61. They said: “We shall try to get permission (for him) from his father, and verily, we shall do it.”

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 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.”

65. 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‘qūb (Jacob)] said: “I will not send him with you until you swear a solemn oath to me in Allāh’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: “Allāh 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 Allāh at all. Verily! The decision rests only with Allāh.”
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) Allâh; it was but a need of Ya’qûb’s (Jacob) 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 Yûsuf (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:

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[a] Narrated Ibn ‘Abbâs: “Allâh’s Messenger ﷺ said, “Seventy thousand people of my followers will enter Paradise without account, and they are those who do not practise Ar-Ruqyah* and do not see an evil omen in things, and put their trust in their Lord.” (Sahih Al-Bukhari, Vol. 8, Hadith No. 479)

* Ar-Ruqyah: See the glossary.

b) Narrated Abu Hurairah: The Prophet ﷺ said, "An Israeli man asked another Israeli to lend him one thousand dinars. The second man required witnesses. The former replied, 'Allah is Sufficient as a witness.' The second said, 'I want a surety.' The former replied, 'Allah is Sufficient as a Surety.' The second said, 'You are right and lent him the money for a certain period. The debtor went across the sea. When he finished his job, he searched for a conveyance so that he might reach in time for the repayment of the debt, but he could not find any. So, he took a piece of wood and made a hole in it, inserted in it one thousand dinars and a letter to the lender and then closed (i.e. sealed) the hole tightly. He took the piece of wood to the sea and said, 'O Allah! You know well that I took a loan of one thousand dinars from so-and-so. He demanded a surety from me but I told him that Allah’s Guarantee was sufficient and he accepted Your Guarantee. He then asked for a witness and I told him that Allah was sufficient as a Witness, and he accepted You as a Witness. No doubt, I have tried hard to find a conveyance so that I could pay his money back but could not find, so I hand over this money to You.' Saying that, he threw the piece of wood into the sea till it went out far into it, and then he went away. Meanwhile, he started searching for a conveyance in order to reach the creditor’s country. One day the lender came out of his house to see whether a ship had arrived bringing his money, and all of a sudden he saw the piece of wood (in which his money had been deposited). He took it home to use for fire. When he sawed it, he found his money and the letter inside it. Shortly after that, the debtor came bringing one thousand dinars to him and said, 'By Allah, I had been trying hard to get a boat so that I could bring you your money, but failed to get one before the one I have come by.' The lender asked, 'Have you sent something to me?' The debtor replied, 'I have told you I could not get a boat other than the one I have come by.' The lender said, 'Allah has delivered on your behalf the money you sent in the piece of wood. So, you may keep your one thousand dinars and depart guided on the Right Path.'” (Sahih Al-Bukhari, Vol.3, Hadith No.488B).
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.”

73. They said: “By Allâh! Indeed you know that we came not to make mischief in the land, and we are no thieves!”

74. They [Yûsuf’s (Joseph) men] said: “What then shall be the penalty of him, if you are (proved to be) liars.”

75. They [Yûsuf’s (Joseph) 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 Zâlimûn (wrong-doers)!"

76. So he [Yûsuf (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 Yûsuf (Joseph). He could not take his brother by the law of the king (as a slave), except that Allâh willed it. (So Allâh 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 (Allâh).

77. They [(Yûsuf’s (Joseph) brothers) said: “If he steals, there was a brother of his [Yûsuf (Joseph)] who did steal before (him).” But these things did Yûsuf (Joseph) keep in himself, revealing not the secrets to them. He said (within himself): “You are in worst case, and Allâh 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 Muhsinûn (good-doers — see the footnote of V.9:120)."

79. He said: "Allâh forbid, that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be Zâlimûn (wrong-doers)."

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 Allâh’s Name, and before this you did fail in your duty with Yûşûf (Joseph)? Therefore I will not leave this land until my father permits me, or Allâh decides my case (by releasing Benjamin) and He is the Best of the judges.

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’qûb (Jacob)] said: "Nay, but yourselves have beguiled you into something. So patience is most fitting (for me). May be Allâh will bring them (back) all to me. Truly He! Only He is All-Knowing, All-Wise."

84. And he turned away from them and said: "Alas, my grief for Yûşûf (Joseph)!" And he lost his sight because of the sorrow that he was suppressing.

85. They said: "By Allâh! You will never cease remembering Yûşûf (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 Allâh, and I know from Allâh that which you know not.

87. “O my sons! Go you and enquire about Yûsuf (Joseph) and his brother, and never give up hope of Allâh’s Mercy. Certainly no one despair of Allâh’s Mercy, except the people who disbelieve.”

88. Then, when they entered unto him [Yûsuf (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, Allâh does reward the charitable.”

89. He said: “Do you know what you did with Yûsuf (Joseph) and his brother, when you were ignorant?”

90. They said: “Are you indeed Yûsuf (Joseph)?” He said: “I am Yûsuf (Joseph), and this is my brother (Benjamin). Allâh has indeed been gracious to us. Verily, he who fears Allâh with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allâh makes not the reward of the Muhsînûn (good-doers — see V.2:112) to be lost.”

91. They said: “By Allâh! Indeed Allâh has preferred you above us, and we certainly have been sinners.”

92. He said: “No reproach on you this day; may Allâh forgive you, and He is the Most Merciful of those who show mercy!!”[1]

[1] (V.12:92) Narrated Abu Hurairah: I heard Allâh’s Messenger ﷺ saying, “Verily Allâh created mercy. The day He created it, He made it into one hundred parts. He withheld with Him ninety-nine parts, and sent its one part to all His creatures. Had
93. “Go with this shirt of mine, and cast it over the face of my father, he will become clear-sighted, and bring 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 Allāh 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 Shaitān (Satan) had sown enmity between me and my brothers.

*a disbeliever known of all the mercy which is in the Hands of Allāh, he would not have lost hope of entering Paradise, and had a believer known of all the punishment which is present with Allāh, he would not have considered himself safe from the Hell-fire.* (Sahih Al-Bukhari, Vol.8, Hadith No.476).
Certainly, my Lord is the Most Courteous and Kind unto 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 صلى الله عليه وسلم). 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.

104. And no reward you (O Muhammad صلى الله عليه وسلم) ask of them (those who deny your Prophethood) for it; it (the Qur’ân) is no less than a Reminder and an advice unto the ‘Alamin (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 Allâh except that they attribute partners unto Him [i.e. they are Mushrikûn i.e. polytheists. See verse 6:121].

107. Do they then feel secure from the coming against them of the covering veil of the Torment of Allâh, or of the coming against them of the (Final) Hour, all of a sudden while they perceive not?

108. Say (O Muhammad صلى الله عليه وسلم): “This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh — Islâmîc Monotheism)
with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh — Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)."

109. And We sent not before you (as Messengers) any but men unto whom We revealed, from among the people of the 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 Allâh and obey Him (by abstaining from sins and evil deeds, and by performing righteous good deeds). Do you not then understand?

110. (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 whosoever We willed were rescued. And Our punishment cannot be warded off from the people who are Mujrimûn (criminals, sinners, disbelievers, polytheists).

111. Indeed in their stories, there is a lesson for men of understanding. It (the Qur’ân) is not a forged statement but a confirmation of (Allâh’s existing Books) which were before it [i.e. the Taurât (Torah), the Injeel (Gospel) and other Scriptures of Allâh] and a detailed explanation of everything and a guide and a Mercy for the people who believe.\[1\]

\[1\] (V.12:111) See the footnote of V.6:125.
In the Name of Allâh  
the Most Gracious, the Most Merciful.  


[These letters are one of the miracles of  
the Qur’ân; and none but Allâh (Alone)  
knows their meanings].  

These are the Verses of the Book (the  
Qur’ân), and that which has been revealed  
unto you (Muhammad ﷺ) from your Lord is the truth, but most men believe  
not.

2. Allâh is He Who raised the heavens  
without any pillars that you can see. Then, He  
rose above (‘Istawâ‘) 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 Ayât (proofs,  
evidences, verses, lessons, signs, revelations,  
etc.) in detail, that you may believe with  
certainty in the meeting with your Lord.

3. And it is He Who spread out the earth,  
and placed therein firm mountains and rivers  
and of every kind of fruits He made Zawjâin  
Ithnâin (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 Ayât (proofs,  
evidences, lessons, signs, etc.) for 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 Ayât (proofs, evidences,  
lessons, signs) for the people who understand.
5. And if you (O Muhammad ﷺ) wonder (at these polytheists who deny your message of Islamic Monotheism and have taken besides Allah 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 the dwellers of the Fire to abide therein.

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 wrong-doing. And verily, your Lord is (also) Severe in punishment.

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. Allah 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 conceal 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

\[\text{(V.13:11) See the footnote (B) of (V.6:61).}\]
can be no turning back of it, 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’d⁹⁽¹⁾ (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 Allâh. And He is Mighty in strength and Severe in punishment.

14. For Him (Allâh, Alone) is the Word of Truth (i.e. none has the right to be worshipped but Allâh). And those whom they (polytheists and disbelievers) invoke, 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 unto Allâh (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 ﷺ): “Who is the Lord of the heavens and the earth?” Say: “(It is) Allâh.” 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 Allâh partners who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them?” Say: “Allâh is the Creator of all things; and He is the One, the Irresistible.”

⁹⁽¹⁾ (V.13:13) Ar-Ra’d: It is said that he is the angel in charge of clouds and he drives them as ordered by Allâh, and he glorifies His Praises. (Tafsîr Al-Qurtubi).
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 unto it, thus does Allah (by parables) show forth truth and falsehood\[1\]. 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 Allah 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 Allah and followed His Messenger Muhammad صلى الله عليه وسلم i.e. Islamic Monotheism] is Al-Husnā (i.e. Paradise). But those who answered not His Call (disbelieved in the Oneness of Allah and followed not His Messenger Muhammad صلى الله عليه وسلم), 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.\[2\]

19. Shall he then who knows that what has been revealed unto you (O Muhammad صلى الله عليه وسلم) from your Lord is the truth be 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 Mithâq (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

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\[1\] (V.13:17) See the footnote (A) of (V.9:119).

\[2\] (V.13:18) See the footnotes of (V.3:164), (V.3:85) and (V.3:91).
has forbidden and perform all kinds of good deeds which Allâh has ordained).

22. And those who remain patient, seeking their Lord’s Countenance, perform As-Salât (Iqâmât-as-Salât), and spend out of that which We have bestowed on them, secretly and openly, and defend evil with good, for such there is a good end.

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

24. “Sâlâmun ‘Alaikum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!”

25. And those who break the Covenant of Allâh, after its ratification, and sever that which Allâh 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 Allâh’s Mercy), and for them is the unhappy (evil) home (i.e. Hell)[1].

26. Allâh 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, Allâh sends astray whom He wills and guides unto Himself those who turn to Him in repentance.”

28. Those who believed (in the Oneness of Allâh — Islâmic Monotheism), and whose hearts find rest in the remembrance of Allâh:

verily, in the remembrance of Allâh do hearts find rest.\textsuperscript{1}

29. Those who believed (in the Oneness of Allâh — Islamic Monotheism), and work righteousness, Tâhâ (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 صلى الله عليه وسلم) to a community before whom other communities have passed away, in order that you might recite unto them what We have revealed to you, while they disbelieve in the Most Gracious (Allâh) Say: “He is my Lord! Lâ ilâha illâ Huwa (none has the right to be worshipped but He)! In Him is my trust, and to Him will be my return with repentance.”

31. And if there had been a Qur'ân 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 Qur'ân). But the decision of all things is certainly with Allâh. Have not then those who believed yet known that had Allâh willed, He could have guided all mankind? And a disaster will not cease to strike those who disbelieved because of their

\footnotesize{[V.13:28] The superiority of Dhikr Allâh [remembering Allâh (i.e. glorifying and praising Him).]

a) Narrated Abu Mûsâ صلى الله عليه وسلم: The Prophet صلى الله عليه وسلم said, “The example of the one who remembers (glorifies the Praises of) his Lord, (Allâh) in comparison to the one who does not remember (glorify the Praises of) his Lord, is that of a living creature compared to a dead one.” (Sahih Al-Bukhari, Vol.8, Hadith No.416).

b) Narrated Abu Hurairah: Rasûl Allâh صلى الله عليه وسلم said, “Whoever says, Subhân Allâh wa bihamdihî, one hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea.” (Sahih Al-Bukhari, Vol.8, Hadith No.414).

c) Narrated Abu Hurairah: Rasûl Allâh صلى الله عليه وسلم said, “Whoever says: Lâ ilâha illâhu wahdahû lâ sharika lahû, lahu mulku wa lahu hamdu wa Huwa ‘alî kulli shai’in Qadrî,* one hundred times will get the same reward as given for manumitting ten slaves; and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it (his saying) will be a shield for him from Satan on that day till night, and nobody will be able to do a better deed except the one who does more than he.” (Sahih Al-Bukhari, Vol.8, Hadith No.412).

*None has the right to be worshipped but Allâh (Alone) Who has no partner; to Him belongs the kingdom (of the universe), and for Him are all the praises, and He has the power to do everything.
(evil) deeds or it (i.e. the disaster) 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 صلى الله عليه وسلم), but I granted respite to those who disbelieved, and finally I punished them. Then how (terrible) was My punishment!

33. Is then He (Allah) Who takes charge (guards, maintains, provides) of every person and knows all that he has earned (like any other deities who know nothing)? Yet, they ascribe partners to Allah. 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 fairseeming, and they have been hindered from the Right Path; and whom Allah 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 Wāq (defender or protector) against Allah.

35. The description of the Paradise which the Mutaqūn (the pious — See V.2:2) have been promised: Underneath it rivers flow, its provision is eternal and so is its shade; this is the end (final destination) of the Mutaqūn (the pious — See V.2:2), and the end (final destination) of the disbelievers is Fire. (See Verse 47:15)

36. Those to whom We have given the Book (such as ‘Abdullāh bin Salām and other Jews who embraced Islām), rejoice at what has been revealed unto you (i.e. the Qur’ān),[1] but there are among the Confederates (from the Jews and pagans) those who reject a part thereof. Say (O Muhammad صلى الله عليه وسلم): “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.”

37. And thus have We sent it (the Qur’ân) down to be a judgement of authority in Arabic. Were you (O Muhammad صلى الله عليه وسلم) to follow their (vain) desires after the knowledge which has come to you, then you will not have any Wâlî (protector) or Wâq (defender) against Allâh.

38. And indeed We sent Messengers before you (O Muhammad صلى الله عليه وسلم), and made for them wives and offspring. And it was not for a Messenger to bring a sign except by Allâh’s Leave. (For) every matter there is a Decree (from Allâh). [Tafsir At-Tabari]

39. Allâh blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book (Al-Laugh Al-Mahfûz)

40. Whether We show you (O Muhammad صلى الله عليه وسلم) 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 Allâh 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 Allâh’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 صلى الله عليه وسلم) are not a Messenger.” Say: “Sufficient as a witness between me and you is Allâh and those too who have knowledge of the Scripture (such as ‘Abdullâh bin Salâm and other Jews and Christians who embraced Islâm).”
Sūrah 14. Ibrâhîm  
Part 13

Sûrat Ibrâhîm (Abraham) XIV

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


[These letters are one of the miracles of the Qur’ân, and none but Allâh (Alone) knows their meanings].

(This is) a Book which We have revealed unto you (O Muhammad صلى الله عليه وسلم) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allâh and Islâmic Monotheism) by their Lord’s Leave to the Path of the All-Mighty, the Owner of all Praise.

2. Allâh to Whom belongs all that is in the heavens and all that is in the earth! And woe unto 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 Allâh (i.e. Islâm) 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 Allâh misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise.

5. And indeed We sent Mûsâ (Moses) with Our Ayât (signs, proofs, and evidences) (saying): “Bring out your people from darkness into light, and remind them of the Annals of Allâh. Truly, therein are Ayât (evidences, proofs and signs) for every patient, thankful (person).”

6. And (remember) when Mûsâ (Moses) said to his people: “Call to mind Allâh’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 Allâh), I will give you more (of My Blessings); but if you are thankless (i.e. disbelievers), verily My punishment is indeed severe.”

8. And Mûsâ (Moses) said: “If you disbelieve, you and all on earth together, then verily Allâh is Rich (Free of all needs), Owner of all Praise.”

9. Has not the news reached you, of those before you, the people of Nûh (Noah), and ‘Âd, and Thamûd? And those after them? None knows them but Allâh. To them came their Messengers with clear proofs, but they put their hands in their mouths (biting them from 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. Islâmic Monotheism).”

10. Their Messengers said: “What! Can there be a doubt about Allâh, the Creator of the heavens and the earth? He calls you (to Monotheism and to be obedient to Allâh) 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 Allâh 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 Allâh. And in Allâh (Alone) let the believers put their trust.

12. “And why should we not put our trust in Allâh while He indeed has guided us our ways? And we shall certainly bear with
patience all the hurt you may cause us, and in Allâh (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 Zâlimûn (polytheists, disbelievers and wrong-doers).

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 (Allâh)]; and every obstinate, arrogant dictator (who refuses to believe in the Oneness of Allâh) 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[1]; 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 Allâh has created the heavens and the earth with truth? If He

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[1] (V.14:17) Narrated Abu Hurairah [may Allâh send His salutations upon him]. The Prophet ﷺ said, "The width between the two shoulders of a Kâfîr (disbeliever) will be equal to the distance covered by a fast rider in three days." (Sahîh Al-Bukhari, Vol.8, Hadith No.559A).
wills, He can remove you and bring (in your place) a new creation!

20. And for Allāh that is not hard or difficult.

21. And they all shall appear before Allāh (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 Allāh’s Torment?" They will say: "Had Allāh 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, Allāh 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 Allāh (by obeying me in the life of the world). Verily, there is a painful torment for the Zālimūn (polytheists and wrong-doers)."

23. And those who believed (in the Oneness of Allāh 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: Ṣalām (peace!). [1]

24. See you not how Allāh 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).

[1] (V.14:23) See the footnote of (V.4:86).
25. Giving its fruit at all times, by the Leave of its Lord, and Allâh 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 earth, having no stability.

27. Allâh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allâh Alone and none else), and in the Hereafter. And Allâh will cause to go astray those who are Zâlimûn (polytheists and wrong-doers), and Allâh does what He wills.

28. Have you not seen those who have changed the Blessings of Allâh into disbelief (by denying Prophet Muhammad ﷺ and his Message of Islâm), and caused their people to dwell in the house of destruction?

29. Hell, in which they will burn, — and what an evil place to settle in!

30. And they set up rivals to Allâh, to mislead (men) from His Path! Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!"

31. Say (O Muhammad ﷺ) to ‘Ibâdî (My slaves) who have believed, that they should perform As-Salât (Iqâmât-as-Salât), and spend in charity out of the sustenance We have given them, secretly and openly, before the coming of a Day on

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[1] (V.14:27) i.e. immediately after their death (in their graves, etc.), when the angels (Munkar and Nakîr) will ask them three questions: As to: (1) Who is your Lord? (2) What is your religion? and (3) What do you say about this man (Prophet Muhammad ﷺ) who was sent to you? The believers will give the correct answers, i.e. (1) My Lord is Allâh; (2) My religion is Islâm; and (3) This man Muhammad ﷺ is Allâh’s Messenger, and he came to us with clear signs and we believed in him. - while the wrong-doers who believed not in the Message of Prophet Muhammad ﷺ will not be able to answer these questions. [See Tafsir Ibn Kathîr].

[2] (V.14:27) See the footnotes of (V.3:85) and (V.6:93).
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 for, and if you count the Blessings of Allah, never will you be able to count them. Verily, man is indeed an extreme wrong-doer, 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 صلى الله عليه وسلم).

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 (Iqāmat-as-Salāt). So fill some hearts among men with love towards them,
and (O Allâh) provide them with fruits so that they may give thanks.\[\]

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[\(V.14:37\). The Story of the building of the Ka'bah at Makkah:

Narrated Ibn 'Abbâs (رضي الله عنه) [On the authority of the Prophet ﷺ (See Fath Al-Bari, Vol. 7, Page 210)]. The first lady to use a girdle was the mother of Ismâ'îl (Ishmael). She used a girdle so that she might hide her tracks from Sârah. \(Ibhâhîm\) (Abraham) brought her and her son Ismâ'îl (Ishmael) while she used to nurse him at her breast, near the Ka'bah under a tree on the spot of Zamzam, at the highest place in the mosque. During those days there was nobody in Makkah, nor was there any water. So he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Ismâ'îl's (Ishmael) mother followed him saying, "O Ibhâhîm (Abraham)! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?" She repeated that to him many times, but he did not look back at her. Then she asked him, "Has Allâh ordered you to do so?" He said, "Yes." She said, "Then He will not neglect us," and returned while Ibhâhîm (Abraham) proceeded onwards, and on reaching the Thaniyyah where they could not see him, he faced the Ka'bah, and raising both hands invoked Allâh saying the following supplication:

'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-Sâlât (Iqâmat-as-Sâlât). So fill some hearts among men with love towards them, and (O Allâh) provide them with fruits, so that they may give thanks.' \(V.14:37\)

Ismâ'îl's (Ishmael) mother went on suckling Ismâ'îl (Ishmael) and drinking from the water (she had). When the water in the water-skin had all been used up, she became thirsty and her child also became thirsty. She started looking at him [i.e. Ismâ'îl (Ishmael)] tossing in agony; she left him, for she could not endure looking at him, and found that the mountain of As-Sâfâ was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from As-Sâfâ and when she reached the valley, she sucked up her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached Al-Mawârîn mountain where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between As-Sâfâ and Al-Mawârîn) seven times. The Prophet ﷺ said, "This is the source of the tradition of the Sa'î (the going) of people between them (i.e. As-Sâfâ and Al-Mawârîn). When she reached Al-Mawârîn (for the last time) she heard a voice and she asked herself to be quiet and listened attentively. She heard the voice again and said, 'O (whosoever you may be)! You have made me hear your voice; have you got something to help me?' And behold! She saw an angel at the place of Zamzam, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hands in this way and started filling her water-skin with water with her hands, and the water was flowing out after she had scooped some of it. The Prophet ﷺ added, "May Allâh bestow mercy on Ismâ'îl's (Ishmael) mother! Had she let the Zamzam (flow without trying to control it) (or had she not scooped from that water) (to fill her water-skin), Zamzam would have been a stream flowing on the surface of the earth." The Prophet ﷺ further added, 'Then she drank (water) and suckled her child. The angel said to her, 'Don't be afraid of being neglected, for this is the House of Allâh which will be built by this boy and his father, and Allâh never neglects His people.' The House (i.e. Ka'bah) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She lived in that way till some people from the tribe of Jurhum or a family from Jurhum passed by her and her child, as they (i.e. the Jurhum people) were coming through the way of Kadâh’. They landed in the lower part of Makkah where they saw a bird that had the habit of flying around water and not leaving it. They said, 'This bird must be flying around water, though we know that there is no water in this valley.' They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came (towards the water). The Prophet ﷺ added, 'Ismâ'îl's (Ishmael) mother was
sitting near the water. They asked her, 'Do you allow us to stay with you?' She replied, 'Yes, but you will have no right to possess the water.' They agreed to that." The Prophet ﷺ further said, "Ismâ’il’s (Ishmael) mother was pleased with the whole situation as she used to love to enjoy the company of the people. So, they settled there, and later on they sent for their families who came and settled with them so that some families became permanent residents there. The child [i.e. Ismâ’il (Ishmael)] grew up and learnt Arabic from them and (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty they made him marry a woman from amongst them. After Ismâ’il’s (Ishmael) mother had died, Ibrâhîm (Abraham) came after Ismâ’il’s (Ishmael) marriage in order to see his family that he had left before, but he did not find Ismâ’il (Ishmael) there. When he asked Ismâ’il’s (Ishmael) wife about him, she replied, 'He has gone in search of our livelihood.' Then he asked her about their way of living and their condition, and she replied, 'We are living in misery; we are living in hardship and destitution,' complaining to him. He said, 'When your husband returns, convey my salutation to him and tell him to change the threshold of the gate (of his house).’ When Ismâ’il (Ishmael) came, he seemed to have felt something unusual, so he asked his wife, 'Has anyone visited you?' She replied, 'Yes, an old man of such and such description came and asked me about you and I informed him, and he asked about our state of living, and I told him that we were living in a hardship and poverty.' On that Ismâ’il (Ishmael) said, 'Did he advise you anything?' She replied, 'Yes, he told me to convey my salutation to you and to tell you to change the threshold of your gate.' Ismâ’il (Ishmael) said, 'It was my father, and he has ordered me to divorce you. Go back to your family.' So, Ismâ’il (Ishmael) divorced her and married another woman from amongst them (i.e. Jurhum). Then Ibrâhîm (Abraham) stayed away from them for a period as long as Allâh wished and called on them again but did not find Ismâ’il (Ishmael). So he came to Ismâ’il’s (Ishmael) wife and asked her about Ismâ’il (Ishmael). She said, 'He has gone in search of our livelihood.' Ibrâhîm (Abraham) asked her, 'How are you getting on?' asking her about their sustenance and living. She replied, 'We are prosperous and well-off (i.e. we have everything in abundance).’ Then she thanked Allâh عز و جل. Ibrâhîm (Abraham) said, 'What kind of food do you eat?' She said, 'Meat.' He said, 'What do you drink?' She said, 'Water.' He said, 'O Allâh! Bless their meat and water.' The Prophet ﷺ added, 'At that time they did not have grain, and if they had grain, he would have also invoked Allâh to bless it.’ The Prophet ﷺ added, 'If somebody has only these two things as his sustenance, his health and disposition will be badly affected, unless he lives in Makkah.' The Prophet ﷺ added, 'Then Ibrâhîm (Abraham) said to Ismâ’il’s (Ishmael) wife, 'When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his gate.' When Ismâ’il (Ishmael) came back, he asked his wife, 'Did anyone call on you?' She replied, 'Yes, a good-looking old man came to me,' so she praised him and added, 'He asked about you, and I informed him, and he asked about our livelihood and I told him that we were in a good condition.' Ismâ’il (Ishmael) asked her, 'Did he give you any piece of advice?' She said, 'Yes, he told me to give his regards to you and ordered that you should keep firm the threshold of your gate.' On that Ismâ’il (Ishmael) said, 'It was my father, and you are the threshold of the gate.' He has ordered me to keep you with me.' Then Ibrâhîm (Abraham) stayed away from them for a period as long as Allâh wished, and called on them afterwards. He saw Ismâ’il (Ishmael) under a tree near Zamzam, sharpening his arrows. When he saw Ibrâhîm (Abraham), he rose up to welcome him (and they greeted each other as a father does with his son or a son does with his father). Ibrâhîm (Abraham) said, 'O Ismâ’il (Ishmael)! Allâh has given me an order.' Ismâ’il (Ishmael) said, 'Do what your Lord has ordered you to do.' Ibrâhîm (Abraham) asked, 'Will you help me?' Ismâ’il (Ishmael) said, 'I will help you.' Ibrâhîm (Abraham) said, 'Allâh has ordered me to build a house here,' pointing to a hillock higher than the land surrounding it.’ The Prophet ﷺ added, 'Then they raised the foundations of the House (i.e. the Ka’bah). Ismâ’il (Ishmael) brought the stones and Ibrâhîm (Abraham) was building; and when the walls became high, Ismâ’il (Ishmael) brought this stone and put it for Ibrâhîm (Abraham) who stood over it and carried on building, while Ismâ’il (Ishmael) was handing him the stones, and both of them were saying, 'O our Lord! Accept (this service) from us. Verily, You are the All-Knower.' " (V.2:127).
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 Allāh.

39. "All the praises and thanks be to Allāh, Who has given me in old age Ismā‘īl (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 (Iqāmat-as-Salāt), 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 Allāh is unaware of that which the Zālimūn (polytheists, wrong-doers) do, but He gives them respite up to a Day when the eyes will stare in horror.

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 صلى الله عليه و وسلم mankind) of the Day when the torment will come unto them; then the wrong-doers 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

The Prophet صلى الله عليه وسلم added, "Then both of them went on building and going round the Ka‘bah saying 'O our Lord! Accept (this service) from us. Verily, You are the All-Hearer, the All-Knower.' " (V.2:127) [Sahih Al-Bukhari, Vol. 4, Hadith No. 583].

* When Ibrāhīm (Abraham) married Hájar and she conceived Ismā‘īl (Ishmael), Sārah, Ibrāhīm (Abraham)'s first wife became jealous of her and swore that she would cut three parts from her body. So Hájar tied a girdle round her waist and ran away, dragging her robe behind her so as to wipe out her tracks lest Sārah should pursue her. "Allāh knows better."