

فَلَمَّا	٩٥	الْقَدِيمِ	صَلِّكَ	لَفِي	إِنَّكَ
Then when	95	old.”	your error	surely (are) in	indeed, you
وَجْهَهُ	عَلَى	أَلْقَهُ	الْبَشِيرِ	أَنْ جَاءَ	
his face,	over	he cast it	the bearer of glad tidings,	arrived	[that]
فَارْتَدَّ	بَصِيرًا	قَالَ	أَلَمْ	أَقُلْ	تَكُمُ
[I] know	indeed, I	to you,	I say	“Did not	He said,
مِنْ	اللَّهِ	مَا لَا	تَعْلَمُونَ	٩٦	قَالُوا
“O our father!	They said,	96	you know?”	not	what Allah
أَسْتَغْفِرُ	لَنَا	ذُنُوبَنَا	إِنَّا	كُنَّا	خٰطِئِينَ
97	sinners.”	have been	Indeed, we	(of) our sins.	for us
قَالَ	سَوْفَ	أَسْتَغْفِرُ	لَكُمْ	رَبِّي	إِنَّهُ
Indeed, He,	(from) my Lord.	for you	I will ask forgiveness	“Soon	He said,
هُوَ	الْغَفُورُ	الرَّحِيمُ	٩٨	فَلَمَّا	دَخَلُوا
they entered	Then when	98	the Most Merciful.”	(is) the Oft-Forgiving,	He
عَلَى	يُوسُفَ	أَوْمَى	إِلَيْهِ	أَبَوَيْهِ	وَقَالَ
“Enter	and said,	his parents	to himself	he took	Yusuf,
مُصْرَ	إِنْ	شَاءَ	اللَّهُ	أَمِينٌ	٩٩
his parents	And he raised	99	safe.”	Allah wills,	if
عَلَى	الْعَرْشِ	وَحَرُّوا	لَهُ	سُجَّدًا	وَقَالَ
“O my father!	And he said,	prostrate.	to him	and they fell down	the throne
هَذَا	تَأْوِيلُ	رَأْيَايَ	مِنْ	قَبْلُ	قَدْ
has made it	Verily,	(of) before.	(of) my dream,	(is the) interpretation	This
رَبِّي	حَقًّا	وَقَدْ	أَحْسَنَ	بِي	إِذْ
He took me out	when	to me	He was good	And indeed,	true.
مِنْ	السَّجْنِ	وَجَاءَ	بِكُمْ	مِّنَ	الْبَدْوِ
after	the bedouin life	from	you	and brought	the prison,
أَنْ	تَزَعَّ	الشَّيْطٰنُ	بَيْنِي	وَبَيْنَ	إِخْوَتِي
my brothers.	and between	between me	the Shaitaan	had caused discord	[that]
إِنَّ	رَبِّيَ	لَطِيفٌ	لِّمَا	يَشَاءُ	٩٩
He	Indeed, He,	He wills.	to what	(is) Most Subtle	my Lord

indeed, you are in your (same) old error.”

96. Then when the bearer of the glad tidings arrived, he cast it over his face, then his eyesight returned. He said, “Did I not tell you that indeed, I know from Allah what you do not know.”

97. They said, “O our father! Ask for us forgiveness of our sins. Indeed, we have been sinners.”

98. He said, “Soon I will ask forgiveness for you from my Lord. Indeed, He is the Oft-Forgiving, the Most Merciful.”

99. Then when they entered upon Yusuf, he took his parents to himself (i.e., embraced them) and said, ‘Enter Egypt Allah willing, safe (and secure).’

100. And he raised his parents upon the throne, and they fell down before him prostrate. And he said, “O my father! This is the interpretation of my dream of before. Verily, my Lord has made it true. And indeed, He was good to me when He took me out of the prison and brought you (here) from the bedouin life after Shaitaan had caused discord between my brothers and me. Indeed, my Lord is Most Subtle to what He wills. Indeed, He

is the All-Knower, the All-Wise.”

101. “My Lord, indeed, you have given me the sovereignty and taught me the interpretation of the events. Creator of the heavens and earth, **You** are my Protector in this world and in the Hereafter. Cause me to die as a Muslim, and join me with the righteous.”

102. This is from the news of the unseen, which **We** reveal to you. And you were not with them when they put together their plan while they were plotting.

103. And most of the mankind will not believe even though you desire.

104. And you do not ask them for any reward. It is not but a reminder to the worlds.

105. And how many a Sign in the heavens and the earth do they pass over while they are turning away from it.

106. And most of them do not believe in Allah except while they associate partners with **Him**.

107. Do they then feel secure against the overwhelming punishment of Allah or the coming to them of the Hour suddenly while they do not perceive?

الْعَلِيمُ	الْحَكِيمُ	⊙	رَبِّ	قَدْ	أَتَيْتَنِي
(is) the All-Knower,	the All-Wise.	100	My Lord,	indeed,	you have given me
مِنَ الْمُلْكِ	وَعَلَّمْتَنِي	مِنْ	تَأْوِيلِ	الْأَحَادِيثِ	
of the sovereignty	and taught me	of	the interpretation	of the events.	
فَاطِرَ	السَّمَوَاتِ	وَالْأَرْضِ	أَنْتَ	وَلِيٌّ	فِي الدُّنْيَا
Creator	(of) the heavens	and the earth,	You	are my Protector,	in this world
وَالْآخِرَةِ	تَوْفِينِي	مُسْلِمًا	وَأَلْحِقْنِي	بِالصَّالِحِينَ	
and the Hereafter.	Cause me to die	(as) a Muslim,	and join me	with the righteous.”	
⊙	ذَلِكَ	مِنْ	أَنْبَاءِ	الْغَيْبِ	نُوحِيهِ
101	That	(is) from	the news	of the unseen	which We reveal
وَمَا	كُنْتَ	لَدَيْهِمْ	إِذْ	أَجْعَعُوا	أَمْرَهُمْ
And not	you were	with them	when	they put together	their plan
يَسْكُرُونَ	⊙	وَمَا	أَكْثَرَ	النَّاسِ	وَلَوْ
(were) plotting.	102	And not	most	(of) the mankind,	even though
حَرَصْتَ	بِئُؤْمِنِينَ	⊙	وَمَا	تَسْأَلُهُمْ	عَلَيْهِ
you desire,	(will be) believers.	103	And not	you ask them	for it
أَجْرٍ	إِنْ	هُوَ	إِلَّا	ذِكْرٌ	لِّلْعَالَمِينَ
reward.	Not	(is) it	but	a reminder	to the worlds.
104					
وَكَايِنِ	مِّنْ	آيَةٍ	فِي	السَّمَوَاتِ	وَالْأَرْضِ
And how many	of	a Sign	in	the heavens	and the earth
يَسْرُونَ	عَلَيْهَا	وَهُمْ	عَنْهَا	مُعْرِضُونَ	⊙
they pass	over it,	while they	(are) from them	the ones who turn away.	105
وَمَا	يُؤْمِنُ	أَكْثَرُهُمْ	بِاللَّهِ	إِلَّا	وَهُمْ
And not	believe	most of them	in Allah	except	while they
مُشْرِكُونَ	⊙	أَقَامُوا	أَنْ		
associate partners with Him .	106	Do they then feel secure	(against) that		
تَأْتِيهِمْ	غَاشِيَةٌ	مِّنْ	عَذَابِ	اللَّهِ	أَوْ
comes to them	an overwhelming	[of]	punishment	(of) Allah,	or
تَأْتِيهِمْ	السَّاعَةُ	بَغْتَةً	وَهُمْ	لَا	يَشْعُرُونَ
comes to them	the Hour	suddenly	while they	(do) not	perceive?
107					

قُلْ	هَذِهِ	سَبِيلِي	أَدْعُوا	إِلَى	اللَّهِ	عَلَى
Say,	"This	(is) my way;	I invite	to	Allah,	with
بَصِيرَةٍ	أَنَا	وَمَنْ	اتَّبَعَنِي	وَسُبْحَانَ	اللَّهِ	وَمَا
insight,	I	and whoever	follows me.	And Glory be	(to) Allah	and not
أَنَا	مِنَ	الْمُشْرِكِينَ	﴿١٠٨﴾	وَمَا	أَرْسَلْنَا	مِنْ قَبْلِكَ
I am	of	the polytheists."	108	We sent	And not	before you,
إِلَّا	رِجَالًا	نُوحِيَ	إِلَيْهِمْ	مِّنْ	أَهْلِ	
but	men	We revealed	to them	from (among)	(the) people	
الْقُرَى	أَفَلَمْ	يَسِيرُوا	فِي	الْأَرْضِ	فَيَنْظُرُوا	
(of) the townships.	So have not	they traveled	in	the earth	and seen	
كَيْفَ	كَانَ	عَاقِبَةُ	الَّذِينَ	مِن قَبْلِهِمْ	وَلَدَارُ	
how	was	(the) end	(of) those who	(were) before them?	And surely the home	
الْآخِرَةِ	خَيْرٌ	لِّلَّذِينَ	اتَّقَوْا	أَفَلَا	تَعْقِلُونَ	
(of) the Hereafter	(is) best	for those who	fear Allah.	Then will not	you use reason?	
﴿١٠٩﴾	حَتَّىٰ	إِذَا	اسْتَيْسَسَ	الرُّسُلَ	وَوَظَّنُوا	أَنَّهُمْ
109	Until	when	gave up hope	the Messengers,	and thought	that they
قَدْ	كُذِّبُوا	جَاءَهُمْ	نَصْرُنَا	فَكُنِيَ	مَنْ	
certainly	were denied,	then came to them	Our help,	and was saved	whom	
نَشَاءُ	وَلَا	يُرَدُّ	بِأَسْنَا	عَنِ	الْقَوْمِ	
We willed.	And not	(can) be repelled	Our punishment	from	the people	
الْمُجْرِمِينَ	﴿١١٠﴾	لَقَدْ	كَانَ	فِي	قَصَصِهِمْ	
(who are) criminals.	110	Verily,	(there) is	in	their stories	
عِبْرَةٌ	لِّأُولِي	الْأَلْبَابِ	ط	مَا	كَانَ	حَدِيثًا
a lesson	for men	(of) understanding.	Not	(it) is	a narration	
يُفْتَرَىٰ	وَلَكِنْ	تَصْدِيقَ	الَّذِي	بَيْنَ	يَدَيْهِ	
invented,	but	a confirmation	(of that) which	(was) before it		
وَتَفْصِيلَ	كُلِّ	شَيْءٍ	وَهَدًى			
and a detailed explanation	(of) all	things,	and a guidance			
وَرَحْمَةً	لِّقَوْمٍ	يُؤْمِنُونَ	﴿١١١﴾			
and mercy	for a people	who believe.	111			

108. Say, "This is my way; I invite to Allah, with insight, I and whoever follows me. And Glory be to Allah and I am not of those who associate partners with Allah."

109. And We did not send before you but men to whom We revealed from among the people of the townships. So have they not traveled in the earth and observed how was the end of those before them? And surely the home of the Hereafter is best for those who fear Allah. Then will you not use reason?

110. Until when the Messengers gave up hope and thought that certainly they were denied, then came to them Our help, and whoever We willed was saved. And Our punishment cannot be repelled from the people who are criminals.

111. Verily in their stories is a lesson for men of understanding. It is not an invented narration, but a confirmation of that which was before it and a detailed explanation of all things and a guidance and mercy for a people who believe.

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

سورة الرعد مدنية ٩٦ ركوعاتها ٦						
Surah Ar-Rad						
بِسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ			
In (the) name	(of) Allah,	the Most Gracious	the Most Merciful.			
الْحَمْدِ	تِلْكَ	آيَاتُ	الْكِتَابِ	وَالَّذِي		
Alif Laam Mim Ra.	These	(are) the Verses	(of) the Book.	And that which		
أُنزِلَ	إِلَيْكَ	مِنْ	رَبِّكَ	الْحَقُّ	وَلَكِنَّ	أَكْثَرَ
has been revealed	to you	from	your Lord	(is) the truth,	but	most
النَّاسِ	لَا	يُؤْمِنُونَ	①	اللَّهُ	الَّذِي	رَفَعَ
(of) the mankind	(do) not	believe.	1	Allah	(is) the One Who	raised
السَّمَوَاتِ	بِغَيْرِ	عَمَدٍ	تَرَوْنَهَا	ثُمَّ	اسْتَوَى	عَلَى
the heavens	without	pillars	that you see,	then	He established	on
الْعَرْشِ	وَسَخَّرَ	الشَّمْسَ	وَالْقَمَرَ	كُلٌّ	يَجْرِي	لِأَجَلٍ
the Throne	and subjected	the sun	and the moon	each	running	for a term
مُسَيِّطٍ	يُدَبِّرُ	الْأَمْرَ	يُفَصِّلُ	الْآيَاتِ	لَعَلَّكُمْ	
appointed,	He arranges	the matter;	He details	the Signs	so that you may	
بِلِقَاءِ	رَبِّكُمْ	تُوقِنُونَ	②	وَهُوَ		
in the meeting	(with) your Lord	believe with certainty.	2	And He		
الَّذِي	مَدَّ	الْأَرْضَ	وَجَعَلَ	فِيهَا	رَوَاسِيَ	
(is) the One Who	spread	the earth,	and placed	in it	firm mountains	
وَأَنْهَارًا	وَمِنْ	كُلِّ	الشَّجَرَاتِ	جَعَلَ	فِيهَا	زَوْجَيْنِ
and rivers,	and from	all	(of) the fruits	He made	in it	pairs
اِثْنَيْنِ	يُعْشَى	الَّيْلَ	النَّهَارَ	إِنَّ	فِي	ذَلِكَ
He covers	the night	(with) the day.	Indeed,	that	in	two.
لَايَاتٍ	لِّقَوْمٍ	يَتَّقُونَ	③	وَفِي	الْأَرْضِ	
surely (are) Signs	for a people	who ponder.	3	And in	the earth	
وَقَطْعٌ	مُتَّجِرَاتٌ	وَجَنَّاتٌ	مِّنْ	أَعْنَابٍ	وَزَّرْعٌ	وَنَخِيلٌ
are tracks	neighboring,	of	and gardens	grapevines	and crops	and date-palms
صَوَانٍ	وَعَيْرٌ	صَوَانٍ	يُسْقَى			
trees (growing) from a single root	and trees not (growing) from a single root.	watered				

1. *Alif Laam Mim Ra.*
These are the Verses of the Book. And that which has been revealed to you from your Lord is the truth, but most of the mankind do not believe.

2. Allah is the **One Who** raised the heavens without pillars that you see, then **He** established **Himself** on the Throne and subjected the sun and the moon, each running (its course) for an appointed term, **He** arranges (each) matter; **He** details the Signs, so that you may believe with certainty in the meeting with your Lord.

3. And **He** is the **One Who** spread the earth and placed in it firm mountains and rivers, and from all of the fruits **He** made two pairs. **He** causes the night to cover the day. Indeed, in that are Signs for a people who ponder.

4. And in the earth are neighboring tracks, and the gardens of grapevines and crops and date-palms, (several growing) from a single root or otherwise, watered

بِأَسَاءٍ وَوَاحِدٍ ^ق	وَنُفِصِلُ	بَعْضَهَا	عَلَى بَعْضٍ فِي
with one water;	but We cause to exceed	some of them	over others in
الْأَكْلِ ^ط	إِنَّ فِي ذَلِكَ	لَآيَاتٍ	لِّقَوْمٍ
the fruit.	Indeed, in	that	are Signs for a people
④	وَإِنْ	تَعْجَبُ	فَعَجَبٌ
4	And if	you (are) astonished,	then astonishing (is) their saying,
عَازِدًا	كُنَّا تُرَابًا	ءِإِنَّا	لَفِي
“When	dust, we are	will we	(be) indeed, in
أُولَئِكَ	الَّذِينَ	كَفَرُوا	بِرَبِّهِمْ ^ج
Those	(are) the ones who	disbelieved	in their Lord,
فِي	أَعْنَاقِهِمْ ^ج	وَأُولَئِكَ	أَصْحَابُ
(will be) in	their necks,	those	(are) the companions
فِيهَا	خَالِدُونَ	⑤	وَيَسْتَعْجِلُونَكَ
in it	(will) abide forever.	5	And they ask you to hasten
الْحَسَنَةَ	وَقَدْ	خَلَّتْ	مِنْ قَبْلِهِمْ ^ط
the good	and verily	has occurred	before them
وَإِنَّ	رَبَّكَ	لَذُو	مَعْفَرَةٍ
And indeed,	your Lord	(is) Full of Forgiveness	for mankind
وَإِنَّ	رَبَّكَ	لَشَدِيدُ	الْعِقَابِ
and indeed,	your Lord	(is) severe	(in) the penalty.
كَفَرُوا	لَوْلَا	أُنزِلَ	عَلَيْهِ آيَةٌ
disbelieved,	“Why not	has been sent down	to him
إِنَّمَا	أَنْتَ	مُنذِرٌ	وَلِكُلِّ
Only	you	(are) a warner,	and for every
اللَّهُ	يَعْلَمُ	مَا	تَحْمِلُ
Allah	knows	what	carries
تَغِيضُ	الْأَرْحَامِ	وَمَا	تَزْدَادُ ^ط
fall short	the womb,	and what	they exceed.
بِقُدْرٍ	⑧	عَلِمُ	الْغَيْبِ
(is) in due proportion.	8	Knower	(of) the unseen

with the same water; but We cause some of them to exceed others in (quality of) fruit. Indeed, in that are Signs for a people who use reason.

5. And if you are astonished, then astonishing is their saying, “When we are dust, will we, indeed, be (brought) into a new creation?” Those are the ones who have disbelieved in their Lord, and those will have iron chains in their necks, and those are the companions of the Fire; they will abide in it forever.

6. And they ask you to hasten the evil before the good while there has already occurred before them similar punishments. And indeed, your Lord is Full of Forgiveness for mankind despite their wrongdoing, and indeed, your Lord is severe in penalty.

7. And those who disbelieve say, “Why has a sign not been sent down to him from his Lord?” You are only a warner and for every people is a guide.

8. Allah knows what every female carries and what the wombs lose (prematurely) or exceed. And everything with Him is in due proportion.

9. (He is) the Knower of the unseen and the witnessed,

the Most Great, the Most High.

10. It is same (to Him) whether any of you conceals his speech or publicizes it and whether one is hidden by night or goes freely by day.

11. For him (i.e., each one) are successive (Angels) before and behind him, who guard him by the Command of Allah. Indeed, Allah does not change the condition of a people until they change what is within themselves. And when Allah wills misfortune for a people, then there is no turning away of it. And they do not have any protector besides Him.

12. He is the One Who shows you the lightning, a fear and a hope, and brings up the heavy clouds.

13. And the thunder glorifies His praises and so do the Angels for fear of Him. And He sends the thunderbolts and strikes with it whom He wills, yet they dispute about Allah. And He is Mighty in Strength.

14. To Him (alone) is the supplication of truth. And those whom they invoke besides Him, they do not respond to them with a thing, except like one who stretches his hands towards water (asking) it to reach his mouth, but it does not reach it. And not

الْكَبِيرُ	الْمُتَعَالِ	⑨	سَوَاءٌ	مِنْكُمْ	مَنْ
the Most Great,	the Most High.	9	(It is) same (to Him)	[of you]	(one) who
أَسْرَ الْقَوْلِ	وَمَنْ جَهَرَ بِهِ	وَمَنْ هُوَ مُسْتَخْفٍ	بِالْيَلِ	وَسَارِبٍ	بِالنَّهَارِ
conceals	or (one) who	(is) hidden	by night	or goes freely	by day.
مِنْ بَيْنِ يَدَيْهِ	وَمِنْ خَلْفِهِ	يَحْفَظُونَهُ	مِنْ أَمْرِ اللَّهِ	إِنَّ اللَّهَ لَا يُغَيِّرُ	مَا بِقَوْمٍ
before him	and behind him,	who guard him	by (the) Command of Allah.	(does) not	change
فَلَا مَرَدَّ لَهُ	وَمَا لَهُمْ	مِنْ دُونِهِ	مِنْ	وَأَلِ	⑩
then (there is) no	and not	besides Him	any	protector.	(is) the One Who
خَوْفًا	وَوَطْعًا	وَيُثَبِّتُ	السَّحَابَ	الثِّقَالَ	⑪
a fear	and a hope	and brings up	the heavy clouds.	12	And glorifies
الرَّعْدُ	بِحَمْدِهِ	وَالْمَلَائِكَةُ	مِنْ خِيفَتِهِ	وَيُرْسِلُ	الصَّوَاعِقَ
the thunder	[with] His praise	and the Angels	for	And He sends	fear of Him.
فِي اللَّهِ	وَهُوَ شَدِيدُ	الْبَحَالِ	⑫	لَهُ	⑬
Allah.	And He	(is) Mighty	(in) Strength.	To Him	13
دَعْوَةَ	الْحَقِّ	وَالَّذِينَ	يَدْعُونَ	مِنْ دُونِهِ	لَا
(is) supplication	(of) the truth.	And those whom	they invoke	not	besides Him
يَسْتَجِيبُونَ	لَهُمْ	بِشَيْءٍ	إِلَّا	كَبَّاسِطٍ	كَفَّيْهِ
they respond	to them	with a thing	except	like one who stretches	towards his hands
الْمَاءِ	لِيَبْلُغَ	فَاهُ	وَمَا هُوَ	بِالْبُغْهِ	وَمَا
water	to reach	his mouth,	but not	it	And not

دُعَاءُ	الْكَافِرِينَ	إِلَّا فِي ضَلِيلٍ ⑭	وَلِلَّهِ
And to Allah	14	error. in but (of) the disbelievers	(is) the supplication
يَسْجُدُ	مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا	وَوَظِلُّهُمْ	بِالْعُدُوِّ وَالْأَصَالِ ⑮
or unwillingly, willingly	and the earth, the heavens (is) in whoever prostrates	and (so do) their shadows	15
قُلْ	مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ ٥ قُلِ اللَّهُ ٥ قُلْ	قُلْ	مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ ٥ قُلِ اللَّهُ ٥ قُلْ
Say,	"Allah."	Say,	and the earth?" (of) the heavens (is) the Lord "Who
أَفَاتَّخَذْتُمْ	مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنفُسِهِمْ	نَفْعًا وَلَا ضَرًّا ٥ قُلْ هَلْ يَسْتَوِي الْأَعْمَى	وَالْبَصِيرُ ٥
for themselves	they have power not protectors, besides Him,	"Have you then taken	
أَمْ هَلْ تَسْتَوِي	الظُّلُمَاتُ وَالنُّورُ ٥ أَمْ جَعَلُوا لِلَّهِ	شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ	الْخَلْقَ عَلَيْهِمْ ٥
to Allah	they attribute Or and the light? the darkness[es] equal is Or	partners	
قُلِ اللَّهُ	خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ	أَنْزَلَ ⑯	مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ
the Irresistible."	(is) the One and He things, of all (is) the Creator "Allah	Say,	
16	the valleys and flows water the sky from He sends down		
يُقَدِّرُهَا	بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا ٥ وَمِمَّا	يُقَدِّدُونَ عَلَيْهِ فِي النَّارِ	ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ
And from what	rising. a foam the torrent and carries according to their measure,	they heat	
مِثْلَهُ ٥ كَذَلِكَ يَضْرِبُ اللَّهُ	الْحَقَّ وَالْبَاطِلَ ٥ فَأَمَّا الزَّبَدُ	فَيَذْهَبُ جُفَاءً ٥ وَأَمَّا مَا يَنْفَعُ	النَّاسَ فَيَمْكُثُ
the foam	Then as for and the falsehood. the truth Allah sets forth	Thus	like it.
17	the examples. Allah sets forth	Thus	the earth. in

is the supplication of the disbelievers but in error (i.e., futile).

15. And to Allah prostrates 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, "Who is the Lord of the heavens and the earth?" Say, "Allah!" Say, "Have you then taken besides Him protectors who do not have power to benefit or to harm themselves?" Say, "Is the blind equal to the seeing? Or is darkness equal to light? Or do they attribute to Allah partners who created the like of His creation (which they made and His creation) seemed similar to them?" Say, "Allah is the Creator of all things, and He is the One, the Irresistible."

17. He sends down rain from the sky and the valleys flow according to their measure, and the torrent carries a rising foam. And from that (ore) which they heat in the fire, in order to make ornaments or utensils, is a foam like it. Thus Allah sets forth the truth and the falsehood. Then as for the foam it passes away as scum, but that which benefits the mankind remains on the earth. Thus Allah sets forth the examples.

18. For those who