِلّٰهِ شُرَكَاءَ قُلْ سَمُّوْهُمْ اَمْ تُنَبِّئُوْنَهُ بِمَا

partners to Allah. Say, 'Name them.' Would you inform Him of what

لَا	يَعْلَمُ	فِي	الْاَرْضِ	اَمْ	بِ	ظَاهِرٍ	مِّنَ	الْقَوْلِ	بَلْ
not	know	in	earth	or	with	apparent	from	saying	rather

لَا يَعْلَمُ فِي الْاَرْضِ اَمْ بِظَاهِرٍ مِّنَ الْقَوْلِ بَلْ

He does not know in the earth? Or, is it (a mere) empty saying? No, but the

زِيْنَ	لِ	الَّذِيْنَ	كَفَرُوا	مَكْرُهُمْ	وَ	صُدُّوا
adorned	for	those who	disbelievers	design	and	hindered

زِيْنَ لِلَّذِيْنَ كَفَرُوا مَكْرُهُمْ وَ صُدُّوا

design of the disbelievers has been made (to appear) beautiful in their eyes, and they have been kept back

عَنْ	السَّبِيلِ	وَ	مَنْ	يُضِلُّ	اللَّهُ	فَ	مَا	لَ	هُ	مِنْ
from	way	and	who	let go astray	Allah	so	no	for	him	from

عَنْ السَّبِيلِ ط وَ مَنْ يُضِلُّ اللَّهُ فَمَا لَهُ مِنْ

from the (right) way. And he whom Allah lets go astray shall have no

هَادٍ	لَ	هُمْ	عَذَابٌ	فِي	الْحَيَاةِ	الدُّنْيَا	وَ	لَ	عَذَابٌ
guide	for	him	punishment	in	life	worldly	and	surely	punishment

هَادٍ ٣٤ لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابٌ

guide. For them is a punishment in the present life; and, surely, the punishment of

الْآخِرَةِ	أَشَقُّ	وَ	مَا	لَ	هُمْ	مِّنْ	اللَّهِ	مِنْ	وَاقٍ
hereafter	harder	and	not	for	them	from	Allah	from	defender

الْآخِرَةِ أَشَقُّ ج وَمَا لَهُمْ مِّنْ اللَّهِ مِنْ وَاقٍ ٣٥

the Hereafter is harder, and they will have no defender against Allah.

مَثَلُ	الْجَنَّةِ	الَّتِي	وُعِدَ	الْمُتَّقُونَ	تَجْرِي	مِنْ
example	Heaven	which	promised	God - fearing	flow	from

مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ ط تَجْرِي مِنْ

The similitude of the Heaven promised to the God-fearing is, that through it flow

تَحْتِ	هَا	الْأَنْهَارُ	أَكْلُ	هَا	دَائِمٌ	وَ	ظِلُّ	هَا	تِلْكَ
beneath	it	river	fruits	its	everlasting	and	shade	its	that is

تَحْتِهَا الْأَنْهَارُ ط أَكْلُهَا دَائِمٌ وَظِلُّهَا تِلْكَ

streams; its fruit is everlasting, and (so is) its shade. That is

عُقْبَى	الَّذِينَ	اتَّقَوْا	وَ	عُقْبَى	الْكُفْرِينَ	النَّارُ
reward	those who	righteous	and	reward	disbelievers	Fire

عُقْبَى الَّذِينَ اتَّقَوْا ه ط وَ عُقْبَى الْكُفْرِينَ النَّارُ ٣٦

the reward of those who are righteous; and the reward of the disbelievers is Fire.

وَالَّذِينَ	آتَيْنَا	هُمُ	الْكِتَابَ	يَفْرَحُونَ	بِمَا	أُنزِلَ
and	those who	them	Book	they rejoice	what	revealed

وَالَّذِينَ اتَّيْنَهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنزِلَ

And those to whom We have given the Book rejoice in what has been revealed

إِلَىٰ	كَ	وَ	مِنَ	الْأَحْزَابِ	مَنْ	يُنْكِرُ	بَعْضَ	هَٰ	قُلْ	إِنَّمَا
to	you	and	from	parties	who	deny	part of	it	say	only

إِلَيْكَ وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ قُلْ إِنَّمَا

to you. And of the (different) parties there are (some) who deny a part thereof. Say, 'I am only

أَمْرٌ	أَنْ	أَعْبُدَ	اللَّهَ	وَ	لَا	أُشْرِكَ	بِهِ	إِلَيْهِ	أَدْعُوا
commanded	that	I worship	Allah	and	not	associate partner	with Him	to Him	I call

أَمْرٌ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُوا

commanded to worship Allah and not to set up equals to Him. To Him do I call

وَ	إِلَيْهِ	مَا	بِ	وَ	كَذَلِكَ	أَنْزَلْنَا	هُ	حُكْمًا	عَرَبِيًّا
and	to Him	my return	and	like it	we sent down	it	judgement	clear	clear

وَإِلَيْهِ مَا بِ ۝۳۷ وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا

and to Him is my return. And thus have We revealed it, as a clear judgment.

وَ	لَ	إِنْ	اتَّبَعْتَ	أَهْوَاءَ	هُمُ	بَعْدَ	مَا	جَاءَكَ	مِنَ	الْعِلْمِ
and	if	surely	you follow	evil desire	their	after	what	came to you	from	knowledge

وَلَئِنْ اتَّبَعْتَ أَهْوَاءَ هُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ

And if you follow their evil desires after the knowledge that has come to you,

مَا	لَ	كَ	مِنَ	اللَّهِ	مِنَ	وَلِيِّ	وَ	لَا	وَاقٍ	وَ	لَقَدْ
not	for	you	against	Allah	from	friend	and	nor	defender	and	indeed

مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ ۝۳۸ وَلَقَدْ

you should have no friend nor defender against Allah. And, indeed,

أَرْسَلْنَا	رُسُلًا	مِّنْ	قَبْلِ	كَ	وَ	جَعَلْنَا	لَ	هُمُ	أَزْوَاجًا
we sent	Messengers	from	before	you	and	we gave	for	them	wives

أَرْسَلْنَا رُسُلًا مِّنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا

We sent Messengers before you, and We gave them wives

وَّ	ذُرِّيَّةً	وَ	مَا	كَانَ	لِ	رَسُولٍ	أَنْ	يَأْتِيَ	بِ	آيَةٍ
and	children	and	not	was	for	Messenger	that	he bring	with	sign

وَّ ذُرِّيَّةً ۖ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ

and children. And it is not possible for a Messenger to bring a Sign

إِلَّا	بِ	إِذْنِ	اللَّهِ	لِ	كُلِّ	أَجَلٍ	كِتَابٌ	يَمْحُوهُ	اللَّهُ
except	with	command	Allah	for	every	term	decees	effaces	Allah

إِلَّا بِإِذْنِ اللَّهِ ۖ لِكُلِّ أَجَلٍ كِتَابٌ ۝۳۹ يَمْحُوهُ اللَّهُ

save by the command of Allah. For every term there is a (divine) decree. Allah effaces

مَا	يَشَاءُ	وَ	يُثَبِّتُ	وَ	عِنْدَهُ	هَ	أَمْ	الْكِتَابِ	وَ	إِنْ
what	He wills	and	He establishes	and	with	Him	source	decrees	and	if

مَا يَشَاءُ وَيُثَبِّتُ ۖ وَعِنْدَهُ أَمْ الْكِتَابِ ۝۴۰ وَإِنْ

what He wills, and establishes (what) He (wills), and with Him is the source of (all) decrees. And whether

مَا	نُرِينُ	كَ	بَعْضَ	الَّذِي	نَعِدُ	هُمُ	أَوْ	نَتَوَفَّيْنُ	كَ
what	we show	you	some	which	we threaten	them	or	cause to die	you

مَا نُرِينُكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيْنُكَ

We make you see (the fulfilment of) some of the things with which We threaten them or (whether) We make you to die,

فَ	إِنَّمَا	عَلَيْكَ	الْبَلْغُ	وَ	عَلَى	نَا	الْحِسَابُ	أَ	وَ	لَمْ
so	only	on you	delivery	and	on	Us	reckoning	do	then	not

فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ ۝۴۱ أَوْلَمْ

(it makes little difference), for on you lies only the delivery of the Message, and on Us the reckoning. Do they not

يَرَوُا	أَنَا	نَاتِي	الْأَرْضَ	نَنْقُصُ	هَا	مِنْ	أَطْرَافِ	هَا
see	we surely	visiting	land	we reduce	it	from	sides	its

يَرَوُا أَنَا نَاتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا ط

see that We are visiting the land, reducing it from its outlying borders?

وَاللَّهُ	يَحْكُمُ	لَا	مُعَقِّبَ	لِ	حُكْمِ	هُ	وَ	هُوَ	سَرِيعٌ
Allah	judges	not	reverse	for	judgement	His	and	He	swift

وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ ط وَهُوَ سَرِيعٌ

And Allah judges; there is none to reverse His judgment. And He is swift

الْحِسَابِ	وَ	قَدْ	مَكَرَ	الَّذِينَ	مِنْ	قَبْلِ	هُمْ
reckoning	and	in fact	plan	those who	from	before	them

الْحِسَابِ ④٢ وَ قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ

at reckoning. And those who were before them did also devise plans

فَلِلَّهِ	الْمَكْرُ	جَمِيعًا	يَعْلَمُ	مَا	تَكْسِبُ	كُلُّ	نَفْسٍ
but for Allah	plans	all	know	that	earns	each	soul

فَلِلَّهِ الْمَكْرُ جَمِيعًا ط يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ ط

but all (effective) devising of plans belongs to Allah. He knows what every soul earns;

وَسَ	يَعْلَمُ	الْكُفْرُ	لِمَنْ	عُقْبَى	الدَّارِ	وَيَقُولُ	الَّذِينَ	كَفَرُوا
and	know	disbelievers	for whom	reward	abode	and say	those who	disbelievers

وَسَيَعْلَمُ الْكُفْرُ لِمَنْ عُقْبَى الدَّارِ ④٣ وَيَقُولُ الَّذِينَ كَفَرُوا

and the disbelievers shall soon know whose will be the final reward of *this* Abode. And those who disbelieve say,

لَسْتَ	مُرْسَلًا	قُلْ	كَفَى	بِ	اللَّهِ	شَهِيدًا
you not	Messenger	say	sufficient	with	Allah	witness

لَسْتَ مُرْسَلًا ط قُلْ كَفَى بِاللَّهِ شَهِيدًا

'You are not a Messenger.' Say, 'Sufficient is Allah as a Witness

بَيْنِي	وَ	بَيْنَ	كُمْ	وَ	مَنْ	عِنْدَهُ	هُ	عِلْمُ	الْكِتَابِ
between me	and	between	you	and	who	with	him	knowledge	the Book

بَيْنِي وَبَيْنَكُمْ<sup>٤٤</sup> وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ

between me and you and (so is) he who possesses knowledge of the Book.

Chapter 14 Ibrahim Revealed in Mecca سُورَةُ اِبْرَاهِيْمَ مَكِّيَّةٌ

Rukuh 7 رُكُوعَاتُهَا ٤ Verses 53 اَيَاتُهَا ٥٣

بِ	اسْمِ	اللّٰهِ	الرَّحْمٰنِ	الرَّحِيْمِ
with	name	Allah	the Gracious	the Merciful

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ①

In the name of Allah, the Gracious, the Merciful.

الرَّ	كِتَابٌ	أَنْزَلْنَا	هُ	إِلَيْكَ	لِ	تُخْرِجَ	النَّاسَ	مِنْ
I am Allah, the All-Seeing	BOOK	We sent down	it	to	you	so that	take out	from

الرَّاقِفُ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنْ

I am Allah, the All-Seeing. (This is) a Book which We have revealed to you that you may bring mankind

الظُّلُمَاتِ	إِلَى	النُّورِ	بِ	إِذْنِ	رَبِّ	هَمُّ	إِلَى	صِرَاطِ
to	darkness	light	with	command	their	to	path	to

الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطِ

out of every (kind of) darkness into light, by the command of their Lord, to the path of

الْعَزِيزِ	الْحَمِيدِ	اللّٰهِ	الَّذِي	لَ	هُ	مَا	فِي	السَّمٰوٰتِ
Mighty	Praiseworthy	Allah	Whom	for	Him	that	in	heavens

الْعَزِيزِ الْحَمِيدِ ② اللّٰهِ الَّذِي لَهُ مَا فِي السَّمٰوٰتِ

the Mighty, the Praiseworthy - Allah to Whom belongs whatsoever is in the heavens

وَمَا فِي الْأَرْضِ وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ
and whatsoever is in the earth. And woe to the disbelievers for a terrible punishment;

وَمَا فِي الْأَرْضِ وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ ③
and whatsoever is in the earth. And woe to the disbelievers for a terrible punishment;

الَّذِينَ	يَسْتَحِبُّونَ	الْحَيَاةَ	الدُّنْيَا	عَلَى
those who	prefer	life	worldly	upon

الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى
Those who prefer the present life to the

وَيَصُدُّونَ	عَنْ	سَبِيلِ	اللَّهِ	وَ	يَبْغُونَ	هَا
hinder	from	way	Allah	and	seek	it

وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَ يَبْغُونَهَا
Hereafter, and hinder (men) from the way of Allah and seek to make it

عَوَجًا	أُولَئِكَ	فِي	ضَلِيلٍ	بَعِيدٍ	وَ	مَا	أَرْسَلْنَا
crooked	these are	in	error	far away	and	not	We sent

عَوَجًا أُولَئِكَ فِي ضَلِيلٍ بَعِيدٍ ④ وَمَا أَرْسَلْنَا
crooked. It is these who have gone far off in error. And We have not sent

مِنْ	رَسُولٍ	إِلَّا	بِ	لِسَانِ	قَوْمِ	هُ	لِ	يُبَيِّنَ	لِ	هُمْ
any	Messenger	except	with	language	people	his	so that	clear	for	them

مِنْ رَسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ ٥
any Messenger except with the language of his people in order that he might make (things) clear to them.

فَ	يُضِلُّ	اللَّهُ	مَنْ	يَشَاءُ	وَ	يَهْدِي	مَنْ	يَشَاءُ
then	let go astray	Allah	whom	He wills	and	He wills	whom	He wills

فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ٥
Then Allah lets go astray whom He wills, and guides whom He wills.

مُوسَى	أَرْسَلْنَا	لَقَدْ	وَ	الْحَكِيمِ	الْعَزِيزِ	هُوَ	وَ
Moses	We sent	indeed	and	the Wise	Mighty	He	and

وَ هُوَ الْعَزِيزُ الْحَكِيمُ ⑤ وَ لَقَدْ أَرْسَلْنَا مُوسَى

And He is the Mighty, the Wise. And We did send Moses

بِ	آيَاتِنَا	أَنْ	أَخْرَجُ	قَوْمَ	كَ	مِنَ	الظُّلْمِ	إِلَى
to	darkness	from	your	people	bring forth	that	Our	Signs

بِآيَاتِنَا أَنْ أَخْرَجَ قَوْمَكَ مِنَ الظُّلْمِ إِلَى

with Our Signs, (saying), 'Bring forth your people from every (kind of) darkness into

النُّورِ	وَ	ذَكَرْهُمْ	بِ	أَيِّمِ	اللَّهِ	إِنَّ	فِي	ذَلِكَ
light	and	remind	with	days	Allah	surely	in	that

النُّورِ وَ ذَكَرْهُمْ بِأَيِّمِ اللَّهِ إِنَّ فِي ذَلِكَ

light and remind them of the days of Allah. Surely, therein are

لَ	آيَاتٍ	لِّ	كُلِّ	صَبَّارٍ	شَكُورٍ	وَ	إِذْ	قَالَ	مُوسَى
surely	Signs	for	every	patient	thankful	and	when	said	Moses

لآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ⑥ وَإِذْ قَالَ مُوسَى

Signs for every patient (and) thankful person. And (call to mind) when Moses said

لِ	قَوْمِ	هِ	اذْكُرُوا	نِعْمَةَ	اللَّهِ	عَلَيْكُمْ	إِذْ	أَنْجَى	كُمْ
for	people	his	remember	favours	Allah	on you	when	delivered	you

لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَىكُمْ

to his people, 'Remember Allah's favour upon you when He delivered you

مِّنْ	الِ	فِرْعَوْنَ	يَسُومُونَ	كُمْ	سُوءَ	الْعَذَابِ
from	people	Pharaoh	they afflict	you	grievous	punishment

مِّنْ الِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ

from Pharaoh's people who afflicted you with grievous torment,



و	يُذَبِّحُونَ	أَبْنَاءَ كُمْ	وَ	يَسْتَحْيُونَ	نِسَاءَ كُمْ
and	they slay	your sons	and	they keep alive	your women

وَيُذَبِّحُونَ أَبْنَاءَ كُمْ وَيَسْتَحْيُونَ نِسَاءَ كُمْ ط

slaying your sons and sparing your women;

وَ	فِي	ذَلِكُمْ	بَلَاءٌ	مِّنْ	رَّبِّ كُمْ	عَظِيمٌ	وَ	إِذْ
and	in	that for you	trial	from	your Lord	great	and	when

وَ فِي ذَلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ٧ وَإِذْ

and in that there was a great trial for you from your Lord.' And (remember also the time) when

تَأَذَّنَ	رَبُّ كُمْ	لَ	إِنْ	شَكَرْتُمْ	لَ	أَزِيدَنَّ كُمْ	وَ	لَئِنْ
declared	your Lord	surely	if	you are grateful	surely	you bestow more	and	but if

تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ

your Lord declared: 'If you are grateful, I will surely bestow more (favours) on you; but if

كَفَرْتُمْ	إِنَّ	عَذَابِي	لَ	شَدِيدٌ	وَ	قَالَ	مُوسَى
ungrateful	surely	My punishment	indeed	severe	and	said	Moses

كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ٨ وَقَالَ مُوسَى

you are ungrateful, (then know that) My punishment is severe indeed.' And Moses said,

إِنْ	تَكْفُرُوا	أَنْتُمْ	وَ	مَنْ	فِي	الْأَرْضِ	جَمِيعًا
if	you disbelieve	you	and	that is	in	earth	all

إِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا

'If you disbelieve, you and those who are in the earth all together,

فَ	إِنَّ	اللَّهَ	لَ	غَنِيٌّ	حَمِيدٌ	أَ	لَمْ	يَأْتِ كُمْ	نَبَأٌ
then	indeed	Allah	surely	Self-Sufficient	Praiseworthy	do	not	you	news

فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ ٩ أَلَمْ يَأْتِكُمْ نَبَأٌ

(you can do no harm to God); verily, Allah is Self-Sufficient, Praiseworthy.' Have not the tidings come to you

الَّذِينَ	مِنْ	قَبْلِكَ	كُم	قَوْمِ	نُوحٍ	وَ	عَادٍ	وَ	ثَمُودَ
those who	from	before	you	people	Noah	and	Ād	and	Thamūd

الَّذِينَ مِنْ قَبْلِكَ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ

of those before you, the people of Noah and (the tribes of) 'Ād and Thamūd

وَالَّذِينَ	مِنْ	بَعْدِهِمْ	لَا	يَعْلَمُهُمْ	إِلَّا	اللَّهُ
and	from	after	none	knows	except	Allah

وَالَّذِينَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ

and those after them? None knows them (now) save Allah.

جَاءَتْ	هُمْ	رُسُلُهُمْ	بِ	الْبَيِّنَاتِ	فَ	رَدُّوْا	أَيْدِيَهُمْ
came	them	Messengers	with	clear Signs	so	they returned	their hand

جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُّوْا أَيْدِيَهُمْ

Their Messengers came to them with clear Signs, but they, (the non-believers), thrust their hands

فِي	أَفْوَاهِهِمْ	وَقَالُوا	إِنَّا	كَفَرْنَا	بِمَا	أُرْسِلْتُمْ	بِهِ
in	their mouth	and they said	surely we	disbelieve	with which	you have been sent	in that

فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ

into their own mouths and said, 'We disbelieve in that with which you have been sent

وَأِنَّا	لَفِي	شَكٍّ	مِّنْ	مَا	تَدْعُونَ	نَا	إِلَيْهِ	مُرِيبٍ
and	surely	doubt	in	that	you call	us	towards	disquieting

وَأِنَّا لَفِي شَكٍّ مِّمَّا تَدْعُونَآ إِلَيْهِ مُرِيبٍ ⑩

and surely, we are in disquieting doubt concerning that to which you call us.'

قَالَتْ	رُسُلُهُمْ	أَفِي	اللَّهِ	شَكٌّ	فَاطِرِ	السَّمَوَاتِ
they said	Messengers	do	Allah	doubt	Maker	heavens

قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَوَاتِ

Their Messengers said, 'Are you in doubt concerning Allah, Maker of the heavens

و	الْأَرْضِ	يَدْعُوكُمْ	لِ	يَغْفِرَ	لَ	كُمْ	مِّنْ	ذُنُوبِكُمْ
and	earth	calls	so that	forgive	for	you	from	your sins

وَالْأَرْضِ ۖ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ

and the earth? He calls you that He may forgive you your sins

و	يُؤَخِّرْ	كُمْ	إِلَىٰ	أَجَلٍ	مُّسَمًّى	قَالُوا	إِنْ	أَنْتُمْ
and	give respite	you	to	term	appointed	they said	not	you are

وَيُؤَخِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ قَالُوا إِنْ أَنْتُمْ

and grant you respite till an appointed term.' They said, 'You are

إِلَّا	بَشَرٌ	مِّثْلُ	نَا	تُرِيدُونَ	أَنْ	تَصُدُّو	نَا	عَمَّا
only	men	like	us	you desire	that	you turn	us	from what

إِلَّا بَشَرٌ مِّثْلَنَا ۖ تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا

but men like ourselves, you desire to turn us away from that which

كَانَ	يَعْبُدُ	أَبَاؤُنَا	نَا	فَ	أَتُونَا	بِ	سُلْطٰنٍ	مُّبِينٍ
were	worship	fathers	our	then	bring	us	with	clear

كَانَ يَعْبُدُ آبَاؤُنَا فَآتُونَا بِسُلْطٰنٍ مُّبِينٍ ⑪

our fathers used to worship. Bring us, then, a clear proof.'

قَالَتْ	لَ	هُمُ	رُسُلُ	هُمُ	إِنْ	نَحْنُ	إِلَّا	بَشَرٌ	مِّثْلُ	كُمْ
they said	for	them	Messengers	their	surely	we are	only	men	like	you

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ

Their Messengers said to them, 'We are indeed only men like yourselves

وَلٰكِنَّ	اللَّهَ	يَمُنُّ	عَلَىٰ	مَنْ	يَشَاءُ	مِنْ	عِبَادِهِ
but	Allah	bestow favours	upon	whom	He wills	from	His servants

وَلٰكِنَّ اللّٰهُ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۗ

but Allah bestows (His) favours on whomsoever He wills from among His servants.

وَ	مَا	كَانَ	لَ	نَا	أَنْ	نَأْتِيَكُم	بِ	سُلْطٰنٍ	إِلَّا
and	not	was	for	us	that	bring	you	with	except

وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُم بِسُلْطٰنٍ إِلَّا

And it is not for us to bring you a proof except

بِ	إِذْنِ	اللَّهِ	وَ	عَلَى	اللَّهِ	فَ	لُ	يَتَوَكَّلِ	الْمُؤْمِنُونَ
with	command	Allah	and	upon	Allah	so	surely	believe	believers

بِإِذْنِ اللَّهِ ط وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢﴾

by the command of Allah. And in Allah (*alone*) should the believers put their trust;

وَ	مَا	لَ	نَا	أَنْ	لَا	نَتَوَكَّلَ	عَلَى	اللَّهِ	وَ	قَدْ	هَدَىٰ	نَا	سُبُلَ	نَا
and	for	us	that	not	we	trust	upon	Allah	and	surely	guide	us	way	our

وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَ قَدْ هَدَىٰ نَا سُبُلَنَا ط

'And why should we not put our trust in Allah when He has showed us our ways?

وَ	لَ	نَضْبِرَنَّ	عَلَى	مَا	أَذِيْتُمُو	نَا	وَ	عَلَى	اللَّهِ	فَ	لُ	يَتَوَكَّلِ
and	surely	patience	upon	that	you	harm	us	and	upon	Allah	so	he

وَلَنَضْبِرَنَّ عَلَىٰ مَا أذِيْتُمُونَا ط وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ

And we will, surely, bear with patience (*all*) the harm you do us. So, in Allah let those who trust

الْمُتَوَكِّلُونَ	وَ	قَالَ	الَّذِينَ	كَفَرُوا	لِ	رُسُلِ	هِمْ
put trust	and	said	those who	disbelieved	for	Messenger	their

الْمُتَوَكِّلُونَ ﴿١٣﴾ وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ

put their trust.' And those who disbelieved said to their Messengers,

لَ	نُخْرِجَنَّ	كُم	مِّنْ	أَرْضِ	نَا	أَوْ	لَ	تَعُودَنَّ	فِي	مِلَّةِ	نَا
surely	we	expel	you	from	our	land	or	surely	you	return	in

لَنُخْرِجَنَّكُم مِّنْ أَرْضِنَا أَوْ لَتَعُودَنَّ فِي مِلَّتِنَا ط

'We will, surely, expel you from our land unless you return to our religion.'

فَ	أَوْحَى	إِلَى	هِمْ	رَبُّ	هُمْ	لَ	نُهْلِكَنَّ	الظَّالِمِينَ
	revealed	to	them	Lord	their	surely	we destroy	wrongdoers

فَأَوْحَى إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ ۝۱۴

Then their Lord sent to them the revelation: 'We will, surely, destroy the wrongdoers,

وَ	لَ	نُسْكِنَنَّ	كُمُ	الْأَرْضَ	مِنْ	بَعْدِ	هِمْ	ذَلِكَ	لِمَنْ
	surely	we dwell	you	land	from	after	them	this is	for who

وَلَنُسْكِنَنَّكُمُ الْأَرْضَ مِنْ بَعْدِهِمْ ۝ ذَلِكُمْ لِمَنْ

'And We shall, surely, make you dwell in the land after them. That is for him who

وَ	خَافَ	مَقَامِ	يَ	وَ	خَافَ	وَعِيدِ	وَ	اسْتَفْتَحُوا	وَ
and	fear	station	My	and	fear	warning	and	prayed for victory	

خَافَ مَقَامِي وَ خَافَ وَعِيدِ ۝۱۵ وَاسْتَفْتَحُوا وَ

stands in awe of My station and takes heed of My warning.' And they prayed for victory, and

خَابَ	كُلُّ	جَبَّارٍ	عِنْدِ	مِّنْ	وَرَأَيْهِ	جَهَنَّمَ	وَ	يُسْقَى
disappointed	every	haughty	enemy	from	before him	Hell	and	drink

خَابَ كُلُّ جَبَّارٍ عِنْدِ ۝۱۶ مِّنْ وَرَأَيْهِ جَهَنَّمَ وَيُسْقَى

(as a result thereof) every haughty enemy (of truth) came to naught. Before him is Hell; and he shall be made to drink

مِنْ	مَّاءٍ	صَدِيدٍ	يَتَجَرَّعُ	هَ	وَ	لَا	يَكَادُ	يُسِيغُهُ	هَ
from	water	boiling	sip by sip	it	and	not	reluctantly	able	it

مِنْ مَّاءٍ صَدِيدٍ ۝۱۷ يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِيغُهُ

boiling water. He will drink it sip by sip, reluctantly being unable to quaff it.

وَ	يَأْتِيهِ	هَ	الْمَوْتُ	مِنْ	كُلِّ	مَكَانٍ	وَ	مَا	هُوَ	بِ	مَيِّتٍ
and	bring	it	death	from	every	quarter	and	not	he	with	die

وَ يَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ ۝

And death shall come to him from every quarter, (yet) he shall not die.

كَفَرُوا	الَّذِينَ	مَثَلُ	غَلِيظٌ	عَذَابٌ	هِ	وَرَأَى	مِنْ	وَ
disbelieve	those who	example	severe	punishment	his	beside	from	and

وَمِنْ وَرَأَيْهِ عَذَابٌ غَلِيظٌ ⑱ مَثَلُ الَّذِينَ كَفَرُوا

And besides that there shall be (for him) a severe chastisement. The case of those who disbelieve

الرِّيحُ	بِهِ	اِشْتَدَّتْ	كَرَمَادٍ	هُمْ	أَعْمَالُ	هُمْ	رَبِّ	بِ
wind	with it	violently	like ashes	their	deeds	them	Lord	with

بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اِشْتَدَّتْ بِهِ الرِّيحُ

in their Lord is that their works are like ashes, on which the wind blows violently

مِنْ	يَقْدِرُونَ	لَا	عَاصِفٍ	يَوْمٍ	فِي
from	power	not	stormy	day	in

فِي يَوْمٍ عَاصِفٍ ٭ لَا يَقْدِرُونَ مِنْ

on a stormy day. They shall have no power

مَا	كَسَبُوا	عَلَى	شَيْءٍ	ذَلِكَ	هُوَ	الضَّلُّ	الْبَعِيدُ
what	they earned	upon	anything	that is	it / only	error	far gone

مَا كَسَبُوا عَلَى شَيْءٍ ٭ ذَلِكَ هُوَ الضَّلُّ الْبَعِيدُ ⑲

over what they earned. That, indeed, is utter destruction.

أَلَمْ	تَرَ	أَنَّ	اللَّهَ	خَلَقَ	السَّمَوَاتِ	وَ	الْأَرْضَ	بِ	الْحَقِّ
do	see	surely	Allah	created	heavens	and	earth	with	truth

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ ٭

Do you not see that Allah created the heavens and the earth with Truth.

إِنْ	يَشَاءُ	يُدْهِبُ	كُمُ	وَ	يَأْتِ	بِ	خَلْقٍ	جَدِيدٍ
if	He wills	do away	you	and	bring	with	creation	new

إِنْ يَشَاءُ يُدْهِبُكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ⑳

If He so pleases, He can do away with you, and bring a new creation.

وَمَا	ذَلِكَ	عَلَى	اللَّهِ	بِ	عَزِيزٍ	وَ	بَرَزُوا	لِلَّهِ	جَمِيعًا
and	this is	upon	Allah	with	hard	and	they appear	to Allah	all

وَمَا ذَكَ عَلَى اللَّهِ بِعَزِيزٍ ②١ وَبَرَزُوا لِلَّهِ جَمِيعًا

And that is not (*at all*) hard for Allah. They shall all appear before Allah;

فَ	قَالَ	الضُّعْفَاءُ	لِ	الَّذِينَ	اسْتَكْبَرُوا
so	he said	weak	to	those who	behaved proudly

فَقَالَ الضُّعْفَاءُ لِلَّذِينَ اسْتَكْبَرُوا

then shall the weak say to those who behaved proudly:

إِنَّا	كُنَّا	لِ	كُفَّ	تَبَعًا	فَ	هَلْ	أَنْتُمْ	مُغْنُونَ	عَنْ	نَا
surely	we are	for	you	followers	so	are not	you	avail us	from	us

إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا

'Surely, we were your followers; can you not then avail us

مِنْ	عَذَابِ	اللَّهِ	مِنْ	شَيْءٍ	قَالُوا	لَوْ	هَدَانَا	اللَّهُ
from	punishment	Allah	from	anything	they say	if	guided us	Allah

مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ ٥ قَالُوا لَوْ هَدَانَا اللَّهُ

ought against Allah's punishment?' They will say, 'If Allah had guided us,

لَ	هَدَيْنَا	كُفَّ	سَوَاءٌ	عَلَى	نَا	أَ	جَزِعْنَا	أَمْ	صَبْرْنَا
surely	we guide	you	equal	on	us	whether	impatient	or	we be patient

لَهَدَيْنَاكُمْ ٥ سَوَاءٌ عَلَيْنَا أَجَزِعْنَا أَمْ صَبْرْنَا

we would, surely, have guided you. (*but*) It is (*now*) equal for us whether we show impatience or remain patient:

مَا	لَنَا	مِنْ	مَّجِيسٍ	وَقَالَ	الشَّيْطَانُ	لَمَّا	قُضِيَ	الْأَمْرُ
not	for us	from	escape	and said	Satan	when	decided	matter

مَا لَنَا مِنْ مَّجِيسٍ ٥ وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ

there is no way of escape for us'. And when the matter is decided, Satan will say,

الْحَقِّ	وَعَدَ	كُمُ	وَعَدَ	اللَّهِ	إِنَّ
truth	promise	you	promise	Allah	surely
إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقِّ					
'Allah promised you a promise of truth,					
وَعَدْتُكُمْ	فَ كُمْ	وَ مَا	وَ مَا	وَ مَا	وَ مَا
on you	for me	was	no	and	you
وَ وَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ					
but I promised you and failed you. I had no power					
مِّنْ	سُلْطَنٍ	إِلَّا	أَنْ	دَعَوْتُكُمْ	فَ كُمْ
me	power	except	that	I called	you
مِّنْ سُلْطَنٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي					
over you except that I called you and you obeyed me.					
فَ لَا	تَلُومُوْا	نِي	وَ	لُومُواْ	أَنْفُسَ
I	blame	me	and	you blame	yourselves
فَلَا تَلُومُونِي وَ لُومُواْ أَنْفُسَكُمْ مَا أَنَا					
So blame me not, but blame your ownelves. I cannot					
بِ	مُصْرِحٍ	كُمُ	وَ مَا	أَنْتُمْ	بِ
surely I	succour	your	and	you	with
بِمُصْرِحِكُمْ وَمَا أَنْتُمْ بِمُصْرِحِيَّ إِنِّي					
succour you nor can you succour me. I have					
كَفَرْتُ	بِمَا	أَشْرَكْتُمُونَ	مِنْ	قَبْلُ	إِنَّ
I denied	with what	you associate me	from	before	surely
كَفَرْتُ بِمَا أَشْرَكْتُمُونَ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ					
already disclaimed your associating me (with God). For the wrongdoers					



وَ	الْيَمِّ	عَذَابٌ	هُمْ	لَ
and	grievous	punishment	their	surely

لَهُمْ عَذَابٌ أَلِيمٌ ﴿23﴾ وَ

there shall, surely, be a grievous punishment.' And

جَنَّاتٍ	الصَّالِحَاتِ	عَمِلُوا	وَ	آمَنُوا	الَّذِينَ	أُدْخِلَ
gardens	good works	did	and	believe	those who	admitted

أُدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ

those who believe and do good works will be admitted into Gardens

تَجْرِي	مِنْ	تَحْتِ	هَا	الْأَنْهَارِ	خَالِدِينَ	فِيهَا	بِأَمْرِ	رَبِّ	هُمْ
flow	from	below	it	river	abide	in it	by command	Lord	their

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِأَمْرِ رَبِّهِمْ ط

through which rivers flow, wherein they will abide by the command of their Lord.

تَحِيَّاتٍ	هُمْ	فِي	هَا	سَلَامٌ	أَ	لَمْ	تَرَ	كَيْفَ	ضَرَبَ	اللَّهُ
greetings	their	in	it	peace	do	not	you see	how	set forth	Allah

تَحِيَّتُهُمْ فِيهَا سَلَامٌ ﴿24﴾ أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ

Their greeting therein will be 'Peace'. Do you not see how Allah sets forth

مَثَلًا	كَلِمَةً	طَيِّبَةً	كَ	شَجَرَةٍ	طَيِّبَةٍ	أَصْلُ	هَا
example	word	good	like	tree	good	root	it

مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا

the similitude of a good word? (It is) like a good tree, whose root is

ثَابِتٌ	وَ	فُرُوعُ	هَا	فِي	السَّمَاءِ	تُؤْتِي	أُكْلَ	هَا
firm	and	branches	its	in	heaven	it brings forth	fruits	its

ثَابِتٌ وَفُرُوعُهَا فِي السَّمَاءِ ﴿25﴾ تُؤْتِي أَكْلَهَا

firm and whose branches (reach) into heaven. It brings forth its fruit

كُلِّ	حِينَ	بِ	إِذْنِ	رَبِّ	هَا	وَ	يَضْرِبُ	اللَّهُ	الْأَمْثَالَ
all	times	by	command	Lord	its	and	sets forth	Allah	example

كُلِّ حِينَ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ

at all times by the command of its Lord. And Allah sets forth similitudes

لِ	النَّاسِ	لَعَلَّ	هُمْ	يَتَذَكَّرُونَ	وَ	مَثُلُ
for	men	so that	they	reflect	and	example

لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ<sup>26</sup> وَمَثُلُ

for men that they may reflect. And the case of

كَلِمَةٍ	خَبِيثَةٍ	كَ	شَجَرَةٍ	خَبِيثَةٍ	اجْتَثَّتْ
word	evil	like	tree	evil	uprooted

كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتَثَّتْ

an evil word is like (that of) an evil tree, which is uprooted

مِنْ	فَوْقِ	الْأَرْضِ	مَا	لَهَا	مِنْ	قَرَارٍ	يُثَبِّتُ	اللَّهُ
from	above	earth	not	for it	from	stability	strengthen	Allah

مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ<sup>27</sup> يُثَبِّتُ اللَّهُ

from above the earth and has no stability. Allah strengthens

الَّذِينَ	آمَنُوا	بِ	الْقَوْلِ	الثَّابِتِ	فِي	الْحَيَاةِ	الدُّنْيَا
those who	believe	with	word	firmly established	in	life	worldly

الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا

the believers with the word that is firmly established, (both) in the present life

وَ	فِي	الْآخِرَةِ	وَ	يُضِلُّ	اللَّهُ	الظَّالِمِينَ
and	in	the hereafter	and	let go astray	Allah	wrongdoers

وَ فِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ

and in the Hereafter; and Allah lets the wrongdoers go astray.

و	يَفْعَلُ	اللَّهُ	مَا	يَشَاءُ	أ	لَمْ	تَر	إِلَى	الَّذِينَ
and	does	Allah	what	He wills	do	not	you see	to	those who

وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ۚ ۞ (28) أَلَمْ تَرَ إِلَى الَّذِينَ

And Allah does what He wills. Do you not see those who

بَدَّلُوا	نِعْمَةَ	اللَّهِ	كُفْرًا	وَ	أَحْلَوْا	قَوْمَ	هُمْ
changed	favours	Allah	ingratitude	and	landed	people	their

بَدَّلُوا نِعْمَةَ اللَّهِ كُفْرًا وَأَحْلَوْا قَوْمَهُمْ

changed Allah's favour into ingratitude and landed their people

دَارَ	الْبَوَارِ	جَهَنَّمَ	يَصْلُونَ	هَا	وَ	بِئْسَ
abode	ruin	Hell	they enter	in it	and	evil

دَارَ الْبَوَارِ ۚ ۞ (29) جَهَنَّمَ يَصْلُونَهَا وَبِئْسَ

into the abode of ruin— (Which is) Hell? They shall burn therein; and an evil

الْقَرَارِ	وَ	جَعَلُوا	لِ	اللَّهِ	أَنْدَادًا	لِ	يُضِلُّوا	عَنْ
rest	and	set-up	for	Allah	rival	so that	mislead	from

الْقَرَارِ ۚ ۞ (30) وَجَعَلُوا لِلَّهِ أَنْدَادًا لِيُضِلُّوا عَنْ

place of rest is that. And they have set up rivals to Allah to mislead (people) from

سَبِيلِ	هُ	قُلْ	تَمَتَّعُوا	فَ	إِنَّ	مَصِيرَ	كُمْ
way	His	say	you enjoy	then	surely	journey	your

سَبِيلِهِ ۚ قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ

His way. Say, 'Enjoy yourselves a while, then, surely, your journey is

إِلَى	النَّارِ	قُلْ	لِ	عِبَادِ	يَ	الَّذِينَ	أَمَّنُوا	يُقِيمُوا
to	fire	say	to	servants	my	those who	believe	observe

إِلَى النَّارِ ۚ ۞ (31) قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا

toward the Fire.' Say to My servants who have believed that they should observe

الصَّلَاةَ	وَ	يُنْفِقُوا	مِنْ	مَا	رَزَقْنَا	هُمْ	سِرًّا	وَ	عَلَانِيَةً
prayer	and	spend	from	what	We gave	them	secretly	and	openly

الصَّلَاةَ وَ يُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَ عَلَانِيَةً

Prayer, and spend out of what We have given them, secretly and openly,

مِّنْ	قَبْلِ	أَنْ	يَأْتِيَ	يَوْمٌ	لَّا	بَيْعٌ	فِي	هِيَ	وَ	لَا
from	before	that	come	day	not	bargaining	in	it	and	nor

مِّنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا

before there comes a day wherein there will be neither bargaining nor

خَلَّ	اللَّهُ	الَّذِي	خَلَقَ	السَّمَوَاتِ	وَ	الْأَرْضِ
friendship	Allah	whom	created	heavens	and	earth

خَلَّ ۝۳۲ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضِ

friendship. Allah is He Who created the heavens and the earth

وَ	أَنْزَلَ	مِنَ	السَّمَاءِ	مَاءً	فَ	أَخْرَجَ	بِهِ	مِنَ
and	sent down	from	clouds	water	so	brought forth	with it	from

وَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ

and caused water to come down from the clouds, and brought forth therewith

الثَّمَرَاتِ	رِزْقًا	لَّ	كُمُ	وَ	سَخَّرَ	لَ	كُمُ	الْفُلُكَ	لِ	تَجْرِي
fruit	sustenance	for	you	and	subjected	for	you	ship	that	sail

الثَّمَرَاتِ رِزْقًا لَّكُمْ وَ سَخَّرَ لَكُمْ الْفُلُكَ لِتَجْرِي

fruits for your sustenance, and He has subjected to you the ships that they may sail

فِي	الْبَحْرِ	بِ	أَمْرِ	هِ	وَ	سَخَّرَ	لَ	كُمُ	الْأَنْهَارَ
in	sea	by	command	His	and	subjected	for	you	rivers

فِي الْبَحْرِ بِأَمْرِهِ وَ سَخَّرَ لَكُمْ الْأَنْهَارَ ۝۳۳

through the sea by His command, and the rivers (too) has He subjected to you.

وَ	سَخَّرَ	لَ	كُمُ	الشَّمْسِ	وَ	القَمَرَ	دَائِبِينَ	وَ	سَخَّرَ
and	subjected	surely	you	sun	and	moon	moving constantly	and	subjected

وَ سَخَّرَ لَكُمُ الشَّمْسَ وَ الْقَمَرَ دَائِبِينَ ۚ وَ سَخَّرَ

And He has pressed into your service the sun and the moon, moving constantly. Also He has subjected

لَ	كُمُ	الَّيْلِ	وَ	النَّهَارَ	وَ	الَّتِي	كُمُ	مِّنْ	كُلِّ	مَا
surely	you	night	and	day	and	gave	you	from	every	that

لَكُمْ اللَّيْلِ وَالنَّهَارَ ۚ وَ اتَّكُم مِّنْ كُلِّ مَا

the night and the day to serve you. And He gave you all that you

سَأَلْتُمُوهُ	وَ	إِنْ	تَعُدُّوْا	نِعْمَتَ	اللَّهِ	لَا	تُحْصُوْهَُا	هَآ
you wanted	and	if	you count	favours	Allah	not	it you able to count	it

سَأَلْتُمُوهُ ۗ وَ إِنْ تَعُدُّوْا نِعْمَتَ اللَّهِ لَا تُحْصُوْهَُا ۗ

wanted of Him, and if you (*try to*) count the favours of Allah, you will not be able to number them.

إِنَّ	الْإِنْسَانَ	لَ	ظَلُومٌ	كَفَّارٌ	وَ	إِذْ	قَالَ	إِبْرَاهِيمُ
surely	man	surely	unjust	ungrateful	and	when	said	Abraham

إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ۚ ۝۳۵ وَإِذْ قَالَ إِبْرَاهِيمُ

Verily, man is very unjust, very ungrateful. And (*remember*) when Abraham said,

رَبِّ	اجْعَلْ	هَذَا	الْبَلَدَ	أَمِنًا	وَ	اجْنُبْ	نِي	وَ	بَنِي
my Lord	make	this	city	peace	and	keep away	me	and	my children

رَبِّ اجْعَلْ هَذَا الْبَلَدَ أَمِنًا وَ اجْنُبْنِي وَ بَنِي

'My Lord, make this city (*a city*) of peace, and keep me and my children away

أَنْ	نُعْبَدَ	الْأَصْنَامَ	رَبِّ	إِنَّ	هُنَّ	أَضَلَّنَ	كَثِيرًا
that	we worship	idols	my Lord	surely	they	led astray	many

أَنْ نُعْبَدَ الْأَصْنَامَ ۗ رَبِّ إِنَّهُمْ أَضَلَّنَ كَثِيرًا

from worshipping idols, 'My Lord, they have indeed led astray many

مِنَ النَّاسِ	فَ مَنْ	تَبِعَ نِي	فَ إِنَّ	هُ	مِنِّي	وَ	مَنْ	عَصَانِي
from	so	follow	so	he	of me	and	who	disobey

مِنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي ۚ وَ مَنْ عَصَانِي

among mankind. So whoever follows me, he is certainly of me; and whoever disobeys me –

فَ إِنَّ	كَ	غَفُورٌ	رَّحِيمٌ	رَبِّ	نَا	إِنِّي	أَسْكَنْتُ	مِنْ
then	surely	Most Forgiving	Merciful	Our	Lord	I	settled	from

فَأَنَّكَ غَفُورٌ رَّحِيمٌ ﴿٣٧﴾ رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ

You are, surely, Most Forgiving, Merciful. 'Our Lord, I have settled some

ذُرِّيَّةٍ	يَ	بِ	وَادٍ	غَيْرِ	ذِي	زُرْعٍ	عِنْدَ	بَيْتِكَ	الْمُحَرَّمِ
children	my	in	valley	not	able	cultivate	near	your house	Sacred

ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زُرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ ۙ

of my children in an uncultivable valley near Your Sacred House –

رَبِّ	نَا	لِ	يُقِيمُوا	الصَّلَاةَ	فَاجْعَلْ	أَفئِدَةً	مِّنَ	النَّاسِ
Lord	Our	so that	observe	Prayer	so make	hearts	from	men

رَبَّنَا لِيقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفئِدَةً مِّنَ النَّاسِ

our Lord, that they may observe Prayer. So make men's hearts

تَهَوَّىٰ	إِلَىٰ	هُمْ	وَ	ارزُقْ	هُمْ	مِّنَ
incline	to	them	and	provide	them	from

تَهَوَّىٰ إِلَيْهِمْ وَارزُقْهُمْ مِّنَ

incline towards them and provide them with

الثَّمَرَاتِ	لَعَلَّ	هُمْ	يَشْكُرُونَ	رَبِّ	نَا	إِنَّ	كَ	تَعْلَمُ
fruits	so that	they	be grateful	Lord	Our	surely	You	know

الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٨﴾ رَبَّنَا إِنَّكَ تَعْلَمُ

fruits, that they may be thankful, 'Our Lord, certainly, You know

مَا	نُخْفِي	وَ	مَا	نُعَلِنُ	وَ	مَا	يَخْفَى	عَلَى	اللَّهِ	مِنْ
what	we conceal	and	what	we make known	and	not	hidden	from	Allah	from

مَا نُخْفِي وَمَا نُعَلِنُ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ

what we conceal and what we make known. And nothing whatsoever is hidden from Allah, whether

شَيْءٍ	فِي	الْأَرْضِ	وَ	لَا	فِي	السَّمَاءِ	أ	لِحَمْدِ
anything	in	earth	and	not	in	heavens	All	praise

شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ③٩ الْحَمْدُ

in the earth or in the heaven, 'All praise

لِ	اللَّهِ	الَّذِي	وَهَبَ	لِي	عَلَى	الْكِبَرِ	إِسْمَاعِيلَ
for	Allah	who	bestowed	me	upon	old age	Ishmael

لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ

belongs to Allah, Who has given me, despite (my) old age, Ishmael

وَ	إِسْحَقَ	إِنَّ	رَبِّ	ئِي	لَ	سَمِيعُ	الدُّعَاءِ	رَبِّ
and	Isaac	surely	Lord	my	surely	Hearer	Prayer	My Lord

وَإِسْحَقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ④٠ رَبِّ

and Isaac. Surely, my Lord is the Hearer of prayer, 'My Lord,

اجْعَلْ	نِي	مُقِيمَ	الصَّلَاةِ	وَ	مِنْ	ذُرِّيَّةِ	ئِي	رَبِّ	نَا
make	me	observe	Prayer	and	from	children	my	Lord	Our

اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي ④١ رَبَّنَا

make me observe Prayer, and my children (too). Our Lord!

وَ	تَقَبَّلْ	دُعَاءِ	رَبِّ	نَا	اغْفِرْ	لِي	وَ	لِ	وَالِدَيَّ
and	accept	my prayer	Lord	Our	forgive	me	and	for	my parents

وَتَقَبَّلْ دُعَاءِ ④١ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ

(bestow Your grace on me) and accept my prayer, 'Our Lord, grant forgiveness to me and to my parents

و	لِ	لِلْمُؤْمِنِينَ	يَوْمَ	يَقُومُ	الْحِسَابُ	وَ	لَا	تَحْسَبَنَّ
and	for	believers	day	take place	reckoning	and	not	think

وَاللِّمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٤٢﴾ وَلَا تَحْسَبَنَّ

and to the believers on the day when the reckoning will take place.' And think not that

اللَّهُ	غَافِلًا	عَمَّا	يَعْمَلُ	الظَّالِمُونَ	إِنَّمَا	يُؤَخِّرُهُمْ
Allah	unaware	what	do	the wrongdoers	surely	respice

اللَّهُ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ ۗ إِنَّمَا يُؤَخِّرُهُمْ

Allah is unaware of what the wrongdoers do. He only gives them respice

لِ	يَوْمٍ	تَشْخَصُ	فِي	ه	الْأَبْصَارُ	مُهْطِعِينَ
for	the day	fixedly stare	in	it	eyes	hurrying in fright

لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ ﴿٤٣﴾ مُهْطِعِينَ

till the day on which the eyes will fixedly stare; Hurrying on in fright,

مُقْنِعِي	رُءُوسِهِمْ	لَا	يَرْتَدُّ	إِلَىٰ	هَمَّهُمْ	طَرْفُهُمْ
raising	heads	not	return	to	them	gaze

مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ ۗ

raising up their heads, their gaze not returning to them,

وَ	أَفْئِدَتُهُمْ	هَمَّهُمْ	هَوَاءٌ	وَ	أَنْذِرِ	النَّاسَ	يَوْمَ
and	minds	their	void	and	warn	men	day

وَ أَفْئِدَتُهُمْ هَوَاءٌ ﴿٤٤﴾ وَأَنْذِرِ النَّاسَ يَوْمَ

and their minds (utterly) void. And warn men of the day

يَأْتِي	هَمَّهُمْ	الْعَذَابُ	فَ	يَقُولُ	الَّذِينَ	ظَلَمُوا	رَبِّ	نَا
come	them	punishment	so	they say	those who	wrongdoers	Lord	Our

يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا

when (the promised) chastisement will come upon them, and the wrongdoers will say, 'Our Lord,



أَخْرُ	نَا	إِلَى	أَجَلٍ	قَرِيبٍ	نُجِبُ	دَعْوَةَ	كَ	وَ	نَتَّبِعُ
respite	us	to	term	near	we respond	call	your	and	follow

أَخْرُنَا إِلَى أَجَلٍ قَرِيبٍ ۖ نُجِبُ دَعْوَتَكَ وَنَتَّبِعُ

grant us respite for a short term. We will respond to Your call and will follow

الرُّسُلَ	أَ	وَ	لَمْ	تَكُونُوا	أَقْسَمْتُمْ	مِّنْ	قَبْلُ
Messengers	did	and	not	you be	you swear	from	before

الرُّسُلَ ۖ أَوْلَمْ تَكُونُوا أَقْسَمْتُمْ مِّنْ قَبْلُ

the Messengers.' He will say, 'Did you not swear before this (that) you would

مَا	لَ	كُم	مِّنْ	زَوَالٍ	وَ	سَكَنْتُمْ	فِي	مَسْكِنٍ
not	for	you	from	fall	and	dwell	in	dwellings

مَا لَكُمْ مِّنْ زَوَالٍ ۚ ٤٥ وَ سَكَنْتُمْ فِي مَسْكِنٍ

have no fall? 'And you dwell in the dwellings

الَّذِينَ	ظَلَمُوا	أَنْفُسَهُمْ	وَ	تَبَيَّنَ	لَ	كُم	كَيْفَ	فَعَلْنَا
those who	wronged	selves	and	explained	to	you	how	we did

الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَ تَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا

of those who wronged themselves and it has become plain to you how We dealt

بِهِمْ	وَ	ضَرَبْنَا	لَ	كُم	الْأَمْثَالَ	وَ	قَدْ	مَكَرُوا	مَكَرَهُمْ
with	and	set forth	for	you	parables	and	surely	plotted	their

بِهِمْ وَ ضَرَبْنَا لَكُمْ الْأَمْثَالَ ۚ ٤٦ وَ قَدْ مَكَرُوا مَكَرَهُمْ

with them; and We set forth clear parables for you.' And they employed whatever deceit they could

وَ	عِنْدَ	اللَّهِ	مَكَرُهُمْ	وَ	إِنْ	كَانَ	مَكَرُهُمْ	لِ	تَزُولَ
and	with	Allah	deceit	and	if	were	their	for	move

وَ عِنْدَ اللَّهِ مَكَرُهُمْ ۖ وَإِنْ كَانَ مَكَرُهُمْ لِتَزُولَ

but (the outcome of) their deceit lies with Allah, even if their deceit were powerful enough to move

مِنْ	هُ	الْجِبَالُ	فَ لَا	تَحْسَبَنَّ	اللَّهَ	مُخْلِفَ	وَعْدِ	هِ
with	it	mountains	so not	think	Allah	fail	promise	His

مِنْهُ الْجِبَالُ ﴿٤٧﴾ فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ

mountains. Think not then that Allah will fail to keep His promise

رُسُلَ	هُ	إِنَّ	اللَّهَ	عَزِيزٌ	ذُو	اِنْتِقَامٍ	يَوْمَ	تُبَدَّلُ	الْأَرْضُ
Messengers	His	surely	Allah	Mighty	Lord of retribution		day	change	earth

رُسُلَهُ إِنَّ اللَّهَ عَزِيزٌ ذُو اِنْتِقَامٍ ﴿٤٨﴾ يَوْمَ تُبَدَّلُ الْأَرْضُ

to His Messengers. Surely, Allah is Mighty, Lord of retribution, On the day when this earth will be changed

غَيْرَ	الْأَرْضِ	وَ	السَّمَوَاتِ	وَ	وَبَرَزُوا	لِ	اللَّهِ
other	earth	and	heavens	and	appear	for	Allah

غَيْرَ الْأَرْضِ وَالسَّمَوَاتِ وَبَرَزُوا لِلَّهِ

into another earth, and the heavens (too); and they will (all) appear before Allah,

الْوَاحِدِ	الْقَهَّارِ	وَ	تَرَى	الْمُجْرِمِينَ	يَوْمَئِذٍ	مُقَرَّنِينَ
One	Most Supreme	and	see	guilty	that day	bound

الْوَاحِدِ الْقَهَّارِ ﴿٤٩﴾ وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُقَرَّنِينَ

the One, the Most Supreme. And You will see the guilty on that day bound

فِي	الْأَصْفَادِ	سَرَابِيلُ	هُمُ	مِّنْ	قَطِرَانٍ	وَ
in	chains	garments	their	from	pitch	and

فِي الْأَصْفَادِ ﴿٥٠﴾ سَرَابِيلُهُمْ مِّنْ قَطِرَانٍ وَ

in chains. Their garments shall be of pitch, and

تَغْشَى	وُجُوهُهُمُ	هُمُ	النَّارُ	لِيَجْزِيَ	اللَّهُ	كُلَّ	نَفْسٍ	مَّا
envelop	faces	their	fire	requite	Allah	every	soul	what

تَغْشَى وُجُوهُهُمُ النَّارُ ﴿٥١﴾ لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَّا

the fire shall envelop their faces. (It will be so) that Allah may requite each soul for what

بَلَّغٌ	هَذَا	الْحِسَابِ	سَرِيعُ	اللَّهِ	إِنَّ	كَسَبَتْ
message	this is	reckoning	swift	Allah	surely	wrought

كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ⑤٢ هَذَا بَلَّغٌ

it has wrought. Surely, Allah is swift at reckoning. This is a message manifestly delivered

هُوَ	أَنَّ	يَعْلَمُوا	لِ	وَ	بِهِ	يُنذَرُوا	لِ	وَ	النَّاسِ	لِ
He	surely	they know	so that	and	with it	warn	that	and	mankind	for

لِلنَّاسِ وَلِيُنذَرُوا بِهِ وَيَعْلَمُوا أَنَّ هُوَ

for the benefit of mankind that they may be warned thereby, and they may know that He is the only

الْأَلْبَابِ	أُولُوا	يَذْكُرَ	لِ	وَ	وَاحِدٌ	إِلَهُ
understanding	possess	ponder	that	and	One	God

إِلَهُ وَاحِدٌ وَيَذْكُرَ أُولُوا الْأَلْبَابِ ⑤٣

One God and that those possessed of understanding may ponder.

Chapter 15 Al-Hijr Revealed in Mecca سُورَةُ الْحَجْرِ مَكِّيَّةٌ

Rukuh 6 رُكُوعَاتُهَا ٦ Verses 100 آيَاتُهَا ١٠٠

الرَّحِيمِ	الرَّحْمَنِ	اللَّهِ	اسْمِ	بِ
the Merciful	the Gracious	Allah	name	with

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

In the name of Allah, the Gracious, the Merciful.

مُبِينٍ	قُرْآنٍ	وَ	الْكِتَابِ	آيَاتِ	تِلْكَ	الرَّ
illuminating	Quran	and	the Book	verses	these	I am Allah Who is All-Seeing

الرَّاقِفِ تِلْكَ آيَاتِ الْكِتَابِ وَقُرْآنٍ مُّبِينٍ ②

I am Allah Who is All-Seeing. These are verses of the Book and of the illuminating Quran.

# **‘WA MA UBRIOO’**

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