

The Holy Quran

(Part Thirteen)



Split Word Translation
(English)

Wa Maa Ubarri'u

Thirteenth Part of the Holy Quran

With English Split-Word and Running Translation.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Foreword

Majlis Ansarullah UK is blessed to have the honour of publishing the split word translation of the Holy Qur'an in Urdu and English under guidance of Huzoor. ^{اللَّهُ} ^{بِطَرَفِ الْعَزِيزِ} It has been a mammoth task and could only be completed with sheer blessings and mercy of Allah and prayers of Huzoor Aqdas. ^{اللَّهُ} ^{بِطَرَفِ الْعَزِيزِ}

First edition of English split word translation was completed and published in 2018 followed by the First edition of Urdu split word translation completed in 2022.

Both split word translations were made available in print, on Majlis Ansarullah UK website and in app format. With feedback from scholars who noted that the Arabic idioms used in the Holy Qur'an were split unnecessarily and this aspect could be improved. Alhamdulillah, the revised translation has now been completed.

I am extremely grateful to Dr Sir Iftikhar Ahmed Ayaz Sahib for helping with this revision despite his extremely busy schedule and competing demands on his time.

I would also like to thank Hafiz Masood Iqbal Sahib who assisted with correcting the proof of the Arabic text. Mr Muhammad Ishaq Nasir Sahib, Qaid Ishaat has played a key role in coordinating and supervision of this entire Quran split word project. It would not have been possible to complete this task without his dedicated and untiring efforts.

I pray that May Allah reward all those who have assisted in anyway and may He Grant us all the opportunity to benefit from reading and understanding the Holy Qur'an. Ameen.

Dr Ch Ijaz Ur Rehman

Sadr Majlis Ansarullah UK

6th December 2023

Index of Symbols Denoting Pauses

- م Compulsory Stop.
- The sign at the end of a verse. It is preferable, though not necessary, to stop here.
- ط It is preferable, though not necessary, to stop here.
- لا Optional. To pause, or to continue.
- ج It is better to pause.
- لا Necessary to continue, do not pause.
- وقف Stop vocal sound for a moment, without breaking breath.
- قصر Desirable to continue, do not pause.
- قف Recommended pause.
- ❧ ❧ Part of the verse in between these signs indicate that if you pause at words preceded by the first sign you should not pause at the second but if you do not pause at the first, pause at the second. For example,

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۚ فِيْهِ
هُدًى لِّلْمُتَّقِيْنَ ۝۳

Dhālikal-Kitābu lā raiba
fih, hudal-lil-muttaqīn

↑
(pause here)

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۚ فِيْهِ
هُدًى لِّلْمُتَّقِيْنَ ۝۳

(pause here) ↓

Dhālikal-Kitābu lā raib,
fih hudal-lil-muttaqīn

وَمَا أَبْرِئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ	وَمَا أَبْرِئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ	وَمَا أَبْرِئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ	وَمَا أَبْرِئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ	وَمَا أَبْرِئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ	وَمَا أَبْرِئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ	وَمَا أَبْرِئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ	وَمَا أَبْرِئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ
and	not	i absolve	my soul	surely	the soul	one that surely enjoins evil	the evil
‘And I do not absolve myself of weakness; for, the soul is surely prone to enjoin evil,							
إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴿٥٤﴾	إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴿٥٤﴾	إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴿٥٤﴾	إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴿٥٤﴾	إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴿٥٤﴾	إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴿٥٤﴾	إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴿٥٤﴾	إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴿٥٤﴾
except	that	he should mercy	My Lord	surely	my Lord	most Forgiving	most Merciful
save that whereon my Lord has mercy. Surely, my Lord is Most Forgiving, Merciful.’							
وَقَالَ الْمَلِكُ اأْتُونِي بِهِ ۚ أَسْتَخْلِصُهُ لِنَفْسِي ۚ	وَقَالَ الْمَلِكُ اأْتُونِي بِهِ ۚ أَسْتَخْلِصُهُ لِنَفْسِي ۚ	وَقَالَ الْمَلِكُ اأْتُونِي بِهِ ۚ أَسْتَخْلِصُهُ لِنَفْسِي ۚ	وَقَالَ الْمَلِكُ اأْتُونِي بِهِ ۚ أَسْتَخْلِصُهُ لِنَفْسِي ۚ	وَقَالَ الْمَلِكُ اأْتُونِي بِهِ ۚ أَسْتَخْلِصُهُ لِنَفْسِي ۚ	وَقَالَ الْمَلِكُ اأْتُونِي بِهِ ۚ أَسْتَخْلِصُهُ لِنَفْسِي ۚ	وَقَالَ الْمَلِكُ اأْتُونِي بِهِ ۚ أَسْتَخْلِصُهُ لِنَفْسِي ۚ	وَقَالَ الْمَلِكُ اأْتُونِي بِهِ ۚ أَسْتَخْلِصُهُ لِنَفْسِي ۚ
and	he said	the King	bring him to me	take him specially	for myself		
And the King said, ‘Bring him to me that I may take him specially for myself.’							
فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٥﴾	فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٥﴾	فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٥﴾	فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٥﴾	فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٥﴾	فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٥﴾	فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٥﴾	فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٥﴾
so when	he spoke to him	said	surely you	this day	with us	established position	trustworthy
And when he had spoken to him, he said, ‘Thou art this day a man of established position and trust with us.’							
قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ ۚ إِنِّي حَفِيظٌ عَلِيمٌ ﴿٥٦﴾	قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ ۚ إِنِّي حَفِيظٌ عَلِيمٌ ﴿٥٦﴾	قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ ۚ إِنِّي حَفِيظٌ عَلِيمٌ ﴿٥٦﴾	قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ ۚ إِنِّي حَفِيظٌ عَلِيمٌ ﴿٥٦﴾	قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ ۚ إِنِّي حَفِيظٌ عَلِيمٌ ﴿٥٦﴾	قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ ۚ إِنِّي حَفِيظٌ عَلِيمٌ ﴿٥٦﴾	قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ ۚ إِنِّي حَفِيظٌ عَلِيمٌ ﴿٥٦﴾	قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ ۚ إِنِّي حَفِيظٌ عَلِيمٌ ﴿٥٦﴾
said	appoint me	on	treasures	the land	surely I	keeper	who possess knowledge
He said, ‘Appoint me over the treasures of the land, for I am a good keeper, and possessed of knowledge.’							
وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ ۚ فِي الْأَرْضِ ۚ	وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ ۚ فِي الْأَرْضِ ۚ	وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ ۚ فِي الْأَرْضِ ۚ	وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ ۚ فِي الْأَرْضِ ۚ	وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ ۚ فِي الْأَرْضِ ۚ	وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ ۚ فِي الْأَرْضِ ۚ	وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ ۚ فِي الْأَرْضِ ۚ	وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ ۚ فِي الْأَرْضِ ۚ
and	like this	We established	for Joseph	in	the land		
And thus did We establish Joseph in the land.							

يَتَّبِعُوا	مِنْهَا	حَيْثُ	يَشَاءُ	نُصِيبُ	بِرَحْمَتِنَا	مَنْ	نَشَاءُ
he dwelt	in it	wherever	he pleases	we bestow	with our mercy	whomso	We please

يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ

He dwelt therein wherever he pleased. We bestow Our mercy on whomsoever We please,

و	لَا	نُضِيعُ	أَجْرَ	الْمُحْسِنِينَ	و
and	not	We cause to perish	reward	the righteous	and

وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٥٧﴾

and We suffer not the reward of the righteous to perish. and

لَا جُرْ	الْآخِرَةِ	خَيْرٌ	لِلَّذِينَ	آمَنُوا	و	كَانُوا	يَتَّقُونَ
reward for	the Hereafter	better	for whoso	they believed	and	they were	they fear

لَا جُرْ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٨﴾

surely, the reward of the Hereafter is better for those who believe and fear God.

و	جَاءَ	إِخْوَةَ	يُوسُفَ	فَدَخَلُوا	عَلَيْهِ	فَعَرَفَهُمْ
and	he came	brothers	Joseph	then they enter	upon him	so he recognised them

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ

And Joseph's brethren came and appeared before him and he recognised them,

و	هُمْ	لَهُ	مُنْكَرُونَ	و	لَبَّأَ	جَهَّزَهُمْ	بِجَهَّازِهِمْ
and	they	for him	strangers	and	when	he provided them	with their provision

وَهُمْ لَهُ مُنْكَرُونَ ﴿٥٩﴾ وَلَبَّأَ جَهَّزَهُمْ بِجَهَّازِهِمْ

but they took him as a stranger. And when he had provided them with their provision,

قَالَ	اِئْتُونِي بِإِخٍ	لَكُمْ	مِّنْ	أَبِيكُمْ
he said	bring me the brother	for you	from	your father

قَالَ اِئْتُونِي بِإِخٍ لَّكُمْ مِّنْ أَبِيكُمْ

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

الْمُنْزِلِينَ	خَيْرُ	أَنَا	وَ	الْكَيْلِ	أُوفِي	أَنِّي	تَرَوْنَ	أَلَا
the hosts	best	I	and	the measure	I give full	that i	you see	do not

أَلَا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ ﴿٦٠﴾

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

عِنْدِي	لَكُمْ	كَيْلَ	فَلَا	تَأْتُونِي بِهِ	لَمْ	فَإِنْ
with me	for you	measure	then not	you bring him to me	not	so if

فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي

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

أَبَاهُ	عَنْهُ	سَنُرَاوِدُ	قَالُوا	تَقْرَبُونَ	لَا	وَ
his father	from him	surely we induce	they said	the come near me	not	and

وَلَا تَقْرَبُونَ ﴿٦١﴾ قَالُوا سَنُرَاوِدُ عَنْهُ أَبَاهُ

nor shall you come near me.’ They replied, ‘We will try to induce his father to part with him

لِفَتْيَانِهِ	قَالَ	وَ	لَفَعْلُونَ	إِنَّا	وَ
for his servants	said	and	going to do	surely we	and

وَأَنَّا لَفَعْلُونَ ﴿٦٢﴾ وَقَالَ لِفَتْيَانِهِ

and we will certainly do it.’ And he said to his servants,

يَعْرِفُونَهَا	لَعَلَّهُمْ	رِحَالِهِمْ	فِي	بِضَاعَتَهُمْ	اجْعَلُوا
they recognize it	so that	their saddle bags	in	their money	put in

اجْعَلُوا بِضَاعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا

‘Put their money also into their saddlebags that they may recognize it

يَرْجِعُونَ	لَعَلَّهُمْ	أَهْلِهِمْ	إِلَى	انْقَلَبُوا	إِذَا
they come back	so that they	their family	to	they returned	when

إِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٣﴾

when they return to their family; haply they may come back.’

فَلَمَّا	رَجَعُوا	إِلَى	أَبِيهِمْ	قَالُوا	يَا أَبَانَا	مُنِعَ	مِنَّا	الْكَيْلُ
so when	they returned	to	their father	they said	O our father	it was denied	from us	the measure

فَلَمَّا رَجَعُوا إِلَى أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ

And when they returned to their father, they said, 'O our father, a further measure of corn has been denied us,

فَارْسِلْ	مَعَنَا	أَخَانَا	نُكْتَلُ	وَ	إِنَّا	لَهُ	لَحَفِظُونَ
so send	with us	our brother	we take by measure	and	surely we	for him	those who take care

فَارْسِلْ مَعَنَا أَخَانَا نَكْتَلُ وَإِنَّا لَهُ لَحَفِظُونَ ﴿٦٤﴾

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

قَالَ	هَلْ	أَمْنُكُمْ	عَلَيْهِ	إِلَّا	كَبَا	أَمِنتُكُمْ
he said	can I	i trust you	on him	except	as	I trusted you

قَالَ هَلْ أَمْنُكُمْ عَلَيْهِ إِلَّا كَبَا أَمِنتُكُمْ

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

عَلَى	أَخِيهِ	مِنْ قَبْلُ	فَاللَّهُ	خَيْرٌ	حِفْظًا
for	his brother	before this	so Allah	best	Protector

عَلَى أَخِيهِ مِنْ قَبْلُ ۖ فَاللَّهُ خَيْرٌ حِفْظًا ۖ

with his brother before. But Allah is the best Protector,

وَ	هُوَ	أَرْحَمُ	الرَّحِيمِينَ	وَ	لَبَّا	فَتَحُوا	مَتَاعَهُمْ
and	He	Most Merciful	those who show mercy	and	when	they opened	their goods

وَهُوَ أَرْحَمُ الرَّحِيمِينَ ﴿٦٥﴾ وَلَبَّا فَتَحُوا مَتَاعَهُمْ

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

وَجَدُوا	بِضَاعَتَهُمْ	رُدَّتْ	إِلَيْهِمْ	قَالُوا	يَا أَبَانَا	مَا	نَبْغِي
they found	their money	it was returned	to them	they said	O our father	what	we desire

وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ ۖ قَالُوا يَا أَبَانَا مَا نَبْغِي ۖ

they found their money returned to them. They said, 'O our father, what more can we desire?

هَذِهِ	بِضَاعَتُنَا	رُدَّتْ	إِلَيْنَا	و	نَبِيرُ	أَهْلُنَا
this	our money	it is returned	to us	and	we bring provision	our family
هَذِهِ بِضَاعَتُنَا رُدَّتْ إِلَيْنَا وَنَبِيرُ أَهْلُنَا						
Here is our money returned to us. We shall bring provision for our family,						
و	نَحْفَظُ	أَخَانَا	و	نَزْدَادُ	كَيْلَ	بَعِيرٍ
and	we guard	our brother	and	we get additional	measure	camel
وَنَحْفَظُ أَخَانَا وَنَزْدَادُ كَيْلَ بَعِيرٍ ^ط						
and guard our brother and we shall have in addition the measure of a camel-load.						
ذَلِكَ	كَيْلٌ	يَسِيرٌ	قَالَ	لَنْ	أُرْسِلَهُ	مَعَكُمْ
this is	measure	easy	he said	never	i will send him	with you
ذَلِكَ كَيْلٌ يَسِيرٌ ^{٥٦} قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ						
That is a measure which is easy to obtain.' He said, 'I will not send him with you						
حَتَّى	تُؤْتُونِ	مَوْثِقًا	مِّنْ	اللَّهِ	لَتَأْتِنِي بِهِ	
until	you give me	firm promise	from	Allah	surely you bring him to me	
حَتَّى تُؤْتُونِ مَوْثِقًا مِّنَ اللَّهِ لَتَأْتِنِي بِهِ						
until you give me a solemn promise in the name of Allah that you will surely bring him to me,						
إِلَّا	أَنْ	يُّحَاطَ	بِكُمْ	فَلَبَّآ	أَتَوْهُ	مَوْثِقَهُمْ
except	that	it encompasses	with you	so when	they gave him	firm their promise
إِلَّا أَنْ يُحَاطَ بِكُمْ ^{٥٧} فَلَبَّآ أَتَوْهُ مَوْثِقَهُمْ						
unless you are encompassed.' And when they gave him their solemn promise,						
قَالَ	اللَّهُ	عَلَى	مَا	نَقُولُ	وَكَيْلٌ	
he said	Allah	on	that	we say	guard	
قَالَ اللَّهُ عَلَى مَا نَقُولُ وَكَيْلٌ ^{٥٧}						
'Allah watches over what we say.'						

وَ	قَالَ	يَبْنَى	لَا	تَدْخُلُوا	مِنْ	بَابٍ	وَاحِدٍ			
and	he said	O my children	not	you enter	from	gate	one			
وَقَالَ يَبْنَى لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ										
And he said, 'O my sons, enter not by one gate,										
وَ	ادْخُلُوا	مِنْ	أَبْوَابٍ	مُتَفَرِّقَةٍ	وَ					
and	you enter	from	gates	different						
وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ										
but enter by different gates; and										
مَا	أُغْنِي	عَنْكُمْ	مِّنْ	اللَّهِ	مِنْ	شَيْءٍ				
not	i avail	from you	from	Allah	from	anything				
مَا أُغْنِي عَنْكُمْ مِّنَ اللَّهِ مِنْ شَيْءٍ										
I can avail you nothing against Allah.										
إِنْ	الْحُكْمُ	إِلَّا	بِ	عَلَيْهِ	تَوَكَّلْتُ					
not	the decision	except	for Allah	on him	I trust					
إِنْ الْحُكْمُ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ										
The decision rests only with Allah. In Him do I put my trust										
وَ	عَلَيْهِ	فَلْيَتَوَكَّلْ	الْمُتَوَكِّلُونَ	وَ	لَبَّأ					
and	on him	so he should put trust	those who trust	and	when					
وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٦٨﴾ وَلَبَّأ										
and in Him let all who would trust put their trust.' And when										
دَخَلُوا	مِنْ	حَيْثُ	أَمَرَهُمْ	أَبُوهُمْ						
they entered	from	where ever	he ordered them	their father						
دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ آبَاؤُهُمْ										
they entered in the manner their father had commanded them,										

مَا	كَانَ	يُغْنِي	عَنْهُمْ	مِّن	اللَّهِ	مِنْ	شَيْءٍ	إِلَّا
that	were	it avails	from them	from	Allah	from	anything	except

مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا

it could not avail them anything against Allah, except that

حَاجَةً	فِي	نَفْسٍ	يَعْقُوبَ	قَضَاهَا	وَ	إِنَّهُ	لَذُو عِلْمٍ
desire	in	mind	Jacob	he fulfilled it	and	he surely	one that possessed knowledge

حَاجَةً فِي نَفْسٍ يَعْقُوبَ قَضَاهَا وَإِنَّهُ لَذُو عِلْمٍ

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

لَبَّا	عَلَّمْنَاهُ	وَلَكِنَّ	أَكْثَرَ	النَّاسِ	لَا	يَعْلَمُونَ
because	we taught him	but	most	the people	not	the know

لَبَّا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٦٩﴾

because We had taught him, but most men know not.

وَ	لَبَّا	دَخَلُوا	عَلَى	يُوسُفَ	أَوَى	إِلَيْهِ	أَخَاهُ	قَالَ
and	when	they entered	on	Joseph	he lodged	with him	his brother	he said

وَلَبَّا دَخَلُوا عَلَى يُوسُفَ أَوَى إِلَيْهِ أَخَاهُ قَالَ

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

إِنِّي	أَنَا	أَخُوكَ	فَلَا	تَبْتَئِسْ	بِهَا	كَانُوا	يَعْمَلُونَ
surely I	I am	your brother	so not	you grieve	what	they were	they do

إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِهَا كَانُوا يَعْمَلُونَ ﴿٧٠﴾

‘I am thy brother; so now grieve not at what they have been doing.’

فَلَمَّا	جَهَّزَهُمْ	بِجَهَّازِهِمْ	جَعَلَ	السِّقَايَةَ	فِي	رَحْلِ	أَخِيهِ
so when	provided them	with their provisions	he put in	the drinking cup	in	saddle bag	his brother

فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيهِ

And when he had provided them with their provision, he put the drinking-cup in his brother's saddlebag.

ثُمَّ	أَذَّنَ	مُؤَذِّنٌ	أَيَّتُهَا	الْعِيرُ	إِنَّكُمْ	لَسِرِقُونَ
then	he cried	a crier	O you	the caravan	surely you	surely the thieves
ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسِرِقُونَ ﴿٧١﴾						
Then a crier cried, 'O ye men of the caravan, you have been guilty of theft.'						
قَالُوا	وَ	أَقْبَلُوا	عَلَيْهِمْ	مَاذَا	تَفْقِدُونَ	
they said	and	they turned towards	upon them	what that	you are missing	
قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقِدُونَ ﴿٧٢﴾						
They said, turning towards them, 'What is it that you miss?'						
قَالُوا	نَفَقِدُ	صَوَاعَ	الْمَلِكِ	وَ	لَيْسَ	جَاءَ بِهِ
they said	we miss	measure	the king	and	whoso	bring it
قَالُوا نَفَقِدُ صَوَاعَ الْمَلِكِ وَلَيْسَ جَاءَ بِهِ						
They replied, 'We miss the King's measuring-cup, and whoso brings						
حِمْلٌ	بَعِيرٍ	وَ	أَنَا	بِهِ	رَعِيمٌ	قَالُوا تَاللَّهِ
load	a camel	and	I am	for it	responsible	by Allah
حِمْلٌ بَعِيرٍ وَأَنَا بِهِ رَعِيمٌ ﴿٧٣﴾ قَالُوا تَاللَّهِ						
it shall have a camel-load, and I am surety for it.' They answered, 'By Allah,						
لَقَدْ	عَلِمْتُمْ	مَا	جِئْنَا	لِنُفْسِدَ	فِي	الْأَرْضِ وَمَا كُنَّا
certainly	you knew	not	we came	that we act corruptly	in	the land and not
لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سِرْقِينَ ﴿٧٤﴾						
you know well that we came not to act corruptly in the land, and we are not thieves.'						
قَالُوا	فَمَا	جَزَاؤُهُ	إِنْ	كُنْتُمْ	كُذِّبِينَ	
they said	what then	his punishment	if	you were	those telling lie	
قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كُذِّبِينَ ﴿٧٥﴾						
They said, 'What then shall be the punishment for it, if you are found to have told a lie?'						

قَالُوا	جَزَاؤُهُ	مَنْ	وُجِدَ	فِي	رَحْلِهِ	فَهُوَ	جَزَاؤُهُ
they said	his punishment	who	it was found	in	his saddle bag	so he	his penalty

قَالُوا جَزَاؤُهُ مَنْ وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ^ط

They replied, 'The punishment for it — he in whose saddlebag it is found shall himself be the penalty for it.

كَذَلِكَ	نَجْزِي	الظَّالِمِينَ	فَبَدَأَ	بِأَوْعِيَّتِهِمْ	قَبْلَ	وَعَاءِ	أَخِيهِ
like that	we punish	the wrongdoers	so he began	with his sacks	before	sack	his brother

كَذَلِكَ نَجْزِي الظَّالِمِينَ^{٧٦} فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وَعَاءِ أَخِيهِ

Thus do we punish the wrongdoers.' Then he began the search with their sacks before the sack of his brother;

ثُمَّ	اسْتَخْرَجَهَا	مِنْ	وَعَاءِ	أَخِيهِ	كَذَلِكَ	كِدْنَا	لِيُوسُفَ
then	that he took out	from	sack	his brother	like that	we planed	for Joseph

ثُمَّ اسْتَخْرَجَهَا مِنْ وَعَاءِ أَخِيهِ^ط كَذَلِكَ كِدْنَا لِيُوسُفَ^ط

then he took it out from his brother's sack. Thus did We plan for Joseph.

مَا	كَانَ	يَتَّخِذُ	أَخَاهُ	فِي	دِينِ	الْمَلِكِ
not	he was	that he may take	his brother	in	law	king

مَا كَانَ يَتَّخِذُ أَخَاهُ فِي دِينِ الْمَلِكِ

He could not have taken his brother under the King's law

إِلَّا	أَنْ	يَشَاءَ	اللَّهُ	نَرْفَعُ	دَرَجَاتٍ	مَنْ	نَشَاءُ
except	that	he wills	Allah	We raise	degrees	whoso	We please

إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَنْ نَشَاءُ^ط

unless Allah had so willed. We raise in degrees of rank whomsoever We please;

وَفَوْقَ	كُلِّ	ذِي عِلْمٍ	عَلِيمٌ	قَالُوا
and	every	possessor of knowledge	the Most-Knowing	they said

وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ^{٧٧} قَالُوا

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

مِنْ قَبْلُ	لَهُ	أَخٌ	سَرَقَ	فَقَدْ	يَسْرِقُ	إِنْ
before this	for him	brother	he stole	so surely	he steals	if
إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ ^{٧٤}						
'If he has stolen, a brother of his had also committed theft before.'						
لَهُمْ	يُبْدِيهَا	لَمْ	وَ	نَفْسِهِ	فِي	يُوسُفَ
to them	he disclose it	did not	and	himself	in	Joseph
فَأَسْرَاهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ ^{٧٥}						
But Joseph kept it secret in his heart and did not disclose it to them.						
قَالَ	أَنْتُمْ	شَرُّ مَكَانًا	وَ	اللَّهُ	أَعْلَمُ	بِهَا
he said	you are	worse condition	and	Allah	one who knows well	that
قَالَ أَنْتُمْ شَرُّ مَكَانًا ^{٧٦} وَاللَّهُ أَعْلَمُ بِهَا تَصِفُونَ ^{٧٧}						
He simply said, 'You seem to be in the worst condition; and Allah knows best what you allege.'						
قَالُوا	يَا أَيُّهَا	الْعَزِيزُ	إِنَّ	لَهُ	أَبًا	شَيْخًا
they said	O you	the exalted one	surely	for him	father	aged
قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا						
They said, 'O exalted one, he has a very aged father,						
فَخُذْ	أَحَدَنَا	مَكَانَهُ	إِنَّا	نَرَاكَ	مِنْ	الْمُحْسِنِينَ
so take	one of us	instead him	we surely	we see you	from	those who do good
فَخُذْ أَحَدَنَا مَكَانَهُ ^{٧٨} إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ^{٧٩} قَالَ						
so take one of us in his stead; for we see thee to be of those who do good.' He replied,						
مَعَاذَ	اللَّهُ	أَنْ	نَأْخُذَ	إِلَّا	مَنْ	وَجَدْنَا
forbid	Allah	that	we take	except	who	we found
مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ ^{٨٠}						
Allah forbid that we should take any save him with whom we found our property;						

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نَجِيًّا	خَلَصُوا	مِنْهُ	اسْتَيْسَسُوا	فَلَمَّا	لَظَلِمُونَ	إِذَا	إِنَّا
conferring	they retired	from him	they despaired	so when	the unjust ones	then	surely
إِنَّا إِذَا الظَّالِمُونَ ﴿٨٠﴾ فَلَمَّا اسْتَيْسَسُوا مِنْهُ خَلَصُوا نَجِيًّا ط							
for then we should certainly be unjust. ' And when they despaired of him, they retired, conferring together in private.							
قَالَ	كَبِيرُهُمْ	أَلَمْ	تَعْلَمُوا	أَنَّ	أَبَاكُمْ		
said	their elder	didn't	you know	that	your father		
قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ							
Their elder brother said, 'Know you not that your father							
قَدْ	أَخَذَ	عَلَيْكُمْ	مَوْثِقًا	مِّنَ	اللَّهِ		
surely	he took	upon you	firm promise	from	Allah		
قَدْ أَخَذَ عَلَيْكُمْ مَّوْثِقًا مِّنَ اللَّهِ							
had taken from you a solemn promise in the name of Allah							
وَمِن قَبْلُ	مَا	فَرَّطْتُمْ	فِي	يُوسُفَ			
and	what	you committed excess	to	Joseph			
وَمِن قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ ؕ							
and remember the injustice you did to Joseph.							
فَلَنْ	أَبْرَحَ	الْأَرْضَ	حَتَّى	يَأْذَنَ	لِي	أَبِيَّ	
so will not	i leave	the land	until	he permits	me	my father	
فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِيَّ							
I will, therefore, not leave the land until my father permits me							
أَوْ	يَحْكُمَ	اللَّهُ	لِي	وَ	هُوَ	خَيْرُ	الْحَكِيمِينَ
or	he decides	Allah	for me	and	he	best	the Judges
أَوْ يَحْكُمَ اللَّهُ لِي ؕ وَهُوَ خَيْرُ الْحَكِيمِينَ ﴿٨١﴾							
or Allah decides for me. And He is the Best of judges.							

و	سَرَقَ	ابْنَكَ	إِنَّ	يَا أَبَانَا	فَقُولُوا	أَبِيكُمْ	إِلَى	ارْجِعُوا
and	he stole	your son	surely	O our father	so say	your father	to	you return

ارْجِعُوا إِلَى أَبِيكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ ۚ وَ

“Return ye to your father and say, ‘O our father, thy son has stolen and

مَا	شَهِدْنَا	إِلَّا	بِمَا	عَلِمْنَا	و	مَا	كُنَّا	لِلْغَيْبِ	حَفِظِينَ
guardians	the unseen	we were	not	and	we knew	because	except	we witnessed	not

مَا شَهِدْنَا إِلَّا بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَفِظِينَ ﴿٨٢﴾

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

و	سَلِّ	الْقَرْيَةَ	الَّتِي	كُنَّا	فِيهَا	و	الْعِيرَ
the caravan	and	in it	we were	that	the town	you inquire	and

وَسَلِّ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ

‘And inquire of the people of the city wherein we were, and of the caravan

الَّتِي	أَقْبَلْنَا	فِيهَا	و	إِنَّا	لَصٰدِقُونَ	قَالَ	بَلْ
but	he said	surely truthful ones	we	and	in that	we came	that

الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصٰدِقُونَ ﴿٨٣﴾ قَالَ بَلْ

with which we came, and certainly we are speaking the truth.’ He replied, ‘Nay, but your

سَوَّلَتْ	لَكُمْ	أَنْفُسُكُمْ	أَمْرًا	فَصَبْرٌ	جَبِيلٌ	عَسَى	اللَّهُ
Allah	soon	dignified	so patience	something	your mind	for you	it deceived in presenting

سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَبِيلٌ ۚ عَسَى اللَّهُ

minds have deceived you in presenting it to you as something good. So I turn to dignified patience. May be Allah

أَنْ	يَأْتِيَنِي بِهِمْ	جَمِيعًا	إِنَّهُ	هُوَ	الْعَلِيمُ	الْحَكِيمُ
the Wise	the All-Knowing	He	surely He	all	he bring them to me	that

أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا ۚ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٨٤﴾

will bring them all to me; for He is the All-Knowing, the Wise.’

وَتَوَلَّى	عَنْهُمْ	وَ	قَالَ	يَاسْفَى	عَلَى	يُوسُفَ
and	from them	and	he said	O grief	on	Joseph
وَتَوَلَّى عَنْهُمْ وَقَالَ يَاسْفَى عَلَى يُوسُفَ						
And he turned away from them and said, 'O my grief for Joseph!'						
وَ	أَبْيَضَّتْ	عَيْنُهُ	مِنْ	الْحُزْنِ	فَهُوَ	كَظِيمٌ
and	it filled with tears	his eyes	from	the grief	so he	suppressing
وَأَبْيَضَّتْ عَيْنُهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ ﴿٨٥﴾						
And his eyes were filled with tears because of grief, and he was suppressing his sorrow.						
قَالُوا	تَاللَّهِ	تَفْتَوُا	تَذْكُرُ	يُوسُفَ	حَتَّى	
they said	by Allah	you continue	talking	Joseph	until	
قَالُوا تَاللَّهِ تَفْتَوُا تَذْكُرُ يُوسُفَ حَتَّى						
They said, 'By Allah, thou will not cease talking of Joseph until						
تَكُونُ	حَرَضًا	أَوْ	تَكُونُ	مِنْ	الْهَلِكِينَ	
you be	wasted away	or	you be	from	those who die	
تَكُونُ حَرَضًا أَوْ تَكُونُ مِنَ الْهَلِكِينَ ﴿٨٦﴾						
you fall ill or even die.'						
قَالَ	إِنِّى	أَشْكُوا	بِئْسَ	وَ	حُزْنِى	إِلَى
he said	surely	i complain	my sorrow	and	my grief	to
قَالَ إِنِّى أَشْكُوا بِئْسَ وَ حُزْنِى إِلَى اللَّهِ						
He replied, 'I only complain of my sorrow and my grief to Allah,						
وَ	أَعْلَمُ	مِنْ	اللَّهِ	مَا	لَا	تَعْلَمُونَ
and	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.						

يَبْنِيَّ	اَذْهَبُوا	فَتَحَسَّسُوا	مِنْ	يُوسُفَ	وَ	أَخِيهِ
O my sons	you go	so you search	for	Joseph	and	his brother
يَبْنِيَّ اَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ						
'O my sons, go ye and search for Joseph and his brother						
وَ	لَا	تَايَسُوا	مِنْ	رَّوْحِ	اللَّهِ	
and	not	you despair	from	mercy	Allah	
وَلَا تَايَسُوا مِنْ رَّوْحِ اللَّهِ						
and despair not of the mercy of Allah;						
إِنَّهُ	لَا	يَايَسُ	مِنْ	رَّوْحِ	اللَّهِ	إِلَّا الْقَوْمُ الْكَافِرُونَ
surely he	not	he despairs	from	mercy	Allah	the disbelievers
إِنَّهُ لَا يَأْيَسُ مِنْ رَّوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ ⁽⁸⁸⁾						
for none despairs of Allah's mercy save the unbelieving people.'						
فَلَمَّا	دَخَلُوا	عَلَيْهِ	قَالُوا	يَا أَيُّهَا	الْعَزِيزُ	
so when	they entered	on him	they said	O you	the exalted one	
فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ						
And, when they came before him (Joseph), they said, 'O exalted one,						
مَسَّنَا	وَ	أَهْلَنَا	الضُّرُّ	وَ	جِئْنَا بِبِضَاعَةٍ	مُرْجَةٍ
it has smitten us	and	our family	the harm	and	we have brought the sum	paltry
مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُرْجَةٍ						
poverty has smitten us and our family, and we have brought a paltry sum of money,						
فَاؤْفِ	لَنَا	الْكَيْلَ	وَ	تَصَدَّقْ	عَلَيْنَا	
so so give full	for us	the measure	and	be charitable	on us	
فَاؤْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا ^ط						
so give us the full measure, and be charitable to us.						

إِنَّ	اللَّهُ	يَجْزِي	الْمُتَصَدِّقِينَ	قَالَ	هَلْ	عَلِمْتُمْ
surely	Allah	he rewards	the charitable ones	he said	do	you knew
إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ ⁸⁹ قَالَ هَلْ عَلِمْتُمْ						
Allah rewards the charitable.' He said, 'Do you know						
مَا	فَعَلْتُمْ	بِیُوسُفَ	وَ	أَخِيهِ	إِذْ	أَنْتُمْ
what	you did	with Joseph	and	his brother	when	you
الْمُتَصَدِّقِينَ ⁹⁰ مَا فَعَلْتُمْ بِیُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ						
what you did to Joseph and his brother, when you were ignorant?'						
قَالُوا	عَرَانِكَ	لَأَنْتَ	يُوسُفَ	قَالَ	أَنَا	يُوسُفَ
they said	do surely you	you are	Joseph	he said	I am	Joseph
قَالُوا عَرَانِكَ لَأَنْتَ يُوسُفَ ⁹¹ قَالَ أَنَا يُوسُفَ وَهَذَا أَخِي						
They replied, 'Is it really you who is Joseph?' He said, 'Yes, I am Joseph and this is my brother.						
قَدْ	مَنْ	اللَّهُ	عَلَيْنَا	إِنَّهُ	مَنْ	يَتَّقِ
surely	he showerd	Allah	on us	surely he	who	he fears
قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ						
Allah has indeed been gracious to us. Verily, whoso is righteous						
وَ	يَصْبِرُ	فَإِنَّ	اللَّهُ	لَا	يُضِيعُ	أَجْرَ
and	he remains	so surely	Allah	not	he lets it go	reward
وَيَصْبِرُ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ⁹²						
and is steadfast — Allah does not permit the reward of those who do good deeds to be lost.						
قَالُوا	تَاللَّهِ	لَقَدْ	أَشْرَكَ	اللَّهُ	عَلَيْنَا	وَ
they said	by Allah	surely	you preferred	Allah	on us	and
قَالُوا تَاللَّهِ لَقَدْ أَشْرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخُطِيئِينَ ⁹²						
They replied, 'By Allah! Surely has Allah preferred thee above us and we have indeed been sinners.'						

قَالَ	لَا	تَثْرِيْبٌ	عَلَيْكُمْ	الْيَوْمَ	يَغْفِرُ	اللَّهُ	لَكُمْ
he said	no	blame	on you	this day	he forgives	Allah	for you
قَالَ لَا تَثْرِيْبٌ عَلَيْكُمْ الْيَوْمَ ط يَغْفِرُ اللَّهُ لَكُمْ ٩٣							
He said, 'No blame shall lie on you this day; may Allah forgive you!'							
وَ	هُوَ	أَرْحَمُ	الرَّحِيْمِ	إِذْهَبُوا	بِقَمِيصِي	هَذَا	
and	He	Most Merciful	those who show mercy	you go	with my shirt	this	
وَهُوَ أَرْحَمُ الرَّحِيْمِ ٩٣ إِذْهَبُوا بِقَمِيصِي هَذَا							
And He is the Most Merciful of those who show mercy. 'Go with this shirt of mine							
فَالْتَوُّهُ	عَلَى	وَجْهِ	أَبِي	يَأْتِ	بَصِيْرًا	وَ	أَتُونِي
so lay it	on	before	my father	he will come	one who knows	and	you come to me
فَالْتَوُّهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيْرًا ٩٤ وَأَتُونِي							
and lay it before my father: he will come to know. And bring to me							
بِأَهْلِكُمْ	أَجْمَعِيْنَ	وَ	لَمَّا	فَصَلَتْ	الْعِيْرُ	قَالَ	أَبُوهُمْ
with your family	all	and	when	it departed	the caravan	he said	their father
بِأَهْلِكُمْ أَجْمَعِيْنَ ٩٤ وَلَمَّا فَصَلَتْ الْعِيْرُ قَالَ أَبُوهُمْ							
the whole of your family.' And when the caravan departed, their father said,							
إِنِّي	لَأَجِدُ	رِيْحَ	يُوسُفَ	لَوْ لَا	أَنْ	تُفَنِّدُونِ	
surely i	surely i feel	scent	Joseph	if not	that	you consider me to be feeble minded	
إِنِّي لَأَجِدُ رِيْحَ يُوسُفَ لَوْ لَا أَنْ تُفَنِّدُونِ ٩٥							
'Surely, I feel the scent of Joseph, even though you take me to be a dotard.'							
قَالُوا	تَاللَّهِ	إِنَّكَ	لَفِي	ضَلٰلِكَ	الْقَدِيْمِ	فَلَمَّا	
they said	by Allah	surely you	surely in	you error	the old	so when	
قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلٰلِكَ الْقَدِيْمِ ٩٦ فَلَمَّا							
They replied, 'By Allah, thou art assuredly in thy old error.' And when							

أَنْ	جَاءَ	الْبَشِيرُ	أَلْقَاهُ	عَلَى	وَجْهِهِ	فَارْتَدَّ	بَصِيرًا
that	he came	the bearer of glad tiding	he laid it	on	before him	so he turned	one who knows

أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا

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

قَالَ	أَلَمْ أَقُلْ	لَكُمْ	إِنِّي	أَعْلَمُ	مِنْ	اللَّهِ
he said	did I not say	to you	surely I	I know	from	Allah

قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ

Then he said, 'Did I not say to you: I know from Allah

مَا	لَا	تَعْلَمُونَ	قَالُوا	يَا أَبَانَا	اسْتَغْفِرْ	لَنَا	ذُنُوبَنَا
that	not	you know	they said	O our father	you ask forgiveness	for us	our sins

مَا لَا تَعْلَمُونَ⁹⁷ قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا

what you know not?' They said, 'O our father, ask forgiveness of our sins for us;

إِنَّا	كُنَّا	خَاطِئِينَ	قَالَ	سَوْفَ	أَسْتَغْفِرُ	لَكُمْ	رَبِّي
indeed we	we are	sinner	he said	soon	I will ask forgiveness	for you	my Lord

إِنَّا كُنَّا خَاطِئِينَ⁹⁸ قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي

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

إِنَّهُ	هُوَ	الْغَفُورُ	الرَّحِيمُ	فَلَمَّا	دَخَلُوا	عَلَى	يُوسُفَ
surely He	He	the Most Forgiving	the Merciful	so when	they came	to	Joseph

إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ⁹⁹ فَلَمَّا دَخَلُوا عَلَى يُوسُفَ

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

أَوَى	إِلَيْهِ	أَبَوَيْهِ	وَ	قَالَ
he lodged	with himself	his parents	and	he said

أَوَى إِلَيْهِ أَبَوَيْهِ وَقَالَ

he put up his parents with himself, and said,

أَدْخُلُوا	مِصْرَ	إِنْ	شَاءَ	اللَّهُ	أَمِينِينَ			
you enter	Egypt	if	he pleased	Allah	those in peace			
ادْخُلُوا مِصْرَ إِنْ شَاءَ اللَّهُ أَمِينِينَ ﴿١٠٠﴾								
‘Enter Egypt in peace, if it please Allah.’								
وَ	رَفَعَ	أَبَوَيْهِ	عَلَى	الْعَرْشِ	وَ	خَرُّوا	لَهُ	سُجَّدًا
and	he raised	his parents	onto	the throne	and	they fell down	for him	prostrate
وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا ۚ								
And he raised his parents upon the throne, and they all fell down prostrate before God for him.								
وَ	قَالَ	يَا أَبَتِ	هَذَا	تَأْوِيلُ	رُءْيَايَ	مِنْ	قَبْلُ	
and	he said	O my father	this is	fulfilment	my dream	this	before	
وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُءْيَايَ مِنْ قَبْلُ ۚ								
And he said, ‘O my father, this is the fulfilment of my dream of old.								
قَدْ	جَعَلَهَا	رَبِّي	حَقًّا	وَ	قَدْ	أَحْسَنَ	بِي	
surely	he made it	my Lord	true	and	indeed	he should favour	with me	
قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي ۖ								
My Lord has made it true. And He bestowed a favour upon me								
إِذْ	أَخْرَجَنِي	مِنْ	السِّجْنِ	وَ	جَاءَ بِكُمْ	مِّنَ	الْبَدْوِ	
when	he took out me	from	the prison	and	he brought you	from	the desert	
إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ ۖ								
when He took me out of the prison and brought you from the desert								
مِنْ	بَعْدِ	أَنْ	نَزَّغَ	الشَّيْطَانُ	بَيْنِي	وَ	بَيْنَ	إِخْوَتِي
this	after	that	he discorded	the Satan	between me	and	between	my brothers
مِنْ بَعْدِ أَنْ نَزَّغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي ۖ								
after Satan had stirred up discord between me and my brethren.								

إِنَّ	رَبِّي	لَطِيفٌ	لِّهَا	يَشَاءُ	إِنَّهُ	هُوَ	الْعَلِيمُ	الْحَكِيمُ
surely	my Lord	Benignant	for that	he pleases	surely He	He	the All-Knowing	the Wise
إِنَّ رَبِّي لَطِيفٌ لِّهَا يَشَاءُ ۖ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿١٠١﴾								
Surely, my Lord is Benignant to whomsoever He pleases; for He is the All-Knowing, the Wise.								
رَبِّ	قَدْ	آتَيْتَنِي	مِنْ	الْمُلْكِ	وَ	عَلَّمْتَنِي	مِنْ	تَأْوِيلِ
O my Lord	indeed	you gave me	from	the sovereignty	and	you taught me	from	interpretation
رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ								
'O my Lord, you have blessed me with a share of sovereignty and taught me the interpretation of things.								
الْأَحَادِيثِ	فَاطِرَ	السَّمَوَاتِ	وَ	الْأَرْضِ	أَنْتَ	وَلِيٌّ	فِي	الدُّنْيَا وَ
the things	O Maker	the heavens	and	the earth	you are	my friend	in	the world
الْأَحَادِيثِ ۖ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ ۖ أَنْتَ وَلِيٌّ فِي الدُّنْيَا وَ								
O Maker of the heavens and the earth, Thou art my Protector in this world and the Hereafter.								
الْآخِرَةِ	تَوَفَّنِي	مُسْلِمًا	وَ	أَلْحَقْنِي	بِالصَّالِحِينَ	ذَلِكَ		
the Hereafter	you make me die	in state of submission	and	you join me	with righteous	this is		
الْآخِرَةِ ۖ تَوَفَّنِي مُسْلِمًا وَأَلْحَقْنِي بِالصَّالِحِينَ ﴿١٠٢﴾ ذَلِكَ								
Let death come to me in a state of submission to Thy will and join me to the righteous.' That is								
مِنْ	أَنْبَاءِ	الْغَيْبِ	نُوحِيهِ	إِلَيْكَ	وَ	مَا	كُنْتَ	لَدَيْهِمْ
from	tidings	unseen	revealed it	to you	and	not	you were	with them
مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنْتَ لَدَيْهِمْ								
of the tidings of the unseen, which We reveal to thee. And thou wast not with them								
إِذْ	أَجْعُوا	أَمْرَهُمْ	وَ	هُمْ	يَكْمُرُونَ			
when	they agreed upon	their plan	and	they	they are plotting			
إِذْ أَجْعُوا أَمْرَهُمْ وَهُمْ يَكْمُرُونَ ﴿١٠٣﴾								
when they agreed upon their plan while they were plotting.								

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تَأْتِيهِمْ	غَاشِيَةً	مِّنْ	عَذَابِ	اللَّهِ	أَوْ
it comes to them	overwhelming	from	punishment	Allah	or
تَأْتِيهِمْ غَاشِيَةً مِّنْ عَذَابِ اللَّهِ أَوْ					
then, feel secure from the coming on them of an overwhelming punishment from Allah					
تَأْتِيهِمْ	السَّاعَةُ	بَغْتَةً	وَّ	هُمْ	لَا
it comes to them	the Hour	suddenly	and	they	not
تَأْتِيهِمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٠٨﴾					
or the sudden coming of the Hour upon them while they are unaware?					
قُلْ	هَذِهِ	سَبِيلِي	أَدْعُوا	إِلَى	اللَّهِ
say	this is	my way	I call	towards	Allah
قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ					
Say, 'This is my way: I call unto Allah.					
عَلَى	بَصِيرَةٍ	أَنَا	وَّ	مَنْ	اتَّبَعَنِي
on account of	manifest knowledge	I	and	those who	he followed me
عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ط					
I occupy a position of manifest knowledge, so do also those who follow me.					
وَّ	سُبْحَنَ	اللَّهِ	وَّ	مَا	أَنَا
and	Holy	Allah	and	not	I am
وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٩﴾					
And Holy is Allah; and I am not of those who associate gods with God.'					
وَّ	مَا	أَرْسَلْنَا	مِنْ	قَبْلِكَ	إِلَّا
and	not	We sent	this	before you	except
وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا					
And We sent not before thee as Messengers any but men,					

نُوحِيْ	إِلَيْهِمْ	مِّنْ	أَهْلِ	الْقُرَى	أَفَلَمْ يَسِيرُواْ	فِي	الْأَرْضِ
We revealed	to them	from	resident	the towns	have they not then travelled	in	the earth
نُوحِيْ إِلَيْهِمْ مِّنْ أَهْلِ الْقُرَى أَفَلَمْ يَسِيرُواْ فِي الْأَرْضِ							
whom We inspired, from among the people of the towns. Have they not then travelled in the earth							
فَيَنْظُرُواْ	كَيْفَ	كَانَ	عَاقِبَةُ	الَّذِينَ	مِنْ	قَبْلِهِمْ	
and they see	how	was	end	those who	this	before them	
فَيَنْظُرُواْ كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ							
and seen what was the end of those before them?							
وَ	لَكَدَّارُ	الْآخِرَةِ	خَيْرٌ	لِّلَّذِينَ	اتَّقَوْاْ	أَفَلَا	تَعْقِلُونَ
and	surely abode	the Hereafter	better	for those who	they feared God	do then not	you understand
وَلَكَدَّارُ الْآخِرَةِ خَيْرٌ لِّلَّذِينَ اتَّقَوْاْ أَفَلَا تَعْقِلُونَ ﴿١١٠﴾							
And surely, the abode of the Hereafter is better for those who fear God. Will you not then understand?							
حَتَّىٰ	إِذَا	اسْتَيْسَسَ	الرُّسُلُ	وَ	ظَنُّوْاْ	أَنَّهُمْ	
until	when	he despaired	the Messengers	and	they perceived	that they	
حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوْاْ أَنَّهُمْ							
Until the time, when the Messengers despaired and perceived themselves							
قَدْ	كُذِّبُواْ	جَاءَهُمْ	نَصْرُنَا	فَنَجَّيْ	مَنْ	نَّشَاءُ	
surely	they were belied	it came to them	Our help	then we were saved	whom	We please	
قَدْ كُذِّبُواْ جَاءَهُمْ نَصْرُنَا فَنَجَّيْ مَنْ نَّشَاءُ							
to have been taken as liars, suddenly there came Our help to them and then was saved he whom We pleased.							
وَ	لَا	يُرَدُّ	بِأَسْنَا	عَنِ	الْقَوْمِ	الْمُجْرِمِينَ	
and	not	it is averted	Our chastisement	from	the people	the sinful	
وَلَا يُرَدُّ بِأَسْنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١١١﴾							
And Our chastisement cannot be averted from the sinful people.							

$$\begin{matrix} 12 \\ \mathcal{E} \\ 7 \\ 6 \end{matrix}$$

سُورَةُ الرَّعْدِ مَدَنِيَّةٌ وَهِيَ مَعَ الْبَسْمَلَةِ أَرْبَعٌ وَأَرْبَعُونَ آيَةً وَسِتَّةُ رُكُوعَاتٍ

Ar-Ra'd is a Madni Surah, it has 44 verses and 6 sections (Rukus).

بِسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
with the name	Allah	the Gracious	the Merciful
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①			
In the name of Allah, the Gracious, the Merciful.			
أَلَمْ	تَلِكْ	أَيُّ	الْكِتَابِ
I am Allah, the All-Knowing, the All-Seeing	these	verses	the Book
وَالَّذِي			
Alif Lam Mim Ra. I am Allah, the All-Knowing, the All-Seeing. These are verses of the Book. And that which			
أُنْزِلَ	إِلَيْكَ	مِنْ	رَبِّكَ
it was sent	to you	from	your Lord
الْحَقُّ	وَلَكِنَّ	أَكْثَرَ	النَّاسِ
the truth	but	most	the people
لَا يُؤْمِنُونَ ②			
has been revealed to thee from thy Lord is the truth, but most men believe not.			
اللَّهُ	الَّذِي	رَفَعَ	السَّمَوَاتِ
Allah	Who	he raised	the heavens
تَرَوْنَهَا	بِغَيْرِ	عَمَدٍ	تَرَوْنَهَا
you see it	without	pillars	you see it
اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا			
Allah is He Who raised up the heavens without any pillars that you can see.			
ثُمَّ	اسْتَوَى	عَلَى	الْعَرْشِ
then	He settled	on	the Throne
وَسَخَّرَ	الْشَّمْسَ	وَالْقَمَرَ	وَالْقَمَرَ
he pressed into service	the sun	and	the moon
ثُمَّ اسْتَوَى عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ③			
Then He settled Himself on the Throne. And He pressed the sun and the moon into service:			

كُلُّ	يَجْرِي	لِأَجَلٍ	مُسَمًّى	يُدَبِّرُ	الْأَمْرَ
all	it pursues course	for term	appointed	he regulates	the affair
كُلُّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۖ يُدَبِّرُ الْأَمْرَ					
each pursues its course until an appointed term. He regulates it all.					
يُفَصِّلُ	الْآيَاتِ	لَعَلَّكُمْ	بِلِقَاءِ	رَبِّكُمْ	تُوقِنُونَ ۚ وَ هُوَ
He clearly explains	the Signs	so that you	in meeting	your Lord	you firmly believe
يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ ۚ وَ هُوَ					
He clearly explains the Signs, that you may have a firm belief in the meeting with your Lord. And He					
الَّذِي	مَدَّ	الْأَرْضَ	وَ	جَعَلَ	فِيهَا
Who	he spread	the earth	and	he made	in it
الَّذِي مَدَّ الْأَرْضَ وَ جَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا					
it is Who spread out the earth and made therein mountains and rivers.					
وَ	مِنْ	كُلِّ	الشَّجَرِ	جَعَلَ	فِيهَا
and	from	each	the fruits	he made	in it
وَمِنْ كُلِّ الشَّجَرِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ					
And of the fruits He has made them in pairs, male and female.					
يُغْشِي	الَّيْلَ	النَّهَارَ	إِنَّ	فِي	ذَلِكَ
he covers	the night	the day	surely	in	this
يُغْشِي اللَّيْلَ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ۝٤					
He causes the night to cover the day. Therein, verily, are Signs for a people who reflect.					
وَ	فِي	الْأَرْضِ	قِطَعٌ	مُّتَجَوِّرَةٌ	وَجَنَّاتٌ
and	in	the earth	tracts	those adjoining one another	of gardens
وَفِي الْأَرْضِ قِطَعٌ مُّتَجَوِّرَةٌ وَجَنَّاتٌ مِّنْ أَعْنَابٍ					
And in the earth are diverse tracts, adjoining one another, and gardens of vines,					

صِنَوَانٍ	وَ غَيْرُ	وَصِنَوَانٍ	وَ نَخِيلٍ	وَزَرْعٍ	وَأَنْ	وَأَنْ	وَأَنْ
growing from one root	not	and growing from one root	date-palm	and	grain field	and	
وَزَرْعٍ وَنَخِيلٍ صِنَوَانٍ وَغَيْرُ صِنَوَانٍ							
and fields of grain, and date palms, growing together from one root and others not so growing;							
بَعْضٍ	عَلَى	بَعْضَهَا	نُفَضِّلُ	وَ	وَاحِدٍ	بِهَاءٍ	يُسْقَى
some	on	some of them	we excel	and	single	with water	it is watered
يُسْقَى بِهَاءٍ وَاحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَى بَعْضٍ							
they are watered with the same water, yet We make some of them excel others							
فِي	الْأَكْلِ	إِنَّ	فِي	ذَلِكَ	لَايَتٍ	لِّقَوْمٍ	يَعْقِلُونَ
in	the fruits	surely	in	this	surely Signs	for people	who understand
فِي الْأَكْلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ⁵							
in fruit. Therein are Signs for a people who understand.							
وَ	إِنْ	تَعْجَبُ	فَعَجَبٌ	قَوْلُهُمْ	عَازًا	كُنَّا	تُرَابًا
and	if	you wonder	then wondrous	their saying	what, when	we were	dust
وَإِنْ تَعْجَبُ فَعَجَبٌ قَوْلُهُمْ عَازًا كُنَّا تُرَابًا							
And if thou dost wonder, then wondrous indeed is their saying: 'What! when we have become dust,							
عَرَانَا	لَنَفِي	خَلْقٍ	جَدِيدٍ	أُولَئِكَ	الَّذِينَ	كَفَرُوا	بِرَبِّهِمْ
will we	for in	creation	new	these	those who	they disbelieved	in their Lord
عَرَانَا لَنَفِي خَلْقٍ جَدِيدٍ هَؤُلَاءِ الَّذِينَ كَفَرُوا بِرَبِّهِمْ ⁶							
shall we then be in a state of new creation?' These it is who disbelieve in their Lord;							
وَ	أُولَئِكَ	الْأَغْلُلُ	فِي	أَعْنَاقِهِمْ	وَ	أُولَئِكَ	الْأَغْلُلُ
and	these	the shackles	in	their necks	and	these	the shackles
وَأُولَئِكَ الْأَغْلُلُ فِي أَعْنَاقِهِمْ ⁷							
and these it is who shall have shackles round their necks,							

أُولَئِكَ	أَصْحَابُ	النَّارِ	هُمْ	فِيهَا	خَالِدُونَ
these	inmates	the Fire	they	in it	those who abide
أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٦﴾					
and they shall be the inmates of the Fire, wherein they shall abide.					
وَ	يَسْتَعْجِلُونَكَ	بِالسَّيِّئَةِ	قَبْلَ	الْحَسَنَةِ	
and	they seek to hasten you	with the evil	before	the good	
وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ					
And they are eager to demand from you that you may have evil brought upon them rather than good,					
وَ	قَدْ	خَلَتْ	مِنْ	قَبْلِهِمْ	الْبُثْلُ
and	indeed	it occurred	this	before them	the exemplary punishment
وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْبُثْلُ ط					
whereas exemplary punishments have already occurred before them.					
وَ	إِنَّ	رَبَّكَ	لَذُو مَغْفِرَةٍ	لِلنَّاسِ	عَلَى ظُلْمِهِمْ
and	verily	your Lord	surely one possessing forgiveness	for people	despite their wrongdoing
وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ ؕ					
And verily, thy Lord is full of forgiveness for mankind despite their wrongdoing,					
وَ	إِنَّ	رَبَّكَ	لَشَدِيدُ	الْعِقَابِ	وَيَقُولُ الَّذِينَ
and	verily	your Lord	surely severe	the punishment	those who
وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ ۖ وَيَقُولُ الَّذِينَ					
and verily, thy Lord is also strict in condign punishment. And those who disbelieve say,					
كَفَرُوا	لَوْلَا	أُنْزِلَ	عَلَيْهِ	آيَةٌ	مِّنْ رَبِّهِ
they disbelieved	why not	it was sent	on him	a Sign	from his Lord
كَفَرُوا وَلَوْلَا أَنْزِلَ عَلَيْهِ آيَةٌ مِّنْ رَبِّهِ ط					
'Wherefore has not a Sign been sent down to him from his Lord?'					

إِنَّمَا	أَنْتَ	مُنذِرٌ	وَ	لِكُلِّ	قَوْمٍ	هَادٍ
surely	you are	warner	and	for every	people	a Guide
إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ ٨						
Thou art, surely, a Warner. And there is a Guide for every people.						
أَللَّهُ	يَعْلَمُ	مَا	تَحْبِلُ	كُلُّ	أُنْثَى	
Allah	he knows	what	it bears	every	female	
أَللَّهُ يَعْلَمُ مَا تَحْبِلُ كُلُّ أُنْثَى						
Allah knows what every female bears,						
وَ	مَا	تَغِيضُ	الْأَرْحَامُ	وَ	مَا	تَزْدَادُ
and	what	it diminishes	the wombs	and	what	it grows
وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ ٩						
and what wombs diminish and what they cause to grow.						
وَ	كُلُّ	شَيْءٍ	عِنْدَهُ	بِإِقْدَارٍ		
and	every	thing	with him	with measure		
وَكُلُّ شَيْءٍ عِنْدَهُ بِإِقْدَارٍ ٩						
And with Him everything has a proper measure.						
عِلْمُ	الْغَيْبِ	وَ	الشَّهَادَةِ	الْكَبِيرِ	الْمُبْتَعَالِ	
Knower	the unseen	and	the seen	the Very Great	the Most High	
عِلْمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرِ الْمُبْتَعَالِ ١٠						
He is the Knower of the unseen and the seen, the Incomparably Great, the Most High.						
سَوَاءٌ	مِنْكُمْ	مَنْ	أَسَرَ	الْقَوْلَ	وَ	مَنْ
equal	from you	who	he concealed	the word	and	who
سَوَاءٌ مِنْكُمْ مَنْ أَسَرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ						
He among you who conceals his word, and he who utters it openly are equal in His sight;						

وَالنَّهَارِ	سَارِبٌ	وَ	بِالَّيْلِ	مُسْتَخْفٍ	هُوَ	مَنْ	وَ
by day	one who goes forth	and	by night	one who hides	He	who	and
وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ ⑪							
and also he who hides by night, and he who goes forth openly by day.							
خَلْفَهُ	مِنْ	وَ	يَدَيْهِ	بَيْنَ	مِنْ	مُعَقَّبَتٌ	لَهُ
behind him	from	and	before him	between	from	those who follow one another	for him
لَهُ مُعَقَّبَتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ							
For him (the Messenger) is a succession of angels before him and behind him;							
يَحْفَظُونَهُ	مِنْ	أَمْرِ	اللَّهِ	إِنَّ	اللَّهِ	لَا	يُغَيِّرُ مَا بِقَوْمٍ
with people	that	he changes	not	Allah	surely	Allah	command with they guard him
يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ							
they guard him by the command of Allah. Surely, Allah changes not the condition of a people							
حَتَّىٰ	يُغَيِّرُوا	مَا	بِأَنْفُسِهِمْ	وَ	إِذَا		
until	they change	that	in their heart	and	when		
حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا							
until they change that which is in their hearts. And when							
أَرَادَ	اللَّهُ	بِقَوْمٍ	سُوءًا	فَلَا	مَرَدَّ	لَهُ	
he wished	Allah	with people	punishment	then no	repelling	for him	
أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ②							
Allah wishes to punish a people, there is no repelling it,							
وَ	مَا	لَهُمْ	مِنْ	دُونِهِ	مِنْ	وَالٍ	
and	not	for them	from	besides Him	from	a helper	
وَمَا لَهُمْ مِّنْ دُونِهِ مِنْ وَّالٍ ⑫							
nor have they any helper beside Him.							

هُوَ	الَّذِي	يُرِيكُمْ	الْبَرْقَ	خَوْفًا				
He	Who	He shows you	the lightning	fear				
هُوَ الَّذِي يُرِيكُمْ الْبَرْقَ خَوْفًا								
He it is Who shows you the lightning to inspire fear								
وَ	طَبَعًا	وَّ	يُنْشِئُ	السَّحَابَ	الثِّقَالَ			
and	hope	and	he raises	the clouds	the heavy one			
وَّطَبَعًا وَيُنْشِئُ السَّحَابَ الثِّقَالَ ١٣								
and hope, and He raises the heavy clouds.								
وَ	يُسَبِّحُ	الرَّعْدُ	بِحَمْدِهِ	وَ	الْمَلَائِكَةُ	مِنْ	خِيفَتِهِ	
and	he glorifies	thunder	with His praise	and	the angels	from	his awe	
وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ ١٤								
And the thunder glorifies Him with His praise and likewise do the angels for awe of Him;								
وَ	يُرْسِلُ	الصَّوَاعِقَ	فَيُصِيبُ	بِهَا	مَنْ	يَشَاءُ		
and	he sends	the thunderbolts	so he smites	with it	whom	He wills		
وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ								
and He sends the thunderbolts, and smites therewith whom He wills,								
وَ	هُمْ	يُجَادِلُونَ	فِي	اللَّهِ	وَ	هُوَ	شَدِيدُ	الْبَحَالِ
and	they	they dispute	in	Allah	and	He	severe	the punishing
وَهُمْ يُجَادِلُونَ فِي اللَّهِ ۚ وَهُوَ شَدِيدُ الْبَحَالِ ١٥								
yet they dispute concerning Allah, while He is severe in punishing.								
لَهُ	دَعْوَةٌ	الْحَقِّ	وَ	الَّذِينَ	يَدْعُونَ	مِنْ	دُونِهِ	
for Him	prayer	the true	and	those who	they call	from	besides Him	
لَهُ دَعْوَةُ الْحَقِّ ۖ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ								
To Him alone is addressed true prayer. And those on whom they call beside Him								

لَا	يَسْتَجِيبُونَ	لَهُمْ	بِشَيْءٍ	إِلَّا	كَبَاسِطٍ	كَفَّيْهِ	إِلَى
not	they answer	for them	with thing	except	like he who stretches	his both hands	to words
لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطٍ كَفَّيْهِ إِلَى							
answer them not at all, except as he is answered who stretches forth his two hands toward water							
الْبَاءِ	لِيَبْدُعَ	فَاهُ	وَ	مَا	هُوَ	بِبَالِغِهِ	
the water	so that he may reach	his mouth	and	not	he	one who can reach it	
الْبَاءِ لِيَبْدُعَ فَاهُ وَمَا هُوَ بِبَالِغِهِ ط							
that it may reach his mouth, but it reaches it not.							
وَ	مَا	دُعَاءُ	الْكُفْرَيْنِ	إِلَّا	فِي	ضَلِيلٍ	
and	not	prayer	the disbelievers	except	in	waste	
وَمَا دُعَاءُ الْكُفْرَيْنِ إِلَّا فِي ضَلِيلٍ ١٥							
And the prayer of the disbelievers is but a thing wasted.							
وَ	يَلِلِهِ	يَسْجُدُ	مَنْ	فِي	السَّمَوَاتِ	وَ	الْأَرْضِ
and	for Allah	he prostrates	who	in	the heavens	and	the earth
وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ							
And to Allah submits whosoever is in the heavens and the earth							
طَوْعًا	وَ	كَرْهًا	وَ	ظِلْلُهُمْ	بِالْغُدُوِّ	وَ	الْأَصَالِ
willingly	and	unwillingly	and	their shadows	with mornings	and	the evenings
طَوْعًا وَكَرْهًا وَظِلْلُهُمْ بِالْغُدُوِّ وَالْأَصَالِ ١٦							
willingly or unwillingly and likewise do their shadows, in the mornings and the evenings.							
قُلْ	مَنْ	رَبُّ	السَّمَوَاتِ	وَ	الْأَرْضِ	قُلْ	اللَّهُ
say	who	Lord	the heavens	and	the earth	say	Allah
قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ قُلْ اللَّهُ ط							
Say, 'Who is the Lord of the heavens and the earth?' Say, 'Allah.'							

قُلْ	أَفَاتَّخَذْتُمْ	مِّنْ	دُونِهِ	أَوْلِيَاءَ		
say	then have you taken	from	besides Him	helpers		
قُلْ أَفَاتَّخَذْتُمْ مِّنْ دُونِهِ أَوْلِيَاءَ						
Say, 'Have you then taken beside Him helpers						
لَا	يَمْلِكُونَ	لِأَنفُسِهِمْ	نَفْعًا	وَلَا	ضَرًّا	
not	those who have power	for themselves	good	and	harm	not
لَا يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَلَا ضَرًّا ط						
who have no power for good or harm even for themselves?'						
قُلْ	هَلْ	يَسْتَوِي	الْأَعْمَى	وَالْبَصِيرُ	أَمْ	هَلْ
say	can	he equals	the blind	and	the seeing	can
قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ ه أَمْ هَلْ						
Say, 'Can the blind and the seeing be equal? Or,						
تَسْتَوِي	الظُّلُمَاتُ	وَالنُّورُ	أَمْ	جَعَلُوا	لِلَّهِ	شُرَكَاءَ
it equals	the darknesses	and	the light	or	they made	for Allah
تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ ه أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ						
can darkness be equal to light? Or, do they assign to Allah partners						
خَلَقُوا	كَخَلْقِهِ	فَتَشَابَهَ	الْخَلْقُ	عَلَيْهِمْ	قُلِ	اللَّهُ
they created	like His creation	so it appeared similar	the creation	upon them	say	Allah
خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ ط قُلِ اللَّهُ						
who have created the like of His creation so that the two creations appear similar to them?' Say, 'Allah alone is						
خَالِقُ	كُلِّ شَيْءٍ	وَهُوَ	الْوَاحِدُ	الْقَهَّارُ		
Creator	all	thing	and	He	the One	the Most Supreme
خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ ①٧						
the Creator of all things, and He is the One, the Most Supreme.'						

أَنْزَلَ	مِنْ	السَّمَاءِ	مَاءً	فَسَالَتْ	أَوْدِيَةً	بِقَدَرِهَا
He sent	from	the sky	water	so it flew	valleys	with that measure
أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةً بِقَدَرِهَا						
He sends down water from the sky, so that valleys flow according to their measure,						
فَاحْتَلَلَ	السَّيْلُ	زَبَدًا	رَابِيًا	وَمِمَّا	يُوقَدُونَ	عَلَيْهِ
so it bore	the flood	foam	and swelling	from that	they heat	on it
فَاحْتَلَلَ السَّيْلُ زَبَدًا رَابِيًا وَمِمَّا يُوقَدُونَ عَلَيْهِ فِي النَّارِ						
and the flood bears on its surface swelling foam. And from that which they heat in the fire,						
ابْتِغَاءً	حَلِيَّةٍ	أَوْ	مَتَاعٍ	زَبْدٌ	مِثْلُهُ	كَذَلِكَ
seeking	ornament	or	goods	foam	similar to it	like this
ابْتِغَاءً حَلِيَّةٍ أَوْ مَتَاعٍ زَبْدٌ مِثْلُهُ ٥ كَذَلِكَ يَضْرِبُ						
seeking to make ornaments or utensils, comes out a foam similar to it.						
اللَّهُ	الْحَقُّ	وَالْبَاطِلُ	فَأَمَّا	الزَّبْدُ	فَيَذْهَبُ	جُفَاءً
Allah	the truth	and the falsehood	then as to	the foam	then it goes away	worthless thing
اللَّهُ الْحَقُّ وَالْبَاطِلُ ٦ فَأَمَّا الزَّبْدُ فَيَذْهَبُ جُفَاءً ٧						
Thus does Allah illustrate truth and falsehood. Now, as to the foam, it goes away as rubbish,						
وَأَمَّا	مَا	يَنْفَعُ	النَّاسَ	فَيَبْقَى	فِي	الْأَرْضِ
and	as to	he benefits	the people	so he stays	in	the earth
وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَبْقَى فِي الْأَرْضِ ٨						
but as to that which benefits men, it stays on the earth.						
كَذَلِكَ	يَضْرِبُ	اللَّهُ	الْأَمْثَالَ	لِلَّذِينَ	اسْتَجَابُوا	لِرَبِّهِمْ
like this	he illustrates	Allah	the parables	for those who	they responded	for their Lord
كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ ٩ لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْحُسْنَى ١٠						
Thus does Allah set forth parables. For those who respond to their Lord is eternal good;						

وَالَّذِينَ	لَمْ	يَسْتَجِيبُوا	لَهُ	كَوْ				
those who	did not	they respond	to Him	whether				
وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ كَوْ								
and as for those who respond not to Him, if								
أَنَّ	لَهُمْ	مَا	فِي	الْأَرْضِ	جَمِيعًا	وَ	مِثْلَهُ	مَعَهُ
that	for them	that	in	the earth	all	and	like it	with him
أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ								
they had all that is in the earth and the like of it added thereto,								
لَا فُتْدُوا	بِهِ	أُولَئِكَ	لَهُمْ	سُوءٌ	الْحِسَابِ			
they surely ransomed	with it	these are	for them	evil	the reckoning			
لَا فُتْدُوا بِهِ ۖ أُولَئِكَ لَهُمْ سُوءُ الْحِسَابِ ۚ								
they would readily ransom themselves therewith. It is these that shall have an evil reckoning,								
وَالَّذِينَ	مَأْوَاهُمْ	جَهَنَّمُ	وَ	بِئْسَ	الْبِهَادُ			
and	their abode	Hell	and	evil	the place of rest			
وَالَّذِينَ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْبِهَادُ ۚ								
and their abode is Hell. What a wretched place of rest!								
أَفَنُ	يَعْلَمُ	أَنبَأَ	أُنْزِلَ	إِلَيْكَ	مِنْ	رَبِّكَ	الْحَقُّ	
Is he, then,	he knows	that what	it was revealed	to you	from	your Lord	the truth	
أَفَنُ يَعْلَمُ أَنبَأَ أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ								
Is he, then, who knows that what has been revealed to thee from thy Lord is the truth,								
كُنْ	هُوَ	أَعْمَى	إِنَّمَا	يَتَذَكَّرُ	أُولُوا	الْأَلْبَابِ		
like that	who	blind	only	he may reflect	those gifted with understanding			
كُنْ هُوَ أَعْمَى ۖ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ ۚ								
But only those gifted with understanding will reflect:								

الَّذِينَ	يُوفُونَ	بِعَهْدِ	اللَّهِ	وَ	لَا	يَنْقُضُونَ	الْبَيْثَاقَ
those who	they fulfil	with pact	Allah	and	not	they break	the covenant

الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْبَيْثَاقَ ﴿٢١﴾

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

وَالَّذِينَ	يَصِلُونَ	مَا	أَمَرَ	اللَّهُ	بِهِ	أَنْ	يُوصَلَ
those who	they join	what	he commanded	Allah	with it	that	it 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	they fear	their Lord	and	they dread	evil	the reckoning

وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ﴿٢٢﴾

and fear their Lord, and dread the evil reckoning;

وَالَّذِينَ	صَبَرُوا	ابْتِغَاءَ	وَجْهِ	رَبِّهِمْ	وَالَّذِينَ	أَقَامُوا	الصَّلَاةَ
those who	they persevered	seeking	favour	their Lord	and	they observed	the Prayer

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ

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

وَالَّذِينَ	أَنْفَقُوا	مِمَّا	رَزَقْنَاهُمْ	سِرًّا	وَالَّذِينَ	عَلَانِيَةً
and	they spent	from that	we provided them	secretly	and	openly

وَالَّذِينَ أَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً

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

وَالَّذِينَ	يَدْرَعُونَ	بِالْحَسَنَةِ	السَّيِّئَةِ	أُولَئِكَ	لَهُمْ	عُقْبَى	الدَّارِ
and	they repel	with good	the evil	these who	for them	reward	the abode

وَيَدْرَعُونَ بِالْحَسَنَةِ السَّيِّئَةِ أُولَئِكَ لَهُمْ عُقْبَى الدَّارِ ﴿٢٣﴾

and repel evil with good. It is these who shall have the best reward of the final Abode —

جَنَّتْ	عَدْنٍ	يَدْخُلُونَهَا	وَ	مَنْ	صَدَحَ
Gardens	Eternity	they shall enter it	and	who	he become righteous
جَنَّتْ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَدَحَ					
Gardens of Eternity. They shall enter them and also those who are righteous					
مِنْ	أَبَائِهِمْ	وَ	أَزْوَاجِهِمْ	وَ	ذُرِّيَّتِهِمْ
from	their fathers	and	their wives	and	their children
مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّتِهِمْ					
from among their fathers, and their wives and their children.					
وَ	الْمَلَكَةُ	يَدْخُلُونَ	عَلَيْهِمْ	مِنْ	كُلِّ
and	the angels	they enter	on them	from	every
بَابِ					
gate					
وَالْمَلَكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ٢٤					
And angels shall enter unto them from every gate, saying:					
سَلَامٌ	عَلَيْكُمْ	بِأَنَّ	صَبَرْتُمْ	فَنِعْمَ	عُقْبَى
peace be	on you	because	you steadfast	so excellent	reward
الدَّارِ					
the abode					
سَلَامٌ عَلَيْكُمْ بِأَنَّ صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ٢٥					
'Peace be unto you, because you were steadfast; behold how excellent is the reward of the final Abode!'					
وَ	الَّذِينَ	يَنْقُضُونَ	عَهْدَ	اللَّهِ	مِنْ
and	those who	they break	covenant	Allah	from
مِيثَاقِهِ					
its establishment					
بَعْدَ					
after					
وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ					
And those who break the covenant of Allah, after having established it					
وَ	يَقْطَعُونَ	مَا	أَمَرَ	اللَّهُ	بِهِ
and	they cut asunder	what	he commanded	Allah	with it
أَنْ يُوَصَلَ					
it to be joined					
وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوَصَلَ					
and cut asunder what Allah has commanded to be joined,					

وَاللَّعْنَةُ	لَهُمْ	أُولَئِكَ	الْأَرْضِ	فِي	يُفْسِدُونَ	و
the curse	for them	these are	the earth	in	they create disorder	and
وَيُفْسِدُونَ فِي الْأَرْضِ ۚ أُولَئِكَ لَهُمُ اللَّعْنَةُ						
and act corruptly in the earth — on them is the curse						
يَشَاءُ	لَهُمْ	سَوْءُ	الدَّارِ	اللَّهُ	يَبْسُطُ	الرِّزْقَ
he pleases	for whom	the provision	he enlarges	Allah	the abode	grievous
وَلَهُمْ سَوْءُ الدَّارِ ۖ وَاللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ						
and they shall have a grievous abode. Allah enlarges His provision for whomsoever He pleases						
وَالدُّنْيَا	بِالْحَيَاةِ	فَرِحُوا	و	يَقْدِرُ	و	
the world	with the life	they rejoiced	and	he straitens	and	
وَيَقْدِرُ ۖ وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا						
and straitens it for whomsoever He pleases. And they rejoice in the present life,						
وَمَا	الْحَيَاةِ	الدُّنْيَا	فِي	الْآخِرَةِ	إِلَّا	مَتَاعٌ
and	the life	the worldly	in	the Hereafter	except	enjoyment
وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ ۚ						
while the present life is but a temporary enjoyment as compared with that which is to come.						
وَيَقُولُ	الَّذِينَ	كَفَرُوا	لَوْ	لَا		
he says	those who	they disbelieved	why	not		
وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا						
And those who disbelieve say, 'Why is not						
أُنْزِلَ	عَلَيْهِ	آيَةٌ	مِّنْ	رَّبِّهِ	قُلْ	إِنَّ
it was sent down	to him	a Sign	from	his Lord	say	surely
أُنْزِلَ عَلَيْهِ آيَةٌ مِّنْ رَبِّهِ ۖ قُلْ إِنَّ اللَّهَ						
a Sign sent down to him from his Lord?' Say, 'Allah						

يُضِلُّ	مَنْ	يَشَاءُ	وَ	يَهْدِيْ	اِلَيْهِ	مَنْ	اَنَابَ
he lets go astray	whom	He wills	and	he guides	to Himself	who	he turned

يُضِلُّ مَنْ يَشَاءُ وَيَهْدِيْ اِلَيْهِ مَنْ اَنَابَ ﴿٢٨﴾

lets go astray those whom He wills and guides to Himself those who turn to Him:

اَلَّذِيْنَ	اٰمَنُوْا	وَ	تَطْبِئُنَّ	قُلُوْبُهُمْ	بِذِكْرِ	اللهِ
those who	they believed	and	it finds comfort	their hearts	with remembrance	Allah

اَلَّذِيْنَ اٰمَنُوْا وَتَطْبِئُنَّ قُلُوْبُهُمْ بِذِكْرِ اللهِ ط

‘Those who believe, and whose hearts find comfort in the remembrance of Allah.

اَلَا	بِذِكْرِ	اللهِ	تَطْبِئُنَّ	اَلْقُلُوْبُ	اَلَّذِيْنَ	اٰمَنُوْا
beware	with remembrance	Allah	it finds comfort	the hearts	those who	they believed

اَلَا بِذِكْرِ اللهِ تَطْبِئُنَّ الْقُلُوْبُ ﴿٢٩﴾ اَلَّذِيْنَ اٰمَنُوْا

Aye! it is in the remembrance of Allah that hearts can find comfort; ‘Those who believe

وَ	عَمِلُوْا	الصَّٰلِحٰتِ	طُوبٰى	لَهُمْ	وَ	حُسْنُ	مَّآبٍ
and	they did	the good works	happiness	for them	and	excellent	place of return

وَعَمِلُوا الصَّٰلِحٰتِ طُوبٰى لَهُمْ وَحُسْنُ مَّآبٍ ﴿٣٠﴾

and do good works — happiness shall be theirs, and an excellent place of return.’

كَذٰلِكَ	اَرْسَلْنَاكَ	فِيْ	اُمَّةٍ	قَدْ	خَلَتْ	مِنْ	قَبْلِهَا اُمَّمٌ
like that	We sent you	in	a people	indeed	it passed away	from	before them peoples

كَذٰلِكَ اَرْسَلْنَاكَ فِيْ اُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا اُمَّمٌ

Thus have We sent thee to a people, before whom other peoples have passed away,

لِتَتْلُوْا	عَلَيْهِمْ	اَلَّذِيْ	اَوْحَيْنَا	اِلَيْكَ	وَ	هُمْ	يَكْفُرُوْنَ	بِالرَّحْمٰنِ
so that you recite	to them	which	We revealed	to you	and	they	they deny	with Gracious God

لِتَتْلُوْا عَلَيْهِمْ الَّذِيْ اَوْحَيْنَا اِلَيْكَ وَهُمْ يَكْفُرُوْنَ بِالرَّحْمٰنِ ط

that thou mayest recite to them what We have revealed to thee, yet they disbelieve in the Gracious God.

قُلْ	هُوَ	رَبِّىْ	لَا	إِلَهَ	إِلَّا	هُوَ
say	He	my Lord	not	God	except	He
قُلْ هُوَ رَبِّىْ لَا إِلَهَ إِلَّا هُوَ						
Say, 'He is my Lord; there is no God but He.						
عَلَيْهِ	تَوَكَّلْتُ	وَ	إِلَيْهِ	مَتَابِ	وَ	لَوْ
on Him	I put trust	and	to Him	return	and	if
عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ ۖ وَلَوْ						
In Him do I put my trust and towards Him is my return.' And if						
أَنَّ	قُرْآنًا	سُيِّرَتْ	بِهِ	الْجِبَالُ	أَوْ	قُطِعَتْ
indeed	a Quran	it is moved	by which	the mountains	or	it was cut asunder
أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ						
there were a Qur'an by which mountains could be moved or by which the earth could be cut asunder						
أَوْ	كَلَّمَ	بِهِ	الْمَوْتَى	بَلْ	بِاللَّهِ	الْأَمْرُ
or	he was made to speak	by which	the dead	rather	for Allah	the matter
أَوْ كَلَّمَ بِهِ الْمَوْتَى بَلْ لِلَّهِ الْأَمْرُ جَمِيعًا						
or by which the dead could be spoken to, they would not believe in it. Nay, the matter rests entirely with Allah.						
أَفَلَمْ	يَأْيُسِ	الَّذِينَ	أَمَنُوا	أَنْ	لَّوْ	يَشَاءُ
did then not	he despairs	those who	they believed	that	if	he wills
أَفَلَمْ يَأْيُسِ الَّذِينَ أَمَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ						
Have not the believers yet come to know that, if Allah had enforced His will,						
لَهْدَى	النَّاسَ	جَمِيعًا	وَ	لَا يَزَالُ	الَّذِينَ	كَفَرُوا
surely he guided	the people	all	and	it ceases not	those who	they disbelieved
لَهْدَى النَّاسَ جَمِيعًا وَلَا يَزَالُ الَّذِينَ كَفَرُوا						
He could have surely guided all mankind? And as for those who disbelieve,						

تُصِيبُهُمْ	بِمَا	صَنَعُوا	قَارِعَةً	أَوْ	تَحُلُّ	قَرِيبًا	مِّنْ	دَارِهِمْ
it befalls them	that	they wrought	disaster	or	it alights	near	from	their home

تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةً أَوْ تَحُلُّ قَرِيبًا مِّنْ دَارِهِمْ

disaster shall not cease to befall them for what they have wrought or to alight near their home,

حَتَّىٰ	يَأْتِيَ	وَعْدُ	اللَّهُ	إِنَّ	اللَّهُ	لَا	يُخْلِفُ	الْبَيْعَاتِ
until	it comes to pass	promise	Allah	surely	Allah	not	he fails	the promise

حَتَّىٰ يَأْتِيَ وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْبَيْعَاتِ ﴿٣٢﴾

until the promise of Allah comes to pass. Surely, Allah fails not in His promise.

وَ	لَقَدْ	اسْتَهْزِئَ	بِرُسُلٍ	مِّنْ	قَبْلِكَ
and	indeed	it was mocked	with Messengers	from	before you

وَلَقَدْ اسْتَهْزِئَ بِرُسُلٍ مِّنْ قَبْلِكَ

And surely, Messengers have been mocked at before thee;

فَأَمَلَيْتُ	لِلَّذِينَ	كَفَرُوا	ثُمَّ	أَخَذْتُهُمْ	فَكَيْفَ	كَانَ	عِقَابِ
so I gave respite	to those who	they disbelieved	then	I seized them	so how	was	punishment

فَأَمَلَيْتُ لِلَّذِينَ كَفَرُوا ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ ﴿٣٣﴾

but I granted respite to those who disbelieved. Then I seized them, and how was then My punishment!

أَفَنَنْ	هُوَ	قَائِمٌ	عَلَىٰ	كُلِّ	نَفْسٍ	بِمَا	كَسَبَتْ
then who will	He	one who stands	on	every	soul	what	it earned

أَفَنَنْ هُوَ قَائِمٌ عَلَىٰ كُلِّ نَفْسٍ بِمَا كَسَبَتْ ۚ

Will then He, Who stands over every soul to note what it earns,

وَجَعَلُوا	لِلَّهِ	شُرَكَاءَ	قُلْ	سَوْهُمْ	أَمْ	تُنَبِّئُونَهُ
they made	for Allah	partners	say	you name them	do	you inform Him

وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُلْ سَوْهُمْ أَمْ تُنَبِّئُونَهُ

let them go unpunished? Yet, they ascribe partners to Allah. Say, 'Name them.' Would you inform Him

بِمَا	لَا	يَعْلَمُ	فِي	الْأَرْضِ	أَمْ	بِظَاهِرٍ	مِّنَ	الْقَوْلِ
of what	not	he knows	in	the earth	or	with apparent	from	the saying
بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ بِظَاهِرٍ مِّنَ الْقَوْلِ ط								
of what He does not know in the earth? Or, is it a mere empty saying?								
بَلْ	زُيِّنَ	لِلَّذِينَ	كَفَرُوا	مَكْرَهُمْ	وَ	صُدُّوا		
rather	it was adorned	for those who	they disbelieverd	their design	and	they were hindered		
بَلْ زُيِّنَ لِلَّذِينَ كَفَرُوا مَكْرَهُمْ وَصُدُّوا								
Nay, but the design of the disbelievers has been made to appear beautiful in their eyes, and they have been kept back								
عَنِ	السَّبِيلِ	وَ	مَنْ	يُضِلِّ	اللَّهُ	فَمَا	لَهُ	مِنْ
from	the way	and	who	let go astray	Allah	so no	for him	guide
عَنِ السَّبِيلِ ط وَمَنْ يُضِلِّ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ٣٤								
from the right way. And he whom Allah lets go astray shall have no guide.								
لَهُمْ	عَذَابٌ	فِي	الْحَيَاةِ	الدُّنْيَا	وَ	لَعَذَابُ	الْآخِرَةِ	أَشَقُّ
for him	punishment	in	the life	the worldly	and	surely the punishment	the Hereafter	harder
لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَشَقُّ ج								
For them is a punishment in the present life; and, surely, the punishment of the Hereafter is harder,								
وَ	مَا	لَهُمْ	مِّنَ	اللَّهِ	مِنْ	وَّاقٍ	مِّثْلُ	الْجَنَّةِ
and	not	for them	from	Allah	from	a defender	example	the Heaven
وَمَا لَهُمْ مِّنَ اللَّهِ مِنْ وَّاقٍ ٣٥ مِّثْلُ الْجَنَّةِ								
and they will have no defender against Allah.								
الَّتِي	وُعِدَ	الْمُتَّقُونَ	تَجْرِي	مِنْ	تَحْتِهَا	الْأَنْهَارُ		
which	it was promised	the God-fearing ones	it flows	from	beneath it	the rivers		
الَّتِي وُعِدَ الْمُتَّقُونَ ط تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ								
The similitude of the Heaven promised to the God-fearing is, that through it flow streams:								

أُكْلُهَا	دَائِمٌ	وَ	ظِلُّهَا	تِلْكَ	عُقْبَى	الَّذِينَ	اتَّقَوْا
its fruits	everlasting	and	its shade	that is	reward	those who	they become righteous
أُكْلُهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا							
its fruit is everlasting, and so is its shade. That is the reward of those who are righteous;							
وَ	عُقْبَى	الْكُفْرَيْنِ	النَّارِ	وَ	الَّذِينَ	آتَيْنَهُمُ	الْكِتَابَ
and	reward	the disbelievers	the Fire	and	those who	We gave them	the Book
وَعُقْبَى الْكُفْرَيْنِ النَّارُ ۖ وَالَّذِينَ آتَيْنَهُمُ الْكِتَابَ							
and the reward of the disbelievers is Fire. And those to whom We have given the Book							
يَفْرَحُونَ	بِمَا	أُنْزِلَ	إِلَيْكَ	وَ	مِنْ	الْأَحْزَابِ	
they rejoice	what	it was revealed	to you	and	from	the parties	
يَفْرَحُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمِنْ الْأَحْزَابِ							
rejoice in what has been revealed to thee. And of the different parties							
مَنْ	يُنْكِرُ	بَعْضَهُ	قُلْ	إِنَّمَا	أُمِرْتُ	أَنْ	أَعْبُدَ اللَّهَ
who	he denies	part of it	say	only	I was commanded	that	Allah
مَنْ يُنْكِرُ بَعْضَهُ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ							
there are some who deny a part thereof. Say, 'I am only commanded to worship Allah							
وَ	لَا	أُشْرِكَ	بِهِ	إِلَيْهِ	أَدْعُوا	وَ	إِلَيْهِ مَابِ
and	not	I associate partner	with Him	to Him	I call	and	my return to Him
وَلَا أُشْرِكُ بِهِ ۖ إِلَيْهِ أَدْعُوا وَإِلَيْهِ مَابِ ۖ							
and not to set up equals to Him. Unto Him do I call, and unto Him is my return.'							
وَ	كَذَلِكَ	أَنْزَلْنَاهُ	حُكْمًا	عَرَبِيًّا	وَ	لَئِنْ	
and	like it	We sent it down	judgment	clear	and	surely if	
وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا وَلَئِنْ							
And thus have We revealed it as a clear judgment. And if							

اَتَّبَعْتَ	أَهْوَاءَهُمْ	بَعْدَ	مَا	جَاءَكَ	مِنْ	الْعِلْمِ
you followed	their evil desires	after	what	it came to you	from	the knowledge
اَتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ ٤						
thou follow their evil desires after the knowledge that has come to thee,						
مَا	لَكَ	مِنْ	اللَّهِ	مِنْ	وَلِيٍّ	وَلَا
not	for you	against	Allah	from	a friend	nor
مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ ٣٨						
thou shalt have no friend nor defender against Allah.						
وَلَقَدْ	أَرْسَلْنَا	رُسُلًا	مِّنْ	قَبْلِكَ		
indeed	We sent	Messengers	from	before you		
وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّنْ قَبْلِكَ						
And, indeed, We sent Messengers before thee,						
وَجَعَلْنَا	لَهُمْ	أَزْوَاجًا	وَوَدَّ	ذُرِّيَّةً		
We gave	for them	wives	and	children		
وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً ٥						
and We gave them wives and children.						
وَمَا	كَانَ	لِرَّسُولٍ	أَنْ	يَأْتِيَ بِآيَةٍ		
not	was	for Messenger	that	he brings a sign		
وَمَا كَانَ لِرَّسُولٍ أَنْ يَأْتِيَ بِآيَةٍ						
And it is not possible for a Messenger to bring a Sign						
إِلَّا	بِإِذْنِ	اللَّهِ	لِكُلِّ	أَجَلٍ		
except	with command	Allah	for every	term		
إِلَّا بِإِذْنِ اللَّهِ ٦ لِكُلِّ أَجَلٍ كِتَابٌ ٣٩						
save by the command of Allah. For every term there is a divine decree.						

يَحُوهَا	اللّٰهُ	مَا	يَشَاءُ	وَ	يُثْبِتُ	وَ	عِنْدَهُ	أُمُّ	الْكِتَابِ
he effaces	Allah	what	He wills	and	He establishes	and	with Him	source	the decree

يَحُوهَا اللّٰهُ مَا يَشَاءُ وَيُثْبِتُ ۖ وَعِنْدَهُ أُمُّ الْكِتَابِ ٤٠

Allah effaces what He wills and established what He wills, and with Him is the source of all decrees.

وَ	إِنْ	مَا	نُرِيَنَّكَ	بَعْضَ	الَّذِى	نَعِدُهُمْ
and	if	what	we show you	some	which	we threaten them

وَإِنْ مَا نُرِيَنَّكَ بَعْضَ الَّذِى نَعِدُهُمْ

And whether We make thee see the fulfilment of some of the things with which We threaten them

أَوْ	نَتَوَفِّيَنَّكَ	فَإِنَّمَا	عَلَيْكَ	الْبَدْعُ	وَ	عَلَيْنَا	الْحِسَابُ
or	we cause you to die	so only	on you	the delivery	and	on us	the reckoning

أَوْ نَتَوَفِّيَنَّكَ فَإِنَّمَا عَلَيْكَ الْبَدْعُ وَعَلَيْنَا الْحِسَابُ ٤١

or whether We make thee die, it makes little difference, for on thee lies only the delivery of the Message, and on Us the reckoning.

أَوَلَمْ يَرَوْا	أَنَّا	نَأْتِى	الْأَرْضَ	نَنْقُصُهَا	مِنْ	أَطْرَافِهَا
did they not see	we surely	we come	the land	we reduce it	from	its sides

أَوَلَمْ يَرَوْا أَنَّا نَأْتِى الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا ٤٢

Do they not see that We are visiting the land, reducing it from its outlying borders?

وَ	اللّٰهُ	يَحْكُمُ	لَا	مُعَقِّبَ	لِحُكْمِهِ	وَ	هُوَ	سَرِيعُ	الْحِسَابِ
and	Allah	he judges	no	one who reverses	for His judgment	and	He	swift	a reckoning

وَاللّٰهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ ۖ وَهُوَ سَرِيعُ الْحِسَابِ ٤٣

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

وَ	قَدْ	مَكَرَ	الَّذِينَ	مِنْ	قَبْلِهِمْ
and	in fact	he planned	those who	from	before them

وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ

And those who were before them did also devise plans,

نَفْسٍ	كُلُّ	تَكْسِبُ	مَا	يَعْلَمُ	جَمِيعًا	الْبُكْرُ	فَلِلَّهِ
soul	each	it earns	that	he knows	all	the plan	but for Allah

فَلِلَّهِ الْبُكْرُ جَمِيعًا ۖ يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ ۖ

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

وَالَّذِينَ	سَيَعْلَمُ	لِسَنَ	عُقْبَى	الدَّارِ
the disbelievers	soon he will know	for whom	reward	the abode

وَسَيَعْلَمُ الْكُفْرُ لِسَنَ عُقْبَى الدَّارِ ۚ

and the disbelievers shall soon know whose will be the final reward of this abode.

وَيَقُولُ	الَّذِينَ	كَفَرُوا	لَسْتَ	مُرْسَلًا
say	those who	disbelievers	you not	Messenger

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا ۖ

And those who disbelieve say, 'Thou art not a Messenger.'

قُلْ	كَفَى	بِاللَّهِ	شَهِيدًا	بَيْنِي	وَبَيْنَكُمْ
say	sufficient	Allah	witness	between me	and

قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۚ

Say, 'Sufficient is Allah as a Witness between me and you,

وَمَنْ	عِنْدَهُ	عِلْمُ	الْكِتَابِ
who	with him	knowledge	the Book

وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ ۚ

and so is he who possesses knowledge of the Book.'

سُورَةُ إِبْرَاهِيمَ مَكِّيَّةٌ وَهِيَ مَعَ الْبَسْمَلَةِ ثَلَاثٌ وَخَمْسُونَ آيَةً وَسَبْعَةُ رُكُوعَاتٍ

Ibrahim is a Makki Surah, it has 53 verses and 7 Sections (Rukus).

الرَّحِيمِ

the Merciful

الرَّحْمَنِ

the Gracious

اللَّهُ

Allah

بِسْمِ

with the name

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

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

إِلَيْكَ

to you

أَنْزَلْنَاهُ

We sent it down

كِتَابٌ

Book

أَنَا

I am Allah, the All-Seeing

أَنَا كَتَبْتُ أَنْزَلْنَاهُ إِلَيْكَ

Alif Lam Ra. I am Allah, the All-Seeing. This is a Book which We have revealed to thee

النُّورِ

the light

إِلَى

to

الظُّلُمَاتِ

the depths of darkness

مِنْ

from

النَّاسِ

the mankind

لِتُخْرِجَ

so you take out

لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ٥

that thou mayest bring mankind out of every kind of darkness into light,

الْحَمِيدِ

the Praiseworthy

الْعَزِيزِ

the Mighty

صِرَاطِ

path

إِلَى

to

رَبِّهِمْ

their Lord

بِأَذْنِ

with command

بِأَذْنِ رَبِّهِمْ إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ ٦

by the command of their Lord, to the path of the Mighty, the Praiseworthy —

الْأَرْضِ

the earth

فِي

in

مَا

that

وَ

and

السَّمَوَاتِ

the heavens

فِي

in

مَا

that

لَهُ

for Him

الَّذِي

Whom

اللَّهُ

Allah

اللَّهُ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ٧

Allah, to Whom belongs whatsoever is in the heavens and whatsoever is in the earth.

وَيْلٌ	لِّلْكَافِرِينَ	مِّنْ	عَذَابٍ	شَدِيدٍ	وَ
woe	for the disbelievers	from	punishment	terrible	and
وَوَيْلٌ لِّلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ ^٣					
And woe to the disbelievers for a terrible punishment:					
الَّذِينَ	يَسْتَحِبُّونَ	الْحَيَاةَ	الدُّنْيَا	عَلَى	الْآخِرَةِ
those who	they prefer	the life	the worldly	upon	the Hereafter
الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ					
Those who prefer the present life to the Hereafter,					
وَ	يَصُدُّونَ	عَنْ	سَبِيلِ	اللَّهِ	وَيَبْغُونَهَا
and	they hinder	from	way	Allah	crooked
وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا ^ط					
and hinder men from the way of Allah and seek to make it crooked.					
أُولَٰئِكَ	فِي	ضَلَلٍ	بَعِيدٍ	وَمَا	أَرْسَلْنَا
these are	in	error	far away	and not	We sent
أُولَٰئِكَ فِي ضَلَلٍ بَعِيدٍ ^٤ وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا					
It is these who have gone far off in error. And We have not sent any Messenger except					
بِلِسَانٍ	قَوْمِهِ	لِيُبَيِّنَ	لَهُمْ	فَيُضِلُّ	اللَّهُ مَنْ يَشَاءُ
with language	his people	so that he clears	for them	then he lets go astray	whom Allah
بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ					
with the language of his people in order that he might make things clear to them.					
وَ	يَهْدِي	مَنْ	يَشَاءُ	وَهُوَ	الْعَزِيزُ
and	he guides	whom	He wills	He	the Mighty
وَيَهْدِي مَنْ يَشَاءُ ^٥ وَهُوَ الْعَزِيزُ الْحَكِيمُ					
and guides whom He wills. And He is the Mighty, the Wise.					

وَقَوْمَكَ	أَخْرِجْ	أَنْ	بِآيَاتِنَا	مُوسَى	أَرْسَلْنَا	لَقَدْ	وَ
your people	you bring forth	that	with Our Signs	Moses	We sent	indeed	and
وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ							
And We did send Moses with Our Signs, saying, 'Bring forth thy people							
مِنْ	الظُّلُمَاتِ	إِلَى	النُّورِ	وَ	ذَكِّرْهُمْ	بِأَيَّامِ	اللَّهِ
from	the darknesses	to	the light	and	you remind them	with days	Allah
مِنْ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ							
from every kind of darkness into light, and remind them of the days of Allah.'							
إِنَّ	فِي	ذَلِكَ	لَآيَاتٍ	لِّكُلِّ	صَبَّارٍ	شَكُورٍ	
surely	in	that	surely Signs	for all	extremely patient	extremely thankful	
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ٦							
Surely, therein are Signs for every patient and thankful person.							
وَ	إِذْ	قَالَ	مُوسَى	لِقَوْمِهِ	اذْكُرُوا	نِعْمَةَ	اللَّهِ عَلَيْكُمْ
and	when	he said	Moses	to his people	you remember	favour	Allah on you
وَإِذْ قَالَ مُوسَى لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ							
And call to mind when Moses said to his people, 'Remember Allah's favour upon you							
إِذْ	أَنْجَاكُمْ	مِّنْ	أَلٍ	فِرْعَوْنَ	يَسُومُونَكُمْ	سُوءَ	الْعَذَابِ
when	he delivered you	from	people	Pharaoh	they afflict you	grievous	the punishment
إِذْ أَنْجَاكُمْ مِّنْ أَلٍ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ							
when He delivered you from Pharaoh's people who afflicted you with grievous torment,							
وَ	يَذْبَحُونَ	أَبْنَاءَكُمْ	وَ	يَسْتَحْيُونَ	نِسَاءَكُمْ		
and	they slay	your sons	and	they keep alive	your women		
وَيَذْبَحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ							
slaying your sons and sparing your women;							

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و	فِي	ذَلِكَ	بَلَاءٌ	مِّنْ	رَّبِّكُمْ	عَظِيمٌ
and	in	that for you	a trial	from	your Lord	great
وَفِي ذَٰلِكُمْ بَلَاءٌ مِّنْ رَّبِّكُمْ عَظِيمٌ ٧						
and in that there was a great trial for you from your Lord.'						
وَ	إِذْ	تَأَذَّنَ	رَبُّكُمْ	لَئِنْ	شَكَرْتُمْ	لَآزِيدَنَّكُمْ
and	when	he declared	your Lord	surely if	you were grateful	surely you bestow more
وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَآزِيدَنَّكُمْ						
And remember also the time when your Lord declared, 'If you are grateful, I will, surely, bestow more favours on you;						
وَ	لَئِنْ	كَفَرْتُمْ	إِنَّ	عَذَابِي	لَشَدِيدٌ	وَقَالَ مُوسَى
and	but if	you were ungrateful	surely	My punishment	indeed severe	Moses
وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ٨ وَقَالَ مُوسَى						
then know that My punishment is severe indeed.' And Moses said,						
إِنْ	تَكْفُرُوا	أَنْتُمْ	وَمَنْ	فِي	الْأَرْضِ	جَمِيعًا
if	you disbelieve	you	and	who	in	all
إِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا ٩						
'If you disbelieve, you and those who are in the earth all together,						
فَإِنَّ	اللَّهَ	لَغَنِيٌّ	حَمِيدٌ	أَلَمْ	يَأْتِكُمْ	نَبَأُ الَّذِينَ
then indeed	Allah	surely Self-Sufficient	Praiseworthy	didn't	it comes to you	those who
فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ ٩ أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ						
Allah is Self-Sufficient, Praiseworthy.' Have not the tidings come to you of those						
مِنْ	قَبْلِكُمْ	قَوْمِ	نُوحٍ	وَ	عَادٍ	وَتَمُودَ
from	before you	people	Noah	and	Aad	Thamud
مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَتَمُودَ ١٠						
before you, the people of Noah, and the tribes of 'Ad and Thamud,						

وَالَّذِينَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ	وَالَّذِينَ	مِنْ	بَعْدِهِمْ	لَا	يَعْلَمُهُمْ	إِلَّا	اللَّهُ
and	those who	from	after them	none	he knows them	except	Allah

وَالَّذِينَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ^ط

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

جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ	جَاءَتْهُمْ	رُسُلُهُمْ	بِالْبَيِّنَاتِ	فَرَدُّوا	أَيْدِيَهُمْ	فِي	أَفْوَاهِهِمْ
it came to them	their Messengers	with the clear Signs	so they returned	their hands	in	their mouths	

جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ

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

وَقَالُوا إِنَّا كَفَرْنَا بِمَا آُرْسِلْتُمْ بِهِ	وَقَالُوا	إِنَّا	كَفَرْنَا	بِمَا	أُرْسِلْتُمْ	بِهِ
and	they said	surely we	we disbelieved	with which	you have been sent	with that

وَقَالُوا إِنَّا كَفَرْنَا بِمَا آُرْسِلْتُمْ بِهِ

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

وَأَنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ	وَأَنَّا	لَفِي	شَكٍّ	مِمَّا	تَدْعُونَنَا	إِلَيْهِ	مُرِيبٍ
and	surely we	surely in	doubt	in that	you call us	towards him	disquieting

وَأَنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ^{١٠}

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

قَالَتْ رُسُلُهُمْ أَلِىَ اللَّهِ شَكٌّ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ	قَالَتْ	رُسُلُهُمْ	أَلِىَ	اللَّهُ	شَكٌّ	فَاطِرِ	السَّمَوَاتِ	وَالْأَرْضِ
it said	their Messengers	what in	Allah	doubt	Maker	the heavens	and	the earth

قَالَتْ رُسُلُهُمْ أَلِىَ اللَّهِ شَكٌّ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ^ط

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

يَدْعُوَكُمْ لِيَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَى أَجَلٍ مُّسَمًّى	يَدْعُوَكُمْ	لِيَغْفِرَ	لَكُمْ	مِنْ	ذُنُوبِكُمْ	وَيُؤَخِّرَكُمْ	إِلَى	أَجَلٍ	مُّسَمًّى
he calls you	so that he forgives you	from	your sins	and	he gives respite	to	term	appointed	

يَدْعُوَكُمْ لِيَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَى أَجَلٍ مُّسَمًّى^ط

He calls you that He may forgive you your sins, and grant you respite till an appointed term.'

قَالُوا	إِنْ	أَنْتُمْ	إِلَّا	بَشَرٌ	مِثْلَنَا	تُرِيدُونَ	أَنْ
they said	not	you are	only	men	like us	you desire	that

قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِثْلَنَا تُرِيدُونَ أَنْ

They said, 'You are but men like ourselves; you desire

تَصُدُّونَا	عَمَّا	كَانَ	يَعْبُدُ	آبَاؤُنَا	فَأْتُونَا	بِسُلْطَنٍ	مُبِينٍ
you turn us	from what	it was	he worships	our fathers	then bring us	with proof	clear

تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتُونَا بِسُلْطَنٍ مُبِينٍ ⑪

to turn us away from that which our fathers used to worship. Bring us, then, a clear proof.'

قَالَتْ	لَهُمْ	رُسُلُهُمْ	إِنْ	نَحْنُ	إِلَّا	بَشَرٌ	مِثْلُكُمْ
it said	for them	their Messengers	not	we are	only	men	like you

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ

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

وَلَكِنَّ	اللَّهِ	يُنُّ	عَلَى	مَنْ	يَشَاءُ	مِنْ	عِبَادِهِ
but	Allah	he bestows favours	upon	whom	He wills	from	His servants

وَلَكِنَّ اللَّهَ يُنُّ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ ط

but Allah bestows His favour on whomsoever He wills from among His servants.

وَ	مَا	كَانَ	لَنَا	أَنْ	نَأْتِيَكُمْ	بِسُلْطَنٍ	إِلَّا
and	not	it was	for us	that	we bring you	with proof	except

وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَنٍ إِلَّا

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

بِإِذْنِ	اللَّهِ	وَ	عَلَى	اللَّهِ	فَلْيَتَوَكَّلِ	الْمُؤْمِنُونَ
with command	Allah	and	upon	Allah	so surely he believes	the believers

بِإِذْنِ اللَّهِ ط وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ⑫

And in Allah alone should the believers put their trust.

و	مَا	لَنَا	اَلَّا	نَتَوَكَّلَ	عَلَى	اللّٰهِ
and	that	for us	that not	we trust	upon	Allah
وَمَا لَنَا اَلَّا نَتَوَكَّلَ عَلَى اللّٰهِ						
'And why should we not put our trust in Allah						
و	قَدْ	هَدَانَا	سُبُلَنَا	و	لَنَصْبِرَنَّ	
and	surely	he guided us	our way	and	we surely show patience	
وَقَدْ هَدَانَا سُبُلَنَا وَلَنَصْبِرَنَّ						
when He has showed us our ways? And we will, surely, bear with patience						
عَلَى	مَا	اَذِيتُنَا	و	عَلَى	اللّٰهِ	فَلْيَتَوَكَّلِ
upon	that	you harmed us	and	upon	Allah	those who trust
عَلَى مَا اَذِيتُنَا وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿١٣﴾						
all the harm you do us. So in Allah let those who trust put their trust.'						
و	قَالَ	الَّذِينَ	كَفَرُوا	لِرُسُلِهِمْ	لَنُخْرِجَنَّكُمْ	مِّنْ اَرْضِنَا
and	he said	those who	they disbelieved	for their Messengers	surely we expel you	from our land
وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِّنْ اَرْضِنَا						
And those who disbelieved said to their Messengers, 'We will, surely, expel you from our						
اَوْ	لَتَعُودَنَّ	فِي	مِلَّتِنَا	فَاَوْحَىٰ	إِلَيْهِمْ	رَبُّهُمْ
or	surely you return	in	our religion	then revealed	to them	their Lord
اَوْ لَتَعُودَنَّ فِي مِلَّتِنَا فَاَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ						
our land unless you return to our religion.' Then their Lord sent unto them the revelation:						
لَنُهْلِكَنَّ	الظَّالِمِينَ	و	لَنُسْكِنَنَّكُمْ	الْاَرْضَ	مِنْ	بَعْدِهِمْ
surely we destroy	the wrongdoers	and	surely we make you dwell	the land	from	after them
لَنُهْلِكَنَّ الظَّالِمِينَ ۖ وَلَنُسْكِنَنَّكُمْ الْاَرْضَ مِنْ بَعْدِهِمْ ﴿١٤﴾						
'We will, surely, destroy the wrongdoers. 'And We will, surely, make you dwell in the land after them.						

ذٰلِكَ	لِیْنٍ	خَافَ	مَقَامِیْ	وَ	خَافَ	وَعِیْدِ
this is	for who	he feared	My station	and	he feared	warning

ذٰلِكَ لِیْنٍ خَافَ مَقَامِیْ وَخَافَ وَعِیْدِ ﴿١٥﴾

That is for him who stands in awe of My station and takes head of My warning.'

وَ	اَسْتَفْتَحُوا	وَ	خَابَ	كُلُّ	جَبَّارٍ	عَنِیْدٍ
and	they prayed for victory	and	he failed	every	haughty	enemy

وَاسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِیْدٍ ﴿١٦﴾

And they prayed for victory, and as a result thereof every haughty enemy of truth came to naught.

مِّنْ	وَّرَآیْهِ	جَهَنَّمَ	وَ	یُسْقٰی	مِّنْ	مَّآءٍ	صَدِیْدٍ
from	before him	Hell	and	he was made to drink	from	water	boiling

مِّنْ وَّرَآیْهِ جَهَنَّمَ وَیُسْقٰی مِّنْ مَّآءٍ صَدِیْدٍ ﴿١٧﴾

Before him is Hell; and he shall be made to drink boiling water.

یَتَجَرَّعُهُ	وَ	لَا	یَكَادُ	یُسِیْغُهُ	وَ
he dirink it sip by sip	and	not	he comes close	quaff it	and

یَتَجَرَّعُهُ وَلَا یَكَادُ یُسِیْغُهُ وَ

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

یَأْتِیْهِ	الْمَوْتُ	مِّنْ	كُلِّ	مَكَانٍ	وَ	مَا	هُوَ	بِیَّتٍ
it comes to him	the death	from	every	quarter	and	not	he	dead

یَأْتِیْهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِیَّتٍ ط

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

وَ	مِّنْ	وَّرَآیْهِ	عَذَابٌ	غَلِیْظٌ	مَّثَلُ	الَّذِیْنَ	كَفَرُوا	بِرَبِّهِمْ
and	from	beside his	punishment	severe	example	those who	they disbelieved	with their Lord

وَمِنْ وَّرَآیْهِ عَذَابٌ غَلِیْظٌ ﴿١٨﴾ مَّثَلُ الَّذِیْنَ كَفَرُوا بِرَبِّهِمْ

And besides that there shall be for him a severe chastisement. The case of those who disbelieve in their Lord

عَصِيفٍ	يَوْمٍ	فِي	الرَّيْحِ	بِهِ	اَشْتَدَّتْ	كَرَمَادٍ	اَعْمَالُهُمْ
stormy	day	in	the wind	with it	it become violent	like ashes	their deeds

اَعْمَالُهُمْ كَرَمَادٍ اَشْتَدَّتْ بِهِ الرَّيْحُ فِي يَوْمٍ عَصِيفٍ^ط

is that their works are like ashes on which the wind blows violently on a stormy day.

لَا	يَقْدِرُونَ	مِمَّا	كَسَبُوا	عَلَى	شَيْءٍ	ذَلِكَ	هُوَ	الضَّلَلُ	الْبَعِيدُ
	they have power	from what	they earned	upon	anything	that is	it	the error	far gone

لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ^ط ذَلِكَ هُوَ الضَّلَلُ الْبَعِيدُ^{١٩}

They shall have no power over what they earned. That, indeed, is utter destruction.

أَلَمْ تَرَ	أَنَّ	اللَّهَ	خَلَقَ	السَّمَوَاتِ	وَ	الْأَرْضَ	بِالْحَقِّ
did thou not see	surely	Allah	he created	the heavens	and	the earth	with truth

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ^ط

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

إِنْ	يَشَاءُ	يُذْهِبُكُمْ	وَ	يَأْتِ بِخَلْقٍ	جَدِيدٍ
if	He wills	he will do away with you	and	he will bring creation	new

إِنْ يَشَاءُ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ^{٢٠}

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

وَ	مَا	ذَلِكَ	عَلَى	اللَّهِ	بِعَزِيزٍ
and	not	this is	upon	Allah	hard

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ^{٢١}

And that is not at all hard for Allah.

وَ	بَرَزُوا	لِلَّهِ	جَمِيعًا	فَقَالَ	الضُّعْفَاءُ	لِلَّذِينَ	اسْتَكْبَرُوا
and	they appeared	to Allah	all	so he said	the weak ones	to those who	behaved proudly

وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعْفَاءُ لِلَّذِينَ اسْتَكْبَرُوا

They shall all appear before Allah; then shall the weak say to those who behaved proudly:

اِنَّا	كُنَّا	لَكُمْ	تَبَعًا	فَهَلْ	اَنْتُمْ
surely we	we are	for you	followers	so whether	you
اِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ اَنْتُمْ					
Surely, we were your followers; can you not					
مُغْنُونَ عَنَّا	مِنْ	عَذَابِ	اللّٰهِ	مِنْ	شَيْءٍ
they who can avail us	from	punishment	Allah	from	anything
مُغْنُونَ عَنَّا مِنْ عَذَابِ اللّٰهِ مِنْ شَيْءٍ ^ط					
then avail us aught against Allah's punishment?' ^ط					
قَالُوا	لَوْ	هَدَانَا	اللّٰهُ	لَهَدَيْنٰكُمْ	سَوَاءٌ عَلَيْنَا
they said	if	he guided us	Allah	surely we guided you	on us equal
قَالُوا لَوْ هَدَانَا اللّٰهُ لَهَدَيْنٰكُمْ سَوَاءٌ عَلَيْنَا ^ط					
They will say, 'If Allah had guided us, we would, surely, have guided you. But it is now equal for us					
اَجْزِعْنَا	أَمْ	صَبَرْنَا	مَا	لَنَا	مِنْ مَّحِيصٍ
whether we remained impatient	or	we remained patient	not	for us	from escape
اَجْزِعْنَا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَّحِيصٍ ^{٢٢}					
whether we show impatience or remain patient: there is no way of escape for us.'					
وَ	قَالَ	الشَّيْطٰنُ	لَبَّآ	قُضِيَ	الْأَمْرُ
and	he said	the Satan	when	it was decided	the matter
وَقَالَ الشَّيْطٰنُ لَبَّآ قُضِيَ الْأَمْرُ					
And when the matter is decided, Satan will say,					
إِنَّ	اللّٰهَ	وَعَدَكُمْ	وَعَدَ	الْحَقِّ	وَوَعَدْتُكُمْ
surely	Allah	he promised you	promise	the truth	I promised you
إِنَّ اللّٰهَ وَعَدَكُمْ وَعَدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ ^ط					
'Allah promised you a promise of truth, but I promised you and failed you.					

و	مَا	كَانَ	لِي	عَلَيْكُمْ	مِّنْ	سُلْطٰنٍ
and	no	he was	for me	on you	from	power
وَمَا كَانَ لِي عَلَيْكُمْ مِّنْ سُلْطٰنٍ						
And I had no power over you						
إِلَّا	أَنْ	دَعَوْتُكُمْ	فَاسْتَجَبْتُمْ	لِي	فَلَا	تَلُومُونِي
except	that	I called you	so you responded	to me	so not	you blame me
إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُومُونِي						
except that I called you and you obeyed me. So blame me not,						
و	لُومُوا	أَنْفُسَكُمْ	مَا	أَنَا	بِصُرَاخِكُمْ	
and	you blame	your own selves	not	I	one who can soccour you	
وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِصُرَاخِكُمْ						
but blame your own selves. I cannot succour you						
و	مَا	أَنْتُمْ	بِصُرَاخِي	إِنِّي	كَفَرْتُ	
and	not	you	those who can succour me	surely I	I denied	
وَمَا أَنْتُمْ بِصُرَاخِي إِنِّي كَفَرْتُ						
nor can you succour me. I have already						
بِأَ	أَشْرَكْتُمْ	مِنْ قَبْلُ	إِنَّ	الظَّالِمِينَ	لَهُمْ	عَذَابٌ أَلِيمٌ
with what	you associate me	before	surely	the wrongdoers	surely for them	grievous punishment
بِأَ أَشْرَكْتُمْ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ٢٣						
disclaimed your associating me with God. For the wrongdoers there shall, surely, be a grievous punishment.'						
و	أُدْخِلَ	الَّذِينَ	أَمَنُوا	وَعَمِلُوا	الصَّالِحَاتِ	جَنَّاتٍ
and	he was admitted	those who	they believed	they did	the good works	Gardens
وَأُدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ						
And those who believe and do good works will be admitted into Gardens						

تَجْرِي	مِنْ	تَحْتِهَا	الْأَنْهَارُ	خَالِدِينَ	فِيهَا	بِأَمْرِ	رَبِّهِمْ
it flows	from	below it	the rivers	those who abide	in it	by command	their Lord

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِأَمْرِ رَبِّهِمْ ط

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

تَحِيَّتُهُمْ	فِيهَا	سَلَامٌ	أَلَمْ	تَرَ	كَيْفَ	ضَرَبَ	اللَّهُ	مَثَلًا
their greetings	in it	peace	did not	you see	how	it set forth	Allah	example

تَحِيَّتُهُمْ فِيهَا سَلَامٌ ٢٤ أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا

Their greeting therein will be 'Peace'. Dost thou not see how Allah sets forth the similitude

كَلِمَةً	طَيِّبَةً	كَشَجَرَةٍ	طَيِّبَةٍ	أَصْلُهَا	ثَابِتٌ	وَفُرْعَاهَا	فِي	السَّمَاءِ
word	good	like a tree	good	it's root	firm	and	in	the heaven

كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفُرْعَاهَا فِي السَّمَاءِ ٢٥

of a good word? It is like a good tree, whose root is firm and whose branches reach into heaven.

تُؤْتِي	أُكْلَهَا	كُلَّ	حِينٍ	بِأَمْرِ	رَبِّهَا	وَأَنَّ
it brings forth	its fruit	all	times	by command	its Lord	and

تُؤْتِي أَكْلَهَا كُلَّ حِينٍ بِأَمْرِ رَبِّهَا ط

It brings forth its fruit at all times by the command of its Lord. And

يَضْرِبُ	اللَّهُ	الْأَمْثَالَ	لِلنَّاسِ	لَعَلَّهُمْ	يَتَذَكَّرُونَ
he sets forth	Allah	the examples	for men	so that they	they reflect

يَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ٢٦

Allah sets forth similitudes for men that they may reflect.

وَمَثَلُ	مَثَلُ	كَلِمَةٍ	خَبِيثَةٍ	كَشَجَرَةٍ	خَبِيثَةٍ
and	example	word	evil	like tree	evil

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ

And the case of an evil word is like that of an evil tree,

اجْتُثَّتْ	مِنْ	فَوْقِ	الْأَرْضِ	مَا	لَهَا	مِنْ	قَرَارٍ
it was uprooted	from	above	the earth	not	for it	from	any stability
اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ﴿٢٧﴾							
which is uprooted from above the earth and has no stability.							
يُثَبِّتُ	اللَّهُ	الَّذِينَ	أَمَنُوا	بِالْقَوْلِ	الثَّابِتِ		
he strengthens	Allah	those who	they believed	with the word	firmly established one		
يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ							
Allah strengthens the believers with the word that is firmly established,							
فِي	الْحَيَاةِ	الدُّنْيَا	وَ	فِي	الْآخِرَةِ	وَ	يُضِلُّ
in	the life	the worldly	and	in	the Hereafter	and	he let go astray
فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۚ وَيُضِلُّ اللَّهُ الظَّالِمِينَ ﴿٢٨﴾							
both in the present life and in the Hereafter; and Allah lets the wrongdoers go astray.							
وَ	يَفْعَلُ	اللَّهُ	مَا	يَشَاءُ	أَلَمْ	تَرَ	إِلَى
and	he does	Allah	what	He wills	did not	you see	to
وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ۚ أَلَمْ تَرَ إِلَى الَّذِينَ ﴿٢٩﴾							
And Allah does what He wills. Dost thou not see those who							
بَدَّلُوا	نِعْمَتَ	اللَّهُ	كُفْرًا	وَ	أَحَلُّوا	قَوْمَهُمْ	دَارَ الْبَوَارِ
they changed	favour	Allah	ingratitude	and	they landed	their people	abode of ruin
بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ﴿٣٠﴾							
changed Allah's favour into ingratitude and landed their people into the abode of ruin							
جَهَنَّمَ	يَصْلَوْنَهَا	وَ	بِئْسَ	الْقَرَارُ			
Hell	they will enter it	and	evil	the place of rest			
جَهَنَّمَ ۚ يَصْلَوْنَهَا ۚ وَبِئْسَ الْقَرَارُ ﴿٣١﴾							
Which is Hell? They shall burn therein; and an evil place of rest is that.							

وَجَعَلُوا	لِلّٰهِ	اَنْدَادًا	لِيُضِلُّوا	عَنْ	سَبِيلِهِ
and	for Allah	rivals	so that they mislead	from	His way
وَجَعَلُوا لِلّٰهِ اَنْدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ ط					
And they have set up rivals to Allah to mislead people from His way.					
قُلْ	تَسْتَعْتَبُوا	فَاِنَّ	مَصِيرَكُمْ	اِلَى	النَّارِ
say	you enjoy	then surely	your journey	to	the Fire
قُلْ تَسْتَعْتَبُوا فَاِنَّ مَصِيرَكُمْ اِلَى النَّارِ ٣١					
Say, 'Enjoy yourselves a while, then, surely, your journey is toward the Fire.'					
قُلْ	لِعِبَادِي	الَّذِينَ	اٰمَنُوا	يُقِيمُوا	الصَّلٰوةَ
say	to my servants	those who	they believed	they observe	the Prayer
قُلْ لِعِبَادِي الَّذِيْنَ اٰمَنُوا يُقِيمُوا الصَّلٰوةَ					
Say to My servants who have believed, that they should observe Prayer					
وَيُنْفِقُوا	مِمَّا	رَزَقْنَاهُمْ	سِرًّا	وَّ	عَلَانِيَةً
and	from what	We gave them	secretly	and	openly
وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِّنْ قَبْلِ					
and spend out of what We have given them, secretly and openly, before there comes					
اَنْ	يَّاتِيَ	يَوْمٌ	لَّا	بَيْعٌ	فِيْهِ
that	it comes	a day	no	bargaining	in it
اَنْ يَّاتِيَ يَوْمٌ لَّا بَيْعٌ فِيْهِ وَلَا خِلَافٌ ٣٢					
a day wherein there will be neither bargaining nor friendship.					
اَللّٰهُ	الَّذِيْ	خَلَقَ	السَّمٰوٰتِ	وَّ	اَلْاَرْضَ
Allah	Whom	he created	the heavens	and	the earth
اَللّٰهُ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ					
Allah is He Who created the heavens and the earth					

و	اَنْزَلَ	مِنْ	السَّيِّءِ	مَاءً	فَاَخْرَجَ	بِهِ	مِنْ	الشَّجَرِ
and	he sent down	from	the clouds	water	so it brought forth	with it	from	the fruits

وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الشَّجَرِ

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

رِزْقًا	لَّكُمْ	وَ	سَخَّرَ	لَكُمْ	الْفُلُكَ
sustenance	for you	and	he subjected	for you	the ship

رِزْقًا لَّكُمْ ۖ وَسَخَّرَ لَكُمْ الْفُلُكَ

for your sustenance; and He has subjected to you the ships

لِتَجْرِيَ	فِي	الْبَحْرِ	بِأَمْرِهِ	وَ	سَخَّرَ	لَكُمْ	الْأَنْهَارَ
that it sails	in	the sea	by His command	and	he subjected	for you	the rivers

لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ ۚ وَسَخَّرَ لَكُمْ الْأَنْهَارَ ۚ

that they may sail through the sea by His command, and the rivers too has He subjected to you.

وَ	سَخَّرَ	لَكُمْ	الشَّمْسَ	وَ	القَمَرَ	دَائِبِينَ
and	he subjected	for you	the sun	and	the moon	two moving constantly

وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ دَائِبِينَ ۚ

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

وَ	سَخَّرَ	لَكُمْ	الَّيْلَ	وَ	النَّهَارَ
and	he subjected	for you	the night	and	the day

وَسَخَّرَ لَكُمْ الْيْلَ وَالنَّهَارَ ۚ

Also He has subjected the night and the day to serve you.

وَ	آتَاكُمْ	مِنْ	كُلِّ	مَا	سَأَلْتُمُوهُ
and	he gave you	from	every	that	you wanted of him

وَأَتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ ۚ

And He gave you all that you wanted of Him;

وَ	اِنْ	تَعْدُوْا	نِعْمَتَ	اللّٰهِ	لَا	تُحْصُوْهَا	اِنَّ	الْاِنْسَانَ
and	if	you count	favour	Allah	not	you able to count it	surely	the man

وَ اِنْ تَعْدُوْا نِعْمَتَ اللّٰهِ لَا تُحْصُوْهَا ۚ اِنَّ الْاِنْسَانَ

and if you try to count the favours of Allah, you will not be able to number them. Verily, man is

لَظْلُوْمٌ	كَفَّارٌ	وَ	اِذْ	قَالَ	اِبْرٰهِيْمُ	رَبِّ	اجْعَلْ	هٰذَا
surely unjust	ungrateful	and	when	said	Abraham	my Lord	you make	this

لَظْلُوْمٌ كَفَّارٌ ۝۳۵ وَاِذْ قَالَ اِبْرٰهِيْمُ رَبِّ اجْعَلْ هٰذَا

very unjust, very ungrateful. And remember when Abraham said, 'My Lord, make this

الْبَلَدَ	اَمِنًا	وَ	اجْنُبْنِيْ	وَ	بَنِيَّ	اَنْ	تَعْبُدَ	الْاَصْنَامَ
the city	peaceful	and	you keep me away	and	my children	that	we worship	the idols

الْبَلَدَ اَمِنًا وَّاجْنُبْنِيْ وَبَنِيَّ اَنْ نَّعْبُدَ الْاَصْنَامَ ۝۳۶

city a city of peace, and keep me and my children away from worshipping idols.

رَبِّ	اِنَّهُمْ	اَضَلُّنَّ	كَثِيْرًا	مِّنْ	النَّاسِ	فَمَنْ	تَبِعَنِىْ
my Lord	surely they	they led astray	many	from	the mankind	so who	he followed me

رَبِّ اِنَّهُمْ اَضَلُّنَّ كَثِيْرًا مِّنْ النَّاسِ ۚ فَمَنْ تَبِعَنِىْ

'My Lord, they have indeed led astray many among mankind. So whoever follows me,

فَاِنَّهٗ	مِنْىْ	وَ	مَنْ	عَصَانِىْ	فَاِنَّكَ	غَفُوْرٌ	رَّحِيْمٌ
so surely he	of me	and	who	he disobeyed me	then surely you	Most Forgiving	Merciful

فَاِنَّهٗ مِنْىْ ۚ وَ مَنْ عَصَانِىْ فَاِنَّكَ غَفُوْرٌ رَّحِيْمٌ ۝۳۷

he is certainly of me; and whoever disobeys me — Thou art, surely, Most Forgiving, Merciful.

رَبَّنَا	اِنِّىْ	اَسْكَنْتُ	مِنْ	دُرِّيْتِىْ	بَوَادِ	غَيْرِ ذِىْ زَرْعٍ	عِنْدَ بَيْتِكَ
our Lord	surely I	I settled	of	my children	in valley	uncultivable	near your house

رَبَّنَا اِنِّىْ اَسْكَنْتُ مِنْ دُرِّيْتِىْ بَوَادِ غَيْرِ ذِىْ زَرْعٍ عِنْدَ بَيْتِكَ

'Our Lord, I have settled some of my children in an uncultivable valley

النَّاسِ	مِّنْ	أَفِيدَةً	فَاجْعَلْ	الصَّلَاةَ	لِيُقِيمُوهَا	رَبَّنَا	الْبُحْرَمِ
the men	from	hearts	so you make	they Prayer	so that they observe	our Lord	the Sacred

الْبُحْرَمِ رَبَّنَا لِيُقِيمُوهَا الصَّلَاةَ فَاجْعَلْ أَفِيدَةً مِّنَ النَّاسِ

near Thy Sacred House — our Lord — that they may observe Prayer. So make men's hearts

تَهْوِيَّ	إِلَيْهِمْ	وَ	ارْزُقْهُمْ	مِّنْ	الشَّرَاتِ	لَعَلَّهُمْ	يَشْكُرُونَ
they be grateful	so that they	the fruits	from	you provide them	and	to them	it inclines

تَهْوِيَّ إِلَيْهِمْ وَارْزُقْهُمْ مِّنَ الشَّرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٨﴾

incline towards them and provide them with fruits, that they may be thankful.

رَبَّنَا	إِنَّكَ	تَعْلَمُ	مَا	نُخْفِي	وَ	مَا	نُعْلِنُ
we make known	what	and	we conceal	what	you know	surely you	our Lord

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ ط

‘Our Lord, certainly, Thou knowest what we conceal and what we make known.

وَ	مَا	يَخْفَى	عَلَى	اللَّهِ	مِنْ	شَيْءٍ	فِي	الْأَرْضِ
the earth	in	anything	from	Allah	from	it hides	not	and

وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ

And nothing whatsoever is hidden from Allah, whether in the earth

وَ	لَا	فِي	السَّمَاءِ	الْحَمْدُ	لِلَّهِ	الَّذِي	وَهَبَ	لِي
for me	he bestowed	Who	for Allah	all praise	the heavens	in	not	and

وَلَا فِي السَّمَاءِ ﴿٣٩﴾ الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي

or in the heaven. ‘All praise belongs to Allah, Who has given me,

عَلَى	الْكِبَرِ	إِسْمَاعِيلَ	وَ	إِسْحَاقَ	إِنَّ	رَبِّي	لَسَمِيعٌ	الدُّعَاءِ
the Prayer	surely Hearer	my Lord	surely	Isaac	and	Ishmael	the old age	upon

عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ ط إِنَّ رَبِّي لَسَمِيعٌ الدُّعَاءِ ﴿٤٠﴾

despite my old age, Ishmael and Isaac. Surely, my Lord is the Hearer of prayer.

رَبِّ	اجْعَلْنِي	مُقِيمٍ	الصَّلَاةِ	وَ	مِنْ	ذُرِّيَّتِي	رَبَّنَا	وَ	تَقَبَّلْ
my Lord	you make me	observe	the Prayer	and	from	my children	our Lord	and	you accept

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ

'My Lord, make me observe Prayer, and my children too. Our Lord! Do accept

دُعَاءِ	رَبَّنَا	اغْفِرْ لِي	وَ	لِوَالِدَيَّ	وَ	لِلْمُؤْمِنِينَ	يَوْمَ	يَقُومُ
my prayer	our Lord	you forgive me	and	for my parents	and	for the believers	day	he takes place

دُعَاءِ ٤١ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ

my prayer. 'Our Lord, grant forgiveness to me and to my parents and to the believers on the day when

الْحِسَابِ	وَ	لَا	تَحْسَبَنَّ	اللَّهُ	غَافِلًا	عَمَّا	يَعْمَلُ	الظَّالِمُونَ
the reckoning	and	not	you think	Allah	unaware	of what	he does	the wrongdoers

الْحِسَابِ ٤٢ وَلَا تَحْسَبَنَّ اللَّهُ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ ٤٣

the reckoning will take place.' And think not that Allah is unaware of what the wrongdoers do.

إِنَّا	يُؤَخِّرُهُمْ	لِيَوْمٍ	تَشْخُصُ	فِيهِ	الْأَبْصَارُ
surely	he gives them respite	for the day	it fixedly stares	in it	the eyes

إِنَّا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخُصُ فِيهِ الْأَبْصَارُ ٤٣

He only gives them respite till the day on which the eyes will fixedly stare,

مُهْطِعِينَ	مُقْنِعِي	رُءُوسِهِمْ	لَا	يَرْتَدُّ	إِلَيْهِمْ	طَرَفُهُمْ
hurrying on in fright	raising	their heads	not	he returns	to them	their gaze

مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرَفُهُمْ ٤٤

Hurrying on in fright, raising up their heads, their gaze not returning to them,

وَ	أَفْئِدَتُهُمْ	هَوَاءٌ	وَ	أَنْذِرِ	النَّاسَ	يَوْمَ	يَأْتِيهِمُ	الْعَذَابُ
and	their minds	void	and	you warn	the men	day	it comes to them	the punishment

وَأَفْئِدَتُهُمْ هَوَاءٌ ٤٤ وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ

and their minds utterly void. And warn men of the day when the promised chastisement will come upon them,

فَيَقُولُ	الَّذِينَ	ظَلَمُوا	رَبَّنَا	آخِرُنَا	إِلَى	أَجَلٍ	قَرِيبٍ
so they say	those who	wrongdoers	our Lord	respite us	to	term	near
فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا آخِرُنَا إِلَى أَجَلٍ قَرِيبٍ ٤٥							
and the wrongdoers will say, 'Our Lord, grant us respite for a short term.							
نُجِبُ	دَعْوَتَكَ	وَ	نَتَّبِعِ	الرُّسُلَ	أَوَلَمْ تَكُونُوا		
we respond	your call	and	you follow	the Messengers	Did you not		
نُجِبُ دَعْوَتَكَ وَنَتَّبِعِ الرُّسُلَ ٤٦ أَوَلَمْ تَكُونُوا							
We will respond to Thy call and will follow the Messengers.' 'Did you not							
أَقْسَمْتُمْ	مِّنْ	قَبْلُ	مَا	لَكُمْ	مِّنْ	زَوَالٍ	
you swore	from	before	not	for you	from	fall	
أَقْسَمْتُمْ مِّنْ قَبْلُ مَا لَكُمْ مِّنْ زَوَالٍ ٤٥							
swear before this that you would have no fall?							
وَ	سَكَنْتُمْ	فِي	مَسْكِنٍ	الَّذِينَ	ظَلَمُوا	أَنفُسَهُمْ	
and	you dwelt	in	dwelling	those who	wronged	themselves	
وَسَكَنْتُمْ فِي مَسْكِنِ الَّذِينَ ظَلَمُوا أَنفُسَهُمْ							
'And you dwell in the dwellings of those who wronged themselves,							
وَ	تَبَيَّنَ	لَكُمْ	كَيْفَ	فَعَلْنَا	بِهِمْ	وَ	ضَرَبْنَا
and	it explained	for you	how	we did	with him	and	we set forth
وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمْ الْأَمْثَالَ ٤٦							
and it has become plain to you how We dealt with them; and We have set forth clear parables for you.'							
وَ	قَدْ	مَكَرُوا	مَكْرَهُمْ	وَ	عِنْدَ	اللَّهِ	مَكْرُهُمْ
and	surely	they plotted	their plot	and	with	Allah	their deceit
وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ ٤٧							
And they employed whatever deceit they could but the outcome of their deceit lies with Allah,							

و	اِنْ	كَانَ	مَكْرُهُمْ	لَيَتَزُولَنَّ	مِنْهُ	الْجِبَالُ
and	if	it was	their deceit	that it moves	from it	the mountains

وَإِنْ كَانَ مَكْرُهُمْ لَيَتَزُولَنَّ مِنْهُ الْجِبَالُ ﴿٤٧﴾

even if their deceit were powerful enough to move mountains.

فَلَا	تَحْسَبَنَّ	اللَّهُ	مُخْلِفَ	وَعْدِهِ	رُسُلَهُ
so not	you deem	Allah	one who fails to keep	His promise	His Messengers

فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلَهُ ٥

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

إِنَّ	اللَّهَ	عَزِيزٌ	ذُو انْتِقَامٍ	يَوْمَ	تُبَدَّلُ	الْأَرْضُ	غَيْرَ	الْأَرْضِ
surely	Allah	Mighty	Lord of retribution	day	it is changed	the earth	other	the earth

إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ ٥ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ

Surely, Allah is Mighty, Lord of retribution, On the day when this earth will be changed into another earth,

و	السَّهَوَاتُ	و	بَرَزُوا	لِلَّهِ	الْوَاحِدِ	الْقَهَّارِ
and	the heavens	and	they appeared	for Allah	the One	the Most Supreme

وَالسَّهَوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿٤٩﴾

and the heavens too; and they will all appear before Allah, the One, the Most Supreme;

و	تَرَى	الْبُجْرِمِينَ	يَوْمَئِذٍ	مُقَرَّرِينَ	فِي	الْأَصْفَادِ
and	you see	the guilty ones	that day	those who are bound	in	the chains

وَتَرَى الْبُجْرِمِينَ يَوْمَئِذٍ مُّقَرَّرِينَ فِي الْأَصْفَادِ ٥٠

And thou shalt see the guilty on that day bound in chains.

سَأَبْيَلُهُمْ	مِّنْ	قَطْرَانٍ	و	تَغْشَى	وُجُوهُهُمْ	النَّارُ	لِيَجْزِيَ
their garments	from	pitch	and	it envelops	their faces	the fire	so he requites

سَأَبْيَلُهُمْ مِّنْ قَطْرَانٍ وَتَغْشَى وُجُوهُهُمْ النَّارُ ٥١ لِيَجْزِيَ

Their garments shall be of pitch, and the fire shall envelop their faces.

اللَّهُ	كُلٌّ	نَفْسٍ	مَا	كَسَبَتْ	إِنَّ	اللَّهِ	سَرِيعٌ	الْحِسَابِ
Allah	every	soul	what	it wrought	surely	Allah	swift	the reckoning

اللَّهُ كُلُّ نَفْسٍ مَّا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٥٢﴾

It will be so that Allah may requite each soul for what it has wrought. Surely, Allah is swift at reckoning.

هَذَا	بَلَدٌ	لِلنَّاسِ	وَ	لِيُنْذَرُوا	بِهِ	وَ	لِيَعْلَمُوا
this is	message	for mankind	and	that they warn	with it	and	so that they know

هَذَا بَلَدٌ لِلنَّاسِ وَلِيُنْذَرُوا بِهِ وَلِيَعْلَمُوا

This is a message manifestly delivered for the benefit of mankind and that they may be warned thereby, and

أَنَّا	هُوَ	إِلَهُ	وَاحِدٌ	وَ	لِيَذَّكَّرَ	أُولُوا الْأَلْبَابِ
surely	He	God	One	and	that he ponders	those who possess understanding

أَنَّا هُوَ اللَّهُ وَاحِدٌ وَلِيَذَّكَّرَ أُولُوا الْأَلْبَابِ ﴿٥٣﴾

that they may know that He is the only One God, and that those possessed of understanding may ponder.

سُورَةُ الْحَجَرِ مَكِّيَّةٌ وَهِيَ مَعَ الْبَسْمَلَةِ مِائَةُ آيَةٍ وَسِتَّةُ رُكُوعَاتٍ

Al-Hijr is a Makki Surah, it has 100 verses and 6 sections (Rukus).

بِسْمِ	اللَّهُ	الرَّحْمَنِ	الرَّحِيمِ
with name	Allah	the Gracious	the Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

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

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

الرَّ تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُبِينٍ ﴿٢﴾

Alif Lam Ra. I am Allah, who is All-Seeing. These are verses of the Book and of the illuminating Qur'an.