

Thirteenth Para

The thirteenth Para or Juz of the Quran is

Wa Ma Ubríoo (وَمَا أُبْرِئُ)

which has 4 the first one is Surah Yusuf 12 (Ayat 53-111), Surah Raad 13 (Ayat 1-43), Surah Ibrahim 14 (Ayat 1-52) and Surah Al-Hijr 15 (0-1) Total No. of Ayat in this para (155) and in this para there is compulsory

Sujdha-e-Talawat

Every believer must go in to prostration when reciting the word

Wa`Ilillahi Yasjudoo

in surah ar-Ra`d.

Highlights of Para 13 (Part thirteen of Holy Quran)

This Para includes:

The remaining part of Surah Yusuf, Complete Surah Ra'ad and Complete Surah Ibrahim.

Surah Ra'ad:

There are five things in Surah Ra'ad:

The Divinity of the Quran, Oneness of Allah, Day of Judgement, Prophethood and Eight attributes of Believers and three signs of Vicious people.

The Divinity of Quran:

It is worth pointing out that the Surahs which start with special Quranic alphabetical letters mention Quran at their outset to challenge those disbeliever opponents who claim that Quran is basically human's endeavours to produce a single ayat from these alphabets but they wont be able to produce.

Oneness of Allah:

He is the only Creator of the skies and the earth, the sun and the moon, the night and the day, the mountains and the streams, food roses and flowers of various colors,

flavours and fragrances and death, and life, profit and loss are in the hands of. Allah who has appointed Angels for the safeguard of mankind.

Day of Judgement:

Polytheists always wonder how life will be casted in dead bones, while in reality what will happen after death is not much astonishing, but them being surprised is the real fact.

Prophethood:

For every nation a leader or a Prophet is consigned.

Eight attributes of Believers:

Loyalty, Benevolence, Fear of Allah, Fear of the Day of Judgement, Forbearance, check on
Prayers and Charity,

Three signs of Vicious people:

Dont keep their promises, Having no mercy and Spreading of corruption on Earth.

Surah Ibrahim:

There are total five things in Surah Ibrahim:

Oneness of Allah, Prophethood, Day of Judgement, Few important things and Six benedictions.

Oneness:

To believe that all of the skies and lands were created by Allah Almighty. He is the one who sends water down from the skies in the form of rain, and brings forth a variety of fruits from earth for mankind, and produced water channels and houses for humans. And He put the sun and the moon, and the day and the night for the humans. His blessings are so vast that they cannot be accounted.

Prophethood:

It has been told for the consolation of Prophet (Peace be upon him) that the nations of former Prophets adopted the same attitude Denial resentment and opposition by Some people of the previous nations have been mentioned to doubt the existence of Allah Almighty and said that a human cannot be the messenger of Allah. Those doubts have been denied.

Day of Judgement:

There is promise of Hell for Disbelievers and Paradise for Believers. The blessings of Heaven and the horrors of Hell are mentioned. After all the assessment on the Day of Judgement the Devil will tell that the promise made to them by Allah was true and the promise I made to you was false, I did not force you, you deceived yourself. Now instead of blaming me, blame yourself.

Allah is aware of everything:

Gratitude makes love grow stronger and Allah has severe punishment for the Ungrateful
The actions of Disbelievers is like the example of the night, when the wind blows it blows away everything with it.

The word of Faith is like the tree of chaste. Its roots are very strong and its fruit is very sweet and the word of fictitious and false glory is not like a pure tree.

Allah is not unaware of the evildoers.

Six Benedictions:

There is a mention of six benedictions between Prophet Ibrahim (Peace be upon him) and Allah:

Peace, Protection from Idolatry, Observing of Salaat, Connections of the hearts, Provision of food, Request for forgiveness.

The basic theme of Surah ar-Ra'd is divine guidance. Allah has created this whole universe. He knows what is in the wombs and everything is under His knowledge. He sent His prophets and guides to all people for their guidance and now the Last Messenger has come

Surah Ibrahim speaks of Allah's guidance through His prophets. The purpose of this guidance is to take the people from darkness to light. Many people in the past had doubts about their prophets. They laughed at them and they threatened to kill them or expel them from their towns. However, the lasting word is the "good word." The Surah also mentions Prophet Ibrahim's prayer when he established the city of Makkah.

In this Juz or part of Holy Quran the following is narrated

The famine in Palestine brought Prophet Yusuf's brothers to Egypt, Prophet Yusuf meets his full brother, Prophet Yusuf disclosed his identity to his brothers, Prophet Jacob's family comes to Egypt.

Prophet Yusuf honours his parents and forgives his brothers, In the histories of the Prophets there are many lessons for us to learn and follow, Allah's signs in nature, Allah knows everything; the whole universe praises Him. Those who have eyes can see the truth. The truth has an abiding power, The faithful and unfaithful, their characters and their ends, The comfort of the hearts is in the remembrance of Allah. Those who deny Allah, no signs or miracles can help them, People in the past also denied Allah's Prophets and laughed at them, but what were their ends, Prophet Muhammad is the Messenger of Allah. The witness is Allah and all those who have the knowledge of the Scriptures of Allah, The purpose of the Qur'an is to lead humankind to light, Prophets and their people, Non-believers threatened the Prophets, but Allah's promise to the Prophets, Satan misleads the disbelievers in this world, but in the hereafter he would leave them in the lurch, The ingratitude of people, Prophet Ibrahim's prayer for Makkah, for its people and for his own children and Allah is aware of what the wrongdoers are doing, their respite and end.

SURAH 12:

"Yusuf"

وَمَا أُبَرِّئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ
بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ رَبِّي غَفُورٌ
رَّحِيمٌ

12:53 Not that I am free from sin: man's soul often commands evil, except him to whom Allah has shown mercy. My Lord is Forgiving, Merciful.'

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ أَسْتَخْلِصُهُ
لِنَفْسِي ۖ فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ
أَمِينٌ

12:54 The king said: 'Bring him before me. I will choose him for myself.' And when he had spoken with him the king said: "You shall henceforth dwell with us, honoured and trusted.'

قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ ۚ
إِنِّي حَفِيزٌ عَلِيمٌ

12:55 He said: "Give me charge of the treasures of the realm. I am a good keeper who knows.

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وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ
يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ ۚ نُصِيبُ بِرَحْمَتِنَا مَنْ
نَشَاءُ ۖ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ

12:56 Thus We established Yusuf in the land to dwell wherever he liked. We bestow Our mercy on whom We will, and never deny the righteous their reward.

وَلَأَجْرُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا
وَكَانُوا يَتَّقُونَ

12:57 Better is the reward of the life to come for those who believe in Allah and keep from evil.

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ
فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ

12:58 Yusuf's brothers came and presented themselves before him. He recognized them, but they knew him not.

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وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالِ انْثُونِي
بِأَخٍ لَّكُمْ مِّنْ أَبِيكُمْ ؕ أَلَا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ
وَأَنَا خَيْرُ الْمُنْزِلِينَ

12:59 And when he had given them their provisions, he said: 'Bring me your (other) brother from your father. Do you not see that I give just measure and am the best of hosts?

فَإِنْ لَّمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَّكُمْ عِنْدِي
وَلَا تَقْرَبُونِ

12:60 If you do not bring him, you shall have no corn, nor shall you come near me again.'

قَالُوا سَنُرَاوِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ

12:61 They replied: 'We will try to get him from his father. This we will surely do.'

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وَقَالَ لِفَتْيَانِهِ اجْعَلُوا بِضَاعَتَهُمْ فِي
رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ
لَعَلَّهُمْ يَرْجِعُونَ

12:62 He (Yusuf) said to his servants: "Put their money into their packs, so that they may find it when they return to their people. Perchance they will come back."

فَلَمَّا رَجَعُوا إِلَى أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ
مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلْ وَإِنَّا لَهُ
لَحَافِظُونَ

12:63 When they returned to their father, they said: 'Father, corn is denied us. Send our brother with us and we shall have our measure. We will take good care of him.'

قَالَ هَلْ آمَنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمِنْتُكُمْ
عَلَىٰ أَخِيهِ مِنْ قَبْلُ ۖ قَالَ لَهُ خَيْرٌ حَافِظًا ۖ وَهُوَ
أَرْحَمُ الرَّاحِمِينَ

12:64 He replied: 'Am I to trust you with him as I once trusted you with his brother? But Allah is the best of guardians: of all

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those that show mercy, He is the most Merciful.'

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ
رُدَّتْ إِلَيْهِمْ ۖ قَالُوا يَا أَبَانَا مَا نَبْغِي ۚ هَذِهِ
بِضَاعَتُنَا رُدَّتْ إِلَيْنَا ۖ وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ
أَخَانَا وَنَزِدَادُ كَيْلَ بَعِيرٍ ۚ ذَلِكَ كَيْلٌ يَسِيرٌ

12:65 When they opened their packs, they found that their money had been returned to them. 'Father, they said, 'what do we desire? Here is our money untouched. We will buy provisions for our people and take care of our brother. We shall receive an extra camel-load; that should be easy.'

قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْثِقًا
مِّنَ اللَّهِ لَتَأْتِنَنِي بِهِ إِلَّا أَن يُحَاطَ بِكُمْ ۚ فَلَمَّا
آتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ

12:66 He replied: 'I shall not let him go with you until you swear in Allah's name to bring him back to me, unless you are prevented.' And when they had given him their pledge, he said: "Allah is the witness of what we say.

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وَقَالَ يَا بَنِيَّ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ
وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ ۖ وَمَا أُغْنِي عَنْكُمْ
مِنَ اللَّهِ مِنْ شَيْءٍ ۚ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ ۚ عَلَيْهِ
تَوَكَّلْتُ ۚ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ

12:67 My sons, do not enter from one gate. Enter from different doors. I cannot be of any help to you against Allah; judgement is His alone. In Him, I have put my trust. In Him alone let the trustful put their trust.

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا
كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةٌ
فِي نَفْسٍ يَعْثُوبٌ قَضَاهَا ۚ وَإِنَّهُ لَذُو عِلْمٍ لِمَا
عَلَّمَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

12:68 And when they entered from where their father had advised them, nothing availed them against the decree of Allah. It was but a wish in Yaqub's soul which he had thus fulfilled. He was possessed of knowledge because of what we had taught him, though most men were unaware of it.

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وَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوَى إِلَيْهِ
أَخَاهُ ۖ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا
يَعْمَلُونَ

12:69 When they presented themselves before Yusuf, he lodged his brother with himself, and said: 'I am your brother. Do not grieve at what they did.'

فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السِّقَايَةَ
فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَتَتْهَا الْعِيرُ ۖ إِنَّكُمْ
لَسَارِقُونَ

12:70 And when he had given them their provisions, he hid a drinking-cup in his brother's pack. Then a crier called out after them: "Travellers, you are thieves!

قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقَدُونَ

12:71 They turned back and asked: "What have you lost?"

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قَالُوا نَفَقْدُ صُوعَ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ
حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ

12:72 "We miss the king's drinking-cup,' he replied. 'He that restores it shall have a camel-load. I pledge my word for it.'

قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ
فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ

12:73 "By Allah,' they said, 'you know we did not come to do evil in this land. We are no thieves.'

قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ

12:74 They said: "What shall be the penalty of him who stole it, if you prove to be lying?"

قَالُوا جَزَاؤُهُ مَنْ وُجِدَ فِي رَحْلِهِ فَهُوَ
جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ

12:75 They replied: 'He in whose pack (the cup) is found shall be (your bondsman). Thus we punish the wrongdoers.'

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فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وَعَاءِ أَخِيهِ ثُمَّ
 اسْتَخْرَجَهَا مِنْ وَعَاءِ أَخِيهِ ۖ كَذَلِكَ كِدْنَا
 لِيُوسُفَ ۖ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ
 إِلَّا أَنْ يَشَاءَ اللَّهُ ۖ نَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ ۖ
 وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ

12:76 He searched their bags before his brother's and then took out the cup from his brother's bag. Thus We directed Yusuf. By the king's law he had no right to seize his brother unless Allah willed otherwise. We raise whom We will degrees: but above those that have knowledge there is One (more) Knowing.

قَالُوا إِن يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ
 قَبْلُ ۖ فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ ۚ
 قَالَ أَنْتُمْ شَرُّ مَكَانًا ۖ وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ

12:77 They said: 'If he has stolen-know then that a brother of his has committed a theft before him.' But Yusuf kept his secret and did not reveal it to them. He said: 'You are in a worse position. And Allah knows best what you state.'

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قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا
كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ
الْمُحْسِنِينَ

12:78 They said: 'Noble prince, this boy has an aged father. Take one of us, instead of him. We can see you are a generous man.'

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا
مَتَاعَنَا عِنْدَهُ إِنَّا إِذَا لَظَالِمُونَ

12:79 He replied: 'Allah forbid that we should seize any but the man with whom our property was found: for then we should be unjust.'

فَلَمَّا اسْتَيْأَسُوا مِنْهُ خَلَصُوا نَجِيًّا قَالَ
كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ
مَوْثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي
يُوسُفَ ۖ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّىٰ يَأْذَنَ لِي أَبِي
أَوْ يَحْكُمَ اللَّهُ لِي ۖ وَهُوَ خَيْرُ الْحَاكِمِينَ

12:80 When they despaired of him, they went aside to confer together. The eldest said: 'Know you not that your father took a pledge from you in the name of

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Allah, and that you broke your faith before this concerning Yusuf? I shall not stir from this land until my father gives me leave or Allah makes known to me His judgement: He is the Best of judges.

ارْجِعُوا إِلَىٰ آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّ
ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمَنَا وَمَا كُنَّا
لِلْغَيْبِ حَافِظِينَ

12:81 Return to your father and say to him: 'Your son has committed a theft. We testify only to what we know. How could we guard 12:82 against the unforeseen?

وَأَسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ
الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ

12:82 Ask the town where we were and the caravan in which we travelled. We speak the truth.'

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قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا ۖ
فَصَبِّرْ جَمِيلٌ ۖ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ
جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

12:83 He said: 'No, your souls have tempted you to (do) something. But patience is in order. Allah may bring them all to me. He alone is the Knowing, the Wise.'

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسَفَى عَلَى
يُوسُفَ وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزَنِ فَهُوَ
كَظِيمٍ

12:84 And he turned away and said: "Alas for Yusuf!" His eyes went white with grief, for he repressed (grief).

قَالُوا تَاللَّهِ تَفْتَأُ تَذْكُرُ يُوسُفَ حَتَّىٰ
تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ

12:85 They said: "By Allah, will you not cease to think of Yusuf until you stand at death's door or perish?"

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"Yusuf"

قَالَ إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ
وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

12:86 He replied: 'I complain to Allah of my sorrow and sadness. I know from Allah what you do not know.

يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ
وَأَخِيهِ وَلَا تَيْأَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا
يَيْأَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ

12:87 Go and seek news of Yusuf and his brother. Do not despair of Allah's mercy; none but unbelievers despair of Allah's mercy.

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ
مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُرْجَاةٍ
فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ
يَجْزِي الْمُتَصَدِّقِينَ

12:88 And when they presented themselves before him they said: 'O prince, we and our people are afflicted with distress. We have brought but little money. Give us some corn, and be charitable to us: Allah rewards the charitable.

SURAH 12:

"Yusuf"

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ
إِذْ أَنْتُمْ جَاهِلُونَ

12:89 "Do you know," he replied, "what you did to Yusuf and his brother in your ignorance?"

قَالُوا أَإِنَّكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا
يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ
مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ
الْمُحْسِنِينَ

12:90 They said: "Can you indeed be Yusuf?"
'I am Yusuf,' he answered, and this is
my brother. Allah has been gracious to
us. Those that keep from evil and
endure with fortitude, Allah will not
deny the doers of good their reward.'

قَالُوا تَاللَّهِ لَقَدْ آثَرَكَ اللَّهُ عَلَيْنَا وَإِنْ
كُنَّا لَخَاطِئِينَ

12:91 "By Allah," they said, 'Allah has exalted
you above us all. We have indeed
been guilty.'

SURAH 12:

"Yusuf"

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ
لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ

12:92 He replied: 'Let no reproach be on you this day. May Allah forgive you: He is the most Merciful of the. merciful.

اذْهَبُوا بِقَمِيصِي هَذَا فَاَلْقُوهُ عَلَى وَجْهِ
أَبِي يَأْتِ بِصِيرًا وَآتُونِي بِأَهْلِكُمْ أَجْمَعِينَ

12:93 Take this shirt of mine and throw it over my father's face: he will recover his sight. Then return to me with all your people.'

وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي
لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَن تُفَنِّدُون

12:94 When the caravan departed, their father said: 'I feel the breath of Yusuf, though you will not believe me.'

قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ

12:95 "By Allah," they said, 'this is but your old illusion.'

SURAH 12:

"Yusuf"

فَلَمَّا أَن جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ
فَارْتَدَّ بِصِيرًا ۖ قَالَ أَلَمْ أَقُلْ لَّكُمْ إِنِّي أَعْلَمُ مِنَ
اللَّهِ مَا لَا تَعْلَمُونَ

12:96 And when the bearer of good news arrived, he threw Yusuf's shirt over the old man's face, and his sight came back to him. He said: 'Did I not tell you that I know from Allah what you do not know?'

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا
خَاطِئِينَ

12:97 His sons said: 'Father, implore forgiveness for our sins. We have indeed been sinners.'

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي ۖ إِنَّهُ هُوَ
الْغَفُورُ الرَّحِيمُ

12:98 He said: 'I shall implore my Lord to forgive you. He is Forgiving, Merciful.'

SURAH 12:

"Yusuf"

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوَى إِلَيْهِ
أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ أَمِينٌ

12:99 And when they presented themselves before Yusuf, he embraced his parents and said: "Welcome to Egypt, safe, if Allah wills!

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ
سُجَّدًا وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ
قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ
أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ
بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي ۚ إِنَّ
رَبِّي لَطِيفٌ لِمَا يَشَاءُ ۚ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

12:100 He helped his parents to a throne (couch), and they all fell on their knees and prostrated themselves before him. 'This,' said Yusuf to his father, 'is the meaning of my old vision: my Lord has fulfilled it. He has been gracious to me. He has released me from prison and brought you out of the desert after the devil had stirred up strife between me and my brothers. My Lord is gracious to whom He will. He alone is the Knower, the Wise.

SURAH 12:

"Yusuf"

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مَا
تَأْوِيلُ الْأَحَادِيثِ ۚ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ
أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ ۖ تَوَفَّنِي مُسْلِمًا
وَالْحَقْنِي بِالصَّالِحِينَ

12:101 "Lord, You have given me power and taught me to interpret dreams. You are the Creator of the heavens and the earth, my Guardian in this world and in the next. Let me die in submission and join the righteous.'

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا
كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ

12:102 That (which We have now revealed to you) is of the announcements of the unseen. You were not present when they conceived their plans and schemed against him.

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ
بِمُؤْمِنِينَ

12:103 Yet, though you desire it, most men will not believe.

SURAH 12:

"Yusuf"

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ ۚ إِنَّ هُوَ إِلَّا
ذِكْرٌ لِّلْعَالَمِينَ

12:104 You shall demand of them no recompense for this. It is a reminder to all mankind.

وَكَايْنِ مِّنْ آيَةٍ فِي السَّمَاوَاتِ
وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا
مُعْرِضُونَ

12:105 Many are the marvels of the heavens and the earth; yet they pass them by and pay no heed to them.

وَمَا يُؤْمِنُ أَكْثَرُهُم بِاللَّهِ إِلَّا وَهُمْ
مُشْرِكُونَ

12:106 The greater part of them believe in Allah only if they associate others with Him.

SURAH 12:

"Yusuf"

أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِّنْ عَذَابِ
اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ

12:107 Are they confident that Allah's scourge will not fall upon them, or that the Hour of Doom will not overtake them unawares, without warning?

قُلْ هَذِهِ سَبِيلِي ۚ أَدْعُو إِلَى اللَّهِ عَ عَلَىٰ
بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ وَسُبْحَانَ اللَّهِ وَمَا
أَنَا مِنَ الْمُشْرِكِينَ

12:108 Say: "This is my path. With sure knowledge, I call on you to have faith in Allah, I and all my followers. Glory be to Him! I am not one of the polytheists.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِي
إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ ۖ أَفَلَمْ يَسِيرُوا فِي
الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ
قَبْلِهِمْ ۖ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا ۖ أَفَلَا
تَعْقِلُونَ

12:109 Nor were the apostles whom We sent before you other than mortals

SURAH 12:

"Yusuf"

from among the townsmen, to whom We sent revelations. Have they not travelled in the land and seen what was the end of those before them? Better is the world to come for those that keep from evil. Can you not understand?

حَتَّىٰ إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ
قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَشَاءُ ۖ وَلَا
يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ

12:110 And when at length Our apostles despaired and thought that they would be treated as liars, Our help came down to them, delivering whom We pleased. The evil-doers could not be saved from Our scourge. In their histories is a lesson to men of understanding.

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُولِي
الْأَلْبَابِ ۚ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصْدِيقَ
الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى
وَرَحْمَةً لِّلْقَوْمِ الْمُؤْمِنِينَ

12:111 This is no invented tale, but a confirmation of previous scriptures), an

explanation of all things, a guidance
and a blessing to true believers.

SURAH 13:

"Al-Ra'd"

*In the Name of Allah, the Compassionate,
the Merciful*

المرء تِلْكَ آيَاتُ الْكِتَابِ ۖ وَالَّذِي أُنْزِلَ
إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يُؤْمِنُونَ

13:1 **A**lif lam mim ra. These are the verses of the Book. That which is revealed to you from your Lord is the truth, yet most men have no faith.

اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ
تَرَوْنَهَا ۖ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ وَسَخَّرَ
الشَّمْسَ وَالْقَمَرَ ۚ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۚ
يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ
تُوقِنُونَ

13:2 It was Allah who raised the heavens without visible pillars. He then ascended His throne and forced the sun and the moon into His service, each pursuing an appointed course. He ordains all things. He makes plain His revelations so that you may firmly believe in meeting your Lord.

SURAH 13:

"Al-Ra'd"

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا
رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ
فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشِي اللَّيْلَ النَّهَارَ إِنَّ
فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

13:3 It was He who spread out the earth and placed upon it firm mountains and rivers. And of all fruits, He has put in it couples (male and female) and drew the veil of night over the day. Surely in these there are signs for thinking men.

وَفِي الْأَرْضِ قِطْعٌ مُّتَجَاوِرَاتٌ
وَجَنَّاتٌ مِّنْ أَعْنَابٍ وَزُرْعٌ وَنَخِيلٌ صِنْوَانٌ
وَعُتُقٌ صِنْوَانٌ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفِضِلُ
بَعْضُهَا عَلَى بَعْضٍ فِي الْأُكْلِ إِنَّ فِي ذَلِكَ
لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

13:4 And in the land, there are adjoining plots: gardens of vines and corn and palm-trees, the single and the clustered. They are watered with one water. Yet we make some excel others in taste. Surely in this there are signs for men of understanding.

SURAH 13:

"Al-Ra'd"

وَإِنْ تَعَجَّبَ فَعَجَبٌ قَوْلُهُمْ أَإِذَا كُنَّا
 تُرَابًا أَأَنْتَا لَفِي خَلْقٍ جَدِيدٍ ۚ أُولَٰئِكَ الَّذِينَ كَفَرُوا
 بِرَبِّهِمْ ۖ وَأُولَٰئِكَ الْأَغْلَالُ فِي أَعْنَاقِهِمْ ۖ
 وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ

13:5 If anything could make you marvel, then you should surely marvel at those who say: 'When we are dust, shall we be raised to life again? Such are those who deny their Lord. Their necks shall be bound with chains. They are the people of the Fire. In it they shall abide for ever.

وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثَلَاتُ ۚ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَىٰ ظُلْمِهِمْ ۖ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ

13:6 They bid you hasten the evil before the good. Yet many were the punishments before them. Your Lord is Merciful to men, despite their wrongdoing; yet stern is He in retribution.

SURAH 13:

"Al-Ra'd"

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ
آيَةٌ مِنْ رَبِّهِ ۚ إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ

13:7 The unbelievers say: "Why has no sign been given him by his Lord?" But your mission is only to give warning. Every nation has its guide.

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا
تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ ۖ وَكُلُّ شَيْءٍ عِنْدَهُ
بِمِقْدَارٍ

13:8 Allah knows what every female bears: and what shortens or lengthens the womb's term. And everything with Him has a measure.

عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ

13:9 He is Knower of the unseen and the seen. (He is the Supreme One, the Most High.

SURAH 13:

"Al-Ra'd"

سَوَاءٌ مِّنْكُمْ مَّنْ أَسْرَ الْقَوْلَ وَمَنْ جَهَرَ
بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ

13:10 It is alike whether you conceal the word or speak aloud, whether you hide under the cloak of night or walk about in broad day.

لَهُ مُعَقِّبَاتٌ مِّن بَيْن يَدَيْهِ وَمِنْ خَلْفِهِ
يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا
بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ
بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِّن دُونِهِ مِنْ
وَالٍ

13:11 Each has guardian (angels) before him and behind him, who watch him by Allah's command. Allah does not change a people's lot unless they change what is in their hearts. If He seeks to afflict them with a misfortune, none can ward it off. Besides Him, they have no protector.

SURAH 13:

"Al-Ra'd"

هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا
وَيُنشِئُ السَّحَابَ الثِّقَالَ

13:12 It is He who shows you the lightning, inspiring you with fear and hope, and Who brings up the heavy clouds.

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ
خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ
يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ
الْمِحَالِ

13:13 The thunder sounds His praises, and the angels, too, for awe of Him. He hurls His thunderbolts at whom He pleases. Yet the unbelievers wrangle about Allah. Stern is His might.

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ
دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطٍ كَفَّيْهِ
إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دُعَاءُ
الْكَافِرِينَ إِلَّا فِي ضَلَالٍ

13:14 His is the true prayer. Those to which they pray besides Allah give them no answer. They are like a man who

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stretches out his hands to the water and bids it rise to his mouth: it cannot reach it! Vain are the prayers of the unbelievers.

وَاللَّهُ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ
وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُم بِالْغُدُوِّ
وَالْآصَالِ

13:15 All who dwell in the heavens and on earth shall prostrate themselves before Allah, some willingly and some by force; their very shadows too, morning and evening.

قُلْ مَنْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ قُلِ
اللَّهُ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ
لِأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي
الْأَعْمَى وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ
وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ
فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ
وَهُوَ الْوَاحِدُ الْقَهَّارُ

13:16 Say: "Who is the Lord of the heavens and the earth?" Say: Allah Say: "Why then have you chosen protectors

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besides Him, who, even to themselves, can do neither harm nor good?' Say: 'Are the blind and the seeing alike? Does darkness resemble the light? Have those they associate with Allah brought into being a creation like His, so that both creations appear to them alike? Say: 'Allah is the Creator of all things. He is the One, the Conqueror.'

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ
بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا ۚ وَمِمَّا
يُقَدِّونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حُلْيَةٍ أَوْ مَتَاعٍ
زَبْدٌ مِثْلُهُ ۚ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ ۚ
فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً ۖ وَأَمَّا مَا يَنْفَعُ النَّاسَ
فَيَمْكُثُ فِي الْأَرْضِ ۚ كَذَلِكَ يَضْرِبُ اللَّهُ
الْأَمْثَالَ

13:17 He sends down water from the sky which fills the riverbeds to overflowing, so that their torrents bear a swelling foam, akin to that which rises from smelted ore when men make ornaments and tools. Thus Allah depicts truth and falsehood. The scum is cast away, but that which is of use to

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man remains behind. Thus Allah coins His parables.

لِّلَّذِينَ اسْتَجَابُوا لِرَبِّهِمُ الْحُسْنَىٰ
وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُم مَّا فِي
الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ ۗ أُولَٰئِكَ
لَهُمْ سُوءُ الْحِسَابِ وَمَأْوَاهُمُ جَهَنَّمُ ۚ وَبِئْسَ
الْمِهَادُ

13:18 For those that obey, Allah is good. But those that disobey Him-if they possessed all that the earth contains, and as much besides, they would gladly offer it for their ransom. Theirs shall be an evil reckoning. Hell shall be their home, a dismal resting-place.

أَفَمَنْ يَعْلَمُ أَنَّمَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ
الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ ۚ إِنَّمَا يَتَذَكَّرُ أُولُو
الْأَلْبَابِ

13:19 Is then he who knows that what has been revealed to you by your Lord is the truth, like him who is blind? Truly, none will take heed but the wise:

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الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ
الْمِيثَاقَ

13:20 those who keep faith with Allah and do not break their pledge;

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ
يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ
الْحِسَابِ

13:21 Who join together what He has bidden to be united; who fear their Lord and dread the terrors of Reckoning-day;

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ
وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا
وَعَلَانِيَةً وَيَذَرُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَئِكَ
لَهُمْ عُقْبَى الدَّارِ

13:22 And those who for the sake of Allah endure with fortitude, attend to their prayers, and spend of what we have given them in private and in public; and who ward off evil with good.

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جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ
 آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ
 يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ

13:23 These shall have a blissful end. They shall enter the Gardens of Eden, together with the righteous among their fathers, their wives, and their descendants. From every gate the angels will come to them, (saying):

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ ۖ فَنِعْمَ عُقْبَى

الدَّارِ

13:24 *Peace be to you for all that you have steadfastly endured. Blessed is the final reward (of Paradise).'

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ
 مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ
 وَيُفْسِدُونَ فِي الْأَرْضِ ۚ أُولَٰئِكَ لَهُمُ اللَّعْنَةُ
 وَلَهُمْ سُوءُ الدَّارِ

13:25 As for those who break Allah's covenant after accepting it, who part what He has bidden to be united and commit evil in the land, a curse shall

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be laid on them, and they shall have an evil abode (in Hell).

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۚ وَفَرَحُوا
بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا
مَتَاعٌ

13:26 Allah gives abundantly and sparingly to whom He pleases. Those who disbelieve rejoice in this life: but brief indeed is the comfort of this life compared to the life to come.

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ
آيَةٌ مِّن رَّبِّهِ ۚ قُلْ إِنَّ اللَّهَ يُضِلُّ مَن يَشَاءُ
وَيَهْدِي إِلَيْهِ مَن أُنَابَ

13:27 And those who disbelieve say: 'Why has no sign been given him by his Lord?' Say: 'Allah leaves in error whom He will, and guides,

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۚ أَلَا
بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

13:28 those who repent and have faith and whose hearts find comfort in the

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remembrance of Allah. Surely in the remembrance of Allah all hearts are comforted

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ
اللَّهِ ۚ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

13:28 those who repent and have faith and whose hearts find comfort in the remembrance of Allah. Surely in the remembrance of Allah all hearts are comforted.

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ
لَهُمْ وَحُسْنُ مَآبٍ

13:29 Blessed are those who have faith and do good works; blissful their end.

كَذَٰلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ
قَبْلِهَا أُمَمٌ لِّتُنْذِرَ أَلْيَمَ الَّذِي أُوْحَيْنَا إِلَيْكَ وَهُمْ
يَكْفُرُونَ بِالرَّحْمَنِ ۚ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا
هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ

13:30 Thus We have sent you forth to a nation before whom others have passed away, that you may recite to them Our revelations. Yet they deny

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the Lord of Mercy. Say: 'He is my Lord.
There is no god but Him. In Him I have
put my trust, and to Him I shall return.'

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ
قُطِعَتْ بِهِ الْأَرْضُ أَوْ كُتِبَ بِهِ الْمَوْتَىٰ ۚ بَلْ لِلَّهِ
الْأَمْرُ جَمِيعًا ۚ أَفَلَمْ يَيْئَسِ الَّذِينَ آمَنُوا أَن لَّوْ
يَشَاءَ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا ۚ وَلَا يَزَالُ
الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ
تَحُلُّ قَرِيبًا مِّن دَارِهِمْ حَتَّىٰ يَأْتِيَ وَعْدُ اللَّهِ ۚ
إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ

13:31 Even if there be a Quran by which the mountains could be removed or the earth cleaved asunder or the dead made to speak , (they will not believe). But to God is the power over everything. Do those who believe know that had Allah pleased He could have guided all people? As for those who disbelieve, because of what they do, disaster will not cease to afflict them, or crouch at their very doorstep until Allah's promise is fulfilled. Allah will not break His promise.

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وَلَقَدْ اسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَأَمْلَيْتُ
لِلَّذِينَ كَفَرُوا ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ

13:32 Other apostles were mocked before you: but though I bore long with those who disbelieved, My scourge at length overtook them. And how (terrible) was My scourge!

أَفَمَن هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا
كَسَبَتْ^{٣٢} وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُلْ سَمُّوهُمْ^{٣٣} أَمْ
تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ بِظَاهِرٍ مِّنَ
الْقَوْلِ^{٣٤} بَلْ زُيِّنَ لِلَّذِينَ كَفَرُوا مَكْرُهُمْ وَصُدُّوا
عَنِ السَّبِيلِ^{٣٥} وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ

13:33 Who is it that watches over every soul and all its actions? Yet they set up partners besides Allah. Say: 'Name them. Or would you tell Allah of that which is unknown to Him? Or are you going to do that) in outward speech only?' Indeed, their foul devices seem fair to the unbelievers, for they are debarred from the right path. None can guide those whom Allah has left in error.

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لَّهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا ۖ وَلَعَذَابُ
الْآخِرَةِ أَشَقُّ ۖ وَمَا لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ

13:34 They shall be punished in this life: but more painful is the punishment of the life to come. None shall protect them from Allah.

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ ۖ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ ۖ أُكُلُهَا دَائِمٌ وَظِلُّهَا ۚ تِلْكَ
عُقُوبَةُ الَّذِينَ اتَّقَوْا ۖ وَعُقُوبَةُ الْكَافِرِينَ النَّارُ

13:35 This is the Paradise which the righteous have been promised: it is watered by running streams: eternal are its fruits and eternal are its shades. Such is the reward of the righteous. But the reward of the unbelievers is the Fire.

وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا
أُنزِلَ إِلَيْكَ ۖ وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ ۚ
قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ ۚ
إِلَيْهِ أَدْعُو وَإِلَيْهِ مَآبٍ

13:36 Those to whom We have given the Book rejoice in what is revealed to you.

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while some factions deny a part of it.
Say: 'I am commanded to serve Allah
and to associate none with Him. To
Him I pray, and to Him I shall return.

وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا ۚ وَلَئِنْ
اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ
مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ

13:37 And thus We have revealed it, a (code
of) judgements in the Arabic tongue. If
you succumb to their desires after the
knowledge you have been given, none
shall save or protect you from Allah.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا
لَهُمْ أَزْوَاجًا وَذُرِّيَّةً ۚ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ
بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ ۚ لِكُلِّ أَجَلٍ كِتَابٌ

13:38 We have sent forth other apostles
before you and given them wives and
children. Yet none of them could work
miracles except by Allah's leave. Every
term has its Book.

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يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ ۖ وَعِنْدَهُ أُمُّ
الْكِتَابِ

13:39 Allah confirms or abolishes what He pleases. With Him is the Mother Book.

وَإِنْ مَا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ
نَتَوَفَّيَنَّكَ فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ

13:40 Whether We let you witness some of the punishment with which We threaten them, or cause you to die (before it is fulfilled), your mission is only to give warning: it is for Us to do the reckoning.

أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا
مِنْ أَطْرَافِهَا ۚ وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ ۚ
وَهُوَ سَرِيعُ الْحِسَابِ

13:41 Do they not see how We get to the land and reduce its borders? If Allah decrees a thing, none can reverse it. Swift is His reckoning.

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وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ
 جَمِيعًا ۖ يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ ۖ وَسَيَعْلَمُ
 الْكُفَّارُ لِمَنْ عُقْبَى الدَّارِ

13:42 Those who have gone before them also plotted, but Allah is the master of every subtle device. He knows what every soul earns. The unbelievers shall know for whom the final reward (of Paradise) is.

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا ۖ قُلْ
 كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ
 الْكِتَابِ

13:43 Those who disbelieve say: 'You are no true Apostle.' Say: 'Allah is an all-sufficient witness between me and you, as well as those who have knowledge of the Book.'

SURAH 14:

"Ibrahim"

*In the Name of Allah, the Compassionate,
the Merciful*

الرَّكَابِ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ
مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى
صِرَاطٍ الْعَزِيزِ الْحَمِيدِ

14:1 **A**lif lam ra. We have revealed to you this book so that, by the will of their Lord, you may lead men from darkness to light; to the path of the Mighty, Glorious One: the path of Allah;

اللَّهُ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي
الْأَرْضِ ۖ وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ

14:2 Allah to whom belongs all that is in the heavens and the earth. Woe to the unbelievers, because of stern punishment.

الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى
الْآخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا
عُوجًا ۖ أُولَٰئِكَ فِي ضَلَالٍ بَعِيدٍ

14:3 Those who love this life more than the life to come, debar others from the

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path of Allah and seek to make it crooked are far astray.

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ
لِيُبَيِّنَ لَهُمْ^٥ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ
يَشَاءُ^٦ وَهُوَ الْعَزِيزُ الْحَكِيمُ

14:4 We have sent no apostle but in the language of his own people, so that he might make plain to them (his message). But Allah leaves in error whom He will and guides whom He pleases. He is the Mighty, the Wise One.

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ
قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ
اللَّهِ^٥ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ

14:5 We formerly sent forth Musa with Our signs, (saying): 'Lead your people out of the darkness into the light, and remind them of Allah's days (favours).' Surely in this there are signs for every steadfast, thankful man.

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وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ اذْكُرُوا نِعْمَةَ
 اللَّهِ عَلَيْكُمْ إِذْ أَنْجَاكُمْ مِنْ آلِ فِرْعَوْنَ
 يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيُذَبِّحُونَ أَبْنَاءَكُمْ
 وَيَسْتَحْيُونَ نِسَاءَكُمْ ۚ وَفِي ذَلِكَ بَلَاءٌ مِّن رَّبِّكُمْ
 عَظِيمٌ

14:6 Remember! Musa said to his people:
 "Remember Allah's goodness to you
 when He delivered you from Pharaoh's
 people, who had oppressed you
 cruelly, and who slew your sons and
 spared your daughters. Surely that was
 a great trial from your Lord.

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ
 وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

14:7 And (remember) when your Lord
 declared: "If you give thanks, I will
 bestow more upon you: but if you deny
 My favours, know that My punishment
 is terrible indeed."

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وَقَالَ مُوسَىٰ إِن تَكْفُرُوا أَنْتُمْ وَمَن فِي
الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ

14:8 And Musa said: 'If you and all mankind prove thankless, He is surely Self-sufficient, Praised.'

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِن قَبْلِكُمْ قَوْمِ نُوحٍ
وَإِدَّ وَثَمُودَ وَالَّذِينَ مِن بَعْدِهِمْ لَا يَعْلَمُهُمْ
إِلَّا اللَّهُ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرَّثُوا
أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا
أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِّمَّا تَدْعُونَنَا إِلَيْهِ
مُريبٍ

14:9 Have you not heard what befell the nations that have gone before you? The people of Nuh, Aad, and Thamoud, and those who came after? None knows them but Allah. Their apostles came to them with clear signs, but they thrust their hands into their mouths and said: 'We deny what you are sent with. Indeed, we are in strong doubt as to that to which you call us.'

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قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ
السَّمَاوَاتِ وَالْأَرْضِ ۖ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِّنْ
ذُنُوبِكُمْ وَيُخْرِجَكُم إِلَىٰ أَجَلٍ مُّسَمًّى ۚ قَالُوا إِنَّ
أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا
كَانَ يَعْبُدُ آبَاؤُنَا فَأْتُونَا بِسُلْطَانٍ مُّبِينٍ

14:10 Their apostles said: 'Is there any doubt about Allah, the Creator of the heavens and the earth? He calls you to Him that He may forgive you your sins and relieve you till your appointed hour.' They said: "You are but mortals like ourselves. You wish to turn us away from that which our fathers worshipped. Give us some palpable proof.

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ
مِّثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَن يَشَاءُ مِنْ
عِبَادِهِ ۖ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُم بِسُلْطَانٍ إِلَّا
بِإِذْنِ اللَّهِ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

14:11 Their apostles said to them: "We are nothing but mortals like you. But Allah bestows His grace on those of His

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servants whom He chooses. We cannot give you proof, except by Allah's leave. In Him, let true believers put their trust.

وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا
سُبُلَنَا ۚ وَلَنَصْبِرَنَّ عَلَىٰ مَا آذَيْتُمُونَا ۚ وَعَلَىٰ
اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ

14:12 And why should we not trust in Allah, when He has already guided us to our paths? We will endure your persecution patiently. In Allah, let all the faithful put their trust.'

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ
مِّنْ أَرْضِنَا أَوْ لَتَعُوذُنَّ فِي مِلَّتِنَا ۚ فَأَوْحَىٰ إِلَيْهِمْ
رَبُّهُمْ أَنُهْلِكَنَّ الظَّالِمِينَ

14:13 Those who disbelieved said to their apostles: Return to our faith or we will banish you from our land.' But Allah revealed to them: "We shall destroy the wrongdoers,

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وَلَنُصَكِّنَنَّكُمْ الْأَرْضَ مِنْ بَعْدِهِمْ ۚ ذَٰلِكَ
لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ

14:14 and let you dwell in the land after them.
This is for him who dreads My
eminence and fears My threats.'

وَاسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ

14:15 And they called for help, and every
hardened sinner was destroyed.

مِّنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَىٰ مِنْ مَّاءٍ
صَدِيدٍ

14:16 Hell lies before him and he is given
stinking water to drink.

يَتَجَرَّرُهُ وَلَا يَكَادُ يُسِيغُهُ وَيَأْتِيهِ
الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ ۖ وَمِنْ
وَرَائِهِ عَذَابٌ غَلِيظٌ

14:17 He takes it in portions, but he cannot
swallow it. Death will come to him from
every quarter, yet he shall not die. A
dreadful torment is before him.

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مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ ۖ أَعْمَالُهُمْ
كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ ۖ لَا
يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ ۚ ذَلِكَ هُوَ
الضَّلَالُ الْبَعِيدُ

14:18 Those who disbelieve in their Lord, their works are like ashes which the wind scatters on a stormy day: they shall not be able to gain anything from what they earn; that is straying far away (from the truth).

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَاوَاتِ
وَالْأَرْضَ بِالْحَقِّ ۚ إِنَّ يَشَاءُ يَذْهَبَكُمْ وَيَأْتِ بِخَلْقٍ
جَدِيدٍ

14:19 Do you not see that Allah has created the heavens and the earth with truth? He can destroy you if He wills and bring into being a new creation:

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ

14:20 that is no difficult thing for Him.

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وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ
لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ
مُعْغِنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ ۚ قَالُوا
لَوْ هَدَانَا اللَّهُ لَهْدَيْنَاكُمْ ۖ سَوَاءٌ عَلَيْنَا أَجَزْنَا
أَمْ صَبَرْنَا مَا لَنَا مِنْ مَحِيصٍ

14:21 All shall appear before Allah. The weak will say to those who were haughty: 'We were your followers. Can you protect us from Allah's chastisement?' They will say: 'Had Allah guided us we would have guided you. It is now the same whether we panic or bear patiently. There is no way out for us.'

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ
اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقُّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ ۖ
وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ
دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي ۖ فَلَا تَلُمُونِي وَلُومُوا
أَنْفُسَكُمْ ۖ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ
بِمُصْرِخِي ۖ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ
قَبْلُ ۚ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

14:22 And when Our judgement has been passed, the devil will say to them:

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"True was the promise which Allah made you. I too made you a promise, but did not keep it. Yet I had no power over you except that I called you, and you answered me. Do not now blame me, but blame yourselves. I cannot help you, nor can you help me. I deny your associating me before with Allah.' The wrongdoers shall be sternly punished.

وَأُدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَامٌ

14:23 As for those that have faith and do good works, they shall be admitted to gardens watered by running streams, in which, by their Lord's leave, they shall abide for ever. Their greeting shall be: 'Peace!

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً
طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي
السَّمَاءِ

14:24 Do you not see how Allah sets forth a parable that the good work is like a

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good tree whose root is firm and its branches are in the sky,

تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا
وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ
يَتَذَكَّرُونَ

14:25 yielding its fruit every season by Allah's leave? Allah gives parables to men so that they become mindful.

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ
اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ

14:26 And the parable of an evil word is like an evil tree torn out of the earth and has no stability.

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ
فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۖ وَيُضِلُّ اللَّهُ
الظَّالِمِينَ ۖ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ

14:27 Allah will strengthen the faithful with (His) steadfast Word, both in this life and the Hereafter. He leaves the wrongdoers in error. Allah accomplishes what He pleases.

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أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ
كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ

14:28 Have you not seen those who change thanks to Allah's grace into disbelief and drive their people into the House of Perdition?

جَهَنَّمَ يَصْلَوْنَهَا وَيُنْسِ الْقَرَارُ

14:29 They shall burn in Hell; evil shall be their fate.

وَجَعَلُوا لِلَّهِ أَنْدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ
قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ

14:30 They set up equals with Allah to lead others astray. Say to them: 'Take your pleasure: you are surely destined for Hell.'

قُلْ لِّعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ
وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِّن قَبْلِ
أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خِلَالَ

14:31 Tell My servants, those who are true believers, to be steadfast in prayer and

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spend of what we have given them in private and in public, before the coming of that day in which there is neither trading nor friendship.

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ
وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ
الثَّمَرَاتِ رِزْقًا لَّكُمْ ۖ وَسَخَّرَ لَكُمُ الْفُلُوكَ لَتَجْرِيَ
فِي الْبَحْرِ بِأَمْرِهِ ۖ وَسَخَّرَ لَكُمُ الْأَنْهَارَ

14:32 It is Allah who made the heavens and the earth, and sends down water from the sky with which He brings forth fruits for your sustenance. He drives the ships which, by His leave, sail the ocean in your service. He has created rivers for your benefit,

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ ۖ
وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ

14:33 and the sun and the moon, which steadfastly pursue their courses. And He has subdued to you the night and the day.

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وَأَتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ ۚ وَإِنْ
تَعْدُوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا ۚ إِنَّ الْإِنْسَانَ
لَظَلُومٌ كَفَّارٌ

14:34 He grants you all that you ask Him. If you reckoned up Allah's favours, you could not count them. Truly, man is wicked and thankless.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ
آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

14:35 And remember when Ibrahim said: 'Lord, make this town safe. Preserve me and my descendants from serving idols.

رَبِّ إِنَّهُمْ أَضَلَّلَنَ كَثِيرًا مِّنَ النَّاسِ ۖ
فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي ۖ وَمَنْ عَصَانِي فَإِنَّكَ
غَفُورٌ رَّحِيمٌ

14:36 Lord they have led many men astray. He that follows me shall surely belong to me, but if any one turns against me, you are surely Forgiving, Merciful.

SURAH 14:

"Ibrahim"

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ
ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا
الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ
وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ

14:37 "Lord, I have settled some of my offspring in a barren valley near Your Sacred House, so that they may observe the prayer. Put in the hearts of men kindness towards them, and provide them with the earth's fruits, so that they may give thanks.

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ ۚ
وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ
وَلَا فِي السَّمَاءِ

14:38 "Lord, You have knowledge of all that we hide and all that we reveal: nothing in heaven or earth is hidden from Allah.

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ
إِسْمَاعِيلَ وَإِسْحَاقَ ۚ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ

14:39 'Praise be to Allah who has given me Ismail and Ishaq in my old age! Surely my Lord is the Hearer of prayer.

SURAH 14:

"Ibrahim"

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ
ذُرِّيَّتِي ۖ رَبَّنَا وَتَقَبَّلْ دُعَاءِ

14:40 "Lord, make me and my descendants steadfast in prayer. Lord, accept my prayer.

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ
يَوْمَ يَقُومُ الْحِسَابُ

14:41 'Forgive me, our Lord, and forgive my parents and all the faithful on the Day of Reckoning.

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ
الظَّالِمُونَ ۚ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ
الْأَبْصَارُ

14:42 Do not think that Allah is unaware of the wrongdoers' actions. He only gives them respite till the day on which all eyes will stare (with consternation).

1. Makkah.

SURAH 14:

"Ibrahim"

مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ
إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ

14:43 They shall rush in terror with heads uplifted and hearts utterly vacant. They shall stare, but see nothing.

وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ
الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَى أَجَلٍ قَرِيبٍ
نُحِبِّ دَعْوَتَكَ وَنَتَّبِعِ الرَّسُولَ ۖ أَوَلَمْ تَكُونُوا
أَفْصَحْتَ مِن قَبْلُ مَا لَكُم مِّن زَوَالٍ

14:44 Forewarn mankind of the day when the scourge will overtake them; when the wrongdoers will say: 'Lord, grant us respite for a while. We will obey Your call, and follow Your apostles.' But did you not once swear that you would never cease to be?

وَسَكَنْتُمْ فِي مَسَاكِنِ الَّذِينَ ظَلَمُوا
أَنْفُسَهُمْ وَتَبَيَّنَ لَكُم كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا
لَكُمُ الْأَمْثَالَ

14:45 You lived in the dwellings of those who wronged themselves: yet you knew full well how We had dealt with them, and we had given you many a parable.

SURAH 14:

"Ibrahim"

وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ
وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ

14:46 They plot their plots. But their plots are known) to Allah. And even if their plots can move mountains, (Allah will foil them).

فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلَهُ
إِنَّ اللَّهَ عَزِيزٌ ذُو انتِقَامٍ

14:47 Do not think that Allah will break the pledge He gave to His Apostles. Mighty is Allah, and capable of revenge.

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ
وَالسَّمَاوَاتُ ۖ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ

14:48 On the day when the earth is changed into a different earth and the heavens (into new heavens), mankind shall stand before Allah, the One, the Conqueror.

SURAH 14:

"Ibrahim"

وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقْرَّنِينَ فِي الْأَصْفَادِ

14:49 On that day, you shall see the guilty bound together with chains;

سَرَابِيلُهُمْ مِنْ قَطِرَانٍ وَتَغْشَى وُجُوهَهُمُ النَّارُ

14:50 their garments shall be of pitch, and their faces (shall be) covered with flames.

لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ ۖ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

14:51 Allah will reward each soul according to its deeds. Swift is Allah's reckoning.

هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهُ وَاحِدٌ وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ

14:52 This is a clear message to mankind. Let them heed thereby, and know that Allah is one God. Let the wise bear this in mind.

SURAH 15:**"Al-Hijr"***In the Name of Allah, the Compassionate,
the Merciful*

الرَّ ٓ تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُّبِينٍ

15:1 **A**lif lam ra. These are the verses of the Book which clearly indicates (right and wrong).

Historic Background

Surah Yusuf

	Ayahs	Revelation Place
1	11	Makkah

When and Why Revealed?

The subject matter of this Surah indicates that it was revealed during the last stage of the Holy Prophet's residence at Makkah, when the Quraish were considering the question of killing or exiling or imprisoning him. At that time some of the unbelievers put this question (probably at the instigation of the Jews) to test him : "Why did the Israelites go to Egypt?" This question was asked because they knew that their story was not known to the Arabs for there was no mention of it whatever in their traditions and the Holy Prophet had never even referred to it before. Therefore they expected that he would not be able to give any satisfactory answer to this question or would first evade it, and afterwards try to inquire about it from some Jew, and thus he would be totally exposed. But, contrary to their expectations, the tables were turned on them, for Allah revealed the whole story of Prophet Joseph then and there, and the Holy Prophet recited it on the spot. This put the Quraish in a very awkward position because it not only foiled their scheme but also administered a warning to them by aptly applying it to their case, as if to say, "As you are behaving towards this Prophet, exactly in

the same way the brothers of Prophet Joseph behaved towards him; so you shall meet with the same end."

Objects of Revelation

From the above it is clear that this Surah was sent down for two objects:

The first object was to give the proof of the Prophethood of Muhammad (Allah's peace be upon him), and that too, the one demanded by the opponents themselves so as to prove conclusively that his knowledge was not based on mere hearsay, but was gained through Revelation. This aspect has been stated explicitly in its introductory verses and explained plainly in its concluding portion.

The second object was to apply it to the Quraish and warn them that ultimately the conflict between them and the Holy Prophet would end in his victory over them. As they were then persecuting their brother, the Holy Prophet, in the same way the brothers of Prophet Joseph had treated him. The Quraish were told indirectly that they would also fail in their evil designs just as the brothers of Prophet Joseph had failed in his case, even after casting him into the well. This is because none has the power to defeat the Divine will. And just as the brothers of Prophet Joseph had to humble themselves before him, so one day the Quraish shall have to beg forgiveness from their brother whom they were then trying to crush down. This, too, has been made

quite plain in v. 7: "Indeed there are signs in this story of Joseph and his brothers for these inquirers from among the Quraish."

The fact is that by applying this story to the conflict, the Quran had made a bold and clear prophecy, which was fulfilled literally by the events that happened in the succeeding ten years. Hardly two years had passed after its revelation, when the Quraish conspired to kill the Holy Prophet like the brothers of Prophet Joseph, and he had to emigrate from Makkah to Al-Madinah, where he gained the same kind of power as Prophet Joseph had gained in Egypt. Again, in the end the Quraish had to humble themselves before him just like the brothers of Prophet Joseph, when they humbly requested, "Show mercy to us for Allah rewards richly those who show mercy" (v. 88), and Prophet Joseph generously forgave them, (though he had complete power to wreak vengeance on them,) saying, "today no penalty shall be inflicted on you. May Allah forgive you: He is the greatest of all those who forgive" (v. 92). The same story of mercy was repeated, when after the conquest of Makkah, the crest fallen Quraish stood meekly before the Holy Prophet, who had full power to wreak his vengeance on them for each and every cruelty committed by them. But instead, he merely asked them, "What treatment do you expect from me now?" They replied, "You are a generous brother and the son of a generous brother." At this, he very generously forgave them, saying, "I will give the same answer to your request that Joseph

gave to his brothers: "...today, no penalty shall be inflicted on you: you are forgiven."

Topics of Discussion

Moreover, the Quran does not relate this story as a mere narrative but uses it, as usual, for the propagation of the Message in the following ways:-

Throughout the narrative the Quran has made it clear that the Faith of Prophets Abraham, Isaac, Jacob and Joseph (Allah's peace be upon them all) was the same as that of Prophet Muhammad (Allah's peace be upon him) and they invited the people to the same Message to which Muhammad (Allah's peace be upon him) was inviting them.

Then it places the characters of Prophet Jacob and Prophet Joseph side by side with the characters of the brothers of Joseph, the members of the trade caravan, the court dignitary; Al Aziz of Egypt and his wife, the "ladies" of Egypt and the rulers of Egypt and poses a silent question to the reader, as if to say, "Contrast the former characters molded by Islam on the bedrock of the worship of Allah and accountability in the Hereafter with the latter molded by *kufr* and "ignorance" on the worship of the world and disregard of Allah and the Hereafter, and decide for yourselves which of these two patterns you would choose."

The Quran has used this story to bring forth another truth: whatever Allah wills, He fulfills it anyhow, and man can never defeat His plan with his counterplans nor prevent it from happening nor change it in any way whatever. Nay, it often so happens that man adopts some measure to fulfill his own design and believes that he has done that very thing which would fulfill his design, but in the end he finds to his dismay that he had done something which was against his own and conducive to the Divine purpose. When the brothers of Prophet Joseph cast him into the well, they believed that they had once for all got rid of the obstacle in their way but in fact, they had paved the way for the Divine purpose of making him the ruler of Egypt, before whom they would have to humble themselves in the end. Likewise, the wife of Aziz had sent Prophet Joseph to the prison, floating over the thought that she had wreaked her vengeance on him, but, in fact, she had provided for him the opportunity for becoming the ruler of Egypt and for putting herself to the shame of confessing her own sin publicly.

And these are not the solitary instances which prove the truth that even if the whole world united to bring about the down fall of the one whom Allah willed to raise high, it could not succeed. Nay, the very "sure and effective" measures that were adopted by the brothers to degrade Joseph were used by Allah for the success of Joseph and for the humiliation and disgrace of his brothers. On the other hand, if

Allah willed the fall of one, no measure, howsoever effective, could raise him high : nay, it helped to bring about his fall and the disgrace of those who adopted them.

Moreover, the story contains other lessons for those who intend to follow the way of Allah. The first lesson it teaches is that one should remain within the limits, prescribed by the Divine Law, in one's aims and objects and measures, for success and failure are entirely in the hands of Allah. Therefore if one adopts pure aims and lawful measures but fails, at least one will escape ignominy and disgrace. On the other hand, the one who adopts an impure aim and unlawful measures to achieve it, shall not only inevitably meet with ignominy and disgrace in the Hereafter, but also runs the risk of ignominy and disgrace in this world.

The second lesson it teaches is that those who exert for the cause of truth and righteousness and put their trust in Allah and entrust all their affairs to Him, get consolation and comfort from Him, for this helps them face their opponents with confidence and courage and they do not lose heart, when they encounter the apparently terrifying measures of the powerful enemies. They will persevere in their task without fear and leave the results to Allah.

But the greatest lesson this story teaches is that if the Believer possesses true Islamic character and is endowed with wisdom, he

can conquer a whole country with the strength of his character alone. The marvelous example of Prophet Joseph teaches us that a man of high and pure character comes out successful even under the most adverse circumstances. When Prophet Joseph went to Egypt, he was only a lad of seventeen years, a foreigner, all alone and without any provisions; nay, he had been sold there as a slave. And the horrible condition of the slaves during that period is known to every student of history. Then he was charged with a heinous moral Crime and sent to prison for an indefinite term. But throughout this period of affliction, he evinced the highest moral qualities which raised him to the highest rank in the country.

Historical and Geographical Background

The following historical and geographical details will help understand the story:

Prophet Joseph was a son of Prophet Jacob and a grandson of Prophet Isaac and a great grandson of Prophet Abraham (Allah's peace be upon them all). The Bible says (and the allusions in the Quran also confirm this) that Prophet Jacob had twelve sons from four wives. Prophet Joseph and his younger brother Benjamin were from one wife and the other ten from the other wives. Prophet Jacob

had settled at Hebron (Palestine) where his father Prophet Isaac and before him Prophet Abraham lived and owned a piece of land at Shechem as well.

According to the research scholars of the Bible, Prophet Joseph was born in or about 906 B. C. and the incident with which this story begins happened in or about 890 B. C. He was seventeen when he saw the dream and was thrown into the well. This well was near Dothan to the north of Shechem according to Biblical and Talmudic traditions, and the caravan, which took him out of the well, was coming from Gilead (Trans-Jordan), and was on its way to Egypt.

At that time Fifteenth Dynasty ruled over Egypt, whose rulers are known in history as the Hyksos kings. They belonged to the Arab race, but had migrated from Palestine and Syria to Egypt in or about 2000 B. C. and taken possession of the country. The Arab historians and the commentators of the Quran have given them the name of Amaliq (the Amalekites), and this has been corroborated by the recent researches made by the Egyptologists. They were foreign invaders who had got the opportunity of establishing their kingdom because of the internal feuds in the country. That is why there was no prejudice in the way of Prophet Joseph's ascendancy to power and in the subsequent settlement of the Children of Israel in the most fertile region of Egypt. They could gain that power and influence which they did, because

they belonged to the same race as the foreign rulers of Egypt.

The Hyksos ruled over Egypt up to the end of the fifteenth century B. C., and practically all the powers remained in the hands of the Israelites. The Quran has made a reference to this in v. 20 of Al-Ma'idah: "...He raised Prophets among you and made you rulers." Then there arose a great nationalist movement which overthrew the power of this dynasty and exiled 250,000 or so of the Amalekites. As a result of this, a very bigoted dynasty of Copts came into power and uprooted everything connected with the Amalekites. Then started that persecution of the Israelites which has been mentioned in connection with the story of Prophet Moses.

We also learn from the history of Egypt that the "Hyksos kings" did not acknowledge the gods of Egypt and, therefore, had imported their own gods from Syria, with a view to spreading their own religion in Egypt. This is the reason why the Quran has not called the king who was the contemporary of Prophet Joseph by the title of "Pharaoh," because this title was associated with the religion of the original people of Egypt and the Hyksos did not believe in it, but the Bible erroneously calls him "Pharaoh." It appears that the editors of the Bible had the misunderstanding that all the kings of Egypt were "Pharaohs."

The modern research scholars who have made a comparative study of the Bible and

the Egyptian history are generally of the opinion that Apophis was the Hyksos king, who was the contemporary of Prophet Joseph.

At that time Memphis was the capital of Egypt, whose ruins are still found on the Nile at a distance of 4 miles south of Cairo. When Prophet Joseph was taken there, he was 17 or 18 years old. He remained in the house of Aziz for three years and spent nine years in prison, and then became the ruler of the land at the age of thirty and ruled over Egypt independently for eighty years. In the ninth or tenth year of his rule he sent for his father, Prophet Jacob, to come from Palestine to Egypt with all the members of his family and, according to the Bible, settled them in the land of Goshen, where they lived up to the time of Prophet Moses. The Bible says that before his death, Prophet Joseph bound his kindred by an oath: "when you return from this country to the house of your forefathers you must take my bones out of this country with you. So he died a hundred and ten years old, and they embalmed him..."

Though the story of Prophet Joseph as given in the Quran differs very much in its details from that given in the Bible and the Talmud, the Three generally agree in regard to its component parts. We shall explain the differences, when and where necessary, in our Explanatory Notes.

Surah Ar-Ra'd

Ayahs
43

Revelation Place
Madinah

Name

This Surah takes its name from the word (*ar-Ra'ad*) (thunder) that occurs in v. 13. It is merely the symbolic name of the Surah and does not in any way mean that the Surah deals with the scientific problems connected with thunder.

Period of Revelation

The internal evidence (vv. 27-31 and vv. 34-48) shows that this Surah was revealed in the last stage of the Mission of the Holy Prophet at Makkah and during the same period in which Surahs Yunus, Hud and Al- A'araf were sent down. The manner of speech indicates that a long time had passed since the Holy Prophet had been conveying the Message. On the one hand, his opponents had been contriving different devices to defeat him and his Mission, and, on the other, his followers had been expressing a desire that by showing a miracle the disbelievers might be brought to the Right Way. In answer, Allah impressed on the Believers that it is not His way to convert people by this method and that they should not lose heart, if He is giving the enemies of

the Truth a rope long enough to hang themselves. Otherwise, He is able to show such signs as may bring the dead out of their graves and make them speak (v. 31), but even then these obdurate people will invent an excuse to explain this away. All this decisive evidence clearly proves that this Surah was revealed during the last stage of the Prophet's Mission at Makkah.

Central Theme

The first verse enunciates the main theme of this Surah, that is, "The Message of Muhammad (Allah's peace be upon him) is the very Truth, but it is the fault of the people that they are rejecting it." This is the pivot on which the whole Surah turns. This is why it has been shown over and over again in different ways that the basic components of the Message -- *Tauhid*, Resurrection and Prophethood--are a reality: therefore they should believe sincerely in these for their own moral and spiritual good. They have been warned that they shall incur their own ruin if they reject them, for *kufr* by itself is sheer folly and ignorance. Moreover, the aim of the Surah is not merely to satisfy the minds but also to appeal to the hearts to accept the Faith. Therefore it does not merely put forward logical arguments in support of the truth of the Message and against the people's wrong notions, but at appropriate intervals it makes frequent use of sympathetic and earnest appeals to win over their hearts by warning them of the consequences

of *kufr* and by holding out the happy rewards of Faith so that the foolish people should give up their obduracy.

Besides this, the objections of the opponents have been answered without any mention of them, and those doubts which are proving a hindrance in the way of the Message or were being created by the opponents have been removed. At the same time, the Believers; who had been passing through long and hard ordeal and were feeling tired, and waiting anxiously for Allah's succor, have been comforted and filled with hope and courage.

Surah Ibrahim

Ayahs
52

Revelation Place
Makkah

Name

The Surah takes its name from v. 35 in which mention has been made of Prophet *Ibrahim* (Abraham). But it does not mean that it contains the life story of Prophet Abraham. The name is merely a symbol like the names of many other surahs, i.e., the Surah in which Abraham's mention has been made.

Period of Revelation

It appears from the tone of the Surah that it belongs to that group of the Surahs which were revealed during the last stage of the Makkan period. For instance, v. 13 ("The disbelievers warned their Messengers, 'you shall have to return to our community or we will assuredly expel you from our land'") clearly indicates that the persecution of the Muslims was at its worst at the time of the revelation of this Surah, and the people of Makkah were bent on expelling the Believers from there like the disbelievers of the former Prophets. That is why in v. 14 they have been warned, "We will destroy these evil doers," and the Believers have been comforted as were the believers before them, "and after them settle you in the land" Likewise the stern

warning contained in the concluding portion (vv. 43-52 also confirms that the Surah relates to the last stage of the Makkan Period.)

Central Theme and Purpose

This Surah is an admonition and a warning to the disbelievers who were rejecting the Message of the Holy Prophet and devising cunning schemes to defeat his Mission. But warning, reproof, censure and reproach dominate admonition. This is because a good deal of admonition had already been made in the preceding Surahs, but in spite of this their obduracy, enmity, antagonism, mischief, persecution etc. had rather increased.