

Analogy in the Noble Qur'an - Sūrat I-qamar (The Moon) as a model

Almutasembellah Dabash¹, Dr. Saad A. Meqdad², Dr.Nidal Al-Shamali³

Abstract

The study seeks to show the places of analogy contained in sūrat I-qamar (The Moon) in the Noble Qur'an, as a stylistic tool with an important impact in clarifying the meaning and bringing it closer to the mind of the reader, but the disclosure of the aesthetic features of the images of analogy and its relationship to the interpretation of what is meant by the verses is crucial, and to achieve these ends, the study will be based on a descriptive analytical approach based on extrapolating the places of analogy in the Qur'anic surah, and then will proceed to analyze the places of analogy and the statement of its pillars and types, and to show the rhetorical impact that occurs. The result of analogy and its role in meaning and purpose depending on the context. The study will rely on sources and references directly related to the topic, such as language dictionaries and interpretations of the Noble Quran, and some references that will benefit the study. After research, consideration and analysis, the study concluded a number of results, the most important of which are: The analogy in Surat Al-Qamar provided a great service to the reader that made him feel the greatness of the meanings contained and interact positively with them, and the study found that the diversity of images and types of analogy helped the reader to evoke aesthetic landmarks and enjoy them, which increased the presence of the element of suspense and excitement in the text.

Keywords: Analogy, Likeness, Likeness, Face of Likeness, sūrat I-qamar (The Moon), Noble Quran.

Introduction

Importance of Research:

¹ Lecturer at Faculty of Sharia and Islamic Studies- Applied Science Private University- Jordan

² Associate Professor of Arabic language and literature - Faculty of Arts & Science- Applied Science Private University- Jordan

³ Full Professor of Arabic language and literature- Faculty of Education and Arts, Sohar University, Oman, nidalshamali@gmail.com

Analogy from the sciences of the statement in rhetoric, and Quranic rhetoric is one of the most important things that scholars and interpreters of the Noble Qur'an have paid attention to, because of its great impact on guiding the reader to many hidden things, and bringing the intended meaning closer and more present, as well as what the analogy adds to the reader of rhetorical images that push him to enjoy the aesthetics of that analogy and interact with it.

Research problem:

The study will stand on the points of analogy in Sūrat l-qamar (The Moon), and then study it to find out the desired purpose of using these analogies, and did they have an impact on bringing the meaning closer and showing the required purposes? Did the analogy perform other functions for the reader?

Methodology:

The study adopted a descriptive and analytical approach, starting from standing on the verses that included analogies, describing the features of the analogy in them, and then analyzing the images of the analogy and its elements and showing its impact on the meaning based on what was mentioned in the language and interpretation books of the Noble Qur'an, leading to the results.

Introducing analogy in rhetoric

Analogy Language:

Ibn Faris reported: (Likeness) Shin, Baa and Haa are one origin that indicates the similarity of the thing and its similarity in color and description, it is said semi-likeness and likeness, and the likeness of jewels: which resembles gold and similarities of things problems. The two things were suspected, if they formed (Al-Razi, 1979), the thing is similar to the thing and the likeness of the likeness, and the analogy of the rhetoricians is to append an order to an order for a common characteristic between them, such as likening the man to the lion in courage. (Mustafa, D.T.)

Analogy idiomatically:

Al-Hashemi stated in his book Al-Jawahir that the analogy is a contract of similarity between two or more things with the intention of sharing one or more attributes with a tool for the purpose intended by the speaker for knowledge. (Al-Hashimi, D.T.)

Some scholars of rhetoric pointed out that the analogy is "appending an order to an order in a common meaning between them with one of the tools of analogy verbally, or estimating the purpose, and the first command is called "like" and the second "like" and the common

meaning is "face likeness" (Awni, d.t.); Similarly, you say: "Ali is like a lion in boldness" and Hind is like a full moon in radiance, as if Muhammad is a sea in supply, and so on. It is correct to omit the tool and the similarity, so it is said in the previous examples: Alam Nour, Ali Asad, Hind Badr, and Muhammad Bahar.

Analogy in the Noble Quran:

There are many instances of analogy in the Noble Qur'an, indicating the extent of the miracle of the Noble Qur'an, and these analogies have contributed greatly in terms of achieving a deep impact on souls, in addition to their impact on interpretation in all its directions, and the characteristics of Qur'anic analogies are very many, of which we mention something easy: (Al-Ansari, 2010)

1. The analogies of the Noble Qur'an are not restricted to a specific environment; they are not limited to an era without an era, and they are not limited to one place without another, but they are general analogies that derive their elements from nature, and take their parts from the universe, so they are not for a special group, or people with their notables.
2. The elements of analogy in the Noble Qur'an do not dispense with human life, which increases their impact on the soul, and their influence in the heart.
3. The analogies of the Noble Qur'an were consistent with the purpose for which they were given, as we may find one thing similar to more than one thing, because that thing has multiple characteristics, the branches of each side to suit and match the analogy that the Qur'an intended to talk about.
4. Accuracy in the choice of words, and this fact is not specific to analogy, but is like the Qur'an in all its methods, and in all its topics that it talked about.
5. The analogies of the Qur'an are far from the luxury of imagination, the frivolity of emotion, and the extravagance and curiosity of saying.
6. The analogies of the Noble Qur'an all revolve around man, resembling him at times, resembling him at other times, resembling him to suit his situation, and resembling him with what surrounds him from this universe, which is indispensable for him in his life and existence.

Examples of analogy in the Noble Quran include:

- The Almighty said: "They do for him whatever he wants, including niches, statues, eyelids like answers, and pots of anchors" (Surah Saba, verse: 13)

- The Almighty said: (And in Aad, when we sent upon them the sterile wind, (41) nothing came upon it, but it made it like restoration) (Surat Al-Dhariyat, verses: 41-42)
- The Almighty said: "If they cry out for help, they will be drunk with water like a leisurely one that roasts faces" (Surah Al-Kahf, verse: 29)
- The Almighty said: "Those who call without Him will not respond to them with anything except the extension of his palms to the water to reach his mouth and what is in his mouth." (Surah Al-Ra'd, verse: 14)

As for this study, it is dedicated to looking at the analogies contained in Surat Al-Qamar, where the researcher will study them in a contextual analytical study based on the books of rhetoric and interpretation that deal with the rhetorical aspect.

Analogy in Sūrat l-qamar (The Moon):

The most prominent purposes and purposes of the surah:

From verse 1 to verse 6: It deals with the incident of splitting the moon during the era of the Messenger of Allah (may Allah's peace and blessings be upon him) and mentions the disbelief of the disbelievers when their eyes saw the truth, so the splitting of the moon is one of the miracles in which Allah (SWT) supported His Noble Messenger, then the verses refer to the Messenger of Allah (may Allah's peace and blessings be upon him) refraining from the disbelievers, so punishment awaits them on the Day of Resurrection.

From verse 7 to verse 32: It explains and depicts one of the scenes of the Day of Resurrection, which is the scene of people coming out of their graves in haste in fear and panic, with parables of previous nations and an explanation of how God - the Almighty - destroyed the nations that lied to the messengers and fought them, and in this exhortation to the polytheists.

From verse 33 to verse 55: presents the story of the people of Lot - peace be upon him - and mentions the story of his salvation and those who believed with him as a mercy from God, God Almighty saves the believers from torment, and the verses also narrate the story of Pharaoh's drowning with his soldiers in the sea after denying and disbelieving what the Prophet of God Moses - peace be upon him - came, then addresses the polytheists of the Arabs and warns them of the fate of the previous nations, then explains the last verses of the surah The fate of the believers and the criminal brothers on the Day of Resurrection. (Al-Dimashqi, 1999)

The analogies contained therein were consistent with the context, and talking about them is found in the books of interpretations and the

books of rhetoricians, and the study is concerned with identifying these analogies, study and analysis.

The first issue: the analogy in the Almighty's saying: (They will come forth, - their eyes humbled - from (their) graves, (torpid) like locusts scattered abroad,) (Sūrat I-qamar, verse:7)

This verse contains the complex analogy, which is a representative analogy: the likeness here is (the people), the likeness of locusts is restricted by spread, the similarity is the case of spread, and the tool of analogy (as if).

The verse came in the context of talking about describing the state of creation in the stage of coming out of the graves, it was preceded by a verse: (So he took them on the day of calling for something denied).

And the ancestors: the collection of Jadath, as the words of God Almighty (and blow in pictures, if they are from the ancestors to their Lord descend) (Al-Isfahani, 1993), and the Jadath: is the grave, and the locust: the name of the plural of one locust, an insect with four wings folded on its sides and four legs, yellow in color, and diffuse: emitted on the face of the earth.

What is meant here: the bear, which is the chicks of locusts before the wings appear to him, because it comes out of a hole in the ground are the bleaches of its origins, and if it is created, it comes out of the ground crawling on top of each other (Ibn Ashour, 1986). And the reverence of the eyes: a metaphor for humiliation and shame, because the humiliation of the servile and the pride of the dear appear in their eyes (Al-Zamakhshari, 1987), and this is the secret of linking the humiliation mentioned in the sight. And similar to it here locusts if it is widespread, small locusts faster to spread, and the gesture of Ibn Ashour explains the secret, which is to indicate that they are locust chicks before the appearance of their wings come out of the ground in a way crawling on top of each other, and such as this saying: And we left some of them then ripples in each other and blew in the pictures so we gathered them together, and the Almighty says: The day people will be like bedding broadcast.

The locust is here in the pre-flight state (Tibi, 2013), the image in this case is closer to imagination, because imagining locusts spreading through flight is not deeper in the soul than photographing them creeping before they fly.

Al-Razi mentions in the great interpretation the possibility that locusts could be in this form as if they were moving from the ground and treading on it, a reference to how they came out of the ancestors weak (Al-Razi, 2000), while trying to survive without benefit or benefit.

He points out (Ibn Naqiya al-Baghdadi) that the bedding broadcast is similar to the verse of the locusts spread, but the bed broadcast is what you see as young bugs rushing in the fire (Baghdadi, D.T.), the restriction of flying and crawling does not affect the image, because both spread panic and fear, it is like the first analogy in terms of purpose, but with a different image.

And (Ibn Attia) another directive to combine the verse of the moon and the verse of the Qari'a, where he pointed out that some interpreters as being first like a bed when they wave some in some and then in another rank like locusts if they go towards the masher and the caller (Andalusi, 2003). In another perspective, this analogy illustrates how the spread of locusts from the ground to its appearance was portrayed as the collector of many, stampede and movement without determination or reason, and the word (denial) preceding the verse with its inclusion indicates the extent of the weight and high intensity in the horror of this difficult situation (Abu Musa, 2021).

The purpose of this analogy is to show the ugliness of the likeness, so if the likeness is ugly real or legal, then it comes to him with a likeness that is uglier than him, generating in the soul an ugly image of the likeness that calls for alienation from him (Atiq, 1982).

The second issue: the analogy in the Almighty's saying: (Plucking out men as if they were roots of palm-trees torn up (from the ground).) (Sūrat I-qamar , Verse: 20)

This verse came in the context of talking about the return of the people of Hud, and the punishment came to them after denying them a strong wind that takes them off from their places in a castle, and this is the scene that the analogy was given in the verse in order to achieve its form in the soul.

The torment came to them and continued on them Nahsah and destruction, because it is a day when their worldly torment contacted the otherworldly, and he said: {remove people} i.e.: the wind takes off the people and then throws them on their heads and knocks their necks and leaves them, and saying: {as if they are miracles palm trees} i.e.: as if they were the origins of a palm tree that had taken off from its plantations and fell to the ground, and they were likened to palm trees for their length and the magnitude of their bodies, so their bodies remain without heads like the deficit of the palm lying on the ground (Al-Sabouni, 1997).

Abu Al-Saud said: {remove people}: take off them narrated that they entered the reefs and pits and stuck to each other Vnzthm the wind and struck them dead {as if they were miracles palm beaked} ie: taken off from his plantations, has been said: likened to the miracles of palm trees, which are their origins without branches because the wind was

taking off their heads keep bodies and bodies without heads (Emadi, D.T.), Ibn Naqia said in Juman: This wind was Kbhm on their faces (Baghdadi, D.T.).

{roots of palm-trees} collection of deficits which is the back of the thing {torn up} torn up: Quarry from its origin is said: the bottom of the tree bottomed its castle from its origin and fell (Al-Sabouni, 1997), the bottom of the palm tree bottomed and fell down: took it off from its bottom, that is, cut it from its origin and fell. And the tree fell down: it was swept away from its origin, and it was gone. In the hadith: that a man who has relapsed from his money, that is, he has abandoned his origin, means that he died for his money, and it is said: Whatever he has departed has fallen away. And in the download: as if they were miracles of a concave palm. Torn up: Torn up from its origin (Zubaidi, 2001), these are all indications that point to the power of analogy.

He said (Al-Razi): as if they are miracles palm trees in which faces: One: their tendency Vsrthmhm: as if they are miracles palm as he said: epilepsy as if they are miracles of palm, Second: their tendency to understand after removal: as if they are miracles palm and this is closer, because the extinction before the occurrence, as if the wind removes the one and concave Vqqr falls and falls and it is screaming, so the place is empty of him Vikhoi, and his saying in the attached: You see the people in it epilepsy as if they are miracles palm empty reference to the state after the extinction that is after the removal, and this indicates that the story here is brief where did not It refers to their epilepsy and the total emptiness of their homes from them, the state of extinction does not get complete emptiness, as it is like starting to go out and take it Third: remove them violently as if they were miracles palm concave Vnqroa a reference to their strength and stability on the ground, and in the meaning faces of one: that he mentioned that in reference to the greatness of their bodies and the length of their feet Second: mentioned in reference to their stability in the ground, as if they were working their feet in the ground and intended to prevent it on the wind and third: He mentioned it as a reference to their dryness and dryness by the wind, so it would kill them and burn them with its excessive cold, so that they would fall as if they were dry wood. (Al-Razi, 2000)

Because the similarity between them and the miracles of the concave palm (which is the intensity of the extraction affected by the intensity of the wind) is not mentioned, this analogy is called the overall analogy. The purpose of this analogy is also to show the ugliness of the analogy by describing the strange state that has occurred to them in the face of this unique and severe torment, through words that indicate the distress and anguish of the situation.

The third issue: the analogy in the Almighty's saying: (For We sent against them a single Mighty Blast, and they became like the dry stubble used by one who pens cattle.). (sūrat l-qamar, verse: 31)

The verse came in the context of talking about the story of Thamud with the camel, and after Saleh (peace be upon him) took the covenants not to touch the camel badly, they only fathered immorality, so they became remorseful, so God sent them a torment, which is the shout.

He sent one cry on them, the cry of Gabriel (peace be upon him), and they were like the burning wildfire, that is: like the dry and broken trees taken by those who work the barn for it or like the dry grass that the owner of the barn collects for his livestock in winter (Al-Baydawi, 1998).

And refers (Razi) to the linguistic meaning of the word wildfire says: is Mahshum any broken and named Hashem Hashma to Hashma Althrid in the eyelids (vessels), but that wildfire used a lot in firewood broken dry, the commentators said: They were like hashish that comes out of the barns after the bla Btft, and inferred by the saying of the Almighty: (Hashima blown by the wind) which is the door of the establishment of the adjective as described as it is said: I saw a wounded person and like him Al-Sa'ir (Al-Razi, 2000), and it was said: Wildfire: What wears and dries from pasture and trees, which is derived from Hashem, which is fracture because the dry from that becomes quickly broken. What is meant here is something special from it, which is what dried up from the branches of the bite and thorns and the great pasture they used to take from it pens to keep their sheep from the wind and the ordinary, and therefore wildfire was added to the burner. It is by breaking the lexical zaa: who works the barn and builds it, and that is that he collects wildfire and throws it on the ground to pave it after that as a fence for his barn, so the likeness of it is the wildfire collected in the ground before it is fenced, and therefore he said: Hashem Al-Muhthar and did not say: Hashem the barn, because what is meant by analogy is his condition before he paves and styles and before the barn takes him. And the waiting: fabricated from the barn, i.e. the one who is responsible for the work of the barn. (Ibn Ashour, 1984)

As Ibn Ashour showed that Al-Muhthar read by opening the Zaa and breaking it, whoever read by opening the Zaa attributed it to the place where the barn was built, and whoever read the fracture attributed it to the actor, that is, the one who builds it, but I did not find it in the frequent readings.

Al-Tabari points to the urgency of this analogy in saying: (They were like Hashim Al-Muhtazhar) says God Almighty, so they were perishing with the shout after their freshness alive, and their good before their

boarham is the tree that I banned with a barn that I banned after the good of its plant, and the greenery of its leaves before it was worn (Al-Tabari, 2000). The likeness in the verse (they) is the people, and the likeness is Hashim al-Muhthar (dry dried grass collected for the construction of barns), and the analogy here is the overall analogy for not mentioning the similarity (stiffness and dryness after freshness).

The purpose of this analogy is also to show the ugliness of the likeness by describing the state of stiffness and uselessness that occurred to them after this intense cry, and the verses described the severity of the horror of this kind of torment.

The fourth issue: the analogy in the Almighty's saying: (And Our Command is but a single (Act), - like the twinkling of an eye.). (Sūrat I-qamar, verse: 50)

This verse came after the Almighty said: We are everything we have created as much, it is given to it, after mentioning these stories in the surah, it concluded by mentioning a set of divine reports, and these were among them.

The matter in the words of the Almighty: (and what we commanded) may be in the sense of the matter, so what is meant by the appropriate matter for the context of speech, which is the matter of creation and formation, that is, and what is the matter of our creation of things, and it may be in the sense of permission to be ordered by the formation, which is expressed by the word «be» and what is intended is one, and on the two possibilities, one adjective is a description of a deleted described indicated by the speech is news about our matter. And appreciation: except one word, which is the word (be) as the Almighty said: (but ordered him if he wants something to say to him be it will be) and intended metaphor for the fastest possible speed, ie and our command is only one word. (Ibn Ashour, 1984)

Al-Qurtubi said in the verse: That is, my judgment in my creation is faster than the blink of an eye. And the glimpse of the wheel, it is said: the glimpse of lightning with his gaze. In al-Sahih: a glimpse and a glimpse if he sees it with a light eye, and the name is the glance, and the glimpse of lightning and the star glimpse any glimpse (Al-Qurtubi, 1964). And (Al-Alusi) in his book The Spirit of Meanings and Other Faces in Appreciation He said: And our command is only one, that is, we are only one act on a path that does not differ and the pace does not multiple, which is finding without treatment and hardship, or what we ordered is only one word, which is the Almighty's saying: Be and others, the matter is in return for the prohibition and one of the things, and if the Almighty wants something, he says to him: Be like a glimpse of the eye, that is, in walking and speeding (Al-Alusi, 1996), and this is the similarity.

And saying: as a glimpse of the sight in the position of the case of our order as the news about it as one word, ie the occurrence of what we want by our order as a glimpse of the eye, which is an analogy in the speed of access, that is, what we ordered only one word quick impact in related to it as the speed of the blink of an eye, and this analogy in the approximation of time is the most eloquent of what came in the Arabic speech (Ibn Ashour, 1984). The analogy here is our command (the word, the obtainment, or the matter), the likeness (the blink of an eye), the analogy tool is (the sufficient), and the similarity that is not mentioned (speed), and the analogy here is a total analogy of the previous reason.

The purpose of this analogy is to indicate the condition of the suspect, showing the state of the matter (be) in its speed when it comes through its analogy at the speed of a blink of an eye, and what is meant by the statement of the state of the suspect: when the likeness is unknown before the analogy, the analogy is useful for the description. (Atiq, 1982)

Conclusion:

- Sūrat I-qamar from the surah, which included models of images of analogy in a number of its verses, and the study revealed a part of them through the statement of scholars and interpreters, three of which came for the purpose of ugliness of the likeness and one to indicate the status of the likeness.

- It has become clear that all these analogies did not mention the similarity and most of them from the hidden section that needs to be contemplated and considered except in the words of the Almighty: (And Our Command is but a single (Act), - like the twinkling of an eye.) (Sūrat I-qamar, verse: 50);

Bibliography

The Noble Quran.

Ibn Ashour, Muhammad al-Tahir (1984). Liberation and Enlightenment, Tunisian Publishing House, Tunisia.

Abu Musa, Muhammad (2021). Graphic Photography, 9th Edition, Wahba Library, Egypt.

Al-Isfahani, Muhammad (1993). Vocabulary in the Strangeness of the Qur'an, 1st edition, edited by: Safwan Adnan Daoudi, Dar Al-Qalam, Al-Dar Al-Shamiya, Damascus, Beirut.

- Al-Alusi, Mahmoud (1996). *The Spirit of Meanings in the Interpretation of the Great Qur'an and the Seven Mathani*, 1st edition, edited by: Ali Abdel Bari Attia, Dar Al-Kutub Al-Ilmiyya - Beirut.
- Al-Andalusi, Abdul Haq (2003). *Al-Wajeez fi Tafsir al-Kitab al-Aziz*, 1st edition, edited by: Abd al-Salam Abd al-Shafi Muhammad, Dar al-Kutub al-Ilmiyya – Beirut.
- Al-Ansari, Omar (2010). (Master Thesis: *The Analogies of the Noble Qur'an and its Impact on Interpretation*), supervised by Dr. Moheb Al-Din Wa'ez, um Al-Qura University, Saudi Arabia.
- Al-Baghdadi, Abdullah bin Naqiya (D.T). *Al-Juman in the analogies of the Qur'an, d. i*, investigated by: Muhammad Radwan Al-Daya.
- Al-Baydawi, Abdullah bin Omar (1998). *Anwar al-Tanzil wa Asrar al-Ta'wil*, 1st edition, edited by: Muhammad Abd al-Rahman al-Maraashli, Dar Revival of Arab Heritage – Beirut.
- Al-Dimashqi, Ismail bin Omar (1999). *Interpretation of the Great Qur'an (Ibn Kathir)*, 1st edition, edited by: Muhammad Hussein Shams al-Din, Dar al-Kutub al-Ilmiyya, Muhammad Ali Beydoun Publications – Beirut.
- Al-Razi, Muhammad bin Omar (2000). *Keys to the Unseen or Tafsir al-Kabir*, 3rd edition, Dar Revival of Arab Heritage - Beirut.
- Ibn Faris, Ahmad (1979). *Dictionary of Language Standards*, edited by: Abdul Salam Muhammad Haroun, Dar Al-Fikr.
- Zubaidi, Muhammad Murtada (2001). *The Crown of the Bride from the Jewels of the Dictionary*, edited by: a group of specialists from the publications of: Ministry of Guidance and News in Kuwait - National Council for Culture, Arts and Letters in the State of Kuwait.
- Al-Zamakhshari, Mahmoud bin Amr (1987). *Kashf for the Facts of the Mysteries of the Download*, 3rd edition, Dar Al-Kitab Al-Arabi - Beirut.
- Al-Sabouni, Muhammad Ali (1997). *Safwa al-Tafseer*, 1st edition, Dar al-Sabouni for Printing, Publishing and Distribution, Cairo.
- Tabari, Muhammad bin Jarir (2000). *Jami' al-Bayan fi Ta'wil al-Qur'an*, 1st edition, edited by: Ahmed Mohamed Shaker, Al-Resala Foundation, Egypt.
- Tibi, Sharaf al-Din al-Husayn ibn Abdullah (2013). *Fotouh Al-Ghayb fi Kashf al-Maska al-Riba (Al-Tibi's footnote on the scout)*, 1st edition, Dubai International Noble Quran Award, Dubai.
- Ateeq, Abdel Aziz (1982). *Alam Al-Bayan*, unprinted, Dar Al-Nahda Al-Arabiya for Printing, Publishing and Distribution, Beirut, Lebanon.
- Al-Emadi, Muhammad bin Muhammad (D.T). *Tafsir Abi Al-Saud, Guiding a Sound Mind to the Advantages of the Noble Book*, unprinted, Dar Revival of Arab Heritage, Egypt.
- Awni, Hamed (D.T). *The Clear Curriculum of Rhetoric*, Al-Azhar Heritage Library, unprinted.
- Al-Qurtubi, Muhammad bin Ahmed (1964). *The Collector of the Provisions of the Qur'an / Tafsir Al-Qurtubi*, 2nd edition, edited by: Ahmed Al-Bardouni and Ibrahim Atfaysh, Egyptian House of Books - Cairo.
- Mustafa, Ibrahim et al. (D.T). *The Intermediate Dictionary*, Academy of the Arabic Language in Cairo (Ibrahim Mustafa, Ahmed Al-Zayat, Hamed Abdel Qader and Muhammad Al-Najjar), Dar Al-Dawah, Egypt.

Al-Hashemi, Ahmed bin Ibrahim (D.T). Jawaher al-Balaghah fi al-Ma'ani, al-Bayan and al-Budaiya, control, auditing and documentation: Dr. Youssef Al-Sumaili, Publisher: Al-Asriya Library, Egypt.
Ali, Yusuf . <https://corpus.quran.com/translation.jsp>.