

Wa Maa Ubarri'u

Thirteenth Part of the Holy Quran With English Split-Word and Running Translation. ISBN: 978-1-914379-82-6 Published by Majlis Ansarullah UK All Rights Reserved.

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.

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. Alhamdolillah, 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

- ▲ Compulsory Stop.
- The sign at the end of a verse. It is preferable, though not necessary, to stop here.
- It is preferable, though not necessary, to stop here.
- \bigcirc Optional. To pause, or to continue.
- \sim It is better to pause.
- **v** Necessary to continue, do not pause.
- Stop vocal sound for a moment, without breaking breath. وقفر

تص معن العناق Desirable to continue, do not pause.

- تف 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 الْكِتْبُ لَارَيْبَ^ڠْ فِيْهِ^ڠ هُرًى لِّلُهُ تَقْنُ (

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

ڂٰڸڬٵڶڮؚؾ۠ڹؘؘؙؚۘۘۘ؆ڗؽڹ^ڠٛڣؽڢ^ڠ هُ كَا لِلْهُ تَقِينَ ٥ (pause here)

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

Æ	يوسف 12	}	Chapter:	12			Par	t: 13		(13	ومآابرّئ	Æ
13 53 51	بِالسَّوْعِ	دَ مَّ ارَةُ	Í	ئس	النَّغُ	ٳؾ	ېق	نَفْسِ	ٱبَرِّئُ	يآ	وَ هُ	
	the evil or	ne that surely er	njoins evil	the s	soul	surely	my	soul	i absolv	e no	t and	
		ي بوع	تارة بال	سَ لَاَهُ	تالنغ	سِی [ؓ] اِر	ء ۪ؽ ؙۮڣ	مَآاُبَرِّ	وَ وَ			
		'And I do not	t absolve r	nyselfc	ofweakn	ess; for,	the so	ul is sı	urely proi	ne to enj	oin evil,	
	ڗٞحِثْم	عَفُورٌ		رتق	ٳڹ	ر	رتو		دَحِمَ	مًا	اللا ه	
	most Merciful	most Forgiv	ving my	/ Lord	surely	/ My	Lord	he sh	ould mer	cy tha	t except	
			ن من ⁶	عفورة	اِنَّ رَبِّي	مِهَ رَبِّي ط	مَارَدِ	ٳۨڷ				
	save	hat whereon m	y Lord has	s mercy	. Surely,	my Lor	d is M	lost Fo	rgiving, l	Merciful	,	
	لِنَفْسِیْ	بصه	أُسْتَخُإ		وَنِي بِهَ	اعُتُ		لْبَلِكُ	it	قَالَ	ۆ	
	for myself	take hir	n specially	y b	ring him	to me	t	he Kin	g	he said	and	
		ر ^ع	ئەڭ لىنىغ ىر	تتخلِط	ئ بې ښې آلله	لَّ اعْتُونِ	الْمَلِلْ	قَالَا	وَ			
	A	nd the King sai	d, 'Bring l	nim to n	ne that I	may tak	e him :	specia	lly for my	vself.'		
	اَمِيْنٌ	مَكِيْنُ	يْنَا	ز لَنَ	الْيَوْمَ	نگ		قَالَ	4	كلّ	فكبتا	
	trustworthy es	tablished posit	ion with	us th	nis day	surely y	ou	said	he spol	te to him	n so when	
		و و <i>ن</i> بن ⁵⁵	كِيْنُ أَمِ	، اینکام	ليۇمرل	اِنْكَ الْ	، غُقَال	اكلَّهَ	فَلَه			
	And when he ha	d spoken to hin	n, he said,	'Thou a	rt this da	iy a man	ofest	ablishe	ed positio	on and tr	ust with us.'	,
	ر و ^۵	i i	حَفِيْهُ	إنى	رْضِ	ن الآ	يَ آبِرِ	خ	ل عل	جُعَلْنِ	قَالَ ا	
	who possess k	nowledge k	teeper s	surely I	the la	ind tr	easure	es	on a _l	opoint m	ne said	
		عَلِيْهُ 56	<i>حَفِيْظُ</i>	فِي ۖ إِذِّ	نِ الْأَرْخ	، خَنَ آبِ	ڑ علٰ	بمعلني	قَالَ اجْ			
	He said, 'Appoi	nt me over the	treasures	of the la	nd, for I	am a go	od kee	eper, ar	nd posses	sed of k	nowledge.'	
	الأرْضِ	في	ف	لِيُوْسُ		كتتا	à		نٰلِكَ	5	وَ	
	the land	in	for	Joseph	V	We estat	lished	1	like thi	s	and	
			ِ رُضِ ^ع	ك في الْا	لِيُوْسُفُ	مَكْنَّا	تن لِك	وگ				
		I	And thus d	id We e	establish	Joseph	in the	land.				
×						}						H

R	يوسف 12		10	napter:	12			Part: 13		(ىڭ 13	ومآابر	Ħ
	نْشَاءُ	مَنْ	بَتِنَا	بِرَحُ	فْصِيْبٌ		يَشَاءُ	د م يث	á	مِنْهَا	Î	يتبو	
	We please	whomso	with our	mercy	we bestow	w he	pleases	where	ver	in it	he	dwelts	
		ء کر	مَنْنْشَا	حُبَتِنَا	ڝؙؿؚؠٛۑۯ	اءُ م	ڹؙؿؙؽؘ	مِنْهَاحَ	تَبَوّا	<u>ì</u>			
	He d	welt there	in whereve	r he ple	ased. We be	estow	Our mer	cy on wh	omsoe	ver We p	olease,		
	وَ	بين	المُحْسِنِ		ٱجْرَ		يْعُ	نْضِ		Ý		وَ	
	and	the	righteous	r	reward	W	e cause	to perish		not		and	
				نۍ 57 و	لمحْسِنِيْن	أُجُرًا	نُضِيْعُ	ۆلا					
			and We su	ıffer not	the reward	ofthe	righteou	is to peris	h. and				-
	يَتَّقُوْنَ	الثوا	وَ مَ		امَنُوْا	يْنَ	تِتَنِ	بر دو خبر	ğ	الأخر	ر	لَأَجُرْ	
	they fear	they w	ere and	they	y believed	for v	vhoso	better	the H	Iereafter	r rev	vard for	
			قۇن قۇن®	كانواية	ن امَنُوْا وَ كَ	ڵڔؚؽ	ؘڂؚؽۯڵؚ	ُ الْأ خِرَ قِ	لَأَجُرُ		-		ξ
		surely, th	e reward o	f the He	reafter is be	tter for	r those v	vho believ	ve and	fear Goo	1.		
	ن فهم	فَعَرَ	لكيمو	é	فَكَخَلُوْا	C	و و م يوسف	ڊ خوٽا	ļ	جَاءَ		وَ	
	so he recogn	nised then	n upon h	im th	en they ente	er J	oseph	brothe	rs	he came	;	and	
			م فهم	<u>يْ</u> هِ فَعَرَ	ى خَلُوْا عَلَ	فَفَ	ه کا یوس	جَاءَا	ۇ				
		And Jos	eph's breth	ren cam	e and appea	red be	fore hin	n and he re	ecogni	sed them	ı,		
	ىھازھە	بِجَ	<u>هر</u> هزهم	é	لتت	وَ	ۇن	مُنْكِرُ	لَهُ	(ہ م م	وَ	
	with their pr	ovision	he provide	d them	when	and	str	angers	for hi	m tl	hey	and	
			بازِهِمُ	لم بِجَهَ	<u>ز</u> لَبَّاجَهْزَهُ	<u>ن</u> 🕫	نىكى ۋە	ِ مُمْ لَهُ مُ	é				
	but	t they tool	c him as a s	tranger.	And when l	ne had	provide	ed them w	ith the	r provis	ion,		1
	يگم	Ĩ	يەخ	9	كُمْ	Ĵ		ن بِاَحٍ	الحثو		Ć	قَارَ	
	your fat	her	fron	n	for y	ou	b	ring me th	e brotl	ner	he	said	
				و م پیکم	ُکُم ۡ مِّنۡ اَبِ	أبِأَحِ [ّ] أَ	الْحُتُونِ	قَالَ					
			he said	l, 'Bring	me your bro	other c	on your f	father's sid	de.				
F						2							H

a :-

R	يوسف 12			Ch	apter	12			Part	: 13		〔13	ومآابرًى		
	المُنْزِلِيْنَ	م فيرُ		آنًا	وَ	ل	الْكَيْ		أوفي	أني	نَ	تَرَوْ	ٱلَا		
	the hosts	best	;	Ι	and	the m	neasure	Ιg	give full	that i	yo	u see	do not		
		·	(لِيْنَ@	المُنُزِ	نَاخَيْرُ	يْلَ وَأ	بي الْكَ	نَ أَنِّي ⁶ أُوْلِ	ألاتكرؤ	·				
		Do y	ou no	ot see th	at I giv	e you fu	ll measu	ire an	d that I an	n the best	ofhost	s?			
	عِنْدِى	کُمُ	Ĩ	بُلَ	ڱ	فَلَا		4	ئاتۇنى ب	ť	د م		فَاِنْ		
	with me	for ye	ou	meas		then no			ring him t		no	t	so if		
				ى	أعني	ڹؙؚڶؘٮٞػؙؠ	۽فَلَاكَ	ۇنى ب	، نَّلَّمُ تَأْتُ	فَإِر					
	'Bu	t if you l	oring						measure		or you fi	om me	2,		
	ٱبَاهُ	نمك	é		بُرَاوِدُ	ú	الوًا	Ē	ۇن	يَدْ		Ý	وَ		
	his father	from	him	sure	ly we i	nduce	they s	aid	the com	e near me	r r	ot	and		
		father from him surely we induce they said the come near me not and وَلَا تَقْنَ بُوْنِ @ قَالُوْا سَنُرَا وِ دُعَنْهُ أَبَالُا nor shall you come near me.' They replied, 'We will try to induce his father to part with him													
	nor sł	nor shall you come near me.' They replied, 'We will try to induce his father to part with him													
	فيتيني	, , , .													
	for his serv	وَ اِنَّا لَغْعِلُوْنَ وَ قَالَ لِغِتْلِنِهِ for his servants said and going to do surely we and وَإِنَّا لَغْعِلُوْنَ۞ وَقَالَ لِغِتْلِنِهِ													
			a	and we w					aid to his	servants,					
	ئ رِفُوْن َهَآ	í	ر بار بار	لَعَلَّهُ		حَالِهِمُ	ڔ		في	عتهم	بِضَا	ţ	اجْعَلُوْ		
	they recogn	ize it	so	that	the	ir saddle	bags		in	their m	oney		put in		
				فُونَهَآ	بَمۡ یَعۡر	ؠؠؗٞڶؘۘۘۘػڵؖۄ۠	، رِحَالِه	و ھم فر	ابضَاعَةَ	اجْعَلُوْ					
		·Pι	ıt thei	ir mone	y also i	nto their	r saddlel	oags ti	hat they n	nay recog	nize it				
	رْجِعُوْنَ	يَ	د و بسم	لَعَلَّ		هُلِهِمُ	Ĩ	(إلى	لَبُوْا	انْعَ		إذا		
	they come b	ack	so th	at they	tl	neir fami	ily		to	they ret	urned		when		
				63	جعور	ڵۿؗؠٞؽۯ	لِهِمۡ لَعَ	لّى أَهُ	فقلبُوًا إ	إذااذ					
			whe	en they 1	return t	o their f	amily; h	aply t	hey may o	come bac	k.'				
¥							3	}					2		

) F	وسف 12	٢ ک		Chapt	ter: 12	2			Part	: 13			(13	ومآابرّئ
	الْكَيْلُ	بنا	م و	مُنِ	٤	يَابَا	الُوْا	ۊؘ	يُهِمُ	آب	<u>ا</u> لی	قوا	رَجَعُ	فَلَبَّا
	the measure	from	us it was	denied	Οοι	ır fath	er they s	aid	their fa	ther	to	they r	eturne	ed so wher
			ِ گيُلُ	مِنَّال	مُنِعَ	بأبَانَا	مُقَالُوْاي	<u>م</u> ئہ	وْا إِلَى أَبِ	ر زېغ	فكتها	, ,		
	And when	they ret	urned to th					-					been o	denied us,
	فيظون	لَحٰ	لَهُ	ت		ۆ	و	كْتَا		Ľ	أخاذ	نآ	مَعَ	فَأرْسِلْ
	those who t	ake care	for him	surel	y we	and	we take	by n	neasure	our	broth	er wi	th us	so send
			64	لففظؤن	ألمأل	هُ وَإِنَّ	نَانَكْتَا	أخًا	مُعَنَاً	أسل	فَأَز			
	so send	with us	our broth			-						y take	care c	of him.'
	مِنْتُكُمُ	Ĩ	گتآ		إلا		عَلَيْهِ		مَنْكُمُ	,r		هَلُ		قَالَ
	I trusted y	ou	as	ex	cept	0	on him		i trust yo	ou		can I		he said
		I		و و نتگم	بمآأم	ۅٳۨڷۜۮػ	كُمْ عَلَيْهِ	ور من	كَ هَلُ أَوْ	قَال				
			He sa	id, 'I ca	nnot tr	ust yo	u with hir	n, sa	ve as I tr	ustee	d you			
	لحفظا		ن <u>ب</u> خير	å	فَاللَّ		ب بل	ن ق	م		فيثو	.Ĩ		عَلَى
	Protector		best	so	Allah		befor	re thi	is	h	is bro	her		for
			1	لحفظا	بر دو. خير	فالله	قَبْلُ	مِنْ	أخيثه	عَلَ				
			with	his bro	ther be	efore.	But Allah	ı is tl	ne best P	rotec	ctor,			
	مَتَاعَهُمُ	وا	فتَحُ	لت	وَ		بِينَ	الرلح			ر رَحَمُ		هُوَ	u J
	thier goods	they	opened	when	and	tho	se who sl	how	mercy	Mos	t Mer	ciful	He	and
			•	ئتاعة	حوا ه	لبَّافَة	ينَ® وَأ	احب	رْحَمُ الرَّ	هُوَأَنَ	٩			
	and	He is the	e Most Me	rciful o	fthose	who s	show mer	cy.'	And whe	en the	ey ope	ened th	eir go	oods,
	نتبغى	مَا	يَابَانَا		قَالُوْا		اِلَيْھِ		^و کھ وہ ر دت		د و م	لماعَتَه	إيضً	وَجَلُوْا
	we desire	what	O our fath	ner th	ey sai	d to	o them	it v	vas retur	ned	the	ir mon	ey	they found
			ب ببغی ط	انَامَا	ۇاياًب	، أُقالُ	تُإلَيْهِ	ر دردر	اعَتَهُمُ	ابضً	جُ	وَ		
	they	found tl	neir money	7 return	ed to tl	nem. T	hey said,	'O o	our fathe	r, wh	at mo	e can	we de	sire?
25						{	4							

R	يوسف 12	3		Chapt	er: 12				Part :	13			(13	ومآابرّئ8	3
	أهْلَنَا		نبيژ		وَ	l	إكيْنَ		ر ردت)	نَا	بماع تُ	بغ	هنو	
	our family	we b	oring prov	vision	and	t	to us	it	is returi	ned	ou	r mone	ey	this	
			U	راهُلَنَ	ئا [°] وَنَبِيُ	إكيناً	ار <i>د</i> گت	عتذ	ہ پضا	لهني					
		Here	e is our mo	oney ret	urned to u	s. W	e shall b	oring	provisi	ion fo	or our	family	,		
	بَعِيْرٍ	ć	گيُل	i	نَزْدَادُ		ۆ		أخانا			نحف		ۆ	
	camel	me	asure	we ge	t addition	al	and	ou	r broth	er	we	guard		and	
				و ط پېر	ڈکیُل بَعِ	زداد	أناوَنَ	فأذ	ونحف	,					
	an	d guar	d our brot	ther and	l we shall	have	in addit	ion t	he mea	sure o	ofaca	imel-l	oad.		
	مَعَكُمُ	(أرْسِلَهُ		کَنْ	į	قَالَ		ؾٞڛؿۯ		69	گیُا		ذٰلِكَ	
	with you	i wil	ll send hir	n	never	h	e said		easy		me	asure		this is	
		خُلِكَ كَيْلٌ تَسِيرُ اللهُ مَعَكُمُ خُلِكَ كَيْلٌ تَسِيرُ اللهُ مَعَكُمُ That is a measure which is easy to obtain.' He said, 'I will not send him with you حَتَّى تُوُنُونِ مَوَثِقًا مِنَ اللهِ لَتَاتُنَّنِي بِهَ													
	Tl	That is a measure which is easy to obtain.' He said, 'I will not send him with you $\frac{2}{3} \frac{2}{3} \frac$													
	بي بة	That is a measure which is easy to obtain.' He said, 'I will not send him with youحَتَّى تَتُوْتُوُنِ ثَوْتُوُنِ مَوْتِقًا مِنْ اللَّهِمَوْتِقًا مِنْ اللَّهِI will not send him with yousurely you bring him to meAllahfromfirm promiseyou give meuntil													
	surely you b	ring hi	im to me		Allah	t	from	firı	n prom	iise	you	give n	ne	until	
			ĩ	نبغ ب	للهِ لَتَاتُ	نَ ا	ۅٛؿؚڡٞٵڝۜ	نِنِ مَ	^{و و و} رونو	حتى					
	until you	give			nise in the						surely	bring	him t	to me,	
	مَوْثِقَهُمْ		ولا	أذ	فَلَبَّآ		بْكُمْ	1	Ĕ	يحاد		ٹی	Ĩ	إلآ	
	firm their pror	nise	they gav	ve him	so whe	n	with y	ou	it enco	ompa	isses	tha	at	excep	t
				ثِقَهُمُ	ٱل تَوْهُ مَوْ	فله	یکم ^چ	حَاطَ	<u>ٛ</u> ٱڹؙؾ۠	ٳڷٳ					
	ι	inless	you are e	ncompa	assed.' An	d wh	en they	gave	him the	eir so	lemn	promi	se,		
	وَكِيْلٌ		نَقُوْلُ		مَا			عَلْو			الله			قَالَ	
	guard		we say		that			on			Allah			he said	
				67	ِل ُ وَكِيْل ُ	نَقُو	عَلَى مَا	لله	قَالَ إ						
				'A	Allah wate	hes c	over wha	it we	say.'						
R						$\left(\right)$	5								

سف 12	لور		Ch	apter	12			Part: 13	}	(1	ومآابرّئ3		
وَّاحِڀ		بَابٍ	ېن	,	تَدْخُلُوْا	ý	,	ئىتى	يک	قَالَ	وَ		
one		gate	fron	1	you enter	no	t	O my cł	nildren	he said	l and	1	
			حِڀ	ابٍ وَّا	بلُوْا مِنْ بَ	لاتَنُخُ	بَنِيَّ	وَقَالَ بِا	'				
			And	he said	, 'O my son	s, enter r	not by	one gate	;,				
وَ		<u>مَ</u> رِّقَةٍ	مث		ٱبْوَابِ	ځ	مِرْ		ادْخُلُوْا		۳ و		
and		differ	ent	1	gates		om		you ente	r	and		
	I			يٰقَةٍ وَ	ۣ ٳ ٺؚڡ۠ؾؘ ڡؘڔ	مِنْ أَبْرَ	حُلُوًا	واد		I			
				but e	enter by diff	ferent ga	tes; ar	nd					
but enter by different gates; and اُغْنِی عَنْكُمْ مِينَ اللَّهِ مِنْ شَیْ عِ anything from Allah from from you i avail										أغ	مَآ		
anythin	g			Allah	fro	m	froi	n you	i av	ail	not		
	مَآانُغْنِى عَنْكُمُ مِّنَ اللَّهِ مِنْ شَى ۚ ۚ												
	مَا أَغْنِى عَنْكُمُ مِتَنَا لَلَّهِ مِنْ شَىْءٍ I can avail you nothing against Allah.												
کلت ک													
I trus	st	on l	nim	fo	r Allah	ex	cept	th	e decisio	on	not		
			2	وَكُلُتُ	* عَلَيْهِ تَ	أإلآيله	لْحُكُم	اِنِ ا					
		Th	e decisio	on rests	only with A	Allah. In	Him c	lo I put r	ny trust				
لیا		ۆ		وَكْلُونَ	الْمُ تَ	Ļ	ڹؾؘۅؘڴٳ	فَلْيَ		عَلَيْهِ	وَ		
when	1	and		ose wh				put trus	t	on him	and		
			L.	نى 68 ۇ گ	الْمُتَوَكِّلُوْنَ	بَتَوَكَّل	وِفَلْيَ	وَعَلَيُ					
		anc			vho would t			rust.' An	d when				
هم	اَبُو		مَرَهُمُ	Ĩ	و پث	<u>ح</u> يہ		ىن	¢,		دَخَلُوْ		
their	their fatherhe ordered themwhere everfromthey entered												
				و و و و بوهم	نُ أَمَرَهُمُ أَ	نْ حَيْنُ	لُوْاحِ	دَخَ					
		the	y entered	1 in the	manner the	ir father	had co	ommand	ed them,				
>					(e	;						()	

Æ	يىف12	يو		Chapter: 12	2		Ра	ırt: 13		13 ئ	ومآابرة		
	ٳ؆	شَىْءٍ	مِنْ	الله	نَ	م	عنهم	يْغْنِى	نَ	5	مَا		
	except	anything	from	Allah	fro	om	from then	n it avails	we	ere	that		
			للا لا	مِنْ شَىٰ عِ إ	بِنَ اللَّهِ	د و و مهم ف	، يغنى ع	مَاكَانَ					
			it could	not avail th	em anyth	ing aga	inst Allah	n, except that					
	(لَنُوْعِلُ		إنته	وَ	لمَا ا	قضہ) يَعْقُوْبَ	نَفْسِ	في	حَاجَةً		
	one that po	ossessed kno	wledge	he surely	and	he ful	filled it	Jacob	mind	in	desire		
			أعلم	وَإِنَّهُ لَنُ	قضيها	۔ نُقُوْبَ	نفس یک	حَاجَةً في					
	Jacob had	an intuitive u		-	-	• -		as surely poss	essed o	f great k	nowledge		
	بعُلَمُوْنَ	<u>ک</u>		النَّاسِ	<u>مَرَ</u>	أكأ	الكِنَّ		عَلَّهُ		يّتا		
	the know	not	:	the people	m	ost	but	we tau	ght him	n b	ecause		
8 (11) 2		the knownotthe peoplemostbutwe taught himbecauseلِبَّنَا عَلَّبْنَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَبُوْنَ شَbecause We had taught him, but most men know not.وَ لَبَّا حَخُلُوْا عَلَى يُوْسُفَ الْوَى إِلَيْهِ أَخَالُا عَلَى اللهُ الل <td td="" الل<="" اللهُ="" دام=""></td>											
2			beca	use We had	taught hir	n, but r	nost men	know not.					
	قَالَ	أخَاهُ	إكثيهِ	وی	ک ۲	ور يو سف	عَلٰى	خَلُوْا	٤	لت	وَ		
	he said	his brother	with hi	m he lod	ged Jo	oseph	on	they ente	ered	when	and		
			ئال	ليُهِ أَخَاهُ	[َ] اوْى ا	و و و يوسف	ىلۋاغلى	وَلَبَّادَخَ					
		And when						h himself. A	nd he s	aid,			
	ر موسک ون	كَانُوْا		<u> </u>	<u>۔</u> تئتیہ		فَلَا	أحدك	1		ٳڹؿ		
	they do	they were		rhat yo	u grieve		-	your brother			surely I		
		uncy were		انۇايغىگۇ					1 d.		Surviy 1		
						-							
		'I ai	n thy bro	other; so no	w grieve i	not at w	hat they h	nave been do	ing.'				
	أخِيْهِ	رَحُلِ	في ا	لسِّقَايَةُ	غل ا	é	ازِهِمُ	بِجَهَ	زَهُمُ	ج	فَلَبَّا		
	his brother	saddle bag	in tl	ne drinking	cup he p	it in w	ith their p	provisions	provide	d them	so when		
		4	لِ اَخِيْه	اي <i>َ</i> ةَ فِي دَحُ	لَ السِّقَ	بِمْجَعَ	أبِجَهَازِهِ	لَبَّاجَهَزَهُ	فَ				
	And when	he had prov	ided the	n with their	provision	ı, he pu	t the drinl	king-cup in l	his brot	her's sa	ddlebag.		
×						~					2		

Ř	سف 12	لور		Cha	pter: 1	2			Part: 13		{	13	ومآابرًځ	
	فُوْنَ	لىلىم	م م م		لْعِيْرُ	1	ٱيَّتُهَا	ڹ۠	م مۇق	نَ	آذ		م م	
	surely th	e thiefs	surely	you t	he carav	van	O you	a	crier	he c	ried		then	
				نون ون	مُ لَسْرِقُ	يرانكم	بتهاالع	وَذِنْ أَبْ	م [َ] اَذَىٰ مُ	ہ ش ل				
		Tł	ien a criei	r cried, '	O ye m	en of th	e caravan,	you ha	ve been g	uilty of	`theft.'	,		
	نې د ت	تفُق	اذا	P E/	<u>ب</u> م	عَلَيْهِ		بَلُوْا	د ا ق	وَ	,	ţ	قَالُوْ	
	you are m	nissing	what	that	upo	n them	they	turned	towards	an	d	the	ey said	
				(72)	فمقرفوه	ٿاذاڌ	عَلَيْهِمُ	فْبَلُوْا	قَالُوْاوَأَ	-	I			
			The				s them, 'W							
	أتحب	÷	لِيَنْ		وَ	ف	الْمَلِل	عَ	صُوَا	نِنُ	نَفْغ		قَالُوْا	
	bring	it	whoso	,	and	th	e king	me	asure	we 1	niss	tl	hey said	
		قَالُوْانَفْقِنُ صُوَاعَ الْبَلِكِ وَلِبَنْ جَاءَ بِهِ They replied, 'We miss the King's measuring-cup, and whoso brings												
		قَالُوُا نَفْقِدِنُ صُوَاعَ الْبَلِكِ وَلِبَنْ جَاَّعَ بِهِ They replied, 'We miss the King's measuring-cup, and whoso brings حِبْلُ بَعِيْرٍ وَ آنَا بِهٖ زَعِيْمٌ قَالُوُا تَاللَّ												
	تَاللهِ	1	قَالُوُ	د 9 ³	زَءِ	4	•	آنًا			بَعِيْرٍ		حثل	
	by Allah	the	ey said	respor	nsible	for	it	I am	and	a	came	1	load	
				يله	فالؤاتا	و ۵۵ پیم (73 ف	نَابِهِزَعِ	مِيُرِوّا	حِبْلُ بَ					
		it s	hall have				n surety fc			red, 'By	7 Allah	۱,		
	ڛٳڡؚؽڹ	كُنَّا	وَمَا	ِ دِضِ	في الأ	2	نغُسِرَ	Ĺ	جِئْنَا	می	و و تسم	عَلِه	لَقَلُ	
	thieves	we are		the la			we act co	· · ·	we came	not	you	knew	certainly	
			قِيْنَ 7	كُنَّاسْرِ	بومًا	الأزخر	فمسكافي	أمتال	نُمُمَّاجٍ	أعلِهُ	لَقَ			
		you kn	ow well t	hat we c	ame no	t to act	corruptly	in the la	and, and v	ve are n	ot thie	ves.'		
	بِيْنَ	کنِ	: م	كُنْة	ć	ارز	وک ک	جَزَآ		فَہَا		1	قَالُو	
	those tel	ling lie	you	were		if	his pun	ishmen	it w	hat the	n	the	ey said	
				(75	نِبِيْنَ	و ، نتم ک	؋ آوُ لا اِن کُ	بماجز	قَالُوْافَ					
	r	Гhey sai	d, 'What t	hen sha	ll be the	e punisł	hment for	it, if you	ı are foun	d to hav	ve told	a lie?	,	
ß						(8							

D R	يوسف 12		C	hapter:	12			Part: 13		〔13	ومآابرًئ
	جَزَأَوْهُ	فَهُوَ	4	دَحْلِ	في	ىک	وم	مَنْ		جَزَاؤُهُ	قَالُوْا
	his penalty	so he	his sa	ıddle bag	; in	it was	found	who	his	punishment	they said
			، و ، ط و کا	نَهُوَجَزَآ	٥	ۣ ۊ <u>ۘ</u> ٛڄؚؚۘػٷ	م وكامز	ٵڷۅٛٳڿ <u>ڗؘ</u> ٳ	é		
	They replied,	'The punish	ment fo	or it — he	in whose	saddleba	ng it is f	ound shall	l him	self be the pe	enalty for it.
	أخِيْهِ	وعَاءِ	قَبُلَ	تبقيم	بِأَوْعِيَ	بَنَآ	ف	ظْلِبِيْنَ	ال	نَجْزِى	كَنْلِكَ
	his brother	sack	before	with h	is sacks	so he bo	egan th	ne wrongd	oers	we punish	like that
		أخِيْهِ	<u>َ</u> وِعَاعِ	هِمُقَبُرَ	<u>َ</u> بِٱوْعِيَتِ) فَبَدَا	بين	نِزِی الظَّلِ	<u></u> نُجُ	كذيك	
	Thus do we	punish the w	rongdoe	ers.' Ther	he began t	the search	n with th	neir sacks b	efore	the sack of hi	s brother;
	لِيُوْسُفَ	كِدْنَا	يك	گ ذا	أخيبه	أعِ	وع	مِنْ	لز	اسْتَخْرَجَهَ	
	for Joseph	we planed	like	that	nis brother	sa	ck	from	tha	it he took out	then
		ر ط ب	لِيُوْسُفُ	كَكُنُ	بج محذي	مَاعِ أَخِبْ	مِنْ وِ ْ	نخركتها	اسْتَ	ثم	
		then he	took it o	out from l	his brother	's sack.	Thus di	d We plan	for J	loseph.	
	الْسَلِكِ	دِيْنِ		في	غالاً	Ĩ	نَ	لِيَاخُ		كَانَ	مَا
	king	law		in	his bro	other	that h	e may take	e	he was	not
				الْمَلِكْ	_گ ڣٝۮؚؽڹ	فُذَاخًا	نَلِيَاً	مَاكًا			
			He coul	d not hav	e taken hi	s brother	under	the King's	law		
	نتشاء	متن	لي ت	دَرَج <u>ْ</u>	نَرْفَعُ	å	اللَّ	ؾٞۺؘٳءٙ		آڻ	ٳڵۯ
	We please	whoso		rees	We raise		lah	he wills		that	except
			ع اءُ	مَّن ُ نَشَ	مُ دَرَجْتٍ	^م نَرْفَ	أعجالله	لَآَأَنُ يَنْشَر	ļ		
	l	unless Allah	had so	willed. V	Ve raise in	degrees	ofrank	x whomso	ever	We please;	
	قَالُوًا		عَلِيُ		عِلْم	ذِي ع		كُلِّ		فَوْقَ	ۆ
	they said	the Mo	st-Knov	wing 1	ossessor	ofknow	edge	every		above	and
				ت قالۇا	مَلِيُم ُ	نې کې	قَ كُلِّ	وَفَوْ			
		and over	every po	ossessor	ofknowle	dge is O	ne, Mos	st-Knowin	ıg. Tl	ney said,	
ß						9					

) f	ىف 12	لود		Chap	oter:	12				Part:	13		(1	ومآابرّئ3	
	فَبْلُ	مِنْ أ		Ŭ		آ خ		ى <i>م</i> اق	,	ڵ	فَقَ	Ç	يسمية	اِنْ	
	befor	e this	for	him	b	orother	1	he stol	e	so si	urely	h	e steels	if	
			1	ئ ل ^چ	ن قَبْ	أُخْ لَهُ مِ	مَآقَ	قَلُ	، پ ق فَ	و ، پيسر	إز			1	
			'If he has	s stolen,	a bro	other of h	is hac	d also	comn	nitted	theft be	fore			
	لَهُمُ	هَا	يبي	لَمُ	í	ۆ	4	نَفْسِ		في	و سف	و يو	هَا	فَأَسَرَّهُ	
	to them	he dis	sclose it	did n	ot	and	hi	mself		in	Josep	h	then he	kept it secre	
				ٵٮؘۿ [ؖ]	بموه	<u>ہ</u> وَلَمُ یُ	فَسِد	ک فِی ذَ	و م وسف		فَالَه				
			But Josep	oh kept i	it sec	ret in his	heart	t and d	id no	t discl	ose it to	the	m.		
	<u>َ</u> صِفُوْنَ	بہتا ت		مْلَمُ	Ĩ		الله		ۏ	انًا	ر شی <mark>مک</mark>		أنتم	قال	
	you alleg	ge that	one	who kn	ows v	well A	llah	ar	nd	worse	condit	ion	you are	e he said	
			(78)	مِغُوْنَ	بماتك	ۇ أَعْلَمُ بِ	<u>وَ</u> اللَّ	<u>ا</u> نًا •	ین م مد	ور و تشم ش	قَالَ أَنْ				
	He s	تَحَالَ ٱنْتُمُ شَمَّكَانًا ۖ وَاللَّٰهُ ٱعْلَمُ بِبَا تَصِغُوْنَ ۞ He simply said, 'You seem to be in the worst condition; and Allah knows best what you allege.' تَحَالُوُا يَبَايَتُهَا الْعَزِيْزُ إِنَّ لِمَنْ لَغَ اَبَا شَيُخًا كَبِيْرًا very aged father for him surely the exalted one O you they said													
	كَبِيْرًا														
	very	aged	l fa	ther	for	r him	su	rely	th	e exalt	ed one		O you	they said	
				كَبِيْرًا	يُخًا	لَهْ أَبَّاشَ	إِنَّ أَ	عَزِيْزُ	هَا الْ	وْايْايْ	قَالُ				
			Т			exalted or									
	قَالَ	نييْنَ	المُحْسِ	ت ا	حِزَ	ۇرىك	اذ	Ŀ	j.	á	مَكَاذَ		أحَدَنًا	فَخُنُ	
	he said	those wh			om	we see		we su	<u> </u>		ead him		one of us	so take	
			⁽⁷⁾	بنين	و پ حب	لى حِنَ الْ	ُرْىكُ	ُإِنَّا ذَ	انه	نَامَةً	نُ أَحَدَ	ر و قت			
		so take or	e of us ir	n his ste	ad; fo	or we see	thee	to be c	oftho	se who	o do goo	od.'	He replie	ed,	
	عِنْدَة	عَنَا	مَتَ	فَدُنَا	و	مَنْ		إلا	تى	ليو و ناخ	آڻ		اللهِ	مَعَاذَ	
	with him	our pro	operty	we fou	und	who	ex	cept	we	take	that		Allah	forbid	
			JS K	عَنَاعِنْ	مَتَا	وَّجَدُنَاه	مَنْ	نَالَّا	پر ناخ	ا بو آن	عَاذَانا	مَ			
		Allah fo	orbid that	t we sho	ould ta	ake any s	ave h	im wi	th wh	om we	e found	our	property	, ,	
2						(10)							

Æ.	بوسف 12		Chapt	er: 12			Part	: 13		ئ13 (ومآ ابرّ
	نَجِيًّا	خَلَصُوْا	مِنْهُ	نسوا	استي	فكبها		^و ون	لظل	إدًا	ٳڹ
0	conferring	they retired	from him	they de	espaired	so whe	n	the unju	st ones	then	surely
9 11 3		شاط س	خَلَصُوْانَجِ	وامِنْهُ	و <u>ز در م</u> ستيش	ع ۵ فکټا ۱	م مون (ذَالتَظْلِ	ٳڹٚؖٳ		
3.	for then we	should certainl	y be unjust.' A	and when t	they despai	red of him,	they re	etired, cor	ferring tog	gether in J	private.
	ٱبَاكُمُ	č	Ĩ	فكموآ	تَ	ألَمُ		د م رهم	ػؠؚؽڒ	Č	قار
-	your fathe	r th	at	you kno	w	didn't		their	elder	S	aid
			ﺎﻛُﻢُ	وْا أَنَّ أَبَ	اَکَمُ تَع ُکَہُ	كَبِيرُهُمُ	قَالَ				
-			Their elder b	rother sa	id, 'Know	you not t	hat yo	our fathe	r		
-	الله	بِنَ	,	مَّوْثِقًا		عَلَيْكُمُ	,	تَ	أخَ	N	قر
-	Allah	fron		m promi	se	upon you	1	he t	ook	su	ırely
			جل	فاحِّنَ	كُم ُ مَّوْثِ	خَنَعَلَيْ	قَنُا				
		ha	d taken fron	n you a so	olemn pro	mise in th	e nar	ne of All	ah		
	يوشف	في		مر فراطتم)	مَا)	ل	مِنْ قَبُ		ۆ
	Joseph	to	you co	mmitted	excess	wha	ıt	be	fore this		and
				ف ^{و م} و م فِ يُوسُد	ائی و چ افتاطتم	قَبْلُ مَا	<u>ا</u> مِن	é			
			and rem	ember th	e injustic	e you did	to Jos	eph.			
	أبي	لِي	ذَنَ	ا يَا	حتى		لأرْضَ	i)	أبرح		فَكَنُ
-	my father	me	he per		until		e land		i leave	SO	will not
			چ آبي ب	ۣؽٲۮؘڹؘٳ	ۻؘڂؾۨٚ	برَحَ الْأَرْ	كَنْ أ	ف			
		I wi	ll, therefore,	not leav	e the land	until my	father	permits	me		
	الْحٰكِبِيْنَ	خير	هُوَ		وَ	لې	9	الله	ڡٛؖػؙؠؘ	يَحْ	أۇ
	the Judges	best	he	a	nd	for me	A	llah	he dec	ides	or
			ين ₍₈	بُرَالْحُكِ	ؙۅؘۿؙۅؘڂؘؽ	الله لي الله لي	بَحْكُم	أؤي			
			or Allah dec	ides for 1	me. And H	He is the E	Best of	fjudges.			
H					11)					

12	وسف	٢		Chapter	: 12			ţ	Part:	13		(13	ومآابرّئ8	
وَ		ىكىماق	فينك	1	إذ	بْابَانَآ		فمولوا	ف	يگم	آب	اِلَى	إرْجِعُوْا	
and	h	e stole	your so	on sur	rely	O our fat	her	so say	1	your fat	her	to	you return	
			قَ ^ع وَ	نىڭ <i>س</i> َرَ	اً إِنَّ الْجُ	ٳؽؘٲڹٵڹؘ	فقولؤ	يگم	إلى أب	رجعوا <u>ا</u>	از			
		"R	eturn ye t						-			ind		
لِيْنَ	ځفغ	نې پې	نَّا لِلْ	ئا گ	0	نئا و	عَلِ	بہَا	,	ٳۨڷ	Ĩ	شَهدُنَآ	مَا	
guard	lians	the unse	en we w	ere no	t aı	nd we l	knew	becau	ise	except	we	witnesse	ed not	
			ليُنَ ٢	ببلطف	الِلْغَ	وَمَاكُنَّ	لمثنا	بباءَ	آالا	شَهدُنَ	مَا			
		we have s	stated only	· /				/		/	ver the	e unseen.		
بُرَ	الع	<u> </u>	, 1	فيُهَ	Ľ	کٌ	، بتي	וו	يَةَ	القن	(شىك	وَ	
the c	aravai	n an	d	in it	wev	were	tha	t	the	town	yoı	- 1 inquire	and	
			I	ذالعير	نيها	ہی کُنَّا ف	يَةَالَّ	ِ الْقَرْ	سْحَل	وَ				
	وَسْئَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَ الْعِيْرَ 'And inquire of the people of the city wherein we were, and of the caravan الَّتِي ٓ ٱقْبَلْنَا فَسُهَا وَ انَّا لَصْدِقُوْنَ قَالَ بِي													
ام	بَ	قَالَ		ىر قۇن	لَط	انَّا		وَ	هَا	فِيُ	نَا	أقْبَلُ	الَّتِیۡ	
b	ıt	he sai		ely truthfi				and		that	we	came	that	
			ېل	قال	، قۇن	إنَّالَطدِ	هَا ْوَ	نَافِيُ	قبَدُ	الَّتِي ا				
	wit	h which v	we came,			·					ed, 'N	lay, but y	our	
الله	أى ا	بْلُ عَسَ	جب	فَصَبْرٌ	1	أمُرًا	کُمُ	أنفُسُ		لَكُمْ		لِکُتُ		
Allah	SO	on digr	nified so	patience	son	nething	you	r mind	fo	or you	it de	ceived in	presenting	
			عليار	لْ عْسَر	، جيد	المفصبر	، مُ أَهْرً	فْسُكُ	ية أذ	وَّلَتُ لَكُ	Ŵ			
minds	have d	leceived y			-							patience.	May be Alla	
کیُہُ	الُحَ	و م	الْعَلِ	هُوَ		إنه	مًا	جَيْ		ڈھب ڈ	َيَنَى	يآت	آڻ	
the V	Vise	the All-	-Knowing	g He	s	surely He	:	all	h	e bring	them	to me	that	
			و م هم ⁸⁴	يُمُ الْحَكِ	ذالُعَدِ	انه هُوَ	بيئعا	بهمُجَ	بنۍ ب	ئ يَّاتِ يَ	اَنْ			
			will bring				s the A	All-Kn	owin	g, the W	/ise.'			
7						[12)							

R	وسف 12			Chapte	r: 12			Part	: 13		〔13	ومآابرًى		
	و و يوسف	عَلٰى		يَاسَغْ	ئال	9	وَ	و و 4م	فن	تولى		ۆ		
	Joseph	on	С) grief	he sa	id	and	from	them	he turn	ed	and		
				و و و پوسف	ې ځلي کلي	يٰٱ	<u>ہ</u> مُ وَقَالَ	ا ئى عَنۇ	وَتَ					
		1	And he tu	rned awa	y from th	em ai	nd said, 'C	my grie	ef for Jo	oseph!'				
	كَظِيْمٌ	j	فه	الُحْنُنِ	نَ	م	ندك	عَدْ		ابْيَضْتُ		ۆ		
	suppressir	ig s	o he	the grief	fro	m	his e	eyes	it fi	illed with to	ears	and		
			(8	كَظِيْمٌ 🕫	نُنْنِ فَهُو ُ	حُ الْحُ	يندموز	بَضْتُ ءَ	وَابُ					
	آلنی ان محتین ان محتین فی فو کَظِیمٌ ای ای محتی ان محتی ان محتی ان محتی فی فو کَظِیمٌ ای محتی ان محتی امحتی محتی محتی محتی ان محتی													
	نائنائقَالُوُاتَارَلُواتَارَلُواتَارَلُواuntilJosephtalkingyou continueby Allahthey saidthey saidقَالُوُا تَارَلُّهِ تَغْتَوُا تَنْكُرُ يُوسُفَ حَتَّىThey said, 'By Allah, thou will not cease talking of Joseph untilتَكُوْنَيَوَسُفَ حَتَّىتَكُوْنَمِنَthose who diefromyou beorwasted awayyou be													
	until Joseph talking you continue by Allah they said قَالُوْا تَارَلَّهِ تَغْتَوُا تَنْ كُنُ يُوْسُفَ حَتَّى													
	تَكُونُ تَكَانُوا تَكَانُونُ يَحْكُونَ حَيْنُ مِنْ الْهُلِكِينُينَ اللهِ لِكَانُ فَي مِنَ الْهُلِكِينُينَ اللهِ لِكَانُ فَي مَنَ الْهُلِكِينُينَ اللهِ لِكَانُ فَي مَنَ الْهُلِكِينُينَ اللهِ لَكَانُ فَي مَنْ الْهُلِكِينُينَ اللهُ لِكَانُ فَي مَنْ الْهُلِكِينُينَ اللهُ لِكَانُ مُن الْهُلِكِينُينَ اللهُ لَكَانُ فَي مَنْ الْهُلِكِينُينَ اللهُ مَا أَوْ تَكُونُ مِنَ الْهُلِكِينُينَ اللهُ لِكَانُ مُكَانُونُ تَكُونُ مَنَ الْهُلِكِينُ مَنْ الْهُلِكَينُ مَنْ الْهُلِكَينُ مُنْ الْهُلِكَينُ مُنْ الْهُلِكَينُ مَنْ الْهُلِكَينُ مَنْ الْهُلِكَينُ مَنْ الْهُلِكَينُ مُنْ الْهُلِكَينُ مُوا لَكُونُ تَكُونُ مَنْ الْهُلِكَينُ مَنْ الْهُلِكَينُ مَن													
			(کین 🕫	مِنَ الْهٰ لِ	ۇن ب	ضًا أَوْ تَكُ	وْنَ حَمَ	تکُ					
	those who die from you be or wasted away you be تَكُوْنَ حَرَضًا أَوْ تَكُوْنَ مِنَ الْهٰلِكِيْنَ ﷺ													
	الله	إلى	Ĩ	حُزًا	ۆ		بَثْق	كوا	ٱش	إنَّهَا		قَالَ		
	Allah	to	m	y grief	and		y sorrow		nplain	surely	Y	he said		
				بالله	حْنَٰنِ إِلَٰ	ې چې و	أأشكواب	الَإِنَّبَ	ë					
		Ι	He replied	d, 'I only o	complain	ofm	y sorrow a	and my g	riefto	Allah,				
	He replied, 'I only complain of my sorrow and my grief to Allah, آغلمُ مِنَ الله أغلمُ مِنَ الله													
وَ أَعْلَمُ مِنَ اللَّهِ مَنَا لَا تَعْلَمُوْنَ you know not that Allah from I know and														
				⁸⁷ ن	تعلمور	مَالَا	مِنَ اللَّهِ	وأغلم						
·			ar	nd I know	from Al	lah th	at which y	ou knov	v not.					
K						13	3							

R	يوسف 12)	Chap	ter: 12				Par	t: 13		(1	ومآابرّئ3	
	أخِيْهِ	وَ	<i>ف</i>	چو م پوس	ن	¢	م سوا	خس	فَتَ	، هَجُوًا	أذ	يْبَغْيَ	
	his brother	and	Jo	seph	fo	r	so yo	ou sea	irch	you g	0	O my sons	
		بېږ	وأخبا	و پوسف	بۇامەن	میں ہو فسس	ۇافَتَ	ذُهَبُ	بَنِيَّا		i		
		'O m	y sons	, go ye a	ind searc	h for J	oseph	and h	is bro	ther			
	اللب	روح		ݨ	م	وًا	ايڪسو	ت		Ý		ۆ	
	Allah	mercy		fro	m	yo	u desp	air		not		and	
				الله	ېن ژوح	سُوًا و	إِتَاكَ	وَلَا					
			and		r not of t				;				
	الْكُفِرُوْنَ	القؤمر		ٳڐ	الله	7	لي رو	مِنْ	,	يَايْحُسُ	ý	اِنْهُ	
	the disbeliever	s the people	ex	cept	Allah	me	rcy	from	n h	e despairs	s not	surely he	
		<u>نَ</u>	كمفركو	لتقومرال	لله إلَّا الْ	وُح إد	مِنْ رَّ	ر و غس	ک یکا یا	ٳڹٞۮٲ			
						-	- ,	<u> </u>					
	الْعَزِيْزُ	ڹؚٵ <u>ؿ</u> ۿٵ		لُوًا	قَا		عَلَيْهِ	,		دَخَلُوْا		فكبها	
	the exalted on	e O you		they	said		on him		the	y entered		so when	
		And, when								kalted one	e,		
	مُزْجِبةٍ	بِضَاعَةٍ	عُنَابِ	a.	وَ	e G	ألفُ	U	أهُلُنَ	ۆ		مَسْنَا	
	paltry	we have brou	<u> </u>		and		harm		fami	·	it ha	as smitten us	
		<u>j</u>	۾ د مر ج	ضَاعَةٍ	ممنكابير	ه م وج	نماالف	ِ اَهْ لَ	ىگناۋ	مَا			
	pov	erty has smitte	n us ar	nd our fa	imily, an	d we h	ave br	ought	a pal	try sum o	fmone	у,	
	عَلَيْنَا	<u>مَ</u> لَّقُ	i i		وَ	ć	لْكَيْلَ	١		لنَ	L.	فَاوُفِ	
	on us	be charita	ıble	a	nd	the	measu	ıre	fc	r us	so so	o give full	
			نماط	ق عَلَيُ	وَ تَصَ لَّ	کَیْلَ	نَال	ۇفِ	فَا				
		SO	give u	s the ful	l measur	e, and	be cha	aritabl	le to u	s.			
R						4							

R	يوسف 12			Chap	ter:	12				Pa	rt: 13		{	13	ومآابرًى
	عَلِيْتُمْ	<u>ئ</u> ل		قَالَ		بِّقِيْنَ	ٛؾؘڝٙڒؚ	أل		U	يَجْزِه		الله		ٳؾ
	you knew	do	ł	ne said	t	the chari	itable o	ones		heı	rewards	;	Allah		surely
			و و سم	لْ عَلِبُ	ک هُ	ن، قال	ڵؚۊؚؽۯ	نتص	ی ال	جزك	اللهَ يَ	اِنَّ			
			Al	lah rewa	ards	the char	itable.	'He	said,	'Do	you kno	ow			
	جهِلُوْنَ		ا <u>ب</u> انتم	إذ		فيثو	Í	وَ	5		و و بوشف	ب	د م لمتُمُ	فَعَ	می
	the ignorant	ones	you	wher	ı	his bro	ther	an	d	w	ith Jose	eph	you	did	what
			(90	ھلُوْنَ	د ، م خ	وإذأنة	أخيبه	فكوك	د و م بوساً	، مُ بُ	افَعَلْتُ	ă			
-		W	hat you	u did to J	losej	ph and h	nis brot	her, v	vhen	you	were ig	gnora	nt?'		
	أخى	ف ذآ	وَ	و و	و يو ر	آنًا	ئال	i (و و	و پو	لأنْتَ	J I	دَانْكَ	á	قَالُوْا
-	my brother	this	and	Jose	ph	I am	he sai	id J	Josep	h	you ar	e d	o surely	you	they said
	I		آأخ ^{ۍ د}	َ وَ هٰذَ أ	و و سف) أَنَا يُوْ	، ْقَالَ	و و	ئ ^و و	ی دنت	زانىك لا	الُوْاءَ	قَ		1
-	They re	plied, 'I	s it real	ly you w	ho i	s Joseph	n?'He	said, '	Yes,	I am	ı Joseph	n and	this is m	ıy bro	other.
	يَتَقِ		مَرْ	(إنَّ		كميُنَا	à		å	1	(مَن		قَل
-	he fears	v	vho	sure	ely h	e	on us			Alla	ıh	he sl	nowerd		surely
				تتق	ي ک	إنَّهُ مَنْ	يْنَا	ہُ عَلَ	ني الله	مَرْ	قَلُ			-	
-			Allah ha	as indeed						-		ghteo	us		
	حْسِنِيْنَ	الْہُ	جُرَ	-Ĩ	<u>م</u> ي	يُضِ	Ý	ہ ا	للا		فَإِنَّ		ئىبر	يَهُ	و
	who do good	deeds	rewa	ard he	e lets	s it go	not	Al	lah		so sure	ly	he ren	nains	and
			(9	بنينً	<u>ن</u> حْب	أجراله	فينعُ	ؽؘڵؽ	الله	نَانَ	يُصْبِرُو	وَبَ			
-	and is	s steadfa		llah does									deeds to	be lo	ost.
	لخطيين	لت	e ĉ	ا إن	وَ	مَلَيْنَا	e e	اللّ		رك	ٱث	قَلُ	للهِ كَ	تَاد	قَالُوْا
	surely sinner	wew	ere sui	rely ar	ıd	on us	Al	lah	you	ı pre	ferred	sure	ly by A	Allah	they said
			بن ین	الخطي	ن کند	نَاوَإِنْ	ءِ عَلَيْ	للالم	ثرك	نَنْ	اللهِ لَعْ	لْوَاتَ	قَ		
	They repli	ed, 'By A	Allah! S	Surely ha	ıs Al	llah pref	erred t	hee a	bove	us a	and we l	have i	ndeed b	een s	inners.'
ß							15)							

Æ	وسف 12			Chapte	r: 12				Part:	13		(13)	ومآابرّئ	Æ
	لَكُمْ	å	ונ	يغفئ	أحر	الْيَوْ	یکُمُ	عَلَ	Ţ	تثري	5	í	قَالَ	
	for you	Alla	ah	he forgives	this	s day	on y	ou	bl	ame	nc)	he said	
		•		ؠُ ا ىلەً كَكُم ^{ْ د}	ا يغغ	الْيَوْمَرُ	لَيْكُمُ	يْبَءَ	: تَثْرِب	قَالَ لَا		·		
		ŀ	He said	l, 'No blame s	hall li	e on yo	u this da	ıy; ma	y Alla	h forgiv	e you!			1
	هٰذَا	حِیْ	بقبيه	د ذهَبُوْا	1	ن	لرِّحِية	t		یر و ر حم	ií	هُوَ	وَ	
	this	with r	ny shii	rt you go	ť	hose wl	no show	merc	y N	Aost Me	rciful	Не	and	
				يْصِيْ لْهُذَا	أبقر	إذْهَبُو	یُنَ 🕫	الرّْحِ	رْحَمُ	وَهُوَا				
		And He	is the	Most Mercifi	ıl of th	lose wh	o show	mercy	. 'Go	with this	s shirt c	fmine		
	ء ا تۇنى		وَ	بَصِيْرًا	į	تِ	ياً	ć	Ĩ	ز څې	; (عَلَو	فَالْقُوْلُ	
	you come t	o me	and	one who kh	ows	he will	come	my fa	ather	befor	e ,	on	so lay it	-
				⁵ و أَتُونِي	صِيْرًا	يَاتِبَ	جُوابِي	لى ۇ.	، فولاً عَ	فَأَلْنَا				
			and la	y it before my	fathe	r: he wi	ll come	to kno	ow. Ai	nd bring	to me			
	آبوهم ابوهم	ال	قَا	الْعِيْرُ	ټ	فَصَلَ	لَبَّا		وَ	نعِيْنَ	أُجْ	کُمْ	بِٱهْدِ	
	their father	he s	aid	the caravan	it de	parted	wher	1 ;	and	all		with yo	ur family	
			•	برُقَالَ أَبُوْهُ	بالع	فَصَلَتِ	، وَكَبَّا	ين	أجُبَعِ	أَهْلِكُمُ	۔ ب			
		the v		of your family							-	uid,		4
		لُوْنِ	تغني		نُ	Ĩ	لۇلآ	ف	و و پوس	رِيْحَ	و	لآج	ٳڹؿ	-
	you consid	er me to	be fee	eble minded	tha	ıt j	f not	Jos	eph	scent		ly i feel	surely i	1
				نې ون وه	نُ تُغَ	لۇلا آ	د و و مر پوسف	ريْحَ	ِ چُلُ	اِنْيْ لَا				
		'Su	rely, I i	feel the scent					/		a dotai	·d.'		
	فكبا		لْقَرِيْ	لليك ا	فَ	و	لغج		انگ		تَاللَّهِ		قَالُوْا	-
	so when	tl	he old	you er	ror	sure	ly in	sur	ely yo	u b	y Allal	n tl	hey said	-
				بم ۱۰۰ فکتاً	لْقَرِب	للك	لَفِىْ ضَ	اِنْكَ	تَاللَّهِ	قَالُوْا				<u>.</u>
		Tl	hey rep	plied, 'By Alla	ah, tho	u art as	suredly	in thy	old er	ror.' Ar	d when	1		
×						(1	6							H

Ř.	وسف 12	٢			Chap	ter: 12	2				Part: 1	.3		(13)	ابرّئ	ومآ
	بَصِيْرًا		ت	فاز	مم	ۇڅې	لى	عَ	ألقىه		و ر	الْبَشِيْ		أعَ	· · · ·	آڻ
	one who kn	ows	so he t	urned	befor	e him	0	n	he laid i	t th	e beare	r of glad	tiding	he ca	ame	that
				بيثرًا ^ج	ڹڷؠ	ېغ اژ	ب ب ج	لى وَ	لقبهُ عَ	يرُأ	ءَ الْبَشِ	ٱنۡجَا				
		the b	bearer o	ofglad	tidings	s came	e, he l	laid	it before l	nim ai	nd he bo	ecame en	lighter	ned.		
	إلله		مِنَ	2	أعْدَ		انی		كُمُ	Ĵ	Č	أكَمُ أَقُلُ			Ú	قَا
-	Allah	1	from	I	know	s	urely	уI	to yo	u	di	d I not sa	iy		he s	said
		قَالَ ٱلَمُ أَقُلُ لَّكُمُ ^غ ُ اِلِنَّ آَعُلَمُ مِنَ اللَّهِ تَعَالَنُوْنَ تَعَالُوُا يَالَمُ اَقُلُ لَكُمُ ^غ اِلِنَّى آَعُلَمُ مِنَ اللَّهِ Then he said, 'Did I not say to you: I know from Allah مَا لَا تَعْلَبُوْنَ قَالُوُا يَابَانَا اسْتَغْفِرُ اسْتَغْفِرُ لَنَا ذُنُوْبَنَا our sins for us you ask forgiveness O our father they said you know not that on that and the they said you know not that what you know not?' They said, 'O our father, ask forgiveness of our sins for us; what you know not?' They said, 'O our father, ask forgiveness of our sins for us; اِنَّا كُنَّ فَطِيِيْنَ قَالَ سَوْفَ السَتَغْفِرُ اللَّهُ اللَّهُ اللَّهُ عَلَيْ اللَّهُ you ask forgiveness soon he said sinner we are indeed we اِنَّا كُنَّا خُطِيِيْنَ @قَالَ سَوْفَ اَسْتَغْفِرُ الْمُاتَغُفِرُ الْكُمُ دَبِّنَ we have indeed been sinners.' He said, 'I will certainly ask forgiveness for you of my Lord.														
-					-			-				Allah				
	ذُنُوْبَنَآ	Ľ	لَنَ	د م	ستغه	51		تا	يَابَانَ	1	قَالُو	ر مۇن	تَعْلَ	Ý		مَا
-	our sins	for	us	you asl	forgi	veness	s (Ο οι	ır father	the	y said	you ki	now	not		that
		1	I	وبنآ	لناذ	و غفراً	اشتَ	بانا	قَالُوْايَابَ	97	محلمون	مَالَاتَ				
-		wha	ıt you k			- /							ins for	us;		
-	رتبي	ي م	لَكُ	ر	يتغف	ٱسْ		ک	<u> </u>	قَالَ	ن ا	خطية	نیا	Ŝ	Ľ	إذ
-	my Lord	for	you	I will a	sk forg	givene	ss	so	oon h	e said	d s	inner	we a	are i	ndee	ed we
	I		I	رېپې	، نُكُمُ	تغفر	ک اَسْ	ئۇ ن	• تَ الَ سَ	يْنَ (لأخطي	ٳڹٵػ۫	1			
-	we h	ave i	ndeed ł								·		you of:	my Lo	rd.	
	ور پوسف	لى	عَا	علوا	5	لیا	فَ		الرَّحِيْهُ		ۇر	الُغَفْ	,	هُوَ	6	ٳڹ
	Joseph	t	.0	they ca	ame	so w	hen	the	e Mercifu	1 tł	ne Most	Forgivir	ng 🗌	He	sure	ly He
				و من	ئىلى يۇ	ملواء	ادَخَ	فله	حيثم ٥٠	رُ الرَّ	ِ الْعَفُو	ٳڹٛۿۄؘ				
-		I	He is th	e Most	Forgi	ving, t	he M	lerci	iful.' And	l whe	n they c	ame to Jo	oseph,			
	فال	5			وَ			4	ا بَوَبْ		ې	<u>اِ</u> لَيْ		ى	اق	
	he sai	d		a	nd		1	his p	arents		with h	nimself		he lo	odgeo	d
						ال	وِ وَ قَ	بَوَيْه	(أَجَدُ إِلَيْهِ	أوي						
					he put	t up his	s pare	ents	with him	self, a	ind said	,				
200								(17							

ĴR_	وسف 12	<u>ک</u>		Ch	apter	12				Par	t: 13			(13 ¢	ابرّئ	ومآ
	مِنِيْنَ	51		الله		شآءَ	1		<u>اِنْ</u>			مِصْ		وا	و و حل	31
	those in pe	eace	1	Allah	he	pleas	ed		if			Egypt		yo	u en	ter
					نِيْنَ	اء اد	۔ اءَ اللّٰ	انْ شَرَ	مص	و حُلُوا	-31					
					Enter E	<u>´</u>			· · ·							
	ڛٛڿؚۜڽٞٳ	لَهُ		بر ۾ حراقا	,	وَ	يش	الْعَرْ	لَى	à	يْمِ	ابَوَ	Ĩ	رَفَ		وَ
-	prostrate	for hin	n tl	hey fell de	own	and	the the	hrone	ont	0	his pa	arents	he	raised		and
				قًال	لَهُ سُعَ	م حروا	ش و ک	الْعَرْ	اعكم	أنةنه	رَ فَ عَ	5			1	
-	And h	e raised	l his r	parents up	·						`		re G	od for l	nim.	
-	قَتْلُ	2		یای		يُلُ	•			ر د	ناکن		فال			ۇ
-	before	th	is is	my dre		fulfili	<u> </u>		s is	O m	y fath		e sai		aı	
				نې ک ^{ورند} نې ل ^{و د}							-			-		
			A													
-	ب		And	he said, '(אר D my ia	itner, t				nt of m	iy area		a.			<u>ه</u> د
	ب		سكن	أخ	5	9	ۇ		حق		ربي		نله	Ś		قَرْ
	with me	he sh	nould	favour	inde		and ط		true		y Loro	d he	ma	de it	su	irely
				Ĺ	سَنَ فِج	ندأد	ا وَق	بْ حَقّ	لهَاد	أجع	ق					
		1	My	y Lord has		it true	e. And	He be	stowe	d a fav	vour u	pon me				
	الْبَنُوِ	مِنَ		ءَبِكُمُ	جًا	1	5	بْجُنِ	السِّ	بنَ		لىنى	: حراج	1		إذ
	the desert	from	n	he brougł	ht you	an	id -	the pri	son	from	n	he too	k ou	t me	W	hen
				الْبَنُو	ؠٞڞؚۜڹؘ	أءَبكُ	۔)وَجَا	سِّجْنِ	بنَ ال	عَبْيُ و	أخرك	إذ				
			when	n He took	me out	ofthe	e priso	on and	broug	ht you	from	the dese	ert			
	إ حُوَتِي	نَ	بَيُ	وَ	نى	بَيْنِ	م	شيطر	ะเ	é	تر.	ځ	آر	بَعْنِ	5	مِنْ
-	my brothers	betv	veen	and	betwe	een me	e tl	he Sata	ın	he dis	corde	d th	at	after		this
				ڊ حوتي ط	بَيْنَ إ	بَنِي وَ	لَنْ بَ	لشية	نزغا	رِآنُ	^ج بَعُ	م				
			afte	er Satan h	ad stirr	ed up	disco	rd betv	veen r	ne and	l my b	rethren.				
20)							(1	8								

1: 1

A

	سف 2	يوه			Chapt	er: 12				Pa	rt: 13			ومآابرّئ3
و و پيم	الْحَ	2	الْعَلِ		هُوَ	Å	إنّ	يَشَاءُ		ہا	بِفٌ لِ	لَطِ	ي بي م	اِنَّ رَ
the	Wise	the All	-Know	ving	Не	surel	ly He	he please	es	for t	hat Benig	nant	my L	ord surely
		•	(10	و و پيم	مُالْحَكِ	لْعَلِيْ	، مُوَا	بْشَاءُ لِنَّهُ	بَايَ	ڡ۫ٛڷؚ	ڹٞڒؘڹؚؚٝٛڰڷڟؚؽ	ļ		
	Surel	ly, my Lo	ord is B	enig	nant to	whoms	soeve	r He please	s; f	or He	is the All-	Knov	ving, th	e Wise.
ب	نأويا	ن أ		تَنِيْ	علَّهُ	وَ		الْمُلْكِ		مِنَ	تيُتَنِى	r	قَلُ	رَبِّ
inter	pretat	ion fro	m yo	u tau	ght me	and	the s	sovereignty	y f	rom	you gave 1	ne i	ndeed	O my Lord
			C	أويئر	مِنْ تَ	مْتَنِى	ۇغل	نَ الْمُلُكِ	م	بُتَنِيٰ	نِبِ قَدْ أَتَ	Ì		
'O	my Lo	ord, you l	nave bl	essec	1 me wi	th a sh	are of	sovereignt	y aı	nd tau	ight me the	inter	oretatio	on of things.
وَ	بًا	التُّنَ	في		ولي	ت	اَنْ	الأرْضِ	و	5 C	السلوت	لمِرَ	فأو	الأحادِيْثِ
and	the	e world	in	my	y friend	you	are	the earth	an	d th	e heavens	O M	laker	the things
			نياوَ	بالڈ	، وَلِيٍّ فِي	^ل اُ نْتَ	ُر ْض ُ	موتِ وَ الْأ	۲ű	طِرَ ا	ادِيْثِ [°] فَا	لأحَ	1	
	O N	Aaker of	the hea	ivens	and the	e earth,	, Thou	ı art my Pro	otec	tor in	this world	and tl	ne Her	eafter.
لگ	ذ ل	لِحِيْنَ	بِالصّ	į	لمحقبى	ĬĨ	٩	لبتا	و و مىد		نې	توفر		الأخِرَقِ
this	is	with rig	hteous	yo	ou join 1	ne a	nd i	n state of s	ubn	nissio	n you mal	ke me	die	the Hereafter
	this is with righteous you join me and in state of submission you make me die the Hereafter الأخرى ق: توقى مُسْلِبًا قَ ٱلْحِقَى بِالصَّلِحِيْنَ ﷺ الخري ق: توقى مُسْلِبًا قَ ٱلْحِقَى بِالصَّلِحِيْنَ ﷺ د Let death come to me in a state of submission to Thy will and join me to the righteous.' That is د د													
	Let o	leath cor	ne to n	ne in a	a state c	of subn	nissio	n to Thy w	ill a	ndjo	in me to the	righ	teous.'	That is
ń	لَكَيْ	ت	کُڈ	مَا	1	5	<u>ب</u> یک	Í <u>I</u> 🛓	حيد	نو	لغيب		أنباع	مِنْ
with	n them	n you		not			to yo		eale	ed it	unseen	t	idings	from
			هم	لَکَيْ	كُنْتَ أ	^ء وَمَا	<u>ی</u> ک پیک	نوْحِيْهِ إِلَ	ڼب	الغي	مِنْ ٱنْبَآءِ	•		
		of the t	idings	ofthe	e unseei	n, whic	ch We	reveal to th	nee.	And	thou wast r	not wi	ith ther	n
	، پ ۇن	يَہُكُ			9 •		وَ	هُمُ	مُرَ	Ĩ	فوا	أجمع		اِدْ
the	ey are	plotting		the	ey (a	nd	their	. pla	in	they ag	reedu	ıpon	when
						م كم ور	و د رو هم يه	أمرَهُمُ وَ	و توا فوا	أجُبَ	اذ			
			wl	nen tl	hey agre	eed up	on the	ir plan whi	le tl	hey w	ere plotting	g.		
2							(19						

\mathbb{R}	سف 12	يو.		Cha	apter	: 12				Par	t: 13			ئ13	ومآابرً	Å
	بنيثن	بهؤم		اَصْتَ	حَرَ		لۇ		وَ	س	النَّاه	و مر	ÌÌ	مَا	وَ	
	those who	o believe	you	ı eagerly			even i		and	-	people	m	ost	not	and	
					أمنيا	ؾؘؠؚؠؙ	حَرَصْد) وَ لَوْ	ٽناس	كثرال	وَمَاآ					
		/	And m	nost men								esire	it.			
	ٱجُړ	,	ڹ	م		لَيْهِ	à		م عَلْهُم	تس		تا	ó		ۇ	
	rewar	d	an			for i	t	yc	ou ask	them		no	t		and	-
					و مر	بِنْ أَ	عَلَيْهِ	ر لهم ک	تَسْعَا	وَمَا						
				And	l you o	donot	ask of t	hem a	ıny re	ward f	òr it.					
	ۆ	and for all worlds admonishment except it not الن هُوَ اللَّهُ فِرُكُنُ لِلْعُلَبِينَ شَوَ اللَّهُ وَ لَكُرُ لِلْعُلَبِينَ اللَّهُ وَ اللَّعُو وَ اللَّهُ وَ وَ اللَّالْحُ اللَّالْحُ اللَّالْحُ اللَّالْحُ لَعُو وَ وَ اللَّالَةُ وَ وَ اللَّالَ اللَّا الْحُوْلُ اللَّالْحُ اللَّالْحُوْلُ اللَّالْحُ اللَّالْحُ لَقُ اللَّالَ اللَّالْحُ لَقُلُولُ اللَّالَ اللَّالْحُلُولُ اللَّا الْحُلُولُ اللَّالَ الْحُلُولُ لَعُلُولُ وَ اللَّالَ اللَّالَ اللَّالَ اللَّالَ اللَّالَ اللَّالَ اللَّالْحُلُ الللَّالَ الللَّالَ الْحُلُلُولُ اللَّالَ اللَّالَ الْحُ														
	and	for a	ll wor	·lds	adm	onish	ment	e	excep	t		it		n	ot	
					ع ۱۱ و	ين 🕫	; ٽِلُ خ لَرِ	: ذِكْرُ	فوَ إِلَّا	إن ه						
				It is o	nly an	admo	onishme	nt for	allm	ankino	d. And					
	عَلَيْهَا	رٌوْنَ	ر و پ	رُضٍ	الأ	وَ	، ، موتِ	السَّ		في	يَةٍ	٢	یٹ فی		كَايِّنْ	
		how		a Sign i									ass by	,		
	بِاللهِ	ني ^{و و} و برهم	Śĩ	مِنْ	وم يو	مًا	وَ ا		ن ا	فرضو	, 9 ••	هَا	عَدْ	هُمُ	وَ	
	in Allah	most of t	hem	he beli	eves	no	t and	d c	hose	turning	g away	fro	m it	they	and	
			q	هُمُبِاللّٰ	أكثره	ۇمن	وَمَايُ	106 Č	رِضُو	ہَا مُغ ُ	ۇم ھم عنو	وَ				
		tu	rning	away fro	om it.	And	most of	them	belie	ve not	in Allał	n with	iout	1		
	آڻ	وًا	فآمِنُ	Ĩ		خ	لَشْ كُوْرَ	9 W Q		و	<u>م</u>		وَ		ٳڵ	
	that	do then t	hey be	elieved	tho	se ass	sociating	g parti	ner	th	ey	ar	nd	ex	cept	
				(وٓاأن	فآمِدُ	فَ 100 أَ	شرگو	م من	إلاؤه	L					
				als	so attr	ibutir	ng partne	ers to	Him.	Do the	ey,					
R							20									H

R	يوسف 12	3	Chap	oter: 12			Pa	art: 13			ج {ومآابرّئ13
	ٱو	الله		عَذَابِ		مِنْ		شِيَةٌ	غا		تأتيهم
	or	Allah	pu	nishment		from	0	verwhe	lming	it co	omes to them
			وأؤ	نَّابِ اللَّ	مِنْ عَ	ڵۺؚؾڎٞ	ر و و . چهم غ	تأتِ			
	then,	feel secure fro	om the c	oming on	them of	f an ovei	whelm	ing pun	ishment	from Al	llah
	پ بشعرون	لا ي		هم	۵ و	تَة	بغ	أغة	الس	٩	تأتِيَهُ
	they are awa	are not		they	and	sudd	enly	the H	Iour	it con	nes to them
			ۇن 100	لايَشْعُرْ	ةً وَ [َ] هُمُ	عَةُ بَغْتَ	السلا	أتيكه			
		or the sud	den com	ing of the	Hour u	pon ther	n while	they ar	e unawa	re?	
	بللع	إلى		د متح محوا	Ĩ	ب برگ	سَبِ		هنه		قُل
	Allah	toward	ls	I cal	1	my	way		this is		say
وقملولنتي			ـــــــــــــــــــــــــــــــــــــ	إلىاللهِ	ِ ادْعُوْا	مبيئك	فنوبه	قُلُ			
			Sa	y, 'This is	my way	/: I call u	unto Al	lah.			
	اتَّبَعَنِيُ	ئين	0	ۆ	تا ا	Ĩ		بَصِيْرَةٍ	į		عَلَى
	he followed n	ne those v	vho	and	Ι			est know	vledge	on	account of
			ط	اتَّبَعَنِیُ	اوَمَنِ	يْرَةٍ أَنَ	لى بَصِ	4			
		I occupy a pos	sition of						vho follo	ow me.	
	لمراكثين	المش	مِنَ	آنًا	يمآ		و	الله	ت ا	سُبْحُر	وَ
	those who ass	ociate gods	from	I am	no	t ai	nd	Allah		Holy	and
				المشركي	نَامِنَ	وِ مَ آا	لين الله	وَ سُبْ			
		And Holy i	s Allah;	and I am	not of th	nose who	o assoc	iate god	s with G	od.'	
	رِجَالًا	الآ	ك	قَبْلِ	ڹ	م	لْمُنَا	<u> اَرْسَ</u>	ي آ	, >	وَ
	men	except	befor	re you	thi	S	We s	sent	no	t	and
			الر	ٵؚؖڷٳڔڿٵ	قَبْلِلْ	لنام	بآأزس	وَ هُ			
		And	l We ser	nt not befo	ore thee	as Mess	engers	any but	men,		
×					2	1)					2

R.	وسف 12			Chapter: 12			Part	: 13		〔13	ابرّئ	ومآ
	الأرْضِ	في	روا	أفَلَمُ يَسِيُ	الْقُرٰى	لِ	آهُ	مِنْ	هِمُ ا	<u>اِلَ</u>	م حتح	يم نو
	the earth	in h	nave they	not then trave	lled the towns	resi	dent	from	to th	nem W	⁷ e rev	vealed
			الأرْضِ	م يَسِيرُوْا فِي	الْقُرْى أَفَكَ	نُ أَهْلِ	م صّر	ٞٳڶؽ <u>ڣ</u>	نۇرى			
	whom V	Ve inspir	ed, from a	among the peo	ple of the town	s. Have	e they	not the	en travel	led in th	e eart	th
	قَبْلِهِمُ		مِنْ	الَّذِيْنَ	عَاقِبَةُ		گانَ		كَيُفَ	و ا	و م سطر م	فَيَ
	before the	n	this	those who	end		was		how	and	d they	y see
			وط هم	يْنَ مِنْ قَ بْلِ	نَ عَاقِبَةُ الَّذِ	ف کَارَ	ۇاڭيُ	د م ينظرُ	فَ			
			a	nd seen what w	was the end of t	hose be	efore t	hem?				
	تعقِلُوْنَ		أفكا	اتقوا	للنوين	ر پر	خي	مأقو	الأخ	ىلار ئار	Ĵ	وَ
	you underst	and do	then not	they feared G	od for those v	vho be	etter	the He	reafter	surely al	bode	and
		1	نَن 💷	أفَلا تَعْقِلُو	للم	ڹؘڂؽۯڗ	خِرَ قِ	لكارُالأ	وَلَ			·
	And surely	y, the abc			etter for those					then und	lersta	nd?
	اَنْ ^ه ِ مُ	1	ظن ^و وَ	و	الرُّسُلُ	ى	تشيعية	أشأ	إذا	,	<u>آ</u> پې	ź
	that they	they I	perceived	and t	he Messengers	he	despa	ired	when	n	unt	il
				وَظَنُّوْا أَنَّهُمُ	عِّسَ الرُّسُلُ	أسْتَيْ	اذا	حتى				
		Until			ssengers despa				themselv	ves		
	نشاءُ	مَنْ		فنجى	نصمانا	د و فم	جَاءَهُ	•	بوا	ػ۫ڹ	N	قَرُ
	We please	whom		we were saved	1	it cam			<u> </u>	e belied	su	irely
			ط کر کر	نِي مَنْ نَ شَاً	م مُنصمُ نا فنج	جَاءَهُ	ب بوا	قَںۡكُز				
	to have been	taken as	liars, sud	denly there car	me Our help to	them a	nd the	en was	saved he	e whom V	We pl	leased.
	لْمُجُرِمِيْنَ	م ا	الْقَوْ	عَنِ	بَأَسْنَا			<u>پر</u> د		Ý		
	the sinful	the p	people	from	Our chastiser	nent	it is	averte	d 1	not	a	nd
				ہُجْرِمِیْنَ 🗉	عَنِ الْقَوْمِ الْ	بَأَسُنَا	<u>پُرَدٌ</u> بَ	وَلَا				
			And Our	chastisement	cannot be avert	ed fron	n the s	sinful p	eople.			
R					22							

ૠ [لوسف 12	ر س و در	65	apter: 1		-	Part: 13			{ ومآابرّ
	لُبَابِ	لإولي الا	ŝ	عِبْرَ	حِهِمْ	ق	في	كَانَ	ڵ	لَقَ
	for men of u	understand	-	esson	their narra		in	it was	sut	cely
			اب *	بالألبَ	أُعِبْرَةٌ لِّأُولِ	نصصِهِ	نَدُ كَانَ فِي فَ	ป		
		As	suredly, in	their nar	rative is a le	sson for I	men of unde	rstanding.		
	يَدَيْهِ	بَيْنَ	الَّذِي	بِ ي ْقَ	وَلٰكِنۡ قَصْ		يفترى	حَدِيْثًا	گانَ	مَا
	before it	between	that	fulfilm			been forged	a thing	it was	not
		يْدِ	ن <u>َ</u> نَيْنَ يَکَ	نَ الَّذِي	كِنْ تَصْدِيْزَ	ى كۈي وَكْ	<i>ڡؘ</i> ڔؽؿۧٵؽۨڣؘڗؘ	مَاكَانَ<		
					n forged, but				re it	
			تىي ي		كل		ل	تغصي		وَ
	and		thing		all		detailed	l exposition		and
				یک و	ے گُل ^۳ شَیْءٍ	يُ	وَ			
			an		led exposition		things, and			
	أمنون	2	لِقُوْم		حْبَةً	ز	٣		ىگى	و ف
	they belie	eve	for peop	ole	merc	у	and	đ	guida	nce
12 7		I		ون (112	لِقَوْم بِبُؤْم	ورُحْبَةً	ۿؙٮٞٙؽ	I		
6			a gui	dance an	d a mercy to	a people	who believ	e.		
L										
00					23					

R	رّعد13)			ť	napter: 13			Part: 1	3		ومآابرّئ 13	}			
	Ċ	ۇعات	وَ سِتَةُ رُو	آيا	وَ ٱرْبِعُوْنَ	ىَكَةِ اَرْبَع <u>ٌ</u>	لْبَسْ	ڐٞۅٞۜۿؚؽؘڡؘػؘٳ	ۭڡؘ؈ؘڶؚ	رَقُ الرَّعُ لِ	ه و سود				
		Ar-]	Ra`d is a	Mac	lni Surah	ı, it has 4	4 ver	ses and 6 se	ections	(Rukus)).				
	¢	الرَّحِيُّ			ور رحمين	الأ		الله		ئىم	<i>س</i> ب				
	the	Mercif	ıl		the Graci	ous		Allah		with the	e name				
			I		میم () بینم ()	ح <mark>مين الر</mark> ّح	والركم	بشماللا	I						
				In th	e name of .	Allah, the	Gracio	us, the Mercit	ful.						
	الَّذِيْ	In the name of Allah, the Gracious, the Merciful.السَرَّليَلُكُيَلُكُالْيُتُبُيَلُكُالْيُتُبُيَلُكُwhichandthe BookversestheseI am Allah, the All-Knowing, the All-Seeingالسَرَّلُ تُعَلَّكُ الْيَتُ الْبُكْتُبِ دُوَالَّذِي يَالسَرَّلُ يَعْلَمُ وَالَّذِي يَالسَرَّلُ يَعْلَمُ وَالَي يَعْلَمُ وَالَي يَعْلَمُ وَالتَي يَعْمِ وَالتَي يَعْلَمُ وَالتَي يَعْمِ وَالتَي يَعْمِ وَالتَي يَعْمَ وَالتَي يَعْمَ وَالتَي يَعْمَ وَالتَي يَعْمَ وَالتَي يَعْم وَالْمَا وَالْتَي الله and the BookversesI head the Book And that whichAlif Lam Mim Ra. I am Allah, the All-Knowing, the All-Seeing. These are verses of the Book. And that whichi وُنُو يَعْنُ وَالَكُنَ الْتَاسِ لَا يَعْو مِعْنُونَ they believenotthe peoplemostbutthe truthyour Lordfromto youit was sentانْتُولُ الْتَيْنَ مِنْ تَيْوَى أَنْ يَنْ يَنْ وَلَا لَتَقَ وَالْكَنَّ ٱلتَّاسِ لَا يُؤْمِعُنُونَ يَعْو مَالْتَ الْنَاسِ لَا يَعْو وَمِعْنُونَ يَعْو لَا يَعْ وَالْحَالَ الله الله الله الله الله الله الله													
	which														
	Alif Lam N	/lim Ra	.I am Allah	, the	All-Knowi	ng, theAll-	Seeing	g.These are ve	rses of th	ne Book. A	and that which	h			
	بۇمىنون	ب	لي آلس	ال	ٱكْثَرَ	وَلَكِنَّ	<u>َحَقَّ</u>	رَبِّكَ الْ	مِنْ	لِيْكَ م	أُنْزِلَ إ				
	they believ	ve no	-	-			•	-			it was sen	t			
			مِنُوْنَ ۞	د <u>موقع</u>	<u>َ</u> النَّاسِ لَ	لكِنَّ أَكْثَرُ	حَقٌ وَ	مِنْ رَبِّكَ الْ	<i>إ</i> لَيْكَ	أنزل					
		has	been revea	aled t	to thee from	n thy Lord	is the	truth, but mos	t men be	lieve not.					
	نرۇنھا	5	عَہَلٍ		بِغَيْرِ	ارت موتِ	السَّ	رَفْعَ	ى	اتَّنِ:	ألله				
	you see i	t	pillars		without	the hea	vens	he raised	V	Vho	Allah				
				ونها	<u>ِ</u> عَہَدٍ تَرَه	ڵڗؚڹۼؘؽڔ	السب	ڈ الَّنِ <i>ِ</i> یۡ رَفَ	ٱللَّ						
		Al	lah is He W	/ho r	aised up th	e heavens	withou	ut any pillars t	hat you	can see.					
	الْقَبَرَ	وَ	الشُّبْسَ		يتحر)	, U	وَ	الْعَرْشِ	عَلَى	ئتوى	ثم ال				
	the moon	and	the sun		pressed int		and	the Throne	on	He settl	ed then				
			<u>ئر</u>	(ألق	یشہ کس و	وَسَخْرَ ال	حَرْشِ	تَوٰى عَلَى الْ	ثْمَاسُ						
	The	en He s	ettled Him	selfc	on the Thro	one. And H	e pres	sed the sun an	d the mo	oon into se	ervice:				
F						24	\bigcirc					H			

	د3	الرّع	}	(Chapte	r: 13				Part:	: 13		(1:	برّئ 3	ومآا
	مرَ	الأ		ؽؘػڹۣۨۯ		سَتَّى	2 •	Ç	لِأَجَلٍ		رِیْ	بْجْ		م کل	
	the a	ffair		he regulates		appoin	ted	fo	or term	i	it pursue	s cours	e	all	
				,	رُالأَمَرَ	ؖ ؽ ڹۜ	، ئىسىچى [،]	جَلٍهٌ	ړی لاَ.	وی پیچ	كُلُ				
				each pursue	s its cou	rse un	til an ap	pointe	ed term.	He r	egulates	s it all.			
هُوَ	,	و	نَ	م تۇقنۇ ر	کُمُ	ڒ	قآع	بل	ليم ليكم	لَعَ	ایت ا	الا	ل	يفصّ	
Не	e a	ind yo	ou fir	mly believe	your Lord in meeting so that you the Signs He clearly explain									plains	
				٥) وَ هُوَ	قِنُوْنَ	گم تۇ	قَاءِ رَبَّ	كُمُبِل	تِ لَعَلَّ	لألين	فَصِّلُ ا	ؽ			
I	He c	early e	xpla	ins the Signs		1	/			the m	neeting	with yo	ur Lorc	l.And	Не
1	ور نهرً	Ĩ	وَ	دَوَاسِيَ	l	فِيْهَ	ل	جَعَ	وَ		لَارْضَ	it	مَلَّ	ى	الَّنِ
ri	vers	a	nd	mountain	s	in it	he r	nade	anc	1	the eart	h he	spread	V	Vho
	الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَ ٱنْهُرًا														
	it is Who spread out the earth and made therein mountains and rivers.														
نِ	وبر و تبديد	1	نِ	زۇنجىر	بِيْهَا	ت ا	جَعَل	ات	الثَّبَر		كُلّ	Ĉ	مرا		٩
1	two	n	ale a	and female	and female in it he made the fruits each from and									and	
				نَيْنِ	يُنِاثُ	ٵۯؘۅٛڿ	لَ فِيْهَ	زېځک	لثمكون	کُلّ ا	وَ مِنْ أ				
				And of the						-		ale.			
ć	، پ ۇن	پتغک		لِقَوْمِ	بت	لأب	لِكَ	5 (في	ٳڹۜ	بچار	التَّ	الَّيُلَ	<u> </u>	يغثي
tho	se w	ho refle		for people	surely		this			urely			ne night	t he	covers
				للله فلم ون ٥	ومريَّت	ڹؾڷؚۊؘ	لِكَ لَاٰب	تى فى خ	<u>مَارَ الْ</u>	النبو) الَّيُلَ	يغشى			
		He ca		the night to									no refle	ect.	
Ų	عُنَا	.1	مِّر	جَنْتُ	ت و		لِ تُ	يتجو	3		قِطَعٌ	ُر ْضِ	الأ	في	وَ
v	ines		of	gardens	and	those	adjoini	ing one	e anoth	er	tracts	the ea	rth	in	and
				نتاب	مِّنْ أَغْ	جنت	ِرْ تْ وَ	، متخو	قِطَعٌ	ۇض	وَفِي الْأَذَ				
		A	and i	n the earth ar	e diver	se tract	s, adjoi	ning o	ne anot	her, a	ind gard	ens of v	vines,		
8							25	5							

D R	عد13	الرّ	}		Chapt	er: 13				Par	t: 13			13	ومآابرئ
	نٍ	بىنوا	è	<u>ن</u> غير	9		نُوَانٌ	چە		بل	نَخِيُ	2		زرعٌ زرعٌ	و
	growing	r̀om c	one root	not	and	growin	ng fron	n one re	oot	date-	-palm	and	gra	in fiel	d and
					، نوانٍ	ؖۼ <u>ؽۯڝ</u>	وَانٌ وَ	<i>ڭ</i> صِنْ	خِيْل	ع و ن	۵۶۶ و زر				
	and	l field	ls of gra	ain, and da	ite pal	ms, grow	ing tog	gether	from	one rc	oot and	l others	not s	o grow	ving;
	بَعْضٍ		عَلَى	<u>ل</u>	بَعْضَ	, ,	ؙۼؘۻؚٞڒ		ۇ	حِڀ	وّاج	ر باءٍ	ب	(يستحى
ŀ	some		on	some	ofthe	em w	e exce	a a	nd	sing	gle	with v	vater	it is	watered
				بَعْضِ	عَلٰى أ	بَعْضَهَا	فَضِّلٌ	ت م کان کو ک	احِدٍ	پاءِ و	ىقى ب	و سو سو			
-		t	hey are	watered v	vith th	e same w	vater, y	et We	make	e some	e of the	em exce	el othe	ers	
	لموْنَ	يعق		لِقَوْمِ	Ţ	لاين	ک	ذٰلِ	و	غ	اِنَّ		د ک	Ĵ١	في
	who und	erstar	nd for	r people	surel	y Signs	th	is	iı	n	surel	y t	he fru	its	in
				5	قِلُوْزَ	لِقَوْمِ لِيْعُ	ايت ا	لى لكُ لَا	في في ف	ب لي	الأكل	في			
	in fruit. Therein are Signs for a people who understand.														
	جَبٌ قَوْلُهُمُ عَادًا كُنَّا تُرْبًا								فع		م عب	تَعْجَ		<u>ا</u> ن	ۆ
	dust	we	were	what, wh	en t	heir sayiı	ng tl	nen wo	ondro	ous	you w	onder		if	and
				بًا	ٽَاتُر	مَّ عَ اِذَا كُ	قۇلھ،	ڹڿڹٞ	بُ فَ	تعجد	وَإِنْ أَ				
	And i	fthou	ı dost w	vonder, the	en wor	ndrous in	deed is	s their	sayin	ıg: 'Wł	hat! wł	nen we	have l	becom	e dust,
	ربْهِمُ	ب		كَفَرُو	ć	الَّذِينَ	ك	أولَّج	Ň	جَرِيُ	ن	خَلْز	نمی می	<u>لَ</u>	ءَاِنَّا
	in their L	ord	they d	lisbelieved	d th	ose who	th	iese	1	new	cre	ation	for	in	will we
				برتيهم	ر. هر واب	ڷٙۜۏؚؽؙػؘ	بیگ ا	^ٹ اُول	<u>ا</u> یک	ق جَر	، م خل	ز اِنَّا لَغِ	é		
		sha	ll we th	en be in a	state o	of new cr	eation'	?'Thes	se it i	s who	disbel	ieve in	their	Lord;	
	وَ		د ۲	أغناقِه		في		افر	أغل	الأ		ُولَيْكَ			وَ
	and		tł	neir necks		in		the	shac	kles		these			and
					۶ وک	عُنَاقِهِمُ	ح في أ.	لأغلر	ك	ِ اُولَج	ۇ				
				and the	se it is	s who sha	ıll have	e shacl	cles r	ound t	heir n	ecks,			
00							2	6							

Ř	الرّعد13			Chap	ter: 1	13		Pai	t: 13		ξ	ئئ 13	ومآابرً
	ىلِدُوْنَ	•••	ų	فِيْهَ		م		النَّارِ	٩	أصْحد		يك	اُول
	those who a	bide	i	n it		they	t	he Fire	ir	nmates		the	ese
			(م پو ن	الخب	هُمْ فِيْهَا	لنَّارِ	١أصحب	ؙۅڵؠڬ				
		ar	nd they	shall be	the in	nmates of	the Fir	e, wherein t	hey sha	ll abide.			
	ئحسنة	in		قَبُلَ		عَدَ	بالس	ف	جلونا	يَسْتَعُ			وَ
	the good	1	1	oefore		with t	he evil	they s	eek to	hasten y	ou	a	nd
		·		حَسَنَةٍ	لَ الْمُ	ؾؚۼؘۊؚۊؘڹٳ	بالش	ن غجلونك	وَيَسْنَ				
	And they a	ire eager	to den	nand fro	m you	u that you	may ha	ave evil bro	ught up	on them	rathe	er than g	good,
	لتُ	الْبَثُ		0	نبله	é	مِنْ	خَلَتُ	,	قُلُ	;		وَ
	the exempla	y punisł	nment	befo	ore the		this	it occurr	ed	indee	ed		and
				ط	م ثنگ	بجري البَ	مِنۡ قَا	قَلْخَلَتُ	وَ			I	
	وَقَنْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثُلَتُ whereas exemplary punishments have already occurred before them.												
												وَ	
	their wrongdo	oing de	spite	te for people surely one possessing forgiveness your Lord verily and									
	وَإِنَّ رَبَّكَ لَنُوْ مَغْفِرَ، تَوْلِكَ اللَّهِمَ عَلَى ظُلُبِهِمَ ^ع												
		And veril	ly, thy]					mankind de			gdoi	ng,	
	الَّذِيْنَ	ۇ لۇل	يَعُ	وَ	Ļ	الْعِقَابِ		لَشَرِيْ		رَبَّكَ		ٳڹ	وَ
	those who	he sa	iys	and	the p	punishme	nt s	surely sever	e y	our Lord	1 v	/erily	and
			ć) الَّن لِيُزَ	يقول	اب_ وَ) الْعِقَ	ڂؘڵۺؘؘۜۮؚؽڒ۠	إِنَّ رَبًّا	ۇ			
	and v	verily, th						hment. And			peliev	ve say,	
	ڗۜۑٞ	م في ا		ايَةٌ		عَلَيْهِ		أنزل	Ĩ	لۇلاً		هُرُوا	گ
	his Lord	from		a Sign		on him		it was sent	wł	ny not	the	y disbe	lieved
				م ب	ب في ترا	ؽۅٵؽۊ۠ۅ	لَ عَلَ	ۇ الۇ لا أن <u>ز</u>	گَفَرُ				
ŀ		'V	Vheref					own to him f		s Lord?'			
						(27						

\mathbb{R}_{-}	لرّعد13			Chapte	er: 13			Pa	art: 1	3	{	13	ومآابرّئ	Å
	هَادٍ		قۇم	ي ال	Ļ		9	نيرژ	من	ق	ٱنْت		إنَّتَا	
-	a Guide		people	for ev	very	a	nd	warr	ner	yo	u are		surely	
				د 8	ۇمِھَا	لِكُلِّ قَ	ڹ۫ڹۣۯۊ	ِ بَا اَنْتَ مُ	إنَّهُ					
			Thou art	, surely, a	Warn	er. And	there is	a Guide f	for eve	ery peop	ole.] (
	اَللَّهُ يَعْلَمُ مَا تَحْبِلُ كُلُّ أُنْثَى									ألله				
	female		every		it be	ars		what		he know	vs		Allah	
	اَللَّ يُعَلَمُ مَا تَحْمِلُ كُلُّ ٱنْتَى Allah knows what every female bears,													
	تَزْدَادُ		مَا	وَ		حَامُر	الأز	مَا تَغِيْضُ					وَ	
	it grows		what	and		the wo	ombs	it dimi	nishe	S .	what			
	وَمَاتَغِيْضُ الْأَرْحَامُ وَمَاتَزُدَادُ													
		and what wombs diminish and what they cause to grow.												
	<u>َ</u> ادٍ	وَ كُلُّ شَىْءٍ عِنْدَة بِبِقْدَادٍ								وَ				
	with measure with him thing every and								and					
	ۅؘػؙڵ۠ۺؘؽءٟۼؚڹؘؘؘ۫ۘۘ؇ڹؚۑؚڠ۫ؠؘٵۮٟ۞													
				And with						re.				
	لتتعال	ال	مو پر	الگ		شهاد <u>ق</u>	ย่า	وَ		م غيب	ال		غلِمُ	
	the Most I	High		ry Great		the see		and		the unse	en	k	Knower	
			(يتعال	يراله	ۊؚٵڶڴۑ	شهَادَهٔ	يْبِ وَال	مُالْغَ	غل				
	ŀ	le is th	e Knower	of the unso	een an	d the se	en, the I	Incompar	ably C	Great, the	e Most]	High		1
	به	Ĵ	جَهَ	مَنْ	وَ		الْقَوْ	أسكر		ممن	نْكُمُ	× ₽	سَوَاعٌ	
	with it	openl	y uttered	who	and	the	word	he concea	aled	who	from	you	equal	
				، جَهَرَبِ ^م	وَهَنْ	الْقَوْلَ	ڻ اَسَرَّ	م بنگم م	وأغو	يت.				
	Не	among	g you who								al in Hi	s sigl	ht;	
R							28							H

Æ	الرَّعد13)			Cha	pter: 13	}			Part	: 13		(13)	ومآابرًى		
	بِالنَّهَادِ		سَارِبٌ		هُوَ مُسْتَخْفٍ بِالَّيْلِ وَ					هُوَ	مَنُ	وَ			
	by day	one w	ho goes f	òrth	and	by n	ght	one	who hid	les	Не	who	and		
			(11)	ټهار	رِبَّ بِا	بل وَسَا	بِالَّهُ	تَخْفِ	لومسا	مَنْ هُ	وَ				
		ar	nd also he	who	hides by	night, ar	d he v	who go	es forth	open	ly by day				
	خَلْفِهِ	مِنْ	و ا	٩	يَلَيْ	بَيْنِ	Ċ	مِّن		<i>وہ</i> ت	معقب		لَمْ		
	behind him	from	and	befc	ore him	betwee	n fi	rom	those v	vho fo	ollow one	another	for him		
			- .	لمغه	دَمِنْ خَ	يَكَيْهِ	، بَيْنِ	ی ت مِّن	معقب	لَهُ					
		For hi	m (the Me	·			-				nd behind	him;			
	بقؤم	مَا	وب يغير		Ý á	اللَّ	ال	الله		أمر	مِنْ	نة	يَحْفَظُو		
	with people	that	he chang	es r	not Al	lah <mark>su</mark>	rely	Allal	n con	nmano	d with	they g	یکفظونهٔ hey guard him		
		يَحْفَظُوْنَهُ مِنْ أَمْرِ اللَّهِ أَنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ													
	they guard him by the command of Allah. Surely, Allah changes not the condition of a people														
	ٳۮؘٳ	حتى يُغَيَّرُوْا مَا بِأَنْفُسِهِمْ وَ إِذَآ													
	whenandin their heartthatthey changeuntil											until			
				Ĩ	م [ْ] وَإِذَ	ٱنْفُسِه	امَا	ير ^س ر و غيرو	حتى بُ						
			until	they o	change t	hat which	-	-		and w	hen				
	لَكْ		مَرَدَّ		فَلَا	الحا	, ₉ 		بِقَوْمِ		الله		آرّا د		
	for him	rep	pelling	the	en no	punisł	ment	w	ith peop	ole	Allah	h	e wished		
				٣	مَرَدَّلَهُ	وْعَافَلا	ومرسا	ڷؙ؋ڹڠؘ	أزادًاد						
			Alla			inish a po		-			g it,				
	وَّالِ	đ	مِزْ	4	دون	đ	مِر		لَهُمُ		مَا		وَ		
	a helper	fr	om	besic	les Him	fr	om	t	for them	n	not		and		
					وًالٍ 12	نِهِمِنْ	و في دو	و و هم مر	وَمَالَ						
				n	or have	they any	helpe	r besid	e Him.						
×							29								

	الرّعد13 }	}	Chapt	er: 13				Part	: 13		(1:	ومآابرّئ8	
	خَوْفًا		الْبَرْقَ		وم وم پرم	يُرِي		Ċ	الَّذِی			ه <u>و</u>	
-	fear		the lightning	H	Ie shov	vs you			Who			Не	
			Ľ	رْقَ خَوْفًا	كُمُ الْبَ	يُرِيُّ	الآبرى	هُوَ					
			He it is Wh	o shows	you th	e light	ning t	o insp	ire fear				
	قَ طَبَعًا وَ يُنْشِئُ السَّحَابَ الثِّقَالَ												
	the heavy on	e the	e clouds	he r	aises		an	d		hope		and	
			ت 13 ل	٩	شَحَابَ	ي محمح ال	و ويب	كمبكعا	<u>ل</u> اً (
-	and hope, and He raises the heavy clouds.												
	خِيْفَتِهِ	مِنْ	الْهَلْبِكَةُ	وَ	2	حثوم	ب	گ	الرَّعُ	~	يبْسَبْ	وَ	
	his awe	from	the angels	and	with	n His p	raise	th	under	he g	glorifies	and	
		i	ڹ۫ڂؚؽڣؘؾؚ؋	ِ کِتَّهُ مِ	وَالْبَلَ	فہرہ	نُںْبِحَ	ة الرَّعُ	م بسب	وَب			
	وَيُسَبِّحُ الرَّعُدُ بِحَهْدِ بِ وَ الْمَلَيِكَةُ مِنْ خِيْفَتِهِ And the thunder glorifies Him with His praise and likewise do the angels for awe of Him;												
	يَشَاعُ	مَنْ	بِهَا	و ع يب	الصَّوَاعِقَ فَيُصِيْبُ					ىل	^و و بر	وَ	
	He wills	whom	with it	so he	smites	nites the thunderbolts he sends and							
	وَيُرْسِلُ الصَّوَاحِقَ فَيُصِيْبُ بِهَا مَنْ يَشَاءُ												
-		and H	e sends the th	underbo	lts, and	smite	s there	ewith	whom	He will	s,		
	البيحال	نىيە <u>ئ</u>	هُوَ شَ	وَ		اللب	ي ا		دِلُوْنَ	يُجَا	هم	وَ	
	the punishing	severe	Не	and	I A	llah	in	1	they di	spute	they	and	
			لْبِحَالِ 🗄	نَىرِيْلُ ا	، وَ هُوَنَّ	الله	ِٰنَ فِ	جَادِلُوْ	هم يُ	وَ			
		yet th	ey dispute co	ncerning	, Allah,	while	He is	sever	e in pu	nishing			
	دُوْنِه	مِنْ	يَلْعُوْنَ	يْنَ	اٿن	3		ق	الْحَ	e V	دَعُوَ	لَهُ	
	besides Him	from	they call	those	who	an	.d	the	e true	pr	ayer	for Him	
			بِنْ دُوْنِهِ	لْ عُوْنَ مِ	یْنَ یَ	وَالَّذِ	حَقِّ	وَقُالُ	لَهُ دَعُ				
	Т	o Him aloı	ne is addresse	d true pr	ayer. A	nd tho	se on	whom	they c	all besi	ide Him		
25					30								

Æ	رْعد13 }	ر الز		(Chapter	: 13			Par	t: 13	ξ	.رّئ13 برّئ13	وما ا
	إلَى	چ ب	كَفَّيْ		بَاسِطِ	ػ	ٳۜڷ	<u>ہ</u> چ	بش	لَهُمُ	يبوْنَ	يَسْتَجِ	Ý
	to words	his bot	h hands	like	he who s	tretches	except	with	hing	for the	n they a	nswer	not
				بُوإلَى	بِطِكَفَّ	إلَّاكَبَاب	بِشَىْءٍ	ۇن كەم	د و حيب	لايَسْتَ			
	answ	ver then	n not at a	ıll, exc	ept as he	e is answe	ered wh	o stretch	es for	th his two	o hands tow	vard wate	er
	غ	بِبَالِ		هُوَ	مَا	وَ		فَاهُ		بُلُغُ	لِيَ	أعِ	ال
	one who c	an reac	h it	he	not	and	his	mouth	sc	that he r	nay reach	the v	vater
					الِغِه	ئاھُوَبِبَ	فَادُوَمَ	يَبُلُغَ	<u>ب</u> آءِ ا	ال			
				tha	ıt it may	reach his	mouth,	but it re	aches	it not.			
	ضَللٍ		في		ٳۜڷ	i i	كْفِرِينَ	ال	ر ماءُ	22	مَا		و
	waste		in		except	the	disbelie	evers	pray	yer	not	a	nd
					لل 15	ٳڷۜٳڣٛۻؘ	فِمِايْنَ	مًاءُ الكُ	مَادُ	وَ			
			1	And th	e prayer	of the di	sbelieve	ers is but	a thin	ig wasted	l.		
	لأرْضِ	1	و	السَّلُوتِ				مَنْ	فُلُ	يَسْجُ	يڭە		وَ
	the earth	1	and	the h	eavens	in	N	who	he pr	ostrates	for Alla	h	and
				(الأدْضِ	، م لوتِ وَ	لى في السَّ	جُںُمَز	<i>۾</i> پُسُ	وَيِدْ			
			And	to All	ah subm	its whose	bever is	in the he	eavens	s and the	earth	1	
	لأصال	it .	و	و ف وق	بِال	م لمهم	ظِل	و		كَمْهَا	9	عًا	طۇ
	the evenir	ngs a	nd wi	ith mo	rnings	their sh	adows	and	un	willingly	and	willi	ngly
السجدة 2				الرجدة (16	لأصال	م غُلُقِّوًا	ۿؠؙۑؚڶ	ؠٳۊٞڟؚڵڵ	ۅٞػٛۄ۫	طَوْعًا			
	W	illingly	or unwi	llingly	and like	ewise do	their sha	adows, i	n the r	nornings	and the eve	enings.	
	الله	(فُلِ	ضِ	الأز	ۆ	وتِ	السُّلو		ڒڣ	مَنْ	ţ	فًا
	Allah	5	say	the e		and		eavens		Lord	who	S	say
				b o d	قُلِاللَّ	لْأَرْضِ لْ	ۈتِ وَ ا	ب السَّم	بۍ ژر	قُلْمَ			
			Say,	'Who	is the Lo	ord of the	heavens	s and the	earth	?' Say, 'A	llah.'		
F							31						J

عد13 ج	(الرّ		Cha	pter	13		Pa	art: 13		(1:	ومآابرّئ3		
أع	أوْلِيَ		دُوْنِهَ			مِن ْ		خُلُ	آفات ً		قل		
he	lper	ł	pesides Hi	les Him from				have y	ou taken		say		
			ŝ	ۇليكا	دُ وْنِ جَ ا	غَذْ تُمُ مِنْ مُ	_گ أَفَاتُخَ	قُل					
			Say,	'Have	you the	en taken besi	ide Him	helper	s				
فكرا	5	í	و	مًا	نغ	سِهِمُ	لِأَنْفُ		كُوْنَ	يَبْلِ	Ý		
harm	no	t	and	d good for themselves those who have power not									
	لایتہلِکُوْنَ لِاَنْفُسِهِمْ نَفْعًا وَ کَا ضَرًّا لَٰ who have no power for good or harm even for themselves?'												
		wł	ho have no	powe	er for go	ood or harm	even for	thems	elves?'				
هَلُ	أمر		الْبَصِيْرُ		وَ	زغملي	Ĵ1	ئتوى	يَتْ	هَلُ	قُلُ		
can	or		the seein	g	and	the blir	nd he equals car			can	say		
			أمرهَل	وه لا پر	وَالْبَحِ	ىالأغلى	يَسْتَو	لُ هَلُ	قُر				
	Say, 'Can the blind and the seeing be equal? Or,												
بُّهَ كَاءَ	ي ا	ب	عَلُوْا	á	أقر	النورُ	لظُّلُبْتُ وَ				تَسْتَوِى		
partner	s for A		they made or the light and the darknesses it equals										
	تَسْتَوِى الظُّلُبْتُ وَالنُّورُ ﴿ أَمْرَجَعَلُوْا بِلَّهِ شُرَكَاءَ												
	(t? Or, do the				ers			
الله	قُلِ	ĥ	عَلَيْهِ	بَهَ الْخَلْقُ عَلَيْ					بلق	گڼ	خَلَقُوْا		
Allah	say	on them	the cre	eation	so it appear	red simi	lar li	ike His c	reation	they created			
		و 2	^ل قُلِ اللهُ	يُهمُ	تْق عَلَ	شَابَهَ الْخَلْ	لَقِهٖ فَتَ	وْاكْخَا	خَلَقُ				
who ha	ve created th	ne like	of His cre	ation s	o that th	e two creatio	ons appea	ır simila	ar to them	n?' Say, 'Al	llah alone is		
ارُ	الْقَهَ		الواحدُ	,	ۿۅؘ	و	م م	شَى	Ű	6	خَالِقُ		
the Mos	t Supreme	1	the One	1	Не	and	thi	ng	al	1	Creator		
			(17)	لْقَهَا	إحِدُا	ڹٶؚۊۜۿۅؘاڶۅؘ	ى كُلِّ شَي	خَالِقُ					
		the (Creator of	all thi	ngs, an	d He is the C	One, the l	Most S	upreme.	,			
7 S						32							

R	عد13	الرّ		Chap	ter: 1	3			Part:	13	{	13	ومآابرئ
	يِهَا	بِقَدَدِ		ٱوۡدِيَةٌ	<u>ث</u>	فَسَالَه	ِ اَءً	Â	بتآع	ألس	مِنَ		ٱنْزَلَ
	with tha	it meas	ure	valleys	so	it flew	wate	er	the s	ky	from		He sent
			I	يقكرها	اۇدِيە	سَالَتُ اَ	مَاءًفَ	شياًع	مِنَ ال	۔ اَنْزَلَ ہ			
		He se	ends dow	n water fro								sure,	
	النَّادِ	ني	لَيْهِ	نِدُوْنَ کَ	يو	مِبَّا	وَ	بيًا	رّا	زَبَدًا	لسَّيْلُ	1 2	فَاحْتَبَا
	the fire	in	on it	they he	eat f	rom that	and	swell	ing	foam	theflood	l s	o it bore
			،النَّار	نَ عَلَيْهِ فِ	ق ق گور	زمبیًا بُو	إبيًا ف	ِ اِبَى ال	م میل ز	ئلَ السَّ	فَاحْتَهُ	·	
	an	d the f		s on its sur								the fi	re,
	م) ^گ	ك	الك	کر گز	مْثْلُهُ		زَبَرْ	تناع	م	<u>اَوْ</u>	حلية	,	ابْتغَاءَ
-	he illust	rates	like t	his sin	vilar to		• oam	g00	ds	or	ornamer	nt	seeking
				لِكَ يَضْهِد									0
			· · · · · · · · · · · · · · · · · · ·	to make of			(2			om simi	lar to it		
-		8	Seeking						ال تراط		<u>í</u> 4		2 ¹
-	worthless	thin a	than it	goes away	the	foam th	en as to	thef	alsehoo				Allah
	woruness	uning		م مَبُ جُفَاً									Anan
-				•									
-	Th	us does	Allah il	lustrate tru	th and :			as to t	he foar	n, it goe			
	لارصِ)	ي	يَہُلْثُ	ف	قاس		نع	ينغ			أهً	وَ
	the eart	1	in	so he sta		the pec	<u>*</u>		nefits		at a	s to	and
				(رُضِ کُ	نَى فِي الْأ	فَيَہُكُثُ	لٽّاسَ	نْفُعُمَا	امَايَ	<u>وَ</u> أَهَّ			
				but as to th	nat whi	ch benef	its men,	it stay	s on th	e earth.	1		1
	الْحُسْنَى	م ۲	لِرَبِّھِ	جَابُوْا	اسْتَ	بْنَ	لِلَّنِ	ال	الأمث	ىلە	مِابٌ ا	يَة	كَنْلِكَ
	the good	for tl	neir Lord	they resp	onded	l for the	ose who	the p	arable	s Allal	he illust	rates	like this
وتخفلاني		Ъ Ь	لْحُسْنَى	والرتبعة	تَجَابُ	نِيْنَ الله		مُثَال	لمالأ	یاب اد	بْمَ لِكَ يَضْ	Ś	
	Т	hus do	es Allah	set forth pa	rables	. For the	ose who	respo	nd to th	neir Lor	d is eterna	l goo	d;
R							33						

\mathbb{R}_{-}	الرّعد13)		Cl	napter: 13			Ра	nt: 13		(13	ومآابرّئ8	Å
	لۇ		لَهُ	تجيبوا	يَسْ	د ۲	Ĵ	يُنَ	الَّنِ		ۆ	
	whether	to	Him	they respo	ond	did	not	those	who		and	
				ببوالذكو	شتجا	بِّنَ لَمْ يَسْ	وَاتَّنِ	·				
			ar	nd as for those	who r	espond n	ot to H	im, if				
	مَعَهُ	مِثْلَهُ	٩	جَبِيْعًا	ضِ	الأز	في	می	, ,	لَهُ	ٱنَّ	
	with him	like it	and	all	the e	earth	in	that	for t	hem	that	
			نعة	عاوَّمِثْلَهُمَ	جَبِيُ	الأرْضِ	ۂھًافِي	ٱنَّ لَهُ				
		th	ey had al	l that is in the	earth a	and the lil	ke of it	added ther	eto,			
	لْحِسَابِ	1	و و رو سوع	لَهُمُ		لِنْجِكَ	ٱ	به		نكوا	لافت	
	the reckoni	ng	evil	for them	ι	these a	re	with it	they s	surely	ransomed	
			ي لا	<u>وْ</u> ءُ الْحِسَابِ	ک ^و م کھم سُ	أوآيك	ابه ا	لافتك				
	they w	vould readil	y ransom	themselves th	nerewi	th. It is th	ese tha	it shall hav	e an evil	reckc	oning,	
	بيهاد	ונ	بغس	وَ		ب هن م	÷	ۈلىھم	مَا		وَ	
	the place c	ofrest	evil	and		Hell		their a	bode		and	
			د (19	سَ الْبِهَادُ (۔ وَبِعُ	جَهَنَّهُ	أوبهم	وَ مَا				أنصف
-				ir abode is He								
	الْحَقَّ	رَبِّكَ	مِنْ	إليْكَ		أنزل		ٱنْبَآ	مْلَمُ		أفكن	
-	the truth	your Lord	from	to you	it w	as reveal	ed t	hat what	he kno	ws	Is he, then,	-
			ئى ئىختى	، مِنْ رَبِّكَ الْ	إكيْكُ	<u>مَ</u> آأنزِلَ	فكمأت	ٱفۡمَنۡ يَّهُ		·		
	Is	he, then, w	no knows	that what has	been 1	revealed	to thee	from thy L	ord is the	e truth	1,	
	ناب	أولوا الآلبَ		يَتَذَكَّ		إنتكا		أغلى	هُوَ		گېن	
	those gifted	with unders	tanding	he may refle	ect	only	ł	olind	who		like that	
			× 20 ب	أولواالآلباد	نَكْنُ	ِ اِنْسَايَة	أغلى	كَمَنْ هُوَ				
			But on	ly those gifted	l with u	understar	iding w	vill reflect:				
ß					34	4						H

R	الرّعد13		C	hapter: 1	3			Par	t: 13		1	ىرّى3	ومآاب
	الْبِيْثَاقَ	، سون	يَنْقُ	Ý	ۆ	بلغ	اد	Ņ	بِعَهُ	ق	يۇفۇر	بَنَ	الَّذِي
	the covenan	they l	oreak	not	and	Alla	ah	wit	th pact	the	y fulfil	thos	se who
		(شَاقَ لا	مۇنَ الْبِيُ	ِّلا يَنْقُفُ	لا الله و	بِعَهْ	فون ب	يْنَ يُو وْ	اللغ			
			Those w	ho fulfil A	Allah's pao	et, and br	reak n	not the	e covena	ant;			
	يُوْصَلَ	آڻ	بة	الله	نرَ	آه	Ĩ	8	لمۇن	يَصِ	ن نِيْنَ	١	وَ
	it be joined	that	with it	Allah	he com	manded	W	hat	they j	oin	those w	ho	and
			ئىل	ڄَ اَڻ ڀُو	ئرانىڭ ب	نَ مَاآهُ	صكو	بَّنَ يَ	وَالَّنِهِ				
		A		, who join	/				·	ined,			
-	الْحِسَابِ	وع	و س	خَافُوْنَ	<u>ن</u>	j		بي و بهم	5	ن	يَخْشُوْ		وَ
	the reckonir	g evi	1	they drea	id .	and	th	eir Lo	ord	th	ey fear		and
			22	الْحِسَابِ	وْنَ سُوْعَ	وَيَخَافُ	پي ^و و ر بهم	ۇن ز	وَيَخْشَ				
			and	fear their	Lord, and	dread th	ne evi	l reck	coning;				
	الصَّلُوةَ	أقماوا	وَ	بَّهِمُ	بې زا	ز وَجُ	نِعَاءَ	ابز	رُوا	صَبَ	یْنَ	التَّنِ	وَ
	the Prayer	they observ	ved and	their L	ord fav	our s	seeki	ng	they per	sever	ed those	e who	and
		ź	الصَّلُو	وأقحاموا	فَحِرَبَّهُمُ	نعاءَو	اابتر	ىبَرُو	<u>ز</u> ِ بِنُ صَ	وَال			
		And those v									e Prayer,	,	
-	عَلَانِيَةً	۳ ٩	٦	y	وا م قنهم	ڒڒ		مِہا)	فوا	ٱنْغَن		وَ
	openly	and	seci	retly w	e provide	d them	fr	om tł	nat	they	spent	а	ind
				عَلَانِيَةً	م م سِرًا وَ	ئارزقنا	أحبه	نفقخ	وَأ				
		and spend	out of th	nat with w	hich We h	ave prov	vided	them	, secret	y and	openly,		
	التَّادِ	م <u>ور</u> عقبی	و و هم	في آ	أولّي	شيئة	الأ	نتتج	بِالْحَسَ	خ ا	يەرغۇر		۵ و
	the abode	reward	for the	em thes	se who	the ev:	il	wit	h good	tl	ney repel		and
		ر 23	ی الداً	لَهُمْ عُقْبَ	أوليك	ڵڞۑؚؚۨۺ	نتة	لْحَسَ	ر ئۇن <u>ب</u> ا	يَنْرَخُ	9		
	and	repel evil v	vith good	d. It is the	se who sh	all have	the b	est re	ward of	the fi	nal Abod	e	
ß						35							

R	الرّعد13				Chapt	er: 13	3				Part	t: 13		ξ	ئ13	ومآابر
	ىلَحَ	6		Ĵ	مَرْ		وَ		لونها	ؾٞڷڂ		ن	عَلْ	,	ي	
	he become r	ighte	ous	W	'no	a	nd	the	ey sha	ll enter	it	Ete	ernit	y	Gar	dens
					سَلَحَ	مَنْ حَ	هَاوَهُ	، ملون	، ؾؚڷ	ِ عَلْنِ		÷				
		Gar	dens o	fEter	nity. T	hey sł	nall ei	nter th	nem ar	d also	thos	e who a	are ri	ghteous		
	ۇرىلىتى ھە قىرىپىتى ھە)		وَ		هِمُ	رُوَاجِ	iī		ۆ		ŕ	ایچ	ابَ		مِنْ
	their childr	en	a	nd		their	r wive	es		and		the	eir fa	thers	t	from
					هم	فر ینز	بم وَ	وَاجو	م <i>و</i> از	ٱبَآبِهِ	مِنْ	9				
			fro	om an	nong th	eir fat	thers,	and th	heir w	ives an	d the	eir chilo	łren.			
	from among their talbers, and their wives and their children. 1 1 2 1 1 1 2 1 1 2 2 1 1 1 2 2 1 2 And angels shall enter unto them tree very gate, saying:And 2 And 2															
	ۅؘاڵؠؘڵؠؚۣڲؘڎؙؽۮڂؙڵۅٛڹؘۜٵؘؽۑڣؗؠؗڡؚؚۨڹڰؗڵؚۣۜڹٵؚ ٟ ۞۫											angels		and		
	وَالْهَلَبِيكَةُ يَنْخُلُوْنَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ															
	وَ الْهَلَبِيكَةُ يَنُخُلُوْنَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ٢															
	And angels shall enter unto them from every gate, saying:															
	the abode	re	ward				-							you	pea	ace be
				25	التجار	، <u>ور</u> عُقبی	يعم	ء تم فز	صَبَرُنْ	لمُبِهَا	لَيْكُ	ى ئىلم ئ	, N			
	'Peace be un	to yo	ou, beca											d of the	final A	Abode!'
	مِيْثَاقِهِ		عُلِ	١	مِنْ		يله	1	تمو	à	ۇن	و و و بقص	Į.	لَّذِينَ	١	وَ
	its establime	ent	afte	r	from		Allal	h	cover	nant	the	y break	۲	those w	ho	and
				اقِم	باحيث	ةً بَعْرِ	ومرز	ن انڈ	غو ز	قضور	نيز	الَّذِينَ	وَ			
		P	And the	ose wl	no brea	ık the	covei	nant o	fAlla	h, after	havi	ing esta	blisł	ned it		
	يقوصل		آڻ		ب	لمله	اد		أمَرَ	,		مَا		<u>ط</u> محون	يَة	وَ
	it to be joined	1	that	wi	th it	All	ah	he c	comma	inded	V	what	the	ey cut as	under	and
					صَلَ	ن ہ ہ و	أجبة	زاىڭ	نآآمز	م محوْنَ هَ	بقط	وَذِ				
			а	nd cu	t asunc	ler wł	nat Al	lah ha	as com	mande	ed to	be join	ed,			
B								36								

R	الرّعد13)			Chapter:	13				Part	: 13		〔1	برّئ3	د ومآا کو رومآا
	اللَّعْنَةُ	م و م م	í	ولَجِكَ		<u>ز</u> ض	الأ	j	3		ىيە دۇن	يغ		5
	the curse	for the	m	these are	•	the ear	rth	ir	1	they	create o	lisorde	: ;	and
			å	َ هُمُ اللَّعْ	م چ	ۻؚۨ ^ڐ ٲۅڵٟ	الأزف	نَفِي	، سۇۋ	وَيُفْسِ				
			and	act corrup	tly in	the earth	1 — 01	n them	is th	ne curse	Э			
	يَشَاءُ	لِبَنْ	Ĵ	الرِّزُوَ	A.	، يَبْسُد	2	ٱللَّ	ارِ	الد	ر و د موع	~	لَهُمُ	وَ
	he pleases	for whom	the p	provision	he e	enlarges	A	llah	the	abode	grievo	ous fo	them	and
	I	ر لر	تشآغ	ِّ ِ ذِقَ لِ بَ نَ	طُال	لە يېشە	ل أ (20	لتَّارِ	و وعرا	ر کھم سُ	وَ	I		
	and they	v shall have										ever He	please	es
	الدُّنْيَا	وق	بالُحَلٰ		، حُوا	فَر	-	وَ		ہ ر	يَعُد		<u>وَ</u>	
	the world	with	the lif	·	y rejo	,		and		he s	straitens		and	đ
		I		ي لي نيا	وقزاا	إبالُحَيٰ	فراځو	ار و	يَقُر	وَ				
		and straiter	ns it foi								he prese	ent life,		
	مَتَاعٌ	ٳۨڴ	ÿ	الأخِرَ		ف	نيا	التُّرَ		ءَي <u>ٰ</u> وةُ	نالغ	مَا		و
	enjoyment	except	the H	Hereafter		in	the w	orldly	,	the li	fe	not		and
ο (^{SO} C			د 27	لَّا مَتَاعُ	حرکة ا	ا في الأخ	م لانيك	۔ قُال	لُحَيٰ	وَمَا				
9	while	the present									nat whic	h is to a	come.	
	ž	<u>ا</u>		، ۇۋا	-		ć	۔ لّن:	1		م قول ق			وَ
	not	why		they dist		ved	the	ose wh	10		he say	•		nd
						، يەنى گۆر								
				And those			-							
	. iu	The second secon	و • ا •		- WIIO		ve say		y 15 1				و و ا فراس	,
	الله	ٳؾ	قل	13	رب ا	مِنَ)	يُه)	بم	عل		أُنْزِلَ	
	Allah	surely	say	his L		from		a Sig			him	it wa	s sent o	down
				ن إِنَّ اللَّهُ	۽ قر	مِّنْ رَبِّه	إأية	عَلَيْهِ	زِلَ ا	أن				
			a Si	gn sent do	wn to	him from	m his	Lord?	' Say	, 'Allah	1			
¥						37								Z

R	عد13 }	{ الرّ		(Chapte	er: 13				Par	t: 13		{	13	(ومآابرّيځ													
	أنَابَ	ڻ	مَ	٩	<u>اِ</u> کَیْ	ې	يَهُرِ		وَ	ئىاءُ		مَنْ		لچ	يُضِ													
	he turne	d wł	10 1	to Hi	imself	he	guides	ar	nd	He w	ills	whom	h	e lets g	go astray													
			i		أنَابَ	بمومن	بِی اِکْ	<u>وَ</u> يَهُ إ	بْشَاءُو	مَنْ بْ	ڹۻؚڷ	, ,																
		lets go	astray tl	hose	whom	He wil	lls and g	guides	s to Hin	nselft	hose v	vho turn	to H	im:														
	الله	يا	بِزِکُ		ر و ۲	<u>،</u> قلوبه		يت	تطہ		وَ	ننوا	óľ	ć	ٱلَّذِينَ													
	Allah	with rer	nembrar	nce	thei	r hearts	s it	finds	comfor	t a	nd 1	hey bel	ieved	l th	ose who													
				ہے۔ لم	إكمرادا	ۿؠؙڹؚڒ	م ف ^{رق} ت قلوب	ہ طہر	نواوت	نَ أَمَ	ٱلَّذِيرَ	Í		- ·														
		'Those	e who be	lieve	e, and w	/hose h	earts fi	nd cor	nfort ir	the r	ememl	brance c	of All	ah.														
	مَنُوْا	51	ٱلَّذِيْنَ		م لوب	ا لْقُ	ؿ	ر طہج	ĩ	الله		کر	بز		آلا													
	they beli	eved th	nose who)	the he	arts	it find	s com	fort	Allal	n wi	ith reme	mbra	nce	beware													
i they believedthose whothe heartsit finds comfortAllahwith remembrancebewareIV yi they believedthey believedthose whothe heartsit finds comfortAllahwith remembrancebewareIV yi they believeIV yi they believeIV yi they believeAye! it is in the remembrance of Allah that hearts can find comfort; 'Those who believeQuadratic they believe <td colsp<="" td=""></td>																												
الَابِنِكْرِ اللَّهِ تَطْمَعِنَّ الْقُلُوْبُ ٢ اللَّهِ مَنْوُا Aye! it is in the remembrance of Allah that hearts can find comfort; 'Those who believe																												
																	30	ئ مَاب	۔ بخسر) لَهُمُ وَ	، طۇلچ	للبحت	واالط	يَ عَبِلُ	,			·
															and do	o good w	orks	≠ — hap	piness	shall be	e their	s, and a	n exc	ellent	place of	retu	m.'	
	أحم	بْلِهَآ	ني ق	مر	ځ	خَلَنْ		قر	į		فيق	نك	يَسَلُ	آژ	كَنْلِكَ													
	peoples	before th	iem fro	om	it pas	sed aw	ay in	deed	a peo	ple	in	We s	ent y	ou	like that													
			د ۵٬ سم	فأآذ	، قَبْلِهَ	ٹ مِنُ	نْمُخَلَ	م <u>ة</u>	كَفِخْا	سُلْن	بكأز	ػڹ۫ٳ																
		Thus ha	ive We s	ent t	hee to a	a peopl	e, befoi	e who	om othe	er peo	ples ha	ive pass	ed av	vay,														
	وا ح ہ ن	بِالرَّ	م هر، وت	یگ	م	وَ	لَيْكَ	Í Í	أحينا	آۆ	ٱلَّذِیۡ	يْهِمُ ا	عَلَ	وا	لِتَتَلُ													
	with Grac	cious God	they do	eny	they	and	to you	ı W	e revea	led	which	to the	em s	so that	you recite													
		ط	لرَّحُلنِ	نَبِا	د _{و م} کفرور	م کے میں کی ک	كيْكُ	يُنَآر	ي في أوْحَ	الَّنِ	لَيْهِمُ	تُلُواْعَ	لِتَ															
	that tho	u mayest r	ecite to	them	what v	We hav	e revea	led to	thee, y	et the	y disbe	elieve ir	the (Gracio	ous God.													
ß							3	8																				

R	عد13	الز		Cha	apter:	13			Part: 1	13		(ئى13	ومآابر
	هو		إلا		إلة		Ĭ		رتى		هُوَ		Ĵ	قُرْ
	He		except		God		not	1	my Lord		Не		5	say
					5	<u>مَ</u> اِلَّا هُوَ	وَرَبِّي لَآ إِلٰهُ	ل ^م ل ه ُ	ق	•				
				Say			rd; there is:			e.				
	لَوْ		وَ	ب	مَتَا		إكثيم		ۆ		ڷۅؘڴؙڎ		ېږ	عَلَيْ
	if	a	nd	re	turn		to Him		and		I put trus	t	on	Him
				'د و	ان وَ	مَتَابِ	<u> </u> ث وَ اِلَیْهِ	ئۇڭلە	عَلَيْهِ					
			In H	im do I p	ut my 1	trust and	d towards H	lim i	s my retu	rn.'	And if			
	الْأَرْضُ	بِهِ		لطِعَتُ	9 9	أۇ	لْجِبَالُ	1	به		ڛؙۑؚۨۯؚ۬ؗڽ	ئا ا	فقراد	ٱنَّ
	the earth	by whic	h it w	as cut as	under	or	the mounta	ins	by which	h it	t is moved	l a Ç	Juran	indeed
			(بِالْاَرْضُ	ئتوبِهِ	اَوْ قُطِّ عَ	والْجِبَالُ	ؾؙڔ	ڹٵڛؙؾؚٚۯٮ	فحثما	ٱن			
	there w	ere a Qu	'an by	which m	ountai	ns coul	d be moved	or b	y which t	he e	earth coul	d be c	cut asu	inder
	جَبِيْعًا	مرُ	الأ	يله	,	بَلُ	الْمَوْتْي		به		ŕ			أۇ
	all	the n	atter	for All	ah	rather	the dead	ł	by which	1	he was ma	ide to	speak	or
				عًا	ُ جَبِيدُ	والأمر	ڹؖ۫ڂڹڷؾڵ	ار لېو	كُلِّمَ بِهِ ا	أو				
	or by whi	ch the dea	id could	l be spok			ld not believ				atter rests e	entirel	ly with	Allah.
	الله	اع ا	يَشُ	لو		آن	المنبؤا		ڷۜۏؚؽؘ	1	ايىس	ا يَ	•	أفك
	Allah	he v	vills	if	tl	hat	they believ	ed	those wh	10	he despa	irs	did tl	nen not
				ءُ اللهُ	ۅ۫ؽۺؘٳ	ۅۧٵٲڹؙڐ	ِ ذِيْنَ امَنُ	بِ الْ	ؠؙؽٳؽؚٛ	أفك	í			
		Hav	e not th	e believ	ers yet	come to	o know that	, if A	llah had e	enfc	orced His	will,		
	م فوا	كَغَ	ين	التَّنِ	<u>ا</u> ل	لَايَزَ	وَ	عًا	جَبِيُ	ن	النَّاسَ		ىكى	لَهَ
	they disb	elieved	those	e who	it ceas	ses not	and		all	the	people	sure	ely he	guided
				نَكْفَرُوْا	ڷٙڹؚؽۯ	يَزَالُ ا	يثعًا وَلَا	بخر	ب النَّاسَ	<i>ك</i> ك	لَهَ			
		He	could h	ave sure	ly guic	led all n	nankind? A	nd as	s for those	e wł	ho disbeli	eve,		
ß							39							

R	الرّعد13 ك	3	(hapter: 13	}		Part: 1	13		ىڭ 13 }	<u>{</u> ومآابرّ
	دَارِهِمُ	مِّنْ	قَرِيْبًا	تَحُلُّ	ٱوْ	قَارِعَةٌ	نَعُوْا	ص	بِبَا	و و و دهم	تصدي
	their home	from	near	it alights	or	disaster	they wro	ought	that	it befa	lls them
		و	<u>ِنْ دَارِهِ</u>	ڰ۫ۊؘؘؘٮۣؽؚڋٵڟؚ	ۇ قاۋتىچا	لعواقارعا	مُبِمَاصَ	و و و ••••	تُصِ		
	disaste	r shall no	t cease to	befall them	for what	they have v	vrought or	r to ali	ght near	their hon	ne,
	الْبِيْعَادَ	م فلِفُ	ک یک	ىلە 1	<u>ت</u>	اللهِ إ	ڠڵ	وَ	ؾ	ياً	حتى
	the promise	he fai	ls no	ot Alla	h sure	ly Allah	prom	ise	it comes	to pass	until
			عَادَ ٢	فيف المي	لله كَلْ يُ	اللهِ لِنَّه	تى وَعُلُ	تى يا	ź		
		until the				s. Surely, A				nise.	
	قَبْلِكَ		مّر	^و سُل	ب	ۿڒؽؘ	أسْتُ		لَقَرِ		وَ
وَ لَقَرِ أَسْتَهَزِى بِرُسَلٍ مِّنْ مِنْ قَبْلِكُ before you from with Messengers it was mocked indeed and وَلَقَبُ اسْتُهْزِىَ بِرُسُلِ مِّنْ قَبْلِكَ											
				ە قىلك	و م ل م	م متمن کی ک	وَلَقَداد	I			
			And sur		-	e been mock	-	ore the			
		. E	And Sur			و و ا		ی ر ان		8.0	ز که ز
	<u>ٻ</u> وي	00	فليف	حالهم		راو ا	لم	ين	بيت	يَت	فامل
	punishment	was	so how	I seized the	em then	they disb	elieved	to tho	se who	so I gav	e respite
		33	نَعِقَابِ	فكيْفكا	نتهم	رُ وْا ثَمَّ ا َخ	<u>ذِ</u> يْنَ كَف	تُلِا	فالملي		
	but I grante	d respite	to those w	vho disbelie	ved. The	en I seized th	nem, and h	now w	as then N	Ay punis	hment!
	كَسَبَتْ	بِہَا	ب	، أَنْفُس	كُلِّ	عَلٰى	قَابِمٌ		هُوَ	ڹ	أفَ
	it earned	what	S	oul e	very	on on	e who star	nds	Не	then w	ho will
			د ^ج	بِبَاكَسَبَن	ۑ۫ڣؘؙڛ	بٍمٌ عَلى كُلْ	ننُ هُوَقَاً	أف			
		v	Will then I	He, Who sta	nds over	every soul t	o note wh	nat it e	arns,		
	نې ورې نې ونه		أ أَهُ	<u>سموهم</u>	قُلُ	يُّهَ كَاءَ		يله	وا	جَعَا	وَ
	you inform H	Iim c	lo you	name them	say	partner	s for	Allah	they	made	and
			ورب عوته	م أم تُنَبِّ	و رو م سود	مَ كَاءَ [*] قُل	لمؤايله	وَجَعَ			
	let them go	unpunish	ied? Yet, t	hey ascribe	partners	to Allah. Sa	y, 'Name	them.	'Would	you infor	rm Him
ß						10					

Ř	عد13	الرّ	}		Chapt	ter: 1	13			I	Part: 13			[13	ومآابرّئ
	الْقُوْلِ		مِّنَ	ړ	بِظَاهِ		<i>آه</i> ر	\C	الأزخ	في		يَعْدَ		Ý	بِہَا
	the sayir	ig 1	from	with	apparent		or	the	e earth	in	hel	nows	1	not	ofwhat
				1	الْقَوْلِ	مِن	ظاهر	أقربغ	الأرْض	ئە فى	ئالايُعْلَ	Ļ		i	
			of	what H	e does no	ot kno	ow in	the ea	arth? Or, i	s it a	mere em	pty say	/ing?	,	
	وا	صد		وَ	: د ^و و کراهم	مَ		فا	كَغَرُ		لِلَّذِيْنَ		ć	ۯۑٞ	بَلْ
	they wer	e hind	ered	and	their de	sign	the	y disł	believerd	for	r those w	ho i	t was	adorne	d rathe
					صگۇا	م م و	م کرگ	م أ وا م	<u>ز</u> ِيْنَ كَغَرُ	نَلِدُ	بَلُ زُبِّيزَ				
	Nay, but th	e desi	gn of tl	ne disbe	lievers ha	s bee	en mad	le to a _j	ppear beau	ıtifuli	in their ey	es, and	they	have bee	en kept bac
	هَادٍ	نُ	م	لَهُ	15	فَ	2		ىلِل		مَنْ	وَ		لسبيل	عَنِ ال
	guide from for him so no Allah let go astray who and the way from 3 عَنِ السَّبِيْلِلْ وَمَنْ يَّضُلِلْ اللَّهُ فَمَالَهُ مِنْ هَادٍ ٤ from from														
	عَنِ السَّبِيْلِ * وَمَنُ يُّضُلِلِ اللَّهُ فَهَالَهُ مِنْ هَادٍ ٥														
		عَنِ السَّبِيْلِ وَمَنُ يَّضُلِلِ اللَّهُ فَهَا لَدُمِنْ هَادٍ ٥													
	from the right way. And he whom Allah lets go astray shall have no guide.														
	harder	the H	ereaft	er sur	ely the pu	inish	ment	and	the wor	ldly	the life	in	pu	nishme	nt for hir
				بر ^{۾ ج}	لأخرأتوأ	بُ١	نعَذَا	يَاوَلَ	وقزالتي	لُحَيٰ	ابٌ فِي ا	ہم عذ	لَوُ		
	For th	nem is	a pun						surely, th		· ·			after is	harder,
	جنتج	ال	گ	مَثَ	ِّ اتٍ		في	مِر	اللهِ		حِنَ	و و مم	لَ	مَا	وَ
	the Hea	ven	exa	imple	a defen	der	fro	om	Allah		from	for th	em	not	and
) الْجَنَّقِ	نثَلْ	a (35) (، قَاقٍ	اللهِ مِنْ	مِّنَ	مَالَهُمُ	ۇ			
					and the	y wi	ll hav	e no c	lefender a	igains	st Allah.				1
	لْاَنْھُرُ	1	نتيها	ؾ	مِنُ	و	نُجُرِک	;	ۇن		ال		َعِلَ	و	الَّتِی
	the river	:s	benea	th it	from	it	flows	5	the God-	fearir	ng ones	it wa	s pro	mised	which
				وط ر	<u>هَا الأنْه</u>	حَتِّ	مِنْ تَ	رى ج	ۇنَ تَجُ	دو ^ش و ج نبا	، وُعِدَ الْ	التج			
	Т	he sin	nilitud	e of the	e Heaven	pron	nised	to the	e God-fea	ring	is, that th	rough	it flo [,]	w strear	ns:
ß								4	1						

R	ــــــــــــــــــــــــــــــــــــــ	الرّع	3		Chapte	er: 13				Part	: 13		ξ	13	ومآ ابرّئ
		تقؤا	1	نَ	الَّذِي	ی	عقب	نلك		ظِلْهَا			آ بِمُ	ک	أكُلُهَا
	they be	come	righteous	tho	se who	rev	vard	that is		its shad	e an	d	everlas	ting	its fruits
				والح	يْنَاتَّقَ	بَتَّار	نى غ قبَ كَ	الْتِلْلُ	ڵؚۿ	آ <u>ب</u> ِمٌ وَّ فِ	كُلُهَادَ	0			
		its fr	uit is ever	lasting	g, and so	is its s	shade. T	That is t	ne re	ward of	those v	vho a	are righ	teous	;
	كِتْبَ	ال	و ا م پینهم	اتَ	نِيْنَ	اتَّز	ۆ	لًارُ	1	ت ا	كفريرك	ال	ی	و ور عف	9
	the Boo	ok	We gave	them	those v	who	and	the	Fire	the c	lisbelie	vers	rev	ward	and
			(کتب	، بنهُمُ الْ	نَ أَتَ	وَالَّنِي	ت ار‱	تَ ال	كف يُر	قُبَى الْ	لاً ہ وع			
		and	the reward		1		-			1			ven the	Bool	κ
	ينًا ب	الأخ	نَ	م	وَ		ليك	i.		أنزل		ĩ	ب	ى	يَغْرُجُوْ
-	the pa	rties	fro	m	and		•••	-		~	led	w	> hat	the	v rejoice
	P	the parties from and to you it was revealed what they rejoice نفر کون بیکآ اُنْزِل اِلَیْكَ وَ مِنَ الْاَحْزَابِ نفر کون بیکآ اُنْزِل اِلَیْكَ وَ مِنَ الْاَحْزَابِ rejoice in what has been revealed to thee. And of the different parties م م م م م م م م م م م م م م م م م م م													
-		يَفْرَحُوْنَ بِبَآ ٱنْزِلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ													
-	the parties from and to you it was revealed what they rejoice يغي حُوْنَ بِهَ ٱنْزِلَ إِلَيْكَ وَ مِنَ الْأَحْزَابِ يفي حُوْنَ بِهَ ٱنْزِلَ إِلَيْكَ وَ مِنَ الْأَحْزَابِ rejoice in what has been revealed to thee. And of the different parties														
	rejoice in what has been revealed to thee. And of the different parties مَنْ يَّنْكِرُ بَعْضَهُ قُلْ إِنَّبَآ أُمِرْتُ أُمِرْتُ أَعْبُدَ اللَّهَ														
-	Allah	I wo	orship					only و سَرَّ	 ب ط	say	part o	fit	he der	nies	who
				الله	أغبُدًا	تأنُ	ئاامِرْد	قلُ إِنَّ	à	كِمُ بَعْضَ	ڹؾٚڹ	م			
-		ther	e are som	e who	deny a p	art th	ereof. S	ay, 'I an	1 onl	y comm	nanded	to w	orship A	Allah	
	مَابِ		إكثيهِ	وَ	1	اَدْعُو	غ ا	إكثه		ب	é	شميلأ	1	Ĩ	وَ أ
	my retu	rn	to Him	an	d I	I call	to	Him	with	ı Him	Iassoc	iate p	partner	no	t and
				(مَابِ	الَيْهِ	غۇا وا	لِيُهِ أَهُ	٩	ر ایشراک بر	وَلَا				
		а	and not to	set up	equals to	o Him	. Unto I	Him do	I call	l, and un	ito Him	is m	ny return	n.'	
	ين	لَ	وَ		عَرَبِيًّا		٦	حُ		لنه	ٱنْزَ		ىنى ئەلىك	5	وَ
	surel	y if	and		clear		judg	ment	v	Ve sent i	it down		like it		and
					وكين	يتاخ	ہًاعَرَبِ	نەخك	، نزل	لَّنْ لِكَ أ	وَگُ				
				And t	hus have	Wer	evealed	it as a c	lear	judgme	ent. And	lif			
200							(42							

R	الرّعد13	3		Cha	apter: 13			Pa	art: 13		〔13	ومآابرّئ	Æ
	الْعِلْمِ	(مِنَ	ف	جَاءَكُ	مَا	,	بَعْدَ	أعَهُمُ	آهُوَ	ى	اتَّبَعْتَ	
	the knowledg	e f	from	it ca	me to you	wha	ıt	after	their evil	desires	you	ı followed	
			لا	لُعِلْم	ءَكَ مِنَ ا	مَاجَاً	مُبَعْدَ	أهواعه	اتَّبَعْتَ				
		thou	u follov	w their	evil desire	es after t	he kno	wledge th	nat has come	e to thee,			
	وَاقٍ	Ý		و	ولي	ۍ	٩	الله	مِنَ	ک	Ù	مَا	
_	a defender	nor	8	and	a friend	fro	om	Allah	against	for y	70u	not	-
56				(3	<u>ا</u> لاواق	<u>ۍ قَلِي کَ</u>	َىلْهِمِ	لَكَ مِنَ ا	مَالَ			1	
11			tł	10u sha	alt have no	friend n	or defe	ender aga	inst Allah.				-
	قبلك		مېنۍ)	ئىلا		ئا	ٱرْسَلْ	ن	ि		ۆ	
	before you		from	1	Messer	ngers	W	Ve sent	inde	eed		and	_
					نْ قَبْلِكُ	ڛٞڷٳڞؚ	لمنكاك	نَقَلُ أَرْسَ	وَلَ				
				And	, indeed, W	'e sent N	lessen	gers befo	re thee,				
	ۮڔؚۜؾؚۿ		٩		اِجًا	آ رُو		لَهُمُ	لْمُنَا	جع		وَ	
	children		and		wiv	es	fo	or them	We g	gave		and	
					د دريچ	زواجاؤ	لَهُمُ أَذَ	زَجَعَلْنَا	•				
				а	nd We gav	e them	wives a	and child	ren.				
	ِ إِنَّا يَةٍ	يَّآتِ		(آن	Ļ	لِرَسُوْ	,	كَانَ	مَا		وَ	
	he brings	a sign		t	hat	for M	lessen	ger	was	not		and	
					أتىباية	ِ اَن ُ یَّ	لِرَسُوْلٍ	مَاكَانَ	وَ				
			A	nd it is	not possib	ole for a	Messe	nger to bi	ring a Sign				
	كِتَابٌ		جَلٍ	Ĩ	کُلِّ	Ļ		اللو	د د ن	بإ		ٳۜڴ	
	decree		term	l	for ev	ery	1	Allah	with con	nmand	(except	
				(3	ڰؚٵؾٚ	كَلِّ أَجَلٍ	لمه لم	بِإِذْنِ ا	ٳ؆				
		save	e by the	e comr	nand of Al	lah. For	every	term there	e is a divine	decree.			
×						4	3						H

Ř	الرّعد13			Ch	apter:	13			Ра	rt: 1	3			برّئ 13	ومآا
	الكِتْبِ	أهر	كمك	بي.	وَ	يم	يثب	وَ	أعُ	يَشُ	Ŀ	Â	الله	وا	ر د م کید
	the decree s	source	with I	Him	and	He esta	ablishes	and	He	wills	wh	nat .	Allah	he e	ffaces
			40	لكتب	ۍ وړ کا امر ا	وَعِنْدَ	نې د چ <u>ل</u> نېت	ء روبی مروب	ايَشَا	نە مە	واال	یہ ^و			
	Allah e	effaces v	vhat He	wills	and esta	blished v	what He	wills, a	and with	n Hin	n is the	e source	e of all	decree	s.
	: عِدْهُمُ	i	ي مي	اتَّز	ۍ س	بَعْفُ	ک	ڹؙڔۣؽڐۜ	,	l	ŭ A		إن		ۇ
	we threaten	them	whi	ch	SO	me	we sł	now ye	ou	W	hat		if	;	and
				د •	نَعْبُهُ	، الَّذِي	لَعْضَ	بَنْكُ	مَّانُ	وَانْ		·		·	
	And whe	ther We	e make			-			/			ich We	e threa	aten the	m
	الْحِسَابُ	بُنَا	عَلَ	وَ		الْبَلْغُ	ك	عَلَيْ	بما ا	فَانَّ		نتك	تكوف	<u>ن</u>	<u>اۇ</u>
	the reckoning	g on	us	and	the	deliver	y or	you	so	only	we	cause	you to	o die	or
	أأرانه	2			و و _و		الأرة		باز.		•	1	1	ا د مر د	1
	its sides	C	~~	¥	reduce		ر رس	/	ق في			, j	, 	م پرد س	
	Its sides		om			قصُهَا	the land		ve com		we su	~		they no	JI SEE
		o they r	not see		/e are v	isiting t	he land,	reduc	ing it fi	om 1		lying b	order	1	
	الحِسَابِ	يكري في	هُوَ ا	وَ	4	لِحُكْمِ		Ļ	معق		Ý	مگم م	یک	اىلە	وَ
	a reckoning	swift	He	and		is judgm		e who	o revers	ses	no	he juc	lges	Allah	and
				حِسَا	بِيْ عُ الْ	و هُوَسَہ	حُكْبِه	ڹؚٚٻؘڶؚ	ر مُعَقِّ	کُمُ لَ	، لەيخ	وَاللَّ			
	And	l Allah	judges;	, there	is none	e to reve	rse His j	udgm	ent. Ar	nd He	e is sw	vift at r	eckon	ing.	
	قَبْلِهِمُ		<u>م</u> نْ	9	6	الَّذِينَ		كَمَ	á		ں	ق		ۆ	
	before then	n	fron	ı	th	ose who		he pla	nned		in f	àct		and	l
					لِهِمْ	مِنۡقَبُ	لَّذِينَ	نگرَ ا	وَقَلُهُ	,					
			Aı	nd tho	se who	were be	fore the	m did	also de	evise	plans	,			
ß							44								

~ ~ ~[24	2.2	•	Chapto			8 4 3 4		t: 13	0 2 2		<u>ومآابرئ</u>	7
_	لغس	كُلُ	بَ	تكسِ			يعَلَّمُ	بُعًا	جَب	الْبَكْمُ		فبلهِ	
-	soul	each		earns	th:		he know		11	the plan	but	t for Allah	-
			سٌ	، كُلُّ نَغُ	کسِبُ	مُمَاتً	ڡؙٲؖؽۼؙۮ	د کم جَبِيْ	بوالم	فَبِدّ			
	bı	ut all effe	ective dev	vising of	plans l	belongs	s to Allal	ı. He knov	vs wha	at every sou	l earns	;	
	الدَّارِ		عُقبَى		ىك	Ų	م ا	الكُو		سَيَعْلَمُ		وَ	
	the abode	,	reward		for wh	nom	the dis	believers	so	on he will k	now	and	
				ار (43	ی الد	ن عُقبَ	کفٹ لیک	نيعْلَمُ ا	وَيَ				
		and the d	isbelieve	ers shall	soon k	now wł	nose will	be the fin	al rew	ard of this a	ibode.		-
	مُرْسَلًا		لَسْتَ		مۇقا	كَغَ	ينَ	الَّذِب		يَقُوْلُ		وَ	
	Messenge	r	you not		disbeli	evers	thos	e who		say		and	
				سَلًا	تَمُرُ	ۇاكس	ؽڹؘػؘۿؘ	قُوْلُ الَّذِ	وَيَ				
-			And th					z art not a N		nger.'			
	بَيْنَكُمُ		و	بېنى	ب	لًا ا	شهيه	الله	ب	كَفْي		قُل	
	between yo	ou a	and	betwee	n me	wit	tness	Allal	1	sufficien	t	say	
				بُنَكُمُ ^{لا}	ى دَبَ	گا بَيْنِ	ڡؚۺٛڡ	كملى بالله	قُلُ				
-			Say, 'S	ufficien	t is All	ah as a	Witness	between	me and	d you,			
	کِتب	ال	و	عدُ		ชเ	عندً		مَنْ	,		وَ	
-	the Boo	ok	knov	wledge		wit	h him		who	,	а	and	
6 6 12				4	ن تب	لْمُالْكِ	بنكافع	وَ مَنْ حِ					
12			and		-			edge of th	e Boo	k.'			
€ €						5	45						He

) F	هيمر 14	[ابر		Chapte	r: 14		Pa	art: 13		[13]	ومآابرّئ	Æ														
	تٍ	نة رُكُوْعَا	ة وسبع	سُوْنَ ايَةً	ڵۊؚؿؘڵٵٚٛۊۜڂؠؙ	لْبَسْهَا	<i>مَعَ</i>	ڭ قۇرىمى	ڹٞؠؘڡؘػؚؾۜ	ۇرىۋابۇرھى	و اللہ															
		Ibrahiı	m is a N	⁄lakki Su	ırah, it has 53	verses	and	7 Sec	tions (H	Rukus).																
-		الرَّحِيُّ		ڹ	الرَّحْب		الله			بشم																
-	the	Merciful		the	Gracious		Allah	l		with the na	ıme															
			I	1	صن الرَّحِيْم	ىلەللار	بشما	J																		
-					ne of Allah, the (1.																	
الز کُتْبٌ کُتْبٌ الْزُلْنَهُ to you We sent it down Book I am Allah, the All-Seeing																										
														+	the light	t	to	the dept	hs of darkness	fro	m	the	mankind	so you	take out	
																		لتورة	الظُّلُبْتِ إِلَى ا	سَ مِنَ	جَالنَّا	ء و تخر	ļ			
														-		tha	t thou m	`	g mankind out o	f every k	ind of	darkn	ess into li	ight,		
	ميثر	الْحَ	بَر	الْعَزِبْ	حِرَاطِ	لى	1	•	رَبْع	ن	بإذ															
	the Praise	eworthy	the	Mighty	path	to		thei	r Lord	with co	ommand															
				ميثر 2	طِالْعَزِيْزِالْحَ	الي صرّا	رَبْهِمْ	بِاذُن)																	
-		by the	e comma		Lord, to the pa					rthy—																
	الأرْض	في	مَا	وَ	السلوت	في	تا	,	لَهُ	الَّذِي	الله															
-	the earth	in	that	and	the heavens	in	tha	it f	for Him	Whom	Allah															
			ط	الأرْض	سَّلُوٰتِ وَمَا فِ	مَافِي ال	ی کهٔ	<u>۽</u> اٿن	اللَّ																	
-		Allah, to '	Whom b	/	atsoever is in th					n the earth.																
200					46	$\overline{)}$						He														

R	يمر 14	ابرھ		Cha	pter: 14				Part	t: 13		(1:	ومآابرّئ 3
	بِيْنِ	ش	ب	عَذَا	ڹ	,		فمراين	لِّلُكُ		وَيْلُ		ۆ
	terril	ole	punis	hment	fro	m	for	the dist	oeliev	ers	woe		and
			1	لا 3	شَرِيْرِ	نَاب	مِنْ ءَ	فيما يْنَ	ڹۣڷڬ	وَيْلُ	وَ	I	
				And woe		4				ishmo	ent:		
	خرأقو	الأ	ن	عَلَم	نيًا	الدُّ		لُحَلْوةَ	1	ۇن	يستحب		ٳڷٙۮؚؽؘ
	the Her	eafter	ur	oon	the wo	orldly		the life		th	ey prefer	tl	nose who
			1	الأخرك	نياعك	وتأال	الْحَيْ	حبون	بَسْتُ	يْنَ بَ	ٳؾۧڹ		
				Those	who prefe	r the pr	esent l	life to th	ne Her	eafter	r,		
	عِوَجًا	l	يبغونه	وَ		الله	ل	سَبِيْ		عَنْ	لە ت	يَصْ	وَ
	crooke	d th	ey seek it	t and		Allah		way	f	rom	they h	inder	and
		they seek it and Allah way from they hinder and وَيَصْرُقُنَ عَنْ سَبِيْلِ اللَّهِ وَيَبْغُوْنَهَا عِوَجًا لَّ and hinder men from the way of Allah and seek to make it crooked.											
	and hinder men from the way of Allah and seek to make it crooked.										في	أولىك	
	except	Messe	enger	any	We se	nt ar	nd not	far av	∕• wav	er	ror	in	۶ these are
	r			، ڗۜڛؙۅٛڸ									
		It is the		-					-		≯ y Messeng	er exce	ept
	تشاء	م ن ہ	عليه		فَرْض		لَمُ	ن	لمبية		قەمە		بلسان
	He wills	whom		then he lo	ets on astr	av for	them	so that	he ch	ears	his peopl	e wit	h language
				م میں گیں	1 0	و طرح و	ي کړ	مراج ا			.1.		
		wif		*0	/	in orde	r that h	e migh	t mak	e thin	gs clear to	them	
	و و			مر المراجع الم			2	a س		مرا		2	ۆ
	the Wis			He			Hew	willo			he gu	video .	
	ule wis		e Mighty				م طر ا ح طر	· / /		nom		nues	and
				1	ؚۣؽۯؙٵڵڂ <u>ؘ</u>		ع وه		ی مکر	/			
L			an	d guides v	vhom He		~	e is the l	Might	y, the	Wise.		
5							47						

R	بڑھیم 14 ک	13		Chap	oter: 14			Par	t: 13		[13]	برّئ	<u>ر</u> ومآاب		
	قۇمك	;	أخرج	ڹ	قاً أ	بِايْتِ	ر موسلی	,	أژسَلُنَا		لق		وَ		
	your people	you	bring fort	h tha	at with O	Our Signs	Moses	,	We sent	in	deed		and		
			ف	ة قۇم ل	أَكَنُ ٱخْرِج	بايٰتِنَ	نامۇلى	ړْسَلُ	وَلَقَنُ أ						
		Ar	nd We die	l send N	loses with	Our Sign	ıs, saying,	'Brin	g forth tl	hy peopl	e				
	الله		بآي	^و و هم	ذكر	وَ	لتور		إلَى	ہت	الظلُ		مِنَ		
	Allah	with			ind them	and	the lig		to	the dar	knesses		from		
			ط	م الله	هُمْ بِأَيْدِ	ي ^{لا} وَذَكِرُ	إِلَى النُّوْ	، لېت	۽ . مِنَ الظّا	o					
		from	every kir	ld of da	rkness into	light, and	d remind	hem o	of the day	ys of All	lah.'				
	کُوْړ	ŵ		ؾٵٟ	ض	لِگل	تٍ	لاٰيٰ	ف	ذلِكَ	في		ٳڹ		
	extremely t	hankfi	ıl ex	tremely	patient	for all	surel	y Sigr	ns t	hat	in	s	surely		
			·	<u>ر</u> (6)	ؾؖٵڔٟۺؘػؙۅ	ؠؚڵؚڰؙڵؘؚڞ	لِكَ لَأَيْنِ	فف	ٳڹ						
		اِنَّ فِي دَٰلِكَ لَأَيْتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ Surely, therein are Signs for every patient and thankful person.													
	عَلَيْكُمُ	ىلە	1 2	نِعْهَ	نگروا	51	لِقَوْمِهِ		مُؤسى	قال	د د ا	ļ	ۆ		
	on you	Alla	h fav	our	you reme	mber to	o his peop	le	Moses	he sai	id wh	en	and		
			كُمُ	لوعَلَيْ	نِعْبَةَ اللَّ	ءِ اذْكُرُوْا	ىلِقَوْمِ	ه د ا مو لا	إِذْقَ الَ	وَ					
	An	d call	to mind v	hen Mo	oses said to	o his peop	ole, 'Reme	mber	Allah's	favour u	pon you	l			
	لْعَذَابِ	it	و سوع	کُمُ	ب بسومون	مَوْنَ إ	فِنْ	١	مِنْ	ي ا	أنجد		اِذ		
	the punishm	nent	grievou		y afflict yo		^	ople	from		ivered y	ou	when		
			بار	إِنْ الْعَا	ۇنىڭم سۇ	نَ يَسُوْهُ	لِفِمْعَوْ	مِّنْ ا	لجىكُمُ	إذأن					
	whe	n He d	lelivered	you froi	n Pharaoh	's people	who affli	cted y	ou with	grievous	s tormen	ıt,			
	نِسَاءَكُمُ		<u>ى</u> ئۇيۇن	يَسْنَ	وَ	، • •	أبْنَاءَكُ		وْنَ	ؽۏؾؚؚڂ			وَ		
	your wome	n 1	they keep	alive	and	yc	our sons		the	ey slay			and		
			ط	ئماءَكُمْ	حُيُوْنَ نِي	م وَيَسْتَ	ٱ ب ْنَاءَكُ	حُوْنَ	ۅؘؽؙڹؚ						
				slayir	ng your soi	ns and spa	aring you	wom	nen;						
£						48)								

R	هيم 14	[ابر		Chapte	r: 14				Part: 1	.3	{	13	برّئ	ومآا
	عظيم		ڒؾؚػۄ	مین مین	,	19 2	بَلَآ		ذٰلِكُمُ		في		, -	وَ
1	great	yo	our Lor	d from	ı	a ti	rial	tha	t for yo	u	in		aı	nd
1 7 13				و هر ع پیم (7)	کُمْ عَظِ	ڹڗؚ	ؙ۪ڵٲٵٛڞؚ	لِكُمْ بَ	وَفِيْ					
13			a	nd in that there	e was a	great	trial for	you fr	om you	r Lord.'				
	گُمُ	لاَزِيْدَنَّ		گره ^م گرانگم	â	في ا	لَبِ	کُمُ	ر چ	ٱذَّنَ		إذ		و
	surely you	ı bestow	more	you were gr	ateful	sure	ely if	your	Lord	he decla	red	when		and
				۫ؽۣؽڹؖٛػٛؗؠ	، اَتُم کاز	، شگر	لم ليون	نَ رَبُّ	إذُتَاذً	ۇ	·		·	
	And reme	mber also	the tim	e when your Lo	rd decla	red, 'If y	you are g	rateful,	I will, su	rely, bestc	w more	favou	rs on	you;
	مُوسَى	قَالَ	وَ	لَشَدِيُكُ		ذَابِي	ک	ٳڹ		مر غرابة غرابة		ځ	لَبِ	وَ
	Moses	he said	and	indeed sever	e My	, punis	hment	surely	y you	were ung	rateful	bu	ıt if	and
			(يَ قَالَ مُوْسَى	<u>بٌ ® (</u>	ؽؘۺڔٛڹ	مَ ذَابِيْ لَ	مْ إِنَّ خَ	ِ کَفَرْ تُ	وَلَبِنُ		_		
			then k	now that My I	ounishr	nent is	severe	indeed	l.' And	Moses s	aid,			
	جَبِيْعًا	ضِ	الأز	في	ڹ	مَ	وَ		ا <i>ن</i> تُمُ	Į.	ي ^{د و} کفرو			<u>اِنْ</u>
	all	the e	earth	in	wł	10	and		you	you	disbeli	eve		if
				، جَبِيْعًا لا	لأرْضِ	ڻ في ا	، نېم وکم	فوا أن	نَّ تَكْفُرُ	إذ				
			'If yo	u disbelieve, <u>y</u>							er,			
	الَّنِيْنَ	نبؤا		يأتِكُمُ	ٱلَمُ	Ű	حَبِيُه		في	لَغَ	لمة	اد	ف	فَاِر
	those who	news	it co	omes to you	didn't	Prai	seworth	y sure	ely Self	-Sufficie	nt All	ah t	hen i	indeed
				َ بَوُا الَّذِيْنَ	بأتِكُمُ	اَلَمُ يَ	یگ (بنيٌّ حَ	ىلەكغ	فَإِنَّ				
		Allah i	s Self-	Sufficient, Pra	aisewoi	thy.' I	Have no	t the ti	dings co	ome to ye	ou of th	ose		
	نې تېود	1	<u>ل</u> ا	عَادٍ	و		و بوح)	قۇم		قبْلِكُ		ځ	مِر
3	Thamud	aı	nd	Aad	and	ł	Noal	n	peopl	e be	fore yo	u	fr	om
معاثقة عندالمتقدمين				å 5	د د و تم	۽ وَ [ّ] عَام	ومر نۇ -	لِكُمْ قَ	ڹؙۊؘڹ	¢,				
تقلمين			before	e you, the peoj							ıd,			
×						4	.9							2

R	هيم 14	(اب		CI	hapter: 1	L4				Part: 1	3		13	ومآابرّئ 3	Å
	الله	J.		و و و مهم	يُعْدَ	Ý		فرهم	í	ېن	9	ڵؙٙڹؚؽؘ	Ĩt	وَ	
	Allah	exce	pt he	know	vs them	non	e i	after the	em	fror	n	those w	ho	and	
				- al	هُمُ إِلَّا إِ	َیْعُلُ ^ہ	م ^ڤ لَا	بَعْرِهِ	مِنْ	لَّ نِ يُنَ	واأ				
			and	thos	e after the	em? No	one kr	nows the	em no	ow save	Allah				
	أفواهِهِمُ	فيق	لِيَهُمُ	آيُ	ه و دوا	فَرَ		ينت	بِالْبَ		د و هم	ر م رسا	ſ	جاءتهم	
	their mouth	s in	their ha	nds	so they re	eturned	l with	h the cle	ear Si	gns the	eir Me	ssengers	it c	ame to them	
			إهِمْ	٦ افو	ب ِيَهُمُ فِنَ	، دوا أي	نِفَهُ	لْبَيْنَٰذِ	مُبِا	ۇ گەلمە ئەرسەلمە	د ده عر نه	جآ			
	Their Mes	sengers	came to	them	with clea	ar Sign	s, but	they, the	e non	-believ	ers, th	rust their	hand	ds into their	
	به	و	أرْسِلْتُ		بمآ		١	كَغَرْنَا		Ŀ	I.	الْوَا	ē	ۆ	
	with that	you ha	ave been s	sent	with wl	hich	we d	isbeliev	ved	surely	y we	they s	aid	and	
					م تتم به	ا ارْسِلْ	نَابِدَ	ڹۘٵػؘۿٙ٥	الْوْارَ	وَقَا		1			
		وَقَالُوْا إِنَّا كَفَنْ نَا بِهَا ٱرْسِلْتُمْ بِهٖ own mouths, and said, 'We disbelieve in that with which you have been sent													
	مُرِيْبٍ		إكثيم	Ĩ	ل لى عون ك	ا ڗ	ω ω φ	لفي ال	ŵ	2	لغج	اِنَّا	,	وَ	
	disquietin	g tov	wards him	n y	you call u	s in	that	dou	ıbt	sure	ly in	surely	we	and	
					ؠؙڡؚڡؙڔؽڔ	نَالَهُ	و و د. لاعون	مِّهَاتَ	يَ لِكْ	نَّالَغِيْ	وإلأ				الله ال
		and	surely, w		-							ou call us	, 		
	الأرْضِ	وَ	، ارت ب ہو تِ	النَّ	فاطِرِ		شَل	ىلە	1	آفي		^{و و و و} و		قَالَتُ	
	the earth	and	the heav	ens	Maker	r do	oubt	Alla	h 📢	what in	their	Messen	gers	it said	
			فٍ	الأز	پېلوت و	طِي السَّ	[%] ٹ ف اج	ىلەشل	اً في ا	م سُلُ <mark>هُم</mark> ُ	لَتُ رُ	قَا			
	Their	Messen	gers said,	'Are	you in do	oubt co	ncern	ning All	ah, M	laker of	the he	avens an	d the	e earth?	
	مْسَبَّى	َج <u>َل</u>	اِلَى أ	أكُمُ	م يۇخ م	وَ	كُمُ	و و دنوب	ېڭ	•	لَكُمُ	لِيَغْفِرَ		يَلْعُوْكُمُ	
	appointed	term	to h	e give	es respite	and	you	ur sins	from	n so t	hat he	forgives y	ou	he calls you	
			م م ستگی ^ط	جَلٍ	اُكْمُ إِلَى أَ.	يؤخر	گم <u>وَ</u>	^و دُنوب	د م م	غُفِرَكُ	كُمُ لِيَ	يَلْعُوْ			
	Нес	alls you	ı that He r	nay f	forgive yo	ou you	sins,	and gra	nt yo	u respit	e till a	n appoin	ted to	erm.'	
K							50	$\overline{)}$							H

Ř	پيم 14	ابر	}	Chapte	er: 14	1			Par	t: 13		ومآابرّئ3ا			
	آڻ	نَ	تُرِيْكُو	مِثْلُنَا		بَشَىٰ		ٳڵ		أنته	<u>ا</u> ِنْ	قَالُوْا			
	that	yo	u desire	like us		men		only	y	ou are	not	they said			
				بْدُوْنَ أَنْ	ا مُ رَبُّ	ؿڵڹٵ		تُمْ إِلَّا	ن أن	قَالُوْا					
				They said, 'Y	Zou ai	re but m	en like	oursel	ves; y	ou desire					
	مبين	ن	بِسُلُطْرٍ	فأتؤنا		باۇنا	Ĩ	فُبُلُ	í.	كَانَ	عَبّا	تَصُدُّوْنَا			
	clear	wi	ith proof	then bring	us	our fath	ers 1	ne wors	hips	it was	from what	you turn us			
				لمظن مُبِيرُ	أيسُ	بافاتۇر	ر اباؤن	يَعْبُلُ	اكًانَ	، پۇناغە	تص				
	to	turn ı	us away fr	/ /			· · ·					oof.'			
	to turn us away from that which our fathers used to worship. Bring us, then, a clear proof.' قَالَتُ لَهُمُ رُسُلُهُمُ إِنْ نَتَحُنُ إِلَّنَ مَتَحُنُ إِلَّا بَشَمَ مَتْكُمُ like you men only we are not their Messengers for them it said قَالَتْ لَهُمُ رُسُلُهُمُ إِنْ نَتَحْنُ إِلَّا بَشَمَ مِتْتُلُكُمُ Their Messengers said to them, 'We are indeed only men like yourselves,														
	like you		men	only	we	are	not	the	eir Me	essengers	for them	it said			
	قَالَتْ لَهُمُ رُسُلُهُمُ إِنْ نَتَحْنُ إِلَّا بَشَمَّ مِّ ثُلُكُمُ														
		Their Messengers said to them, 'We are indeed only men like yourselves,													
	His serva	nts	from	He wills	W	hom	upon	he	bestov	ws favours	Allah	but			
				ۣ۫ڝؚٙٵ <u>ڋ</u> ؇	ءُ مِنْ	؈ؾٛۺٳ	لى مَز	ر م ^و قع بہن ع َ	أعلّه	وَلَكِنَ					
		but	Allah bes	tows His fav	our o	n whom	soever	He wil	ls froi	m among	His servants				
	ٳ؆	ن	بِسُلْطٍ	تِيَكُمُ		ڹ	Ĩ	لَنَآ	r	کَانَ	مَا	ۆ			
	except	wi	th proof	we bring		tha		for u		it was	not	and			
				ڹٳؘڷ	سُلْطُ	ٚیَکُمۡ بِ	ؘڽٛڹ۠ٲؾؚ	نَكْنَآ	مَاكَار	وَهُ					
				And it is	not f	or us to	bring y	ou a pr	oofex	ccept					
	ۇمىنۇن	ا ل	ى ىل	فَلْيَتَوَكُّ		الله		عَلَو	وَ	بع لب	١ أ	بِإِذْنِ			
	the believ	vers	so surel	y he believe	s	Allah	u	pon	anc	i All	ah wit	n command			
			(ۇ م ئۇن 🗈	لِ الْمُ	لْيَتَوَكَّم	ىلەر	اي على ا	لمه و	بِإِذْنِ ا					
				And in Allał	n alon	e should	d the b	elievers	put tl	heir trust.					
ß							51								

R	ابرهيم 14 ک	3	Chapter: 14			Part :	13		ڭ 13	ومآابرة	¥
	اللهِ	عَلَى	نَتَوَكَّلَ	ٱلَّا		لَنَا		مَا		وَ	
	Allah	upon	we trust	that not		for us	t	hat		and	
			لَى اللَّ <i>ج</i>	ٱلَّانَتَوَكَّلَ عَ	الَنَا	وَمَ					
			'And why shou	ld we not put o	our tru	st in Al	lah				
	بِرَنَّ	لنَصْ	و	سُبُلَنَا		ىنَا	<u>هَ</u> ن	قَلُ		وَ	
	we surely she	ow patience	and	our way		he gui	ded us	surel	y	and	
			ؙؚڶڹؘڞۑؚۯڹۜٛ	يًا سُبُلَنَا وَ	فنانة	وَقَلُ					
		when He has	showed us our v	vays? And we	will, sı	urely, b	ear with p	atience			
	المتوكِّلُوْنَ	يل ا	فَلْيَتَوَ	علَّه	عَلَى	وَ	بتهونا	اذَيْ	مَآ	عَلٰى	
	those who trus	t so surely he	e should put trus	t Allah 1	ıpon	and	you harm	ed us	that	upon	
		ون ق	تَوَكَّلِ الْمُتَوَكَّلُ	لَى اللَّهِ فَلْيَ	ئا دۇ	ي ^و ووز يتهور	لىمَآاذَ	á		-	
		all the harr	m you do us. So	in Allah let the	ose wh	o trust	put their t	rust.'			- 1
	ن أرْضِنَآ	جَنْكُمُ مِ	لنُحْرِ	لِرْسُلِهِمْ		م فروا	، گ	الَّذِينَ	じ	وَ قَال	
	our land from	-	expel you for th			·		iose who	he	said and	
		فينبآ	جَنَّكُمْ مِّنْ أَرْم	سُلِهِمُ لَنُحْمِ	، موالير	ؽؘػؘۿؘ	قَالَ الَّذِب	6			
	And	those who dist	pelieved said to	their Messeng	ers, 'W	e will,	surely, ex _j	oel you f	from c	our	
	ريقح	ٳڵؿؚڥؚؠؖ	فَأَوْحَى	بلتتينا	9	في	ن	لتَعُوْدُ		أؤ	
	their Lord	to them	then revealed	l our religi	on	in	surely	you retu	ırn	or	
			ۣ ٳڶؿؚڡؚۣؠٞڒؾؚٞۿؠٞ	تتِنَا فَاَوْخَر	في مِلْ	م محود ت	أؤكتك				
	our	and unless you	a return to our re	ligion.' Then t	heir Lo	ord sen	t unto ther	n the rev	velatio	on:	
	بَعْدِهِمُ	ضَ مِنْ	كُمُ الْأَرْه	كنُسْكِنَتْ		وَ	ا ظلِيةَنَ	ال	گن	لَنُهْلِ	
	after them	from the	land surely w	e make you d	well	and tl	he wrongd	loers su	rely w	ve destroy	
		بغيرهم	مُ الْأَرْضَ مِنْ بَ	ڹؙڛؙڮؚڹؘڹؖٛ	لا 14	للبين	لِكَنَّ الظ	لَنْهُ			
	'We will, sur	ely, destroy the	e wrongdoers.	And We will, s	urely,	make y	ou dwell i	n the lar	nd afte	er them.	
X				52							H

ڑھیم 14 ک	<u>{ اب</u>		C	hapte	r: 14				Pa	art: 13		Ę	رّىٰ 13	{ ومآ اب	H
وَعِيْلِ		فا ت		وَ		قامي	مغ		ک	خاف	3	لِيَرَ	é	ذٰلِكُ	
warning		he fear	ed	and	,	My sta	tion]	he f	eared	for	who	tł	nis is	
			(15)	ئِعِيْلِ	اف وَ	مِي ْ وَ خَ	مَقَا	خاف	ى نۇ	ذٰلِكَ لِ					
	That i	s for hir	n who	stands	in aw	e of My	static	on and	take	es head o	of My w	varning	ġ.		
عَنِيْلٍ		جَبَّارٍ		كل		باب	~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~	وَ		ļ	نفتخو	أنشأ		وَ	
enemy]	naughty	r	every	r	he fai	led	and	1	they p	rayed fo	or victo	ory	and	
			الا 16	نيني	بَّارٍءَ	، کُلُّ جَ	خَابَ	حُوْاوَ	فت	وَاسْتَ					
And the	ey pray	ed for v	victory	, and as	a rest	lt there	ofeve	ry hau	ghty	y enemy	oftruth	came	to naug	;ht.	
صَرِيْ	, , ,	a	مِنْ		لی تھی	ی پس		وَ		جَهَنَّمُ		ۊۜۯٳؠ		مِنْ	
boiling	wa	ter	from	he w	vas ma	ide to dr	ink	and		Hell	bef	ore hir	n :	from	
			17	صَرِيْ	<u>۽</u> آها	ټمي مِنْ	وَ يُسْ	م مَهنهم	- -	<u>ۍ ورآ ي</u>	» م				
		Befo	re him	is Hell	l; and l	he shall	be ma	ide to c	lrin	k boilin	g water.				
وَ		سيغه	ب		ڲؙڵۮ	Ĺ.		Ý		وَ		مُ	يتجر		
and		quaff	it	he	comes	s close		not		and	he	dirink	t it sip l	oy sip	
				، ر با و	بيغ	يَگَادُيْ	، وَلَا بِ	جَرَّعُهُ	ؽ						
		He wil	ll drink	k it sip l	by sip,	relucta	ntly, b	eing u	nab	le to qua	ff it. An	d			
ببيت	هُوَ	مَا	,	9	کانٍ	مر	كُلِّ		ېن	• (الْهَوْتُ		أييلو	ياً	
dead	he	not	: ;	and	quai	rter	every	y :	fror	n th	e death	ito	comes t	to him	
			بت بر ا	ۿۅؘۑؚڮؚ	وَّمَا	مَكَانٍ	ٹی گُلِّ	ِت <u>ُ</u> مِر	لْہُو	بأتينوا	í				
		death	n shall	come t	o him	from ev	ery qı	uarter,	yet	he shall	not die.		-	_	
بِرَبْعِمُ		م مروا	گ	يْنَ	الَّذِ	مَثَلُ	ظ	غَلِيُ		عَذَابٌ	4	ورآ	مِنْ	وَ	
with their Lo	rd the	ey disbe	lieved	those	who	examp	le se	evere	pt	inishme	nt besi	de his	from	and	
		بَهُمُ	، مُوَابِ	يْنَكَفَ	ڻ اٿنِ	۵ مَثَر	ينظر	ڹٞۼؘڸ	ندًا	<u>رَآبِہ</u> ءَ	وَ مِنْ وَ				
And beside	es that	there sha	all be fo	or him a	severe	e chastis	ement	. The c	case	ofthose	who dis	selieve	in their	Lord	
						5	3								H

SKI

	برهيه		Ch	apter: 1	14			Par	t: 13		ξ	رَّئ 13	ومآاب	
بف	عَامِ	يَوْمِر	في	یخ ا	الرِّ	بِهِ	ث	تَتَ	اشً	، نِن	كَرَمَادِ	و و هم	أعُبَالُ	
stor	my	day	in	the w	vind	with it	it beco	omev	violent	lik	ke ashes	their	r deeds	
		ط	رِعَاصِفٍ	م في يوم	الرِّيُ	<u>ى</u> تەخبە	دِ نِ اشْتَ	رَمَا	الْهُمْكَ	أغه				
	is	that their we	orks are l	ike ashe	s on wł	nich the v	vind blov	ws vi	olently	on a	stormy	day.		
عِيْلُ	الْبَ	الضَّللُ	کی ہو	۽ خلِل	ىتىءٍ	عَلى	ىب ۇ ا	گىآ	بيتا		رون	يَقُرِدُ	Ý	
far go	one	the error	it that	at is an	ything	upon	they ear	rned	from w	hat	they ha	ve powe	er not	
		بيُنُ	للُ الْبَع	هُوَالضَّ	ذلك) مثلی ع	بواعل	گىك	ِنَ مِبَّا	ب رو	لايَقُ			
	Г	They shall ha										on.		
حق ا	بال	الأدْضَ		<u>ت</u>			خَلَة	1	1.1	ؘڽ		د ت م ل	ٱل	
with t	> ruth	the earth	and	the	heave	ns he	created		llah	sure		d thou r	not see	
witht	ruur							· ·			iy di		101 300	
	اَلَمُ تَرَاَنَّ اللَّهَ خَلَقَ السَّہٰوٰتِ وَ الْاَرْضَ بِالْحَقِّ Do you not see that Allah created the heavens and the earth with Truth.													
		Do y	ou not see	that Alla	ah creat	ted the he	avens and	d the e	earth wit	th Tru	uth.			
ؽٳ	جَلِ	تي	اتِ بِخَلَّ	يَ	وَ		کم	ن هِجُ	يُ		بشا		إ ن	
ne	w	he will	bring cre		and		will do a	<u> </u>		u	He wi	lls	if	
			20	بأينجر	بِخَلُقٍ	وَيَأْتِ	ن <u>ْ</u> هِبْكُه	نَايُ	ٳڹٛؾٞ					
		If He	e so pleas		-					v crea	ation.			
يُز	بعزبا	6	اللُّ		عَلَى		ذلكَ			مَا		u J)	
ł	nard	A	llah	1	upon		this is			not		an	d	
					<u> </u>	عَلَى اللَّ		/ ⁽ u)						
					/ /	ot at all h								
130	ئىتىگە		<u>ل</u>	And th					j.			9 •		
روا	نتدا	بن ال	لِلْوَ	عفؤا	الضه	قال	بعا و	جب	لمه	Ĭ Ĺ	روا	بَرَدُ	وَ	
behav	ed pro			the weal		so he sa و		ıll	to Al			peared	and	
		وا	سْتَكْبَرُ	بَايْنَ ا	فؤال	لَ الضَّعَ	بُعًافَقًا	جب	رُوْا بِلْهِ	وَبَرَهُ				
	They	y shall all ap	pear befo	ore Allah	; then s	shall the	weak say	y to tł	nose wh	o bel	haved p	roudly:		
) 5						54								

R	ابرٰهيم 14	}	Chapt	ter: 14			Part	t: 13		رّى 13 ك	ومآاب	
	ٱنْتُمُ	فَهَلُ		تَبَعًا		کُم	J		كُنَّا	Ű	ļ	
	you	so whethe	r	followers		for yo	ou	W	ve are	surely	v we	
			: 	افَهَلُ ٱنْتُهُ	تَبَعً	نَّالَكُمُ	ٳڹٞٵػ					
			Surely	, we were yo	ır foll	lowers;	can you	not				
	شَىْءٍ	مِنْ	يو ا	بالل	نَى اب	2	مِنْ		عَنَّا	مع معنون ک		
	anything	from	Al	lah pu	nishn	nent	fron	n	they wh	o can ava	il us	
			ب شیءٍ ط	بِاللَّهِمِنُ	عَذَا	ئامِنْ	ُوْنَ عَنَّ	و و و سع				
				il us aught ag								
	عَلَيْنَآ	سَوَاعُ	ر نىڭم	لَهَدَيْ	9	الله	نیا	من	لۇ	وا	قَارُ	
	on us	equal s	urely we	guided you	A	Allah	he gu	ided u	s if	they	/ said	
		قَالُوْالَوْ هَانَ اللهُ لَهَدَيْنَكُمْ سَوَآ عُعَلَيْنَا										
	They will s											
	مّحِيْصٍ	They will say, 'If Allah had guided us, we would, surely, have guided you. But it is now equal for usاَجَزِعْنَاًاَهُرصَبَرُنَامَالَنَامَا										
3	escape	from for us	not	we remain	ied pa	atient	or	whet	ther we rem	ained imp	atient	
3 9 15			د يُصٍ 2	<u>ن</u> َامِنْ مَّحِ	مَالَ	صَبَرُنَا	مُنَاكَمُ	أجز				
15	W	hether we sho	w impati	ence or rema	in pat	tient: the	ere is no	way o	f escape for	us.'		
	الأمرُ	نُضِيَ		لتت		ييظنى	ألشُّ	(قال	وَ		
	the matter	it was dec	ided	when		the Sa	tan	h	e said	an	d	
			د و سر	اقُضِيَ الْأَمْ	لۍ کټ	الشيئط	وَقَالَ					
			And who	en the matter	is dec	cided, Sa	atan wil	l say,				
	ؾؙػٛؠ	فأخلف		وَعَلْ تُكُ	وَ	الُحَقِّ	يُعْلَ	é	وَعَلَكُمُ	الله	ٳڹ	
	so I broke my _I		-				-			ou Allah	surely	
		كم ط	فأخلفت	ۅؘۘۘۘ <i>ڡ</i> ڹؖڰٛؠ؋	حقّ	زَعْدَ الْ	عَلَكُمُ وَ	ىلەر	اِتَّ ا			
		'Allah promi	sed you a	a promise of	ruth,	but I pro	omised	you and	d failed you	1.		
H					55							

هيم 14	[ابر		Chapter:	14			Part: 13		(13	ومآابرّئ
سُلْطْنِ	į į	م	عَلَيْكُمُ		لِيَ	Ç	كاز	مَا	,	وَ
power	fi	rom	on you		for me	he	was	no		and
			للظن	مَ مِّنْ سُ	لِيَعَلَيْكُ	اكًانَ	وَ مَ			
			And	d I had n	o power ov	ver you	l			
وموني		فَلَا	لى	م شم	فَاسْتَجَبْ		غۇنىگە	5	ٱن	ٳڵۜۯ
you blam	e me s	so not	to me	so yo	u responde	d I	called yo	ou	that	except
	I	و	فكاتلومو	و و او ج تسرق	فاستحد	و م تک	[أَنْ دَعَ	الآ	I	
		excent	that I called	you and	••	d me s	So blame	me not		
و ۲	و و	encept	Lii	Ĩ	, ca 000yc	بور م			م م	
<u>لم ا</u>	بمعرد		0		1	عسد			-	و
one who c	an soccou	ır you	<u>ا</u>	not	your و ط	own so	elves	you b	lame	and
			مُرْخِكُمُ	اأنابِهُ	نَسَكُمُ أَمَ	نواأن	وَلُوْهُ			
		ł	out blame yo	ur own s	selves. I cai	nnot su	iccour yo	u	1	
مَرْثُ فَمَرْتُ	5	انتى		خي ک	بہضی		<u>ب</u> م	أنة	مَآ	وَ
I denie	d	surely	I tho	se who c	can succour	me	y	ou	not	and
			فرق	ؾ ^ڴ انی ک	م بِعُصْرِحْ	بآأنتُ	وَ هُ		-	I
					cour me. I h					
6 2 11	عَذَابٌ			, , , , , , , , , , , , , , , , , , ,	تَّ الظَّ			د و ب	22-27 1*->+	Ĩ
اچيم	• 			لبين				ور ب		4
grievous p			for them th			-		-		e with what
	(2)	١ليئة	لَهُمُ عَذَابٌ	للبين	لُ إِنَّ اللَّهُ	ڹ۫ۊڹ	تهُوْنِ مِ	بمااشرك	ب	
disclaime	ed your ass	ociating	me with God.	. For the	wrongdoers	there s	hall, surel	y, be a gri	ievous pui	nishment.'
جَنْتٍ	لِحْتِ	الطّ	عَبِلُوا	وَ	مَنُوْا	٢	ڷٙۏؚؽڹ	t .	أدخل	وَ
Gardens	the good	works	they did	and	they belie	eved	those wh	he w	as admitt	and and
		٣	لملِحْتِ جَنْ	بكواالط	منواوعو	بِيْنَ ا	خِلَ الَّذِ	وأذ		
	And	those w	ho believe a	nd do go	od works v	vill be	admitted	into Gar	dens	
2				{	56					

R	رهيم 14 ک	[اب		Cha	pter:	14			P	Part: 13		{	13	ومآابرئ
تَحِيَّتُهُمْ فِيْهَا سَلَمٌ ۞ اَلَمْ تَرَكَيْفَ خَبَرَبَ اللَّهُ مَثَلًا Their greeting therein will be 'Peace'. Dost thou not see how Allah sets forth the sin جَدً كَشَجَرَةٍ طَيِّبَةٍ اَصُلُهَا ثَابِتٌ وَّ فَنُ عُهَا فِي السَّبَآءِ the heaven in its branches and firm it's root good like a tree go كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ اَصُلُهَا ثَابِتٌ وَ فَنُ عُهَا فِي السَّبَآءِ of a good word? It is like a good tree, whose root is firm and whose branches reach in أَكُلُهَا فَكُلُهَا فَلَ عَالَيْهِ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهَا فِي السَّبَاءِ اللَّهُ مُعَافِي السَّبَاءِ اللَّهُ مُعَافِي السَّبَاءِ وَ اللَّهُ عَلَيْهُ مُعَافِي السَّبَاءِ اللَّهُ مُعَافِي السَّبَاءِ اللَّهُ مُعَافِي السَّبَاءِ عَلَيْهَا فَي السَّبَاءِ اللَّهُ مُعَافِي السَّبَاءِ اللَّهُ مُعَافِي السَّبَاءِ اللَّهُ مُعَافِي السَّبَاءِ اللَّهُ اللَّهُ مُعَافِي السَّبَاءِ اللَّهُ مُعَافِي السَّبَاءِ عَلَيْهَا فَي السَّبَاءِ اللَّهُ مُعَافِي السَّبَاءِ اللَّهُ مُعَافِي السَّبَاءِ اللَّهُ مُعَافِي السَّبَاءِ فَي السَّبَاءِ اللَّهُ الْعُلُوكَةُ فَي السَّبَاءِ اللَّهُ اللَّهُ الْعُلُولُ اللَّبُعَاءِ فَي السَّبَاءِ اللَّهُ مُعَافِي السَّبَاءِ اللَّهُ مُعَافِي السَّبَاءِ مُعَافِي السَبَاءِ الْمُعَافِي السَّبَاءِ اللَّهُ الْمُعَافِي السَبَاءِ اللَّهُ الْعُلُولُ اللَّهُ مُعَافِي السَبَاءِ اللَّهُ مُعَافِي السَبَاءِ مُعَافِي السَبَاءِ اللَّهُ الْعُلُولُ اللَّهُ مُعَافِي السَبَاءِ اللَّهُ مُعَافِي السَبَاءِ اللَّهُ مُعَافِي السَبَاءِ مُعَافِي السَبَاءِ مُعَافِي السَبَاءِ اللَّهُ مُعَافِي السَبَاءِ اللَّهُ مُعَافِي السَبَاءِ مُعَافِي السَبَاءِ اللَّهُ عَلَي السَبَاءِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ مُعَافِي اللَّهُ اللَهُ اللَّهُ اللَهُ اللَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعُلُهُ اللَّهُ اللَّهُ الْعُلُهُ اللَّهُ الْعُلُهُ اللَّهُ اللَّهُ مَعَافَ فَي السَبَاءِ اللَّهُ اللَّهُ مُعَافِي السَبُ										•	تَجْرِى			
	their Lord	by co	mmand	in it	th	nose w	ho abide	the	e rivers	be	low it	fror	n	it flows
			س و ^ط بهم	<u>اِذُنِ رَ</u>	يُهَاي	يُنَ فِ	رُخْلِرِب	الأنه	فتيها	مِنۡ تَ	تَجُرِىُ			
-		throug	h which r	ivers fl	ow, w	hereir	they wi	ll abid	e by th	e comn	nand of t	heir L	ord.	
	مَثَلًا	الله	Ý	فكر	َکَ	گيُغ	تر	و ۲	آل	سَلْمٌ	بُهَا	ف	و و هم	تحيية
	example	Allah	it set	forth	ho	ow	you se	e dic	l not	peace	in	it	their	greetings
			ؿؘڰ	ألله	مَرَبَ	بُفَ	ڵؠؙؾؘڔؘڲ۬	24	هَاسَا	و هم في	تَحيية			
-	Thei	r greeti					'	'		Allah	sets forth	n the s	imilitı	ıde
-	ظبنه طبنیه طبنه ایت و فراه ایت the heaven in its branches and firm it's root good like a tree good word													
-	the heaven	in	its bran	ches	and	firi	n it'	s root	go	od l:	ke a tree	e g	ood	word
-	ofago	od wor	d? It is lil	ce a goo	od tree	e, who	se root i	s firm	and wl	nose bra	inches re	each ir	nto hea	aven.
	ۆ		رَبِّهَا	(بِإِذْنِ		حِيْنٍ	•	Ű	6	كُلَهَا	Î	-	م <u>و</u> توتي
	and	i	ts Lord	by c	omma	and	times	,	al	1	its fru	iit	it bri	ings forth
				وَ	بِّهَا	، ذن رَبِّ	حِيْنٍبِا	اڭل	ٞ أكُلَه	م <u>و</u> توني				
			It brings	forth it							Lord. A	nd		
	ن نَكْمُوْنَ	ني:	قلم فلهم	Í	Ç	لنتاس	Ų	ثال	الأم		الله		ې ب	يَضْرِب
	they refle	ct	so that t	hey	f	or me	n	the exa	amples	5	Allah		he s	sets forth
			26	ن نگر ور	مُيَتُ	م می کی کھی	لنَّاسِ لَ	ئالَدِ	الأمة	جالله	يَضْرِبُ			
			Alla	h sets t	forth s	similit	udes for	men tl	hat the	y may r	eflect.			
	فبِينَة فِنِ		ئىجر <u>ا</u> ة	ػؿ	ä	بيث	ź	Ę	كَلِ		مَثْلُ			وَ
	evil		like tre	ee		evil		w	ord		example	e		and
				بشتجون	خب	جَرَةٍ	ؽؿؘڐٟػؿ	ةٍخَبِ	کُ کَلِبَ	وَمَثَرْ				
			Aı	nd the c	ase of	f an ev	vil word i	s like	that of	`an evil	tree,			
B							57)						

\mathbb{R}	ابرهيم 14	}		Chapter:	14				Part	: 13		ξ	13	ٞابرّځ	ومآ
	قَرَادٍ	بن	9	لَهَا	مَا		زض	الأ	قِ	فَوْ	مِنْ	,	ئ ت	د ع جت	.1
	any stability	fror	n	for it	not		the ear	rth	abo	ove	from	n it	wası	uproo	oted
			27	بامِنْ قَهَا	مَالَهُ	ِ دِرْضِ	وْقِ الْ	مِن ْ فَ	ي مث	اجْتُ					
		١	which is	s uprooted	from a	bove tl	he eart	h and	has n	io stab	oility.				
	لثَّابِتِ	ţ	Ļ	بِالْقَوْلِ	l.	أمَنُو		ايْنَ	الَّذِ		الله		ف		ڔ
	firmly establis	ned one	with	the word	they	believ	ved	those	who		Allah	. ł	ie stre	ngth	ens
			ت	<u>ۇل</u> التَّاب	إبالقر	أمنو	نِيْنَ ا	<u>ب</u> الم	ث اد	يثيغ		I			
		Allahs	strengtl	nens the be	lievers	with t	he wor	rd that	is fir	mly e	stablis	hed,			
	الظّلِبينَ	لله		يُضِلُّ	3	6	الحر) قو	الأ	في	وَ	نيًا	الله	يوقإ	الُحَ	في
	the wrongdoers	Allal	n he	let go astra	y an	nd th	e Here	after	in	and	the w	orldly	the	life	in
ڣؚؚٱلۡحَيٰوةِ الدُّنۡيَاوَفِ الْأَخِرَةِ ۚ وَيُضِلُّ اللَّهُ الظَّلِبِينَ ^{لَ}															
	both			ife and in th									tray.		
	الَّنِيْنَ	إلَى	تَرَ	ر د م	ĨĨ	شآءُ		مَا		à	اد	حَلُ	يَهُ		وَ
	those who	to	you se	ee did	not	He wi	ills	what	t	All	ah	he de	bes	a	nd
		I	ځ	ِإِلَى الَّا نِ ِي	اَلَہُ تَرَ	(28) 28)	<u>ئ</u> ايَشُ	ألمله	۔ قُلُ ا	وَيَفُ				1	
-				lah does wi							who				
	دَارَالْبَوَادِ	م هم	قۇم	حَلَّوًا	Ĩ	٩	1	كْفُرً		اللَّهِ	ق	نِعْبَدَ		، بالوا	بؘڒ۠
	abode of ruin	their p	people	they land	led	and	ingra	atitude	÷ .	Allah	fa	avour	the	y cha	anged
		1	بوار (29	هُمۡ دَارَالۡبَ	اقَوْمَهُ	أحلو	فرًا و	الله	ہَتَ	وانع	بَتْلُ				
-	chan			our into ing				-				ode o	fruin		
	الْقَرَارُ		ى	بغُسَ		وَ			نَهَا	بُصْلَوْ	í.		í.	جَهَ	
	the place of re	est	e	vil		and		th	ey wi	ill ente	er it		H	ell	
				لْقَرَارُ ۞	۔ ئىس ا	الوَبِ	لمؤنكه	^ج پَصْ	á.	ź					
		Which	is Hel	l? They sha	all burn	there	in; and	l an ev	il pla	ice of	rest is	that.			
R						58	\mathbf{c}								

R	برهيم 14			Chapter: 14			·	Par	t: 13		(13	ومآابرًئ	H
	سَبِيْلِهٖ	عَنْ	,	لِيْضِلُوْا		1510	آنُ		يله	نكوا	é	وَ	
	His way	from		hat they misl		riva			Allah	they se	et-up	and	
			ط ۱	^{عَ} نۡ سَبِيۡلِه	بُضِلُوا	ٱڐٳڷؚ	لْهِ أَنْدَ	لمؤاي	ۇ جَعَ				
		An	d they hav	e set up riva	ls to Alla	ah to n	nislead	peop	le from Hi	s way.			
	التَّادِ		إلى	بْرَكْمُ	مَصِ		فَإِنَّ		م معوا			قُلُ	
	the Fire		to	your jo	ourney	th	ien sure	ely	you e	njoy		say	
			(یک النَّارِ	ڛؽڗػٛؗؗؗؗۄٳ	اِنَّ مَعِ	محوافا	نُ تَبَت ً	قُرْ				
		Say, 'E	njoy your:	selves a whil	le, then, s	surely,	yourjo	ourney	y is towar	l the Fir	e.'		
	الصَّلوةَ		يْقِيْهُوا	بوا	أمَ		ڷٙۏؚؽؘ	1	دِيَ	لِّعِبَ		قُلُ	
	the Prayer	th	ey observe	e they be	elieved	th	ose wh	10	to my s	ervants		say	
	تُل لِعِبَادِيَ اتَّنِيْنَ امَنُوْا يُقِيْهُوا الصَّلوةَ تُل لِعِبَادِيَ اتَنِيْنَ امَنُوْا يُقِيْهُوا الصَّلوةَ												
		Say	to My ser	vants who ha	we belie	ved, th	at they	shou	ld observe	e Prayer			
	قَبْلِ	مِنْ	لَانِيَةً	و ع	بسريا ا		ا و و نهم	رز رز ق	L.	•	فيفقوا	وَ يُ	
	before	from	openly	y and	secret	ily V	Ve gave	e then	n from v	vhat <mark>t</mark> ł	ney spe	and and	
	وَيُنْفِقُوْا مِبَّارَزَقْنَهُمُ سِمَّا وَعَلَانِيَةً مِّنْ قَبْلِ												
-	ar	nd spend	out of what	at We have g	iven the	m, seci	retly an	d ope	enly, befor	e there	comes		
	خِلْ	Ý	وَ	فِيْهِ	e.	بَ		, V	يده پومر	ت		آڻ	
	friendship	nor	and	in it	bargai	ining	no)	a day	it co	mes	that	
				لاخِللٌ ٥	فيبدوأ	بَيْعُ	يۇم رلا	ؾٲؾ	آ ٺ				
			a day whe	erein there w	vill be ne	ither b	argaini	ing no	or friendsh	ip.			
	الأرْضَ		وَ	سروت سموت	ال	(خَلَقَ		لى مى	آ ت		أىلە	
	the earth		and	the heave	ens	he	created	1	Who	om	1	Allah	
				وَالْأَرْضَ	<u>سبوت</u>	لَقَ ال	نِی <i>خَ</i>	ل ² اڭ	أنأ				
			Alla	ah is He Who	o created	l the he	eavens	and th	ne earth				
¥						59							Ħ

R	رہیم 14	[اب		Cha	pter	14		Ра	art: 1	13		[13]	ومآابرًئ
	الثَّبَرٰتِ	مِنَ	به		د خراج	فَا	مَاءً		ال	مِنَ	í	أنزك	ۆ
	the fruits	from	with i	t so i	t broug	ght forth	water	the clou	ıds	from	he se	ent dov	vn and
			ڗ	الثَّبَرٰ	<u>۾</u> مِنَ	أخْرَجَ بِ	عِ مَاءً فَ	ن ن السَّبَا) مِر	وَأَنْزَل			·
		and caus				-		, and brou			rewith	fruits	
	الْفُلْكَ		کُمُ	Í		سُخْرَ		ۆ		ن د سم) J		رِزْقًا
	the ship		for yc	ou	h	e subject	ed	and		for	you	sus	stenance
					د ملك	ٱلَكُمُ الْغُ	وَسَخْرَ	ِ زِقًا لَّكُمُ)			1	
			for y	our sus	tenanc	e; and H	e has sub	jected to y	you t	he ships	,		
	لِتَجُرِى فِي الْبَحْيِ بِأَمْرِةٍ وَ سَخَّرَ لَكُمُ الْأَنْهُرَ												
	the rivers	for ye	ou l	he subje	ected	and	by His	command	đ	the sea	i	n t	hat it sails
	the riversfor youhe subjectedandby His commandthe seainthat it sails (3) لَتَجُرِى فِي الْبَحْرِ بِأَمْرِ لا تَوْسَخَّى لَكُمُ الْأَنْهُرَ الْأَنْهُرَ الْمَالَى الْمَالِي الْمَالْمَالِي الْمَالِي الْمَالِي الْمَالِي الْمَالْمَالِي الْمَالْمَالِي الْمَالِي الْمَالْمَالِي الْمَالِي الْمَالْمَالِي الْمَالْمَالِي الْمَالِي الْمَالِي الْمَالِي الْمَالْمَالْمَالْمَالْمَالْمَالِي الْمَالْيَ الْمَالِي الْمَالِي الْمَالِي الْمَالِي الْمَالْلُولُ الْمَالِي الْمَالْمَالْمَالِي الْمَالْلُ لَلْمَالِي الْمَالِي لَلْمَالِي الْمَالِي لَالْمَالِي لَالْمَالِي لَلْمَالِي لَلْمَالْلُ لَلْمَالْلُ لَلْمَالِي لَلْمَالِي لَالْلِي لَلْمَالِي لَلْلْمَالْلُ لَلْلْلْلُلُلْلْلُلْلُلْلْلْلُلْلُلْلْلُلْلُلْلْلُلْلُلْلْلُلْلُ لَلْلْلْلُلْلُلْلْلْلْلُلْلُ لَلْلْلْلُلْلُلْلْلُلْلُلْلْلْلْلْلُلْلْلْلُلْلْلْلْلْلُلْلُلْلُلْلُلْلْلِلْلْلِلْلْلَالْلْلْلْلَلْلْلْلْلْلْلْلْلْلْلْل												
													وَ
													and
	وَسَخَّىَ لَكُمُ الشَّبْسَ وَالْقَبَرَدَآ بِبَيْنِ												
		And He	e has pro					and the mo			constan	ıtly.	
	لتهاز	1	وَ		بْلَ	اللَّه		لَكُ		چر	ŵ		وَ
	the day	7	and	nd the night for you he subjected and						and			
					ر 34	<u>ر</u> وَالنَّهَ	كُمُ الَّيُل	وَسَخْرَكَ					
			Also	o He ha	s subje	ected the	night and	l the day to	o ser	ve you.			
	ليم ل تبولاً	سَاً	L	à		کُل		مِنْ		نىگە	ï		ۆ
	you wanted	lofhim	th	at	e	every	t	ìrom	ł	ne gave	you		and
					و و و جو کا	مَاسَالْتُ	نِنْ كُلِّ	ِّاتْـكُمْ فِ	وَ				
				And	He gav	/e you all	that you	wanted o	fHir	n;			
K						(60						

Æ	يمر 14 ک	{ ابرہ		CI	napter: 14				Part:	13	{	13	ومآابرًئ	H
	نِسْانَ	الر	التَّ	ۇھَا	ن تحص	Ý	ىلە	ى (نِعْبَتَ	م 0وا	ا تَعُ	إ نْ	. <u>5</u>	
	the ma	n su	rely y	ou able ⁻	to count it	not	Alla	h f	àvour	you c	ount	if	and	
			ć	لإنساذ	وْهَا لَ إِنَّ الْ	، تحص	اللهِ لَا	نِعْبَتَ	م في وا	وَإِنْ تَهُ				
	and	if you t	y to cou	nt the fa	vours of Al	lah, you	will no	ot be ab	le to n	umber the	m. Vei	ily, m	an is	
	لفذا	يُعَلُ	\$1	رَبِّ	برهيم		قَال	إذ	وَ	قَارٌ	5	69 A	لظُلُو	
	this	you ma	ake m	y Lord	Abraha	n s	aid	when	and	ungrat	eful	surel	y unjust	
5 7 17			I	ل في فَدَا	، زَبِّ اجْعَا	بُرْهِيْهُ	قَالَ	ن ق واد	كَفَّارً	لظُلُوْهُ				
17		very u	njust, vei		teful. And r						rd, mal	te this	,	
	أُصْنَامَر	ن الأ	نَّعُبُرَ	آن	بَنِيَّ	وَ		ر ئېنې	اج	ů J	بنًا	٥١	الْبَلَدَ	
	the ido	s we	• worship	that	my childre	en an	1 you	ı keep 1	ne awa	ay and	peace	eful	the city	
			(3	ستامَ ال	عُبُرَ الْأَمْ	في أنْ أ	نې نې و ک	احنه	منًاوً	الْسَلَدَاه	I			
	city a city of peace, and keep me and my children away from worshipping idols.													
	2	<u>بر الم</u>	2.4		الثاب	,	15	:*{	<u>,</u>	ار آف آ		, Ţ	رَتَّ	
		<u>></u>				6							*	
	he follow		so wh	.0 the	mankind	from	ااا پر دستر د			ed astray	surely	they	my Lord	
			Ĺ	بعر	اس قهن	بنالد	مِيرا و	لمكن ك	ن آصد	ربِ إِنه				
		'My Lo	ord, they	have inc	leed led ast	ray man	y amoi	ng manl	kind. S	o whoeve	r follov	vs me	, (
	رْجِيْمُ)	غفور		فإنك		صَانِيُ	é	مَنْ	وَ ا	بنی	•	فإنذ	
	Merciful Most Forgiving then surely you he disobeyed me who and of me so su										o surely he			
				و م ر (37)	، غ فور ر چ	فَإِنَّكُ	عَصَانِ	وَمَنْ	مبنى	فَإِنَّهُ				
	he	is certai	nly of m	e; and w	hoever disc	obeys m	e — Tł	10u art,	surely	, Most For	giving,	Merc	iful.	
	يثيرك	جنك) زُدْعٍ	غير ذي	بِوَادٍ	č	^و پر کنو	ق ا	مِرَ	أَسْكَنْتُ	Ĩ		رَبَّنَا	
	near your house uncultivable in valley my children of I settled surely I										our Lord			
			بِتِكَ	جنكب	ر ڊ ی زرْم	وَادٍغَيْ	ييتى	مِ نْ ذُ رِّ	د و نت نت	آاِنِيْ ٱسْكَ	رَبْن			
			'Our Lo	ord, I hav	ve settled so	me of n	y child	lren in a	an unc	ultivable	alley			
×							61						(H

R	يعر 14	[ابره		Ch	apte	r: 14				Part:	13		1	,رّئ3	ومآاب
	النَّاسِ	مِّنَ	أفحيكةً	ل ا	اجْعَ	غ ف	الصَّلُو	1	ئوا	، بقي	ŗ		رَبَّنَا	تما حر	الْہُحَ
	the men	from	hearts	so y	ou m	ake the	ey Prayo	er s	o that	hey ol	oserve	0	ur Lord	the S	Sacred
			النَّاسِ	ڐٞڡؚؚٞڹؘ	فيلَ	جُعَلُ أَنْ	لموتأفًا	االصَّ	قيبو	نَالِيُ	مِرْ رَبَّ	جر	الم		
	n	ear Thy	Sacred Ho	use—	our L	Lord — th	at they	may o	observ	e Pray	er. So	mak	te men's h	nearts	
	کم کم و ن		م ملهم	<u>í</u> ,	ہَزتِ	أشأ (هِر	م م	وم ^و و رز فه	1	وَ		إليُهِمُ	یٌ	تهو
	they be g	rateful	so that th		the fr			you pr	ovide	them	and	1	to them	it in	clines
			38 Č	د ه شکره	ء ھم يَن	ؚڗؚؚڵۼڵ	ن الشَّهَرَ	مُصِّنَ	و ^{و و} و ر رفه	هم ^ن وَا	ى ْإِلَيْه	<u>ھ</u> ر			
		inc	line towa					vith fr	uits, th	at the	y may ł	oe th	nankful.		
	ڹ۠	نُعْلِ	مَا		وَ	و خفی	ف	مَا	, ,	مْلَمُ	Ë	Ĵ	إنك	ئآ	ڒۑ
	we mak	e knowr	n wha	t a	nd	we cor	eal	wha	at :	you kn	.ow	sure	ly you	our	Lord
				ط (عُلِنُ	نوْمَاذُ	ئانخفج	فَلَمُ هَ	كَ تَكْ تُكْ	بْنَآال	ز		L. L.		
	رَبَّنَآ اِنَّكَ تَعْلَمُ مَانُخْفِى وَمَانُعْلِنُ 'Our Lord, certainly, Thou knowest what we conceal and what we make known.														
	لأرْضِ	1 (۽ ڏ	شى		مِنْ	اللهِ	1	عَلَى		د ا خفی	يَ	مَا		وَ
	the eart	h iı	n any	thing	f	from	Allah	n	from	L	it hide	es	not		and
				ض	الأز	شیء فی	ا لو مِنْ) کی ال	ا فمی عَ	ئايَخُ	وَ هُ				
			And not			oever is h						e ea	rth		
	لې	ب) وک	الَّنِي		يله	م ی ں	ٱلْحَ	ناع	السَّ	C	ۆ	ý		وَ
	for me	he best	owed	Who	fo	r Allah	all pr	aise	the h	eavens	s i	r n	not		and
		-		بَلِى) وَهَ	بوالَّنِي کُ	حَبْْلُ بِلْ	۵ اُلُ	ئىكاغ	في النَّ	وَلَا			·	
			or in th	e heav	en. 'A	All praise	e belong	gs to A	Allah, `	Who h	as give	en m	le,		
	لدُّعَاعِ	ېم ا	لَسَبِيُ	2	ر	ٳڹ	لحق	اِلْسَ	وَ	ل	دار سلعیہ	i]	الْكِبَرِ	1	عَلَى
	the Praye	er sure	ly Hearer	my I	Lord	surely	Isa	ac	and	I	shmael		the old a	.ge	upon
			ت مَاعِ®	مُ اللَّ	نبية	لى رَبْقٍ لَسَ	عَقَ أَرْ	<u>ا</u> ِسْحٰ	يُلَ وَ	إشهع	لْكِبَرِ	لَى ا	à		
		desj	oite my ol	l age, l	shma	ael and Is	aac. Su	rely, r	ny Lo	rd is th	e Hear	er o	f prayer.		
K							62	}							

R	برهيم 14			Chap	ter: 1	4			I	Part: 1	3		(1	برّى3ا	ومآاب
	تَعَبَّلُ	وَ	رَبَّنَا	<u>پ</u> تی	^م <u>ر</u>	مِنْ	وَ	وقع	الصَّل	يم	مُقِ	ر	جُعَلُنِ	1	زَبٍّ
	you accept	and o	ur Lord	my chi	ldren	from	and	the	Praye	r obs	erve	you	make n	ne m	ıy Lord
			تَعَبَّلُ	ُ رَبَّنَا وَ	ی یتری ^ق	ٺ ذ ُرِّ	وقاوم	لصَّلْ	قِيْمَا	لَنِي هُ	اجْعَا	ڒٮؚؚ			
		'My Lo	ord, make	e me obs	serve l	Prayer,	and m	y chi	ldren t	oo. Ou	r Lord	! Do	accept		
	يَقُوْمُ	يَوْمَر	نِيْنَ	لِلْمُؤْمِ	وَ	Č	إلِى كُ	لِوَ	وَ	لی	اغفر		رَبَّنَا	5	دُعَا
	he takes place	day	for the	believe	rs an	d for	my pa	rents	and	you fo	rgive	me	our Lor	d my	prayer
			مرَيَقُوْمُ	يْنَ يَوْ	^{و م}	ق وَلِلْ	وَالِنَ	لي وَلِ	أغفرا	رَبْنَا	۔ باع(1)	دُء			
	my prayer.	'Our L	ord, gran	t forgiv	eness	to me a	ind to	my pa	irents a	and to t	he bel	ieve	rs on the	e day w	vhen
	الظّلِمُوْنَ	(يعْبَلُ	عَبّا		غَافِلًا	2	ألله	بَنْ	تحس	5	í	و	ئىابُ	الُحِسَ
	the wrongdo	ers ł	ne does	ofwha	at u	naware	A	llah	you	ı think	no	t	and t	he recl	koning
6 7 18			لم موْنَ للْم	مَلُ الظَّ	ب ايغ	فِلَاعَ	للهَ غَا	بَنَّ اد	تحسب	فكأ	اب 🔄	چىد	ال		
10	the reck	oning	will take	place.'	And th	ink no	t that 1	Allah	is una	ware of	what	the v	vrongdc	oers do).
	الأبْصَارُ		فيثو		د حص	تش		٦	لِيَوْ		4	م حرک	يون يو		إنْبَا
	the eyes		in it	it	fixedl	y stare	s	for th	ne day	he	gives	ther	n respite	e s	urely
			4	بْصَارُ ﴿	بوالآ	مُ فِيْ	، شخ	يَوْمِرْ	<u>بِ</u> المُعُمُ لِ	ا يُؤَخِّمْ	إنَّهُ				
		He o	only gives									edly	stare,		
	مَ و ^و و و طر فهم	•	اِلَيْھِ	le l	يَرْنَ	5	í	سهمُ	و و و رعو	ېمۍ	مقز		يْنَ	نهطع	9 A
	their gaze	to	them	he re	turns	no	t 1	their h	neads	rai	sing	ł	nurrying	g on in	fright
	مُهْطِعِيْنَ مُقْنِعِيْ رُءُوْسِهِمْ لَا يَرْتَنَّ إِلَيْهِمْ طَى فُهُمْ														
		Hurry	/ing on ir							e not r	eturnii	ng to	them,		
	الْعَذَابُ		أتيهم	í.	يَوْمَر	سَ	التَّ	بَرِ	ٱنْز	ۆ	ٱع	هَوَ	وم و المهم	ٱفْحِدَ	وَ
	the punishme	punishment it comes to them day the men you warn and void their minds and									and				
			نَعَذَابُ	يُهِمُ الْ	مَيَأَتِ	سَ يَوْ	رِالنَّا	ٱنْنِ	69 44 9 44 9	مُهْوَآ	م ب ک تھ	وَأَفْ			
	and their min	nds utte	rly void.	And war	n men	of the c	lay wh	en the	promi	sed cha	stisem	ent w	vill come	eupon	them,
¥						(63)							

D R	برٰهيم 14			Cha	pter: 1	.4			Par	t: 13			برّئ 13	ومآا
	قَرِيْبٍ	ٱجَلٍ	(إلى	أنآ	ٱخْر	Ĩ	رَبَّخُ	ۋا	ظكه	يْنَ	التَّنِ	ولُ	فَيَقُ
	near	term		to	resp	ite us	our	r Lord	wror	ngdoers	those	e who	so the	ey say
	I		بب لا	لٍ قَرِبْ	لِي اَجَ	ِ اَخْصُ نَا اِ	ِ ب ْنَا	ظكمؤار	نِيْنَ أَ	وْلُ اللَّ	فَيَقُ			
		and t	he wroi	ngdoer	s will s	say, 'Our I	Lord	d, grant ı	ıs respi	te for a	ı short te	rm.		
	لَمْ تَكُوْنُوْا	أوَ	ہ ایسک	الرُّ		نتتبع			وَ	ف	دَعُوَتَلَ		جبٌ	ي ب ب
	Did you no	ot th	e Messo	engers	3	ou follov	w	a	nd	y	our call	,	we resp	ond
			Ē	تكونؤ	أوَلَمُ	ؙڵڗؙ۠ڛٛڶ	اج	^ا وَنَتَبِ	فأعوتك	ڹؚۻ				
		We w	ill respo	ond to '	Thy ca	ll and wil	ll fol	llow the	Messe	ngers.'	'Did you	ı not		
	اَقْسَهْتُمْ مِينَ قَبْلُ <mark>مَا</mark> لَكُمُ مِينَ زَوَالِ													
fallfromfor younotbeforefrom										rom	3	ou swo	ore	
	fall from for you not before from you swore أَقْسَهْتُمْ مِتِنْ قَبُلُ مَالَكُمْ مِتِّنْ زَوَالٍ اللهُ													
				swear	before	e this that	z you	u would	have no	o fall?				
	ٱلْفُسَهُمُ	قا	ظَلَ	نَ	الَّنِيُ	ن	سكر	مَس	في	,	كَنْتُمُ	ب س	L.	
	themselves	wro	nged		se who		ellir	<u> </u>	in		you dw	velt	an	ıd
			و	فْسَهُ	، مُوْا أَدْ	<u>زِ</u> یْنَ ظَلَ	ن ال	مَسْكِنِ	ء تە فى	ؙؚڛؘػۮ	9			
		'A				lwellings						,		
	الأمُثَالَ	لَكُمُ	بْنَا	ضرب	وَ	بِهِمُ	,	عَلْنَا	ک اؤ	گيُف	لَكُمۡ	: بن	تَبَا	وَ
	the parables	for you		t forth	and	with his		we did			for you	it exp	lained	and
			نال ⁴	الأمة	الَكُمُ	م م و ضرب	به	فعَلْنَا	كَيُفَ	نَكُمُ	ۅؘؾؘؠؘۑۜۯ			
	and it has b	ecome p	lain to y	you ho	w We d	lealt with	n the	em; and `	We hav	e set fo	orth clear	parabl	les for y	you.'
	مَكْرُهُمُ		اللُّ	ت	عن	ۆ		نگراهم	6 I	م کر و م کر و		قَرْ		وَ
	their decei	t A	llah	w	ith	and	t	their plo	t the	y plott	ed su	irely	a	nd
				و ^و و ^ط م اهم	لهِمَكُ	عِنْدَان	م م و	مَكْمَهُ	مَكَرُو	وَقَنُ				
	And the	ey emplo	yed what	atever	deceit	they coul	ld bu	ut the ou	tcome	oftheir	deceit li	es wit	h Allał	ı,
ß							64							

R	لرہیم 14 ک	[اب		Chap	oter: 14				Part: 13			ئ13]	ومآ ابرّ
	لْجِبَالُ		مِنْهُ	5	لِتَزُوْ	هم	مَكُرُ		کَانَ		إنْ	,	وَ
	the mounta	ins	from it	that i	it moves	their	deceit		it was		if		and
				ال (1	لمُالْجِبَ	نرول مِن	كَمُ هُمُ لِنَ) مَ	وَإِنْ كَازَ				
			even i	f their d	eceit wer	e powerfu	l enough	n to r	nove moi	intains.			
	رُسُلُهُ		ېرې	وَعُ		مُخْلِفَ		6	ألله	ى <i>ب</i> ىنى	تحُ		فَلَا
	His Messer	igers	His pr	omise	one w	ho fails to	keep	А	llah	you d	leem	5	so not
				مله	<u>نِعْلِ ٢</u> رُسُ	ئىخلە <u>ق</u>	ت الله م	ىىكېر	فَلاتَحُ				
		Thi	ink not tl	nen that A	Allah wil	l fail to ke	ep His p	rom	ise to His	Messer	ngers	5.	
	اِنَّ اللَّهَ عَنِيْزٌ ذُوانْتِعَامٍ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ												
	the earth	other	the ea	arth it i	is change	d day	Lord	ofret	tribution	Migh	ity	Allah	surely
	the earth other the earth it is changed day Lord of retribution Mighty Allah surely إِنَّ اللَّهَ عَنِ يُزُذُو انْتِقَامٍ اللَّهُ يَوْمَ تُبَتَّ لُ الْأَرْضُ غَيْرَ الْأَرْضِ												
	Surely, A	lah is N	/ighty, L	ord of ret	ribution,	On the day	when thi	is eai	rth will be	e change	ed into	o another	r earth,
	قَهَارِ	ĴI	عر	الواج	يله		بَرَزُوْا		وَ	ی ا	بمهون	الس	وَ
	the Most Supreme the One for Allah they appeared and the heavens and												and
				ار 9	عِرالْقَهَ	يله الواح	وَبَرَزُوْا	وت ا	وَالسُّهُ				
	an	d the he	eavens to			ll appear				the Mo	st Su	preme;	
	الأصْفَادِ		في ا	يْنَ	مقرير	ز	يۇمىي		جرمين	الْبُ	C	تَرَى	وَ
	the chains	i	n t	hose wh	o are bou	nd tł	nat day	t	the guilty	ones	yo	ou see	and
			ج 50	لأضفاد	بِيْنَ فِي ا	بِنِ مُقْتَ	نَ يَوْمَ	مه	ي الْهُجُر	وَتَرَ			
			An	d thou sh	nalt see th	e guilty o	n that da	y bo	und in ch	ains.			
	لِيَجْزِىَ	2	التَّا	وکر موکھم	و و وج	تغشى	ů J	(قَطِرَانٍ	مِنْ	,	و پلھم	سَرَاب
	so he requites the fire their faces it envelops and pitch from their garments												
			بُجُزِى	ٵۯڐؘڸ	ِ فِهُمُ النَّ	يى شى دُجُو	انٍ وَ تَغْ	قطر	ھ م <u>م</u> ن أ	مَابِيْلُ	Ŵ		
		Т	Their gar	ments sh	all be of	pitch, and	the fire s	shall	envelop	their fac	ces.		
ß						65							

1: 1

A

Ħ	الحجر 15 })	Chap	ter: 15		Part:	13		(13)	ومآابرًئ
	الْحِسَابِ	بَرِيْعُ	الله ا	اِتَ	كَسَبَتْ	می	فُسٍ	ا ذ	كل	الله
	the reckoning	swift	Allah	surely	it wrought	what	soul		every	Allah
		(52)	ذالْحِسَابِ	اللهَ سَرِيْ	كَسَبَتْ إِنَّ	فُسٍمَّا	لَّهُ كُلَّ نَ	اد		
	It will be so the	nat Allah ma	ay requite e	each soul for	what it has w	rought. Su	rely, Alla	ıh is sw	/ift at re	eckoning.
	لِيَعْلَمُوْا	وَ	به	نَدُوْا	وَ لِيُنْ	س	تِلنَّا،	e.u	بَل	لهُنَا
	so that they kn	ow and	with it	that they	warn an	d for m	nankind	mes	sage	this is
			بعكموا	نَرُوْابِهِ وَلِبَ	پاس وَلِيُنُ	ابَلْغٌ لِّلنَّ	هُنَ			
	This is a mess	age manife						y be wa	urned th	ereby, and
	بَابِ	أولواالأل		لبَنْكُرَ	و	حِلٌ	وًا	إله	ه <u>و</u>	ٱنْبَا
	those who pos	ssess under	standing	that he pond	lers and	On	e (God	Не	surely
			ياب ⁵³	يَ أُولُوا الْأَلْ	حلُّوَّلت	هُوَالْهُ وَا	ٱنْبَا			1
	that they m	av know tha		only One God,	•••			tanding	o may n	onder.
	A			مَكَةٍ مِائَةُ أَبَ Surah, it has						
	َحِيْمِ اَحِيْمِ	١Ļ	Ċ	الرَّحْلُو		الله			شم	,
	the Mero	ciful	the	Gracious		Allah			with na	me
				، الرَّحِيْمِ	لله الرَّحْمُنِ	بشما	i			
				ame of Allah,	/ /		iful.			
	مبين	فُرْانٍ	ۆ	الكِتْبِ	ایٹ	تِلْكَ			الز	
	illuminating	Quran	and	the Book	verses	these	I am Al	lah, wl	no is Al	ll-Seeing
			د ين2	وَ قُرْانٍ هُبِ	بِتُ الْكِتْبِ	ِ تِلْكُ اب	الز			
						Cil D I	k and off	he illu	ninatir	o Our'an
	Alif Lam Ra.	l am Allah,	who is All-	-Seeing.Thes	e are verses	of the Bool			minatin	ig Qui an.