Study the
Noble Qur’ân
Word-for-Word
Volume 2
(13)
The first Coloured Word-for-Word English translation to understand the meanings of Arabic Verses along with grammatical terms
Compiled by
Darussalam
In the Name of Allah, the Most Gracious, the Most Merciful
53. "And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful." 54. And the king said: "Bring him to me that I may attach him to my person." Then, when he spoke to him, he said: "Verily, this day, you are with us high in rank and fully trusted."

55. [Yūsuf (Joseph)] said: "Set me over the store-houses of the land; I will indeed guard them with full knowledge (as a minister of finance in Egypt)."
56. Thus did We give full authority to Yūsuf (Joseph) in the land, to take possession therein, when or where he likes. We bestow of Our Mercy on whom We will, and We make not to be lost the reward of Al-Muḥsinūn (the good doers.).

57. And verily, the reward of the Hereafter is better for those who believe and used to fear Allāh and keep their duty to Him (by abstaining from all kinds of sins and evil deeds and by performing all kinds of righteous good deeds). 58. And Yūsuf’s (Joseph’s) brethren came and they entered to him, and he recognized them, but they recognized him not.

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

YUSUF-12 PART-13

bring to me he said with their provisions he had furnished them and when

measure that I give full (do) you not see? from your father of yours a brother

him you bring not to me but if (of) the hosts (the) best and (that) I am

they said nor you shall come near me with me for you then (there shall be) no measure

surely shall do (it) and verily we (from) his father for him we shall try to get permission

62. And [Yūsuf (Joseph)] told his servants to put their money (with which they had bought the corn) into their bags, so that they might know it when they go back to their people; in order that they might come again. 63. So, when they returned to their father, they said: “O our father! No more measure of grain shall we get (unless we take our brother). So send our brother with us, and we shall get our measure and truly, we will guard him.” 64. He said: “Can I entrust him to you except as I entrusted his brother [Yūsuf (Joseph)] to you aforetime? But Allāh is the Best to guard, and He is the Most Merciful of those who show mercy.”
And when they opened their bags, they found their money had been returned to them. They said: "O our father! What (more) can we desire? This, our money has been returned to us; so we shall get (more) food for our family, and we shall guard our brother and add one more measure of a camel’s load. This quantity is easy (for the king to give)."

66. He [Ya`qub (Jacob)] said: "I will not send him with you until you swear a solemn oath to me in Allah’s Name, that you will bring him back to me unless you are yourselves surrounded (by enemies)." And when they had sworn their solemn oath, he said: "Allah is the Witness to what we have said."
67. And he said: “O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allah at all. Verily, the decision rests only with Allah. In Him, I put my trust and let all those that trust, put their trust in Him.” 68. And when they entered according to their father’s advice, it did not avail them in the least against (the Will of) Allah; it was but a need of Ya’qub’s (Jacob’s) inner self which he discharged. And verily, he was endowed with knowledge because We had taught him, but most men know not.
69. And when they went in before Yūsuf (Joseph), he took his brother (Benjamin) to himself and said: ‘Verily, I am your brother, so grieve not for what they used to do.’ 70. So when he had furnished them forth with their provisions, he put the (golden) bowl in his brother’s bag. Then a crier cried: ‘O you (in) the caravan! Surely, you are thieves!’ 71. They, turning towards them, said: ‘What is it that you have lost?’ 72. They said: ‘We have lost the (golden) bowl of the king and for him who produces it is (the reward of) a camel load; and I will be bound by it.’
he put the bowl with their provisions he had furnished them forth so when do

surely you (in) the caravan 0 (you) then a crier cried (of) his brother into (the) bag

what (is it that) you have lost? them turning towards they said (are) indeed thieves

(it) and for (him) who produces (of) the king we have lost (the) bowl they said

will be bound by it and l (of) a camel (is) a load

73. They said: "By Allah! Indeed you know that we came not to make mischief in the land, and we are no thieves!" 74. They [Yūsuf’s (Joseph’s) men] said: "What then shall be the penalty of him, if you are (proved to be) liars." 75. They [Yūsuf’s (Joseph’s) brothers] said: "His penalty should be that he, in whose bag it is found, should be held for the punishment (of the crime). Thus we punish the Zālimūn (wrongdoers)!" 76. So he [Yūsuf (Joseph)] began (the
search) in their bags before the bag of his brother. Then he brought it out of his brother’s bag. Thus did We plan for Yūsuf (Joseph). He could not take his brother by the law of the king (as a slave), except that Allah willed it. (So Allah made the brothers to bind themselves with their way of “punishment, i.e. enslaving of a thief.”) We raise to degrees whom We will, but over all those endowed with knowledge is the All-Knowing (Allāh).
his [Yūsuf (Joseph)] who did steal before (him).” But these things did Yūsuf (Joseph) keep in himself, revealing not the secrets to them. He said (within himself): “You are in worst case, and Allāh is the Best Knower of that which you describe!” 78. They said: “O ruler of the land! Verily, he has an old father (who will grieve for him); so take one of us in his place. Indeed we think that you are one of the Muḥsinūn (good-doers).”

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

so when they despaired surely (should be) wrongdoers then indeed we with him

(did) you not know? the eldest among them said they held a conference in private of him

and before in Allah’s Name an oath from you indeed took that your father

until permits so I will never leave this land you did fail in your duty with Joseph this

(of the judges) (is the) Best and He [for] my (case) or Allah decides my father me

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

you but have beguiled he said surely (are) the truthful and indeed we

may be Allah (is) most fitting so patience (into) something your own selves

the All-Wise (is) the All-Knowing [He] truly He all them [that] will bring to me

84. And he turned away from them and said: "Alas, my grief for Yusuf (Joseph)!" And he lost his sight because of the sorrow that he was suppressing. 85. They said: "By Allah! You will never cease remembering Yusuf (Joseph) until you become weak with old age, or until you be of the dead." 86. He said: "I only complain of my grief and sorrow to Allah, and I know from Allah that which you know not.
87. "O my sons! Go you and enquire about Yūsuf (Joseph) and his brother, and never give up hope of Allah’s Mercy. Certainly no one despairs of Allah’s Mercy, except the people who disbelieve.” 88. Then, when they entered to him [Yūsuf (Joseph)], they said: "O ruler of the land! A hard time has hit us and our family, and we have brought but poor capital, so pay us full measure and be charitable to us. Truly, Allah does reward the charitable.” 89. He said: "Do you know what you did with Yūsuf (Joseph) and his brother, when you were ignorant?”
90. They said: "Are you indeed Yusuf (Joseph)?" He said: "I am Yusuf (Joseph), and this is my brother (Benjamin). Allah has indeed been gracious to us. Verily, he who fears Allah with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allah makes not the reward of the Muhsinun (good-doers.) to be lost."

91. They said: "By Allah! Indeed Allah has preferred you to us, and we certainly have been sinners." 92. He said: "No reproach on you this day; may Allah forgive you, and He is the Most Merciful of those who show mercy!"
93. “Go with this shirt of mine, and cast it over the face of my father, he will become clear-sighted, and bring to me all your family.” 94. And when the caravan departed, their father said: “I do indeed feel the smell of Yūsuf (Joseph), if only you think me not a dotard (a person who has weakness of mind because of old age).” 95. They said: “By Allāh! Certainly, you are in your old error.”

96. Then, when the bearer of the glad tidings arrived, he cast it (the shirt) over his face, and he became clear-sighted. He said: “Did I not say to you, ‘I know from Allāh that which you know not.’” 97. They said: “O our father! Ask forgiveness (from Allāh) for our sins, indeed we have been sinners.” 98. He
said: "I will ask my Lord for forgiveness for you, verily, He! Only He is the Oft-Forgiving, the Most Merciful."

99. Then, when they came in before Yūsuf (Joseph), he took his parents to himself and said: "Enter Egypt, if Allah wills, in security." 100. And he raised his parents to the throne and they fell down before him prostrate. And he said: 'O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin life, after Shāītān (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind to whom He wills. Truly, He! Only He is the All-Knowing, the All-Wise.
101. "My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams – the (Only) Creator of the heavens and the earth! You are my Wali (Protector, Helper, Supporter, Guardian, God, Lord) in this world and in the Hereafter. Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous.”

102. That is of the news of the Ghaib (Unseen) which We reveal to you (O Muhammad ﷺ). You were not (present) with them when they arranged their plan together, and (while) they were plotting. 103. And most of mankind will not believe even if you desire it eagerly.
and taught me of the sovereignty You have indeed bestowed on me my Lord and the earth (the) Creator (of) the heavens (of) dreams (of) the interpretation cause me to die and (in) the Hereafter in this world (are) my Protector You (of) the Unseen (is) of (the) news this with the righteous and join me (as) a Muslim when they arranged together and you were not with them to you which We reveal (of) mankind and not most and they were plotting their plan (will) believe even if you desire (it) eagerly

104. And no reward you (O Muhammad ﷺ) ask of them (those who deny your Prophethood) for it; it (the Qur’an) is no less than a Reminder and an advice to the ‘Alamīn (men and jinn). 105. And how many a sign in the heavens and the earth they pass by, while they are averse therefrom. 106. And most of them believe not in Allāh except that they attribute partners to Him (i.e. they are Mushrikūn, i.e. polytheists.). 107. Do they then feel secure from the coming against them of the covering veil of the torment of Allāh, or of the coming against them of the (Final) Hour, all of a sudden while they perceive not?
108. Say (O Muhammad): `This is my way; I invite to Allah (i.e. to the Oneness of Allah – Islamic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allah, i.e. to the Oneness of Allah – Islamic Monotheism with sure knowledge). And Glorified and Exalted is Allah (above all that they associate as partners with Him). And I am not of the Mushrikin (polytheists, pagans, idolaters and disbelievers in the Oneness of Allah; those who worship others along with Allah or set up rivals or partners to Allah).’ 109. And We sent not before you (as Messengers) any but men to whom We revealed, from among the people of townships. Have they not travelled in the land and seen what was the end of those who were before them? And verily, the home of the Hereafter is the best for those who fear Allah and obey Him (by abstaining from sins and evil deeds, and by performing
righteous good deeds). Do you not then understand?

**I** with sure knowledge

I invite unto Allah

(is) my way

say this

and I am not

and Glorified and Exalted (is) Allah

follows me

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but men

before you

and We sent not (as Messengers)

of the polytheists

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from (among the) people

We revealed unto them

was (the) end

and seen how

in the land

so (have) they not travelled?

(of) the Hereafter

and verily (the) home

(were) before them

(of) those who

(do) you not then understand?

for those who fear (Allah)

(is the) best

(They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help, and whomsoever We willed were rescued. And Our punishment cannot be warded off from the people who are *Mujrimūn* (criminals, sinners, disbelievers, polytheists). 111. Indeed in their stories, there is a lesson for men of understanding. It (the Qur’ān) is not a forged statement but a confirmation of (Allāh’s existing Books) which were before it [i.e. the Taurāt (Torah), the Injil
(Gospel) and other Scriptures of Allāh] and a detailed explanation of everything and a guide and a mercy for a people who believe.

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

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

Surah Ar-Ra'd (The Thunder) 13

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

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

In the Name (of) Allah

the Most Merciful

the Most Gracious

and that which (of) the Book (are the) Verses these Alif-Lam-Mim-Ra

(of) men (and) but most (is) the truth from your Lord has been revealed unto you

(any) pillars without raised the heavens Allah (is) He Who believe not

and subjected the sun above the Throne then He rose that you can see

appointed for a term each running (its course) and the moon

so that you may

He explains the Verses in detail

He manages all affairs

believe with certainty (with) your Lord in (the) Meeting

واَلَّذِى مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَأْسَىٰ وَأَنْهَرًا وَمِنْ كُلِّ نَّفْسٍ جَعَلَ فِيهَا زَوْجَينَ أَنثىٰ

يُغَيِّبُ النَّاسَ إِنِّ فِي ذَلِكَ لَا يُدْخِلُنَّ لَفَوْقَ مَنْ فَكَرُونَ وَفِي الْأَرْضِ قَطَعَ مَنْ تَجَّوَّرَتْ
3. And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruit He made Zawjain Ithnain (two in pairs – may mean two kinds or it may mean: of two varieties, e.g. black and white, sweet and sour small and big). He brings the night as a cover over the day verily, in these things, there are Ayāt (proofs, evidences, lessons, signs, etc.) for a people who reflect. 4. And in the earth are neighbouring tracts, and gardens of vines, and green crops (fields), and date palms, growing into two or three from a single stem root, or otherwise (one stem root for every palm), watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things there are Ayāt (proofs, evidences, lessons, signs) for a people who understand.
for a people who understand

surely (there are) signs

5. And if you (O Muhammad) wonder (at these polytheists who deny your message of Islamic Monotheism and have taken besides Allâh others for worship who can neither harm nor benefit), then wondrous is their saying: **"When we are dust, shall we indeed then be (raised) in a new creation?"** They are those who disbelieved in their Lord! They are those who will have iron chains tying their hands to their necks. They will be dwellers of the Fire to abide therein forever. 6. They ask you to hasten the evil before the good, while (many) exemplary punishments have indeed occurred before them. But verily, your Lord is full of forgiveness for mankind inspite of their wrongdoing. And verily, your Lord is (also) Severe in punishment.
(in) punishment (is) Severe and verily your Lord inspite of their wrongdoing for mankind

7. And the disbelievers say: "Why is not a sign sent down to him from his Lord?" You are only a warner, and to every people there is a guide. 8. Allâh knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion. 9. All-Knower of the unseen and the seen, the Most Great, the Most High. 10. It is the same (to Him) whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day.
11. For him (each person), there are angels in succession, before and behind him. They guard him by the Command of Allah. Verily, Allah will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allah). But when Allah wills a people's punishment, there can be no turning it back, and they will find besides Him no protector. 12. It is He Who shows you the lightning, as a fear (for travellers) and as a hope (for those who wait for rain). And it is He Who brings up (or originates) the clouds, heavy (with water).
13. And Ar-Ra’d (thunder) glorifies and praises Him, and so do the angels because of His awe. He sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute about Allah. And He is Mighty in strength and Severe in punishment. 14. For Him (Allah, Alone) is the Word of Truth (i.e. none has the right to be worshipped but Allah). And those whom they (polytheists and disbelievers) invoke besides Him, answer them no more than one who stretches forth his hand (at the edge of a deep well) for water to reach his mouth, but it reaches him not; and the invocation of the disbelievers is nothing but an error (i.e. of no use).
15. And to Allah (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons. 16. Say (O Muhammad): "Who is the Lord of the heavens and the earth?" Say: "(It is) Allah." Say: "Have you then taken (for worship) Auliya' (protectors) other than Him, such as have no power either for benefit or for harm to themselves?" Say: "Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allah partners who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them?" Say: "Allah is the Creator of all things; and He is the One, the Irresistible."
17. He sends down water (rain) from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface - and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils, rises a foam like it, thus does Alläh (by parables) show forth truth and falsehood. Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Alläh sets forth parables (for the truth and falsehood, i.e. Belief and disbelief).
18. For those who answered their Lord's Call (believed in the Oneness of Allāh and followed His Messenger Muhammad ﷺ, i.e. Islamic Monotheism) is Al-Husnā (i.e. Paradise). But those who answered not His Call (disbelieved in the Oneness of Allāh and followed not His Messenger Muhammad ﷺ), if they had all that is in the earth together with its like, they would offer it in order to save themselves (from the torment, but it will be in vain). For them there will be the terrible reckoning. Their dwelling place will be Hell; and worst indeed is that place for rest. 19. Is then he who knows that what has been revealed to you (O Muhammad ﷺ) from your Lord is the truth, as like him who is blind? But it is only the men of understanding that pay heed.
20. Those who fulfil the Covenant of Allah and break not the *Mithqāl* (bond, treaty, covenant). 21. And those who join that which Allah has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allah has forbidden and perform all kinds of good deeds which Allah has ordained). 22. And those who remain patient, seeking their Lord's Countenance, perform As-Salāt (the prayers), and spend out of that which We have bestowed on them, secretly and openly, and repel evil with good, for such there is a good end.

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23. 'Adn (Eden) Paradise (everlasting Gardens), which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter to them from every gate (saying):

24. "Salāmun 'Alaikum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!"

25. And those who break the Covenant of Allāh, after its ratification, and sever that which Allāh has commanded to be joined (i.e. they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (i.e. they will be far away from Allāh's Mercy), and for them is the unhappy (evil) home (i.e. Hell).
26. Allah increases the provision for whom He wills, and straitens (it for whom He wills), and they rejoice in the life of the world, whereas the life of this world as compared with the Hereafter is but a brief passing enjoyment. 27. And those who disbelieved say: "Why is not a sign sent down to him (Muhammad ﷺ) from his Lord?" Say: "Verily, Allah sends astray whom He wills and guides to Himself those who turn to Him in repentance."

28. Those who believed (in the Oneness of Allah – Islamic Monotheism), and whose hearts find rest in the remembrance of Allah, verily, in the remembrance of Allah do hearts find rest. 29. Those who believed (in the Oneness of Allah – Islamic Monotheism), and work righteousness, Tūbā (all
kinds of happiness or name of a tree in Paradise) is for them and a beautiful
place of (final) return. 30. Thus have We sent you (O Muhammad) to a
community before whom other communities have passed away, in order that
you might recite to them what We have revealed to you, while they disbelieve
in the Most Gracious (Allah). Say: “He is my Lord! Lā ilāha illa Huwa (none has
the right to be worshipped but He)! In Him is my trust, and to Him will be my
return with repentance.”
If there had been a Quran with which mountains could be moved from their places, or the earth could be cloven asunder, or the dead could be made to speak, it would not have been other than this Quran. But the decision of all things is certainly with Allah. Have not those who believed yet known that had Allah willed, He could have guided all mankind? And a disaster will not cease to strike those who disbelieved because of their evil deeds or it settles close to their homes, until the Promise of Allah comes to pass. Certainly, Allah breaks not His Promise.
32. And indeed (many) Messengers were mocked at before you (O Muhammad ﷺ), but I granted respite to those who disbelieved, and finally I punished them. Then how (terrible) was My punishment! 33. Is then He (Allāh) Who takes charge (guards, maintains, provides) of every person and knows all that he has earned (like any other deity who knows nothing)? Yet, they ascribe partners to Allāh. Say: ``Name them! Is it that you will inform Him of something He knows not in the earth or is it (just) a show of false words.''

Nay! To those who disbelieved, their plotting is made fair-seeming, and they have been hindered from the Right Path; and whom Allāh sends astray, for him there is no guide.
34. For them is a torment in the life of this world, and certainly, harder is the torment of the Hereafter. And they have no Waq (defender or protector) against Allâh. 35. The description of the Paradise which the Muttaqûn (the pious) have been promised: Underneath it rivers flow, its provision is eternal and so is its shade; this is the end (final destination) of the Muttaqûn (the pious), and the end (final destination) of the disbelievers is Fire.

36. Those to whom We have given the Book (such as 'Abdullah bin Salâm and other Jews who embraced Islam), rejoice at what has been revealed to you (i.e. the Qur'ân), but there are among the Confederates (from the Jews and pagans) those who reject a part thereof. Say (O Muhammad ☦): “I am commanded only to worship Allâh (Alone) and not to join partners with Him. To Him (Alone) I call and to Him is my return.”
Qur'ān) down to be a judgement of authority in Arabic. Were you (O Muhammad ﷺ) to follow their (vain) desires after the knowledge which has come to you, then you will not have any Wāli (protector) or Wāq (defender) against Allāh.

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<td>and if you (O Muhammad) follow (in) Arabic</td>
<td>(to be) a judgement of authority</td>
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<td>not of the knowledge has come to you</td>
<td>what after their (vain) desires</td>
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<td>nor defender any protector</td>
<td>against Allāh you (will) have</td>
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38. And indeed We sent Messengers before you (O Muhammad ﷺ), and made
for them wives and offspring. And it was not for a Messenger to bring a sign except by Allah's Leave. (For) every matter there is a Decree (from Allah). And Allah blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book (Al-Lauh Al-Mahfuz). Whether We show you (O Muhammad) part of what We have promised them or cause you to die, your duty is only to convey (the Message) and on Us is the reckoning.

41. See they not that We gradually reduce the land (of the disbelievers, by giving it to the believers, in war victories) from its outlying borders. And Allah
judges, there is none to put back His Judgement and He is Swift at reckoning. 42. And verily, those before them did devise plots, but all planning is Allah’s. He knows what every person earns, and the disbelievers will know who gets the good end (final destination). 43. And those who disbelieved, say: “You (O Muhammad ﷺ) are not a Messenger.” Say: “Sufficient as a witness between me and you is Allah and those too who have knowledge of the Scripture (such as ‘Abdullāh bin Salām and other Jews and Christians who embraced Islam).”
Surah Ibrahim [(Prophet) Abraham] 14

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

1. Alif-Lam-Ra. [These letters are one of the miracles of the Qur'an, and none but Allah ( Alone) knows their meanings.] (This is) a Book which We have revealed to you (O Muhammad) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allah and Islamic Monotheism) by their Lord's Leave to the path of the All-Mighty, the Owner of all praise. 2. Allah to Whom belongs all that is in the heavens and all that is in the earth! And woe to the disbelievers from a severe torment. 3. Those who prefer the life of this world to the Hereafter, and hinder (men) from the path of Allah (i.e. Islam) and seek crookedness therein – they are far astray.
4. And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allah misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise. 5. And indeed We sent Mūsā (Moses) with Our Ayāt (signs, proofs, and evidences) (saying): "Bring out your people from darkness into light, and remind them of the Blessings of Allah. Truly, therein are Ayāt (evidences, proofs and signs) for every patient, thankful (person)."
6. And (remember) when Mūsā (Moses) said to his people: "Call to mind Allah's Favour to you, when He delivered you from Fir'aun's (Pharaoh) people who were afflicting you with horrible torment, and were slaughtering your sons and letting your women alive; and in it was a tremendous trial from your Lord." 

7. And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allah), I will give you more (of My Blessings); but if you are thankless (i.e. disbelievers), verily, My punishment is indeed severe."
8. And Mūsā (Moses) said: "If you disbelieve, you and all on earth together, then verily, Allāh is Rich (Free of all needs), Owner of all praise." 9. Has not the news reached you, of those before you, the people of Nūh (Noah), and 'Ād, and Thamūd? And those after them? None knows them but Allāh. To them came their Messengers with clear proofs, but they put their hands in their mouths (biting them with anger) and said: "Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us (i.e. Islamic Monotheism)."
10. Their Messengers said: "What! Can there be a doubt about Allah, the Creator of the heavens and the earth? He calls you (to Monotheism and to be obedient to Allah) that He may forgive you of your sins and give you respite for a term appointed." They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority (i.e. a clear proof of what you say)."

11. Their Messengers said to them: "We are no more than human beings like you, but Allah bestows His Grace to whom He wills of His slaves. It is not ours to bring you an authority (proof) except by the Permission of Allah. And in
Allāh (Alone) let the believers put their trust. 12. "And why should we not put our trust in Allāh while He indeed has guided us in our ways? And we shall certainly bear with patience all the hurt you may cause us, and in Allāh (Alone) let those who trust, put their trust."

13. And those who disbelieved, said to their Messengers: "Surely, we shall drive you out of our land, or you shall return to our religion." So their Lord revealed to them: "Truly, We shall destroy the Zālīmūn (polytheists, disbelievers and wrongdoers). 14. "And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me (on the Day of
Resurrection or fears My punishment) and also fears My threat." 15. And they (the Messengers) sought victory and help [from their Lord (Allāh)] and every obstinate, arrogant dictator (who refuses to believe in the Oneness of Allāh) was brought to a complete loss and destruction.

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

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

22. And Shaitān (Satan) will say when the matter has been decided: “Verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you
help me. I deny your former act in associating me (Satan) as a partner with Allah (by obeying me in the life of the world). Verily, there is a painful torment for the Zalimun (polytheists and wrongdoers)."

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<th>and Satan will say</th>
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<td>you associated me as a partner (with Allah)</td>
<td>of</td>
<td>what</td>
<td>verily I deny</td>
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<td>painful</td>
<td>(is) a torment</td>
<td>for them</td>
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23. And those who believed (in the Oneness of Allah and His Messengers and whatever they brought) and did righteous deeds, will be made to enter Gardens under which rivers flow, – to dwell therein for ever (i.e. in Paradise), with the Permission of their Lord. Their greeting therein will be: Salâm (peace!). 24. See you not how Allah sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high). 25. Giving its fruit at all times, by the Leave of its Lord, and Allah sets forth parables for mankind in order that they may remember.
26. And the parable of an evil word is that of an evil tree uprooted from the surface of the earth, having no stability. 27. Allāh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allāh Alone and none else), and in the Hereafter. And Allāh will cause to go astray those who are Zālimūn (polytheists and wrongdoers), and Allāh does what He wills. 28. Have you not seen those who have changed the Blessings of Allāh into disbelief (by denying Prophet Muhammad ﷺ and his Message of Islam), and caused their people to dwell in the house of destruction?
<table>
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<th>evil</th>
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Allah will keep firm any stability having not (of) earth uprooted from (the) surface

(of) this world in the life (that stands) firm with the word those who believe

and Allah does and Allah will cause the wrongdoers to go astray and in the Hereafter

(the) Blessings (of) Allah [to] those who have changed (have) you not seen? what He wills

(of) destruction (in the house) and caused their people to dwell (into) disbelief

Hell, in which they will burn, – and what an evil place to settle in! 30. And they set up rivals to Allah, to mislead (men) from His path! Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!" 31. Say (O Muhammad ☦) to 'Ibādi (My slaves) who have believed, that they should perform As-Salāt (the prayers), and spend in charity out of the sustenance We have given them, secretly and openly, before the coming of a Day on which there will be neither mutual bargaining nor befriending.
32. Allah is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His Command; and He has made rivers (also) to be of service to you. 33. And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day to be of service to you.
34. And He gave you of all that you asked from Him, and if you count the Blessings of Allah, never will you be able to count them. Verily, man is indeed an extreme wrongdoer, a disbeliever (an extreme ingrate who denies Allah's Blessings by disbelief, and by worshipping others besides Allah, and by disobeying Allah and His Prophet Muhammad ﷺ). 35. And (remember) when Ibrāhīm (Abraham) said: "O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols. 36. "O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily, is of me. And whoso disobeys me, still You are indeed Oft-Forgiving, Most Merciful.
37. "O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka’bah at Makkah) in order, O our Lord, that they may perform As-Salāt (the prayers). So, fill some hearts among men with love towards them, and (O Allah) provide them with fruits so that they may give thanks. 38. "O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allah.
39. "All praise and thanks are Allah's, Who has given me in old age Ismā'il (Ishmael) and Ishāq (Isaac). Verily, my Lord is indeed the All-Hearer of invocations. 40. "O my Lord! Make me one who performs As-Salāt (the prayers), and (also) from my offspring, our Lord! And accept my invocation. 41. "Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established." 42. Consider not that Allah is unaware of that which the Zālimūn (polytheists, wrongdoers) do, but He gives them respite up to a Day when the eyes will stare in horror.
only He gives them respite the wrongdoers do of that which (is) unaware

the eyes (when) will stare (in horror) [in it] to a Day

43. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty (from thinking because of extreme fear). 44. And warn (O Muhammad ﷺ) mankind of the Day when the torment will come to them; then the wrongdoers will say: "Our Lord! Respite us for a little while, we will answer Your Call and follow the Messengers!" (It will be said): "Had you not sworn aforetime that you would not leave (the world for the Hereafter)."
45. "And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We had dealt with them. And We put forth (many) parables for you." 46. Indeed, they planned their plot, and their plot was with Allah, though their plot was not such as to remove the mountains (real mountains or the Islamic law) from their places (as it is of no importance). 47. So think not that Allah will fail to keep His Promise to His Messengers. Certainly, Allah is All-Mighty, All-Able of Retribution.
48. On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allah, the One, the Irresistible. 49. And you will see the Mujrimūn (criminals, disbelievers in the Oneness of Allah – Islamic Monotheism, polytheists) that Day Muqarrānūn (bound together) in fetters. 50. Their garments will be of pitch, and fire will cover their faces. 51. That Allah may requite each person according to what he has earned. Truly, Allah is Swift at reckoning. 52. This (Qur’ān) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One Ilāh (God – Allah) – (none has the right to be worshipped but Allah) – and that men of understanding may take heed.