

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْنَرَهَا وَمُسْتَوْدِعَهَا كُلُّ فِي كِتَابٍ مُّبِينٍ ٦ وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُو كُمْ أَيُّكُمْ أَحَسَنُ عَمَلاً وَلَئِنْ قُلْتَ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لِيَقُولُنَّ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ٧

6. And no moving (living) creature is there on earth but its provision is due from Allāh. And He knows its dwelling place and its deposit (in the uterus or grave). All is in a Clear Book (Al-Lauh Al-Mahfūz – the Book of Decrees with Allāh). 7. And He it is Who has created the heavens and the earth in six Days and His Throne was on the water, that He might try you, which of you is the best in (good) deeds [i.e., these good deeds should be totally for Allāh's sake and not to show off, and according to the ways and traditions of Prophet Muhammad ﷺ]. But if you were to say to them: "You shall indeed be raised up after death," those who disbelieve would be sure to say, "This is nothing but obvious magic."

Part - 12

إِلَّا	فِي الْأَرْضِ	مِنْ دَابَّةٍ	وَمَا
but	on the earth	any moving (living) creature	and (there is) no
وَمُسْتَوْدِعَهَا	وَيَعْلَمُ مُسْنَرَهَا	عَلَى اللَّهِ رِزْقُهَا	
and its deposit	and He knows its dwelling place	its provision (is) due from Allah	
السَّمَوَاتِ	الَّذِي خَلَقَ	وَهُوَ	فِي كِتَابٍ مُّبِينٍ ٦
the heavens	Who has created	and He (it is)	Clear (is) in a Book
لِيَبْلُو كُمْ	عَلَى الْمَاءِ	فِي سِتَّةِ أَيَّامٍ وَكَانَ	وَالْأَرْضَ
that He might test you	on the water	عَرْشُهُ	عَرْشُهُ
إِنَّكُمْ	وَلَئِنْ قُلْتَ	عَمَلاً	أَيُّكُمْ
you indeed	but if you were to say (to them)	(in) deeds	أَحَسَنُ which of you
الَّذِينَ كَفَرُوا	لِيَقُولُنَّ	الْمَوْتِ	مِنْ بَعْدِ
those who disbelieve	would be sure to say	[the] death	إِنْ هَذَا
			مَبْعُوثُونَ
	مُّبِينٌ	إِلَّا سِحْرٌ	
	obvious	but a magic	this (is) nothing

وَلَيْنَ أَخْرَنَا عَنْهُمُ الْعَذَابَ إِلَى أُمَّةٍ مَعَدُودَةٍ لِيَقُولُنَّ مَا يَحِسُّهُ، أَلَا يَوْمٌ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهِزُونَ ﴿١﴾ وَلَيْنَ أَذْقَنَا إِلَيْهِمْ لَيْسَ رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لِيَوْسُ كَفُورٌ ﴿٢﴾ وَلَيْنَ أَذْقَنَهُ نَعْمَاءَ بَعْدَ ضَرَّاءَ مَسْتَهُ لِيَقُولَنَّ ذَهَبَ الْسَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرْجٌ فَخُورٌ ﴿٣﴾

8. And if We delay the torment for them till a determined term, they are sure to say, ``What keeps it back?'' Verily, on the day it reaches them, nothing will turn it away from them, and they will be surrounded by (or fall in) that at which they used to mock! 9. And if We give man a taste of mercy from Us, and then withdraw it from him, verily, he is despairing, ungrateful. 10. But if We let him taste good (favour) after evil (poverty and harm) has touched him, he is sure to say: ``Ills have departed from me.'' Surely, he is exultant, and boastful (ungrateful to Allāh).

لِيَقُولُنَّ	مَعَدُودَةٍ	إِلَى أُمَّةٍ	الْعَذَابَ	عَنْهُمْ	وَلَيْنَ أَخْرَنَا
they are sure to say	determined	till a term	the torment	for them	and if We delay
لَيْسَ مَصْرُوفًا	يَأْتِيهِمْ	أَلَا يَوْمٌ	يَحِسُّهُ	مَا	
nothing will turn it away	it reaches them	verily (on the) day	keeps it back		what
بِهِ يَسْتَهِزُونَ	مَا كَانُوا	بِهِمْ	وَحَاقَ	عَنْهُمْ	
mock at [it]	what they used to	them	and surrounded	from them	
مِنْهُ	ثُمَّ نَزَعْنَاهَا	رَحْمَةً	مِنَّا	إِلَيْهِمْ لَيْسَ	
from him	then We withdraw it	(of) mercy	from Us	and if We give man a taste	
نَعْمَاءَ	وَلَيْنَ أَذْقَنَهُ	كَفُورٌ	لِيَوْسُ	إِنَّهُ	
good (favour)	but if We let him taste	ungrateful	(is) despairing	verily he	
ذَهَبَ الْسَّيِّئَاتُ	لِيَقُولَنَّ	مَسْتَهُ	ضَرَّاءَ	بَعْدَ	
ills have departed	he is sure to say	has touched him	evil (poverty and harm)	after	
فَخُورٌ	لَفَرْجٌ	إِنَّهُ	عَنِّي		
(and) boastful	(is) exultant	surely he	from me		

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ١١ فَلَعْلَكَ تَارِكٌ بَعْضَ مَا يُوحَى إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنْزِلَ عَلَيْهِ كَنْزٌ أَوْ جَاءَ مَعَهُ مَلَكٌ إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ وَكَيْلٌ ١٢ أَمْ يَقُولُونَ أَفْتَرَنَهُ قُلْ فَاتَّوْا بِعَشْرِ سُورٍ مِثْلِهِ مُفْتَرِيَتٍ وَأَدْعُو أَمِنْ أَسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَنَدِيقِينَ ١٣

11. Except those who show patience and do righteous good deeds: those, theirs will be forgiveness and a great reward (Paradise). 12. So, perchance you (Muhammad ﷺ) may give up a part of what is revealed to you, and that your breast feels straitened for it because they say, "Why has not a treasure been sent down to him, or an angel come with him?" But you are only a warner. And Allāh is a *Wakil* (Disposer of affairs, Trustee, Guardian) over all things. 13. Or they say, "He (Prophet Muhammad ﷺ) forged it (the Qur'ān)." Say: "Bring you then ten forged *Sūrah* (chapters) like it, and call whomsoever you can, other than Allāh (to your help), if you speak the truth!"

لَهُمْ	أُولَئِكَ	وَعَمِلُوا الصَّالِحَاتِ	إِلَّا الَّذِينَ صَبَرُوا
for them	those	and do righteous deeds	except those who show patience
فَلَعْلَكَ	كَبِيرٌ ١١	وَأَجْرٌ	مَغْفِرَةٌ
so perchance you (Muhammad)	great	and a reward (Paradise)	(will be) forgiveness
وَضَائِقٌ	إِلَيْكَ	مَا يُوحَى	تَارِكٌ بَعْضٌ
and (that feels) straitened	unto you	(of) what is revealed	a part may give up
عَلَيْهِ	لَوْلَا أُنْزِلَ	أَنْ يَقُولُوا	صَدْرُكَ
unto him	why has not been sent down?	because they say	your breast for it
وَاللَّهُ	نَذِيرٌ	إِنَّمَا أَنْتَ	كَنْزٌ
and Allah	(are) a warner	only you	or has come with him a treasure
أَفْتَرَنَهُ	أَمْ يَقُولُونَ	وَكَيْلٌ ١٢	عَلَى كُلِّ شَيْءٍ
he (Muhammad) forged it (the Quran)	or they say	(is) a Guardian	things over all
وَأَدْعُوا	مُفْتَرِيَتٍ	سُورٍ	فَاتَّوْا
and call	forged	like it	ten then bring
مِثْلِهِ		Surahs (Chapters)	say

إِنْ كُنْتُمْ صَادِقِينَ ﴿١١﴾	مِنْ دُونِ اللَّهِ	مِنْ أَسْتَطَعْتُمْ
if you are truthful	other than Allah	whomsoever you can

فَإِنَّمَا يَسْتَحِيْبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنْزِلَ يَعْلَمُ اللَّهُ وَأَنَّ لَّا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ ﴿١٤﴾ مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتُهَا نُوفِّ إِلَيْهِمْ أَعْمَلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿١٥﴾ أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا الْتَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١٦﴾

14. If then they answer you not, know then that it [the Revelation (this Qur'ān)] is sent down with the Knowledge of Allāh and that *Lā ilāha illa Huwa* (none has the right to be worshipped but He)! Will you then be Muslims (those who submit in Islam)? 15. Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. 16. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do.

أَنَّمَا	فَاعْلَمُوا	لَكُمْ	فَإِنَّمَا يَسْتَحِيْبُوا
that	then know	[to] you	if then they answer not
لَا إِلَهَ	وَأَنَّ	أُنْزِلَ يَعْلَمُ اللَّهُ	
(there is) no god	and that	it (the Quran) is sent down with	(the) Knowledge (of) Allah
الْحَيَاةَ	يُرِيدُ	مَنْ كَانَ	مُسْلِمُونَ ﴿١٤﴾
the life	wanting	whosoever was	(be) Muslims
أَعْمَلَهُمْ	نُوفِّ إِلَيْهِمْ	وَزِينَتُهَا	إِلَّا هُوَ
(the wages of) their deeds	to them	We shall pay in full	and its glitter
الَّذِينَ	أُولَئِكَ	لَا يُبْخَسُونَ ﴿١٥﴾	فِيهَا
(are) those	they	will not be decreased	and they
مَا صَنَعُوا	وَحَبَطَ	إِلَّا الْتَّارُ	فِيهَا
what they did	and is vain	but Fire	in the Hereafter
			(there) is nothing for them

يَعْمَلُونَ	مَا كَانُوا	وَبَطَّلُ	فِيهَا
do	(is) that which they used to	and of no effect	therein

أَفَمَنْ كَانَ عَلَىٰ بَيْنَةٍ مِّنْ رَّبِّهِ وَيَتْلُوُهُ شَاهِدٌ مِّنْهُ وَمِنْ قَبْلِهِ كَتَبْ مُوسَىٰ إِمَامًا وَرَحْمَةً أَوْلَئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرُ بِهِ مِنَ الْأَحْرَابِ فَالْأَنَارُ مُوعِدُهُ فَلَا تَكُ فِي مَرْيَةٍ مِّنْهُ إِنَّهُ الْحَقُّ مِنْ رَّبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ

17. Can they (Muslims) who rely on a clear proof (the Qur'ān) from their Lord, and whom a witness [Jibrāīl (Gabriel)] from Him recites (follows) it (can they be equal with the disbelievers); and before it, came the Book of Mūsā (Moses), a guidance and a mercy, they believe therein, but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'ān), the Fire will be their promised meeting place. So be not in doubt about it (i.e. those who denied Prophet Muhammad) and also denied all that which he brought from Allāh. Surely, they will enter Hell). Verily, it is the truth from your Lord, but most of mankind believe not.

وَيَتْلُوُهُ	مِنْ رَّبِّهِ	كَانَ عَلَىٰ بَيْنَةٍ	أَفَمَنْ
and recites it	from his Lord	is on a clear proof (the Quran)	then (is he) who?
كَتَبْ	وَمِنْ قَبْلِهِ	مِنْهُ	شَاهِدُ
(came the) Book	and before it	from Him	a witness (Prophet Muhammad)
يَهُ	أَوْلَئِكَ يُؤْمِنُونَ	وَرَحْمَةً	إِمَامًا
therein	they believe	and a mercy	(as) a guidance
فَالْأَنَارُ	مِنَ الْأَحْرَابِ	يَهُ	وَمَنْ يَكْفُرُ
then the Fire	of the sects	it (the Quran)	but (those) who reject
إِنَّهُ	مِنْهُ	فَلَا تَكُ	مَوْعِدُهُ
verily it	about it	so be not	(will be) their promised (meeting) place
النَّاسِ لَا يُؤْمِنُونَ	وَلَكِنَّ أَكْثَرَ	مِنْ رَّبِّكَ	الْحَقُّ
(of) the mankind believe not	[and] but most	from your Lord	(is) the truth

وَمَنْ أَظْلَمُ مِمَّنْ أَفْتَرَى عَلَىٰ اللَّهِ كَذِبًا أَوْلَئِكَ يُعَرِّضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ

الْأَشْهَدُ هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١٨﴾ الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْعُونَهَا عَوْجَاهُوْهُمْ بِالْآخِرَةِ هُمْ كَفَرُونَ ﴿١٩﴾ أُولَئِكَ لَمْ يَكُنُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُمْ مِنْ دُونِ اللَّهِ مِنْ أُولَيَاءَ يُضَعِّفُهُمْ الْعَذَابُ مَا كَانُوا يَسْتَطِعُونَ السَّمْعَ وَمَا كَانُوا يُبَصِّرُونَ

18. And who does more wrong than he who invents a lie against Allāh. Such will be brought before their Lord, and the witnesses will say, "These are the ones who lied against their Lord!" No doubt! the Curse of Allāh is on the *Zālimūn* (polytheists, wrongdoers, oppressors). 19. Those who hinder (others) from the path of Allāh (Islamic Monotheism), and seek a crookedness therein, while they are disbelievers in the Hereafter. 20. By no means will they escape (from Allāh's torment) on earth, nor have they protectors besides Allāh! Their torment will be doubled! They could not bear to hear (the preachers of the truth) and they used not to see (the truth because of their severe aversion, inspite of the fact that they had the sense of hearing and sight).

عَلَى اللَّهِ كَذَبًا	مِمَّنْ أَفْتَرَى	أَظْلَمُ	وَمَنْ
a lie against Allah	than (he) who invents	(does) more wrong	and who
هَؤُلَاءُ	وَيَقُولُ الْأَشْهَدُ	عَلَى رَبِّهِمْ	أُولَئِكَ يُعَرَضُونَ
these	and the witnesses will say	before their Lord	such will be brought
أَلَا لَعْنَةُ اللَّهِ	عَلَى رَبِّهِمْ	الَّذِينَ كَذَبُوا	
no doubt (the) Curse (of) Allah	against their Lord	(are) the ones who lied	
عَنْ سَبِيلِ اللَّهِ	الَّذِينَ يَصُدُّونَ	عَلَى الظَّالِمِينَ ﴿١٨﴾	
from (the) path (of) Allah	those who hinder (others)	(is) on the wrongdoers	
كَفِرُونَ ﴿١٩﴾	هُمْ	بِالْآخِرَةِ	وَهُمْ عَوْجَاهُ
(are) disbelievers	[they]	in the Hereafter	and seek therein
كَانَ	وَمَا	فِي الْأَرْضِ	أُولَئِكَ لَمْ يَكُنُوا
[did]	nor	able to escape (from Allah's torment)	such will not be
الْعَذَابُ	يُضَعِّفُهُمْ	مُعْجِزِينَ	
the torment	will be doubled for them	any protectors	besides Allah
		مِنْ دُونِ اللَّهِ	they have

يَبْصِرُونَ	وَمَا كَانُوا	يَسْتَطِعُونَ السَّمْعَ	مَا كَانُوا
see	nor they used to	able to hear	they were not

أُولَئِكَ الَّذِينَ خَسَرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُم مَا كَانُوا يَفْتَرُونَ لَأَجْرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَى رَبِّهِمْ أُولَئِكَ أَصْحَبُ الْجَنَّةَ هُمْ فِيهَا حَلِيلُونَ مَثُلُ الْفَرِيقَيْنِ كَالْأَعْمَى وَالْأَصْمَى وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلًا أَفَلَا نَذَكَرُونَ

21. They are those who have lost their own selves, and their invented false deities will vanish from them. 22. Certainly, they are those who will be the greatest losers in the Hereafter. 23. Verily, those who believe (in the Oneness of Allāh – Islamic Monotheism) and do righteous good deeds, and humble themselves (in repentance and obedience) before their Lord, they will be dwellers of Paradise to dwell therein forever. 24. The likeness of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal when compared? Will you not then take heed?

عَنْهُمْ	وَضَلَّ	أَنفُسَهُمْ	الَّذِينَ خَسَرُوا	أُولَئِكَ
from them	and will vanish	their own selves	who have lost	(they are) those
هُمْ	فِي الْآخِرَةِ هُمْ	أَنَّهُمْ لَأَجْرَمَ	يَفْتَرُونَ	مَا كَانُوا
[they]	in the Hereafter	that they	no doubt	inventing (false deities)
وَعَمِلُوا الصَّالِحَاتِ	إِنَّ الَّذِينَ آمَنُوا	الْأَخْسَرُونَ		
and do righteous deeds	verily those who believe			(will be) the greatest losers
هُمْ	الْجَنَّةَ هُمْ	أَصْحَبُ	أُولَئِكَ	إِلَى رَبِّهِمْ
they (of) Paradise	(will be the) dwellers	they	before their Lord	and humble themselves
وَالْأَعْمَى	الْفَرِيقَيْنِ كَالْأَعْمَى	مَثُلُ	خَلِيلُونَ	فِيهَا
and the deaf	(is) as the blind	(of) the two parties	(the) likeness	(will) dwell forever therein
أَفَلَا نَذَكَرُونَ	هَلْ يَسْتَوِيَانِ مَثَلًا		وَالْبَصِيرِ	وَالسَّمِيعِ
(will) you not then take heed?	are they equal when compared?		and the hearer	and the seer

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ إِنِّي لِكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٩﴾ أَن لَا تَعْبُدُوا إِلَّا اللَّهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ ﴿٣٠﴾ فَقَالَ الْمَلَائِكَةُ كَفَرُوا مِنْ قَوْمِهِ مَا نَرَنَاكَ إِلَّا بَشَرًا مِّثْلَنَا وَمَا نَرَنَاكَ أَتَبْعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُلُنَا بَادِيَ الرَّأْيِ وَمَا نَرَنَاكَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظَرْنَاكَ كَذِيرٌ ﴿٣١﴾

25. And indeed We sent Nūh (Noah) to his people (and he said): ``I have come to you as a plain warner.'' 26. ``That you worship none but Allāh; surely, I fear for you the torment of a painful Day.'' 27. The chiefs who disbelieved among his people said: ``We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you without thinking. And we do not see in you any merit above us, in fact we think you are liars.''

لَكُمْ	إِنِّي	إِلَى قَوْمِهِ	وَلَقَدْ أَرْسَلْنَا نُوحًا
(have come) to you	(and he said) verily I	to his people	and indeed We sent Noah
أَخَافُ عَلَيْكُمْ	إِنِّي أَخَافُ عَلَيْكُمْ	إِلَّا اللَّهُ إِنِّي لَا تَعْبُدُوا	نَذِيرٌ مُّبِينٌ
fear for you	surely I	but Allah (do) not worship	plain that (as) a warner
الَّذِينَ كَفَرُوا	فَقَالَ الْمَلَائِكَةُ	أَلِيمٌ يَوْمٌ	عَذَابٌ
(of) those who disbelieved	so said the chiefs	painful	(of) a Day (the) torment
أَتَبْعَكَ	مِثْلَنَا	إِلَّا بَشَرًا	مَا نَرَنَاكَ مِنْ قَوْمِهِ
follow you	nor we see [you]	like ourselves	not among his people
بَادِيَ الرَّأْيِ	أَرَادُلُنَا	هُمْ	إِلَّا الَّذِينَ
without deep thinking	(are) the rejected among us	[they]	but those who
كَذِيرٌ	مِنْ فَضْلِكُمْ	لَكُمْ	وَمَا نَرَنَاكَ
(are) liars	nay we think you	above us in you	and we (do) not see

قَالَ يَقُولُ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ يَقِنَّةٍ مِّنْ رَّبِّي وَإِنِّي رَّحْمَةٌ مِّنْ عِنْدِهِ فَعَمِّيَتْ عَلَيْكُمْ أَنْلِزِ مُكْمُوْهَا وَأَنْتُمْ لَهَا كَرِهُونَ ﴿٣٢﴾ وَيَقُولُ لَا أَسْلُكُمْ عَلَيْهِ مَالًا إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِطَارِدٌ الَّذِينَ أَمْنَوْا إِنَّهُمْ مُّلْقُوْرَبِهِمْ وَلَنِكْنَى أَرْنَكُمْ قَوْمًا تَجْهَلُونَ ﴿٣٣﴾

28. He said: "O my people! Tell me, if I have a clear proof from my Lord, and a mercy (Prophethood) has come to me from Him, but that (mercy) has been obscured from your sight. Shall we compel you to accept it (Islamic Monotheism) when you have a strong hatred for it? 29. "And O my people! I ask of you no wealth for it, my reward is from none but Allāh. I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people that are ignorant.

مِنْ رَبِّي	عَلَىٰ بَيِّنَاتٍ	إِنْ كُنْتُ	أَرَأَيْتُمْ	قَالَ يَقُولُ
from my Lord	on a clear proof	if I was	(do) you see?	he said O my people
فَعَمِّيَتْ	مِنْ عِنْدِهِ	رَحْمَةً	وَأَثْنَى	
but (that mercy) has been obscured	from Him	a mercy	And He has given me	
كَرِهُونَ	هَا	وَأَنْتُمْ	أَنْلِزْمُكُمُوهَا	عَلَيْكُمْ
have hated	for it	while you	(shall) we compel you (to accept) it?	from your (sight)
إِلَّا	إِنْ أَجْرَى	مَالًا	لَا أَسْلُكُكُمْ	وَيَقُولُ
but	my reward (is) not	any wealth	I ask not of you	and O my people
إِنَّهُمْ	الَّذِينَ أَمْنَوْا	بِطَارِدٍ	وَمَا آنَا	عَلَى اللَّهِ
surely they	those who have believed	going to drive away	and I am not	from Allah
قَوْمًا بَجَهَلُونَ	أَرَنَكُمْ	وَلَكُنْتَ	رَبِّهِمْ	مُّلْقُوا
a people (that) are ignorant	see you	[and] but I	their Lord	(are) going to meet

وَيَقُولُ مَنْ يَنْصُرُنِي مِنْ أَنْهَٰءِ إِنْ طَرَدْتُهُمْ أَفَلَا نَذَكَرُونَ ﴿٣٧﴾ وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنٌ أَنَّهُ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَرَدَّرُ أَعْيُنُكُمْ لَئِنْ يُؤْتِهِمْ أَنَّهُ خَيْرًا أَنَّهُ أَعْلَمُ بِمَا فِي أَنفُسِهِمْ إِنِّي إِذَا لَمْ يَأْتِ الظَّالِمِينَ

30. "And O my people! Who will help me against Allāh, if I drove them away? Will you not then give a thought? 31. "And I do not say to you that with me are the Treasures of Allāh, nor that I know the *Ghaib* (Unseen); nor do I say I am an angel, and I do not say of those whom your eyes look down upon that Allāh will not bestow any good on them. Allāh knows what is in their inner selves (as regards belief). In that case, I should, indeed be one of the *Zālimūn*

(wrongdoers, oppressors)."

إِنْ طَرَدْتُمْ	يَنْصُرُ فِي مِنَ اللَّهِ	مَنْ	وَيَقُولُ
if I drove them away	will help me against Allah	who	and 0 my people
عَنِّي	لَكُمْ	وَلَا أَقُولُ	أَفَلَا نَذَرَ كَرُونَ
(that) with me	to you	and I (do) not say	(will) you not then give a thought?
مَلَكٌ	إِنِّي	وَلَا أَقُولُ	خَزَآءِنُ اللَّهِ
an angel	that I am	nor I say	وَلَا أَعْلَمُ الْغَيْبَ
لَنْ يُؤْتِهِمْ اللَّهُ	أَعْيُنُكُمْ	لِلَّذِينَ تَزَدَّرِي	وَلَا أَقُولُ
(that) Allah will never bestow on them	your eyes	of those whom look down upon	nor I say
إِنِّي	فِي أَنفُسِهِمْ	بِمَا	اللَّهُ أَعْلَمُ
verily I	(is) in their inner selves	what	اللَّهُ أَعْلَمُ
لَمَنْ الظَّالِمِينَ		إِذَا	
indeed (should be one) of the wrongdoers		in that case	

قَالُوا يَنْسُوحُ قَدْ جَدَلْتَنَا فَكَثَرَتْ جِدَلَنَا فَأَثْنَا بِمَا عَدَنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ
 ٢٢ قَالَ إِنَّمَا يَأْتِيُكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ وَلَا يَنْفَعُكُمْ نُصْحِحُ إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ

32. They said: "O Nūh (Noah)! You have disputed with us and much have you prolonged the dispute with us, now bring upon us what you threaten us with, if you are of the truthful." 33. He said: "Only Allāh will bring it (the punishment) on you, if He wills, and then you will escape not. 34. "And my advice will not profit you, even if I wish to give you good counsel, if Allāh's Will is to keep you astray. He is your Lord! and to Him you shall return."

فَأَكَثَرَتْ جِدَلَنَا	قَدْ جَدَلْتَنَا	قَالُوا يَنْسُوحُ
and (much) have you prolonged the dispute with us	verily you disputed us	they said O Noah
قَالَ	بِمَا	فَأَنَا
he said	of the truthful	if you are

بِمَعْجِزِينَ	وَمَا أَنْتُ	إِنْ شَاءَ	اللَّهُ	بِهِ	إِنَّمَا يَأْتِيْكُمْ
escape (it)	and you (will) not	if He wills	Allah	it	only will bring on you
لَكُمْ	أَنْ أَنْصَحَّ	إِنْ أَرَدْتُ	نُصْحِنَ	وَلَا يَنْفَعُكُمْ	
to you	to give good counsel	(even) if I wish	my advice	and will not profit you	
وَإِلَيْهِ تُرْجَعُونَ	رَبُّكُمْ	هُوَ	أَنْ يَغُوِّيَكُمْ	يُرِيدُ	إِنْ كَانَ اللَّهُ
and to Him you shall be returned	(is) your Lord	He	to keep you astray	wanting	if Allah was

أَمْ يَقُولُونَ أَفْتَرَنَّهُ قُلْ إِنْ أَفْتَرَنِيْهُ، فَعَلَى إِجْرَامِيْ وَأَنَا بَرِيءٌ مِّمَّا تُجْرِمُونَ
 وَأُوحَى إِلَى نُوْجَ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمَكَ إِلَّا مَنْ قَدْ أَمَنَ فَلَا ثُبَّتِسْ بِمَا كَانُوا
 يَفْعَلُونَ ٣٦ وَأَصْنَعَ الْفَلَكَ بِأَعْيُنِنَا وَوَحْيَنَا وَلَا تُحَاطِبَنِي فِي الْذِينَ ظَلَمُوا إِنَّهُمْ

مُغَرَّقُونَ

35. Or they (the pagans of Makkah) say: ``He (Muhammad ﷺ) has fabricated it (the Qur'an).'' Say: ``If I have fabricated it, upon me be my crimes, but I am innocent of (all) those crimes which you commit.'' 36. And it was revealed to Nūh (Noah): ``None of your people will believe except those who have believed already. So be not sad because of what they used to do. 37. ``And construct the ship under Our Eyes and with Our Revelation, and call not upon Me on behalf of those who did wrong; they are surely to be drowned.''

إِنْ أَفْتَرَنِيْهُ،	قُلْ	أَفْتَرَنَّهُ	أَمْ يَقُولُونَ
if I have fabricated it	say	he (Muhammad) has fabricated it (the Quran)	or they say
مِمَّا تُجْرِمُونَ	بَرِيءٌ	وَأَنَا	فَعَلَى
of what crimes you commit	innocent	and I am	(be) my crimes
إِلَّا مَنْ	لَنْ يُؤْمِنَ	إِلَى نُوْجَ أَنَّهُ	وَأُوحَى
except (those) who	of your people	will never believe	that to Noah
يَفْعَلُونَ	بِمَا كَانُوا	فَلَا ثُبَّتِسْ	قَدْ أَمَنَ
do	(because) of what they used to	so be not sad	verily have believed

وَلَا تُخَاطِبُنِي	وَوَحْيَنَا	بِأَعْيُنِنَا	وَأَصْنَعُ الْفُلَكَ
and address Me not	and (with) Our Revelation	under Our Eyes	and construct the ship
مُّغَرَّفُونَ	إِنَّهُمْ	فِي الَّذِينَ ظَلَمُوا	
to be drowned	they (are) surely	on behalf (of) those who did wrong	

وَيَصْنَعُ الْفُلَكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأٌ مِّنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنَّنِي سَخِرُوا مِنْكُمْ كَمَا سَخِرُونَ ٢٨ فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحْلِلُ عَلَيْهِ عَذَابٌ مُّقِيمٌ ٢٩ حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ الْتَّنُورُ قُلْنَا أَحْمَلُ فِيهَا مِنْ كُلِّ زَوْجَيْنِ أَثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقُولُ وَمَنْ عَمِّنْ وَمَا عَمِّنْ مَعْهُ إِلَّا قَلِيلٌ ٣٠

38. And as he was constructing the ship, whenever the chiefs of his people passed by him, they mocked at him. He said: ``If you mock at us, so do we mock at you likewise for your mocking. 39. ``And you will know who it is on whom will come a torment that will cover him with disgrace and on whom will fall a lasting torment.'' 40. (So it was) till when Our Command came and the oven gushed forth (water like fountains from the earth). We said: ``Embark therein, of each kind two (male and female), and your family – except him against whom the Word has already gone forth – and those who believe. And none believed with him, except a few.''

مِنْ قَوْمِهِ	مَلَأٌ	مَرَّ عَلَيْهِ	وَكُلَّمَا	وَيَصْنَعُ الْفُلَكَ
of his people	(the) chiefs	passed by him	and whenever	and he was constructing the ship
كَمَا سَخِرُونَ	مِنْكُمْ	فَإِنَا سَخِرُونَا	إِنَّنِي سَخِرُوا مِنْهُ	سَخِرُوا مِنْهُ
as you mock	at you	so we mock	at us	if you mock
يُخْزِيهِ	عَذَابٌ	يَأْتِيهِ	مَنْ	فَسَوْفَ تَعْلَمُونَ
(that) will disgrace him	a torment	(on) whom will come	who (it is)	and soon you will know
جَاءَ أَمْرُنَا	حَتَّىٰ إِذَا	مُّقِيمٌ	عَذَابٌ	عَلَيْهِ وَيَحْلِلُ
Our Command came	(so it was) till when	lasting	a torment	on him and will fall
كُلِّ زَوْجَيْنِ	رَوْجَيْنِ	فِيهَا	أَحْمَل	وَفَارَ الْتَّنُورُ
pair	of each	therein	carry	We said And the oven gushed forth

سَبَقَ عَلَيْهِ	إِلَّا مَنْ	وَأَهْلَكَ	أَثْنَيْنِ
has (already) gone forth against him	except whom	and your family	two (male and female)
إِلَّا قَلِيلٌ	وَمَا آمَنَ مَعَهُ	وَمَنْ آمَنَ	الْقَوْلُ
except a few	and believed not with him	and (those) who believed	the Word

﴿ وَقَالَ أَرْكَبُوا فِيهَا بِسْمِ اللَّهِ مَحْرُدَهَا وَمُرْسَهَا إِنَّ رَبِّي لَغَفُورٌ رَّحِيمٌ ﴾ وَهِيَ بَحْرٌ
بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحُ أَبْنَهُ وَكَانَ فِي مَعْزِلٍ يَبْنِي أَرْكَبَ مَعَنَّا
وَلَا تَكُنْ مَعَ الْكَافِرِينَ ﴾٤٢﴾

41. And he [Nūh (Noah ﷺ)] said: ``Embark therein: in the Name of Allāh will be its (moving) course and its (resting) anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful.'' 42. So it (the ship) sailed with them amidst waves like mountains, and Nūh (Noah) called out to his son, who had separated himself (apart): ``O my son! Embark with us and be not with the disbelievers.''

بَحْرُهَا	بِسْمِ اللَّهِ	فِيهَا	أَرْكَبُوا	وَقَالَ
(will be) its moving course	in the Name (of) Allah	therein	embark	and he (Noah) said
رَّحِيمٌ	لَغَفُورٌ	إِنَّ رَبِّي	وَمُرْسَهَا	
Most Merciful	(is) indeed Oft-Forgiving	surely my Lord	and its resting anchorage	
كَالْجِبَالِ	فِي مَوْجٍ	تَجْرِي بِهِمْ	وَهِيَ	
like mountains	amidst the waves	sailed with them	so it (the ship)	
أَرْكَبَ مَعَنَا	فِي مَعْزِلٍ يَبْنِي	وَكَانَ	أَبْنَهُ	وَنَادَى نُوحُ
embark with us	O my son [in] apart	and he was	(to) his son	and Noah called out
	الْكَافِرِينَ	وَلَا تَكُنْ مَعَ		
	the disbelievers	and be not with		

قَالَ سَعَاوَى إِلَى جَبَلٍ يَعْصُمُ فِي مِنْ الْمَاءِ قَالَ لَا عَاصِمٌ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَّحِمَ وَهَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ ﴾٤٣﴾ وَقَيلَ يَتَأْرُضُ أَبْلَعِي مَاءً إِكْ وَتَسْمَاءً

أَقْلَعَ عَنِ الْمَاءِ وَغَيْضَ الْمَاءِ وَقُضِيَ الْأَمْرُ وَأَسْتَوَتْ عَلَى الْجَوْدِيٍّ وَقِيلَ بَعْدَ الْقَوْمَ الظَّالِمِينَ

43. The son replied: ``I will betake myself to some mountain, it will save me from the water.'' Nūh (Noah) said: ``This day there is no saviour from the Decree of Allāh except him on whom He has mercy.'' And waves came in between them, so he (the son) was among the drowned. 44. And it was said: ``O earth! Swallow up your water, and O sky! Withhold (your rain).'' And the water was made to subside and the Decree (of Allāh) was fulfilled (i.e. the destruction of the people of Nūh (Noah). And it (the ship) rested on (Mount) Judi, and it was said: ``Away with the people who are *Zālimūn* (polytheists and wrongdoers)!''

مِنْ الْمَاءَ	يَعْصِمُنِي	إِلَى جَبَلٍ	سَاءِدٍ	قَالَ
from the water	it will save me	to a mountain	I will betake myself	he (the son) replied
مِنْ أَمْرِ اللهِ	الْيَوْمَ	لَا عَاصِمٌ		قَالَ
from (the) Decree (of) Allah	this day	(there is) no saviour		he (Noah) said
الْمَوْجُ	وَحَالَ بَيْنَهُمَا	إِلَّا مَنْ رَحِمَ		
the wave	and came (in) between them	except (him on) whom He has mercy		
يَتَأْرُضُ	وَقِيلَ	مِنَ الْمُغَرَّقِينَ		فَكَانَ
O earth	and it was said	among the drowned		so he (the son) was
وَغَيْضَ الْمَاءِ	وَيَسْمَاءُ أَقْلَعِي		أَبْلَعِي مَاءَكِ	
and the water was subsided	and O sky withhold (your rain)		swallow up your water	
عَلَى الْجَوْدِيٍّ	وَأَسْتَوَتْ	وَقُضِيَ الْأَمْرُ		
on Mount Judi	and it (the ship) rested	and the Decree (of Allah) was fulfilled		
الظَّالِمِينَ	الْقَوْمُ	بَعْدًا	وَقِيلَ	
(who are) wrongdoers	with the people	away	and it was said	

وَنَادَى نُوحٌ رَبَّهُ، فَقَالَ رَبِّي إِنَّ أَبْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَكَمَيْنَ ﴿٤٥﴾ قَالَ يَسْنُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلَ غَيْرَ صَالِحٍ فَلَا تَسْكُنْ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعْظُلُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ﴿٤٦﴾ قَالَ رَبِّي إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ

لِي بِهِ عِلْمٌ وَلَا تَعْفِرُ لِي وَتَرَحَّمْنِي أَكُنْ مِنَ الْخَسِيرِينَ ﴿١٧﴾

45. And Nūh (Noah) called upon his Lord and said, ``O my Lord! Verily, my son is of my family! And certainly, Your Promise is true, and You are the Most Just of the judges.'' 46. He said: ``O Nūh (Noah)! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you, lest you should be one of the ignorant.'' 47. Nūh (Noah) said: ``O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have mercy on me, I would indeed be one of the losers.''

مِنْ أَهْلِي	إِنَّ أَبِي	فَقَالَ رَبِّ	رَبَّهُ.	وَنَادَى نُوحٌ
(is) of my family	verily my son	and said O my Lord	his Lord	and Noah called upon
الْحَكِيمَينَ ﴿١٩﴾	أَحَكَمُ	وَأَنْتَ	الْحَقُّ	وَلَانَّ وَعْدَكَ
(of) the judges	(are) the Most Just	and You	(is) true	and certainly Your Promise
عَيْرٌ	عَمَلٌ	إِنَّهُ	مِنْ أَهْلِكَ	قَالَ يَنْوُحُ
(is) not	(his) work	verily [he]	of your family	surely he is not
إِنِّي	عِلْمٌ	يَهُ	لَيْسَ لَكَ	صَلِحٌ
indeed I	knowledge	of which	you have not	so ask Me not
			مَا	فَلَا تَسْأَلْنِ
				أَعْظُمُكَ
قَالَ رَبِّ	مِنَ الْجَاهِلِينَ ﴿٢٠﴾	أَنْ تَكُونَ		
he (Noah) said O my Lord	(one) of the ignorant	lest you be		admonish you
عِلْمٌ	لَيْسَ لِي	مَا	أَنْ أَسْأَلَكَ	إِنِّي أَعُوذُ
knowledge	of it	what	that I ask you	verily I seek refuge
أَكُنْ مِنَ الْخَسِيرِينَ ﴿٢١﴾	وَتَرَحَّمْنِي	لِي		وَلَا تَغْفِرُ
I would (indeed) be (one) of the losers	and have mercy on me	[for] me		
				أَنْتَ وَلَا قَوْمٌ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعِقْبَةَ لِلْمُتَّقِينَ ﴿٢٢﴾

قِيلَ يَنْوُحُ أَهْبِطْ سَلَمٌ مِنَّا وَبَرَكَتِ عَلَيْكَ وَعَلَى أُمُّرٍ مِمَّنْ مَعَكَ وَأُمُّمٌ سَنْمِتُهُمْ
ثُمَّ يَمْسُهُمْ مِنَّا عَذَابٌ أَلِيمٌ ﴿٢٣﴾ تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوَحِيَهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا
أَنْتَ وَلَا قَوْمٌ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعِقْبَةَ لِلْمُتَّقِينَ

48. It was said: ``O Nūh (Noah)! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you (and on some of their offspring), but (there will be other) people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us.'' 49. This is of the news of the Unseen which We reveal to you (O Muhammad ﷺ); neither you nor your people knew it before this. So, be patient. Surely, the (good) end is for the *Muttaqūn* (the pious.)

وَبَرَكَتٍ	مِنَ	بِسْلَمٍ	يَنْهُجُ أَهْبَطَ	قِيلَ
and blessings	from Us	with peace	O Noah come down (from the ship)	it was said
وَأَمْمٌ	مَعَكُمْ	مِمَّنْ	وَعَلَى أُمُّهُمْ	عَلَيْكَ
and people	with you	of those	and on (the) people	on you
مِنَ	يَمْسَهُمْ		سَمْتَهُمْ	
from Us	then will reach them		(to) whom We shall grant pleasures (for a time)	
نُوحِيهَا	الْغَيْبِ	مِنْ أَنْبَاءِ	تِلْكَ	عَذَابٌ أَلِيمٌ
which We reveal	(of) the Unseen	(is) of (the) news	this	painful a torment
وَلَا قَوْمَكَ	أَنْتَ	تَعْلَمُهَا	مَا كُنْتَ	إِلَيْكَ
nor your people	you	knowing them	neither you were	unto you (O Muhammad)
لِلْمُتَّقِينَ	إِنَّ الْعِقْبَةَ	فَاصْبِرْ	هَذَا	مِنْ قَبْلِ
(is) for the pious	surely the (good) end	so be patient	this	before

وَإِلَى عَادٍ أَخَاهُمْ هُودًا قَالَ يَنْقُومُ أَعْبُدُ وَاللَّهُ مَالَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنَّ أَنْتُمْ إِلَّا مُفْرُونَ ٥٠ يَنْقُومُ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنَّ أَجْرِيٍ إِلَّا عَلَى اللَّذِي فَطَرَنِي أَفَلَا تَعْقِلُونَ ٥١ وَيَنْقُومُ أَسْتَغْفِرُو رَبِّكُمْ شَرَّ تُوبُوا إِلَيْهِ يُرِسِّلُ الْسَّحَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدُّ كُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلَا تُنَوِّلُوا مُجْرِمِينَ ٥٢

50. And to the 'Ād (people We sent) their brother Hūd. He said, ``O my people! Worship Allāh! You have no other *ilāh* (god) but Him. Certainly, you do nothing but invent lies! 51. ``O my people! I ask of you no reward for it (the Message). My reward is only from Him Who created me. Will you not then

understand? 52. ``And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as *Mujrimūn* (criminals, disbelievers in the Oneness of Allāh).''

أَعْبُدُوا اللَّهَ	قَالَ يَقُولُ	هُوَ	أَخَاهُمْ	وَإِلَى عَادٍ
worship Allah	he said O my people	Hud	(We sent) their brother	and to Ad (people)
يَقُولُ	إِلَّا مُفْتَرُونَ	إِنْ أَنْتُمْ	مِنَ الَّذِي	لَكُمْ
O my people	but invent lies	you (do) nothing	but Him	other god you have not
عَلَى الَّذِي	إِلَّا	إِنْ أَجْرِيَ	أَجْرًا	لَا أَسْأَلُكُمْ
from Him Who	but	my reward (is) not	reward	for it (the Message) I ask not of you
أَسْتَغْفِرُوا رَبَّكُمْ	وَيَقُولُ	أَفَلَا تَعْقِلُونَ	فَطَرَنِي	
ask forgiveness (of) your Lord	and O my people	(will) you not then understand?	created me	
مَدْرَارًا	عَلَيْكُمْ	يُرْسِلُ السَّمَاءَ	تُوبُوا إِلَيْهِ	ثُمَّ
abundant	to you	He will send (from) the sky (rain)	repent to Him	then
وَلَا شُتُّلُوا مُجْرِمِينَ	إِلَى قُوَّتِكُمْ	قُوَّةً	وَيَزِدُكُمْ	
so (do) not turn away (as) sinners	to your strength	(in) strength	and increase you	

قَالُوا يَهُودٌ مَا جِئْنَا بِيَنَّةٍ وَمَا نَحْنُ بِتَارِكِيَّةِ الْهَنِّيَّةِ عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ إِنْ تَقُولُ إِلَّا أَعْتَرْنَكَ بَعْضُ الْهَنِّيَّةِ سُوْقٌ قَالَ إِنِّي أَشْهِدُ اللَّهَ وَأَشْهُدُ وَأَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ

53. They said: ``O Hūd! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you. 54. ``All that we say is that some of our gods (false deities) have seized you with evil (madness).'' He said: ``I call Allāh to witness and bear you witness that I am free from that which you ascribe as partners in worship,

وَمَا نَحْنُ	بِيَنَّةٍ	مَا جِئْنَا	قَالُوا يَهُودٌ
and we (shall) not	an evidence	you have not brought us	they said O Hud

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	لَكَ مِمْوَنِينَ	وَمَا نَحْنُ	عَنْ قَوْلِكَ	إِلَهِنَا	بِسْتَارِكِيْهِ إِلَهِنَا
believers	in you	and we (are) not	for your (mere) saying	our gods	leave
إِلَهِنَا	بعضُ	إِلَّا أَعْتَدْتَكَ	إِنْ نَقُولُ		
(of) our gods (false deities)	some	but (that) have seized you		we say not	
وَأَشْهَدُوا	إِنِّي أَشْهِدُ اللَّهَ	قَالَ	بِسُوءِ		
and bear witness	verily I call Allah to witness	he said	with evil (madness)		
مِمَّا تُشْرِكُونَ		بَرِيءٌ		أَنِّي	
from that which you ascribe as partners (in worship)		free		that I am	

مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا يُنْظَرُونَ ۝ إِنِّي تَوَكَّلُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَآبَةٍ إِلَّا هُوَ أَخْذُ بِنَا صَيْبَهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ ۝ فَإِنْ تَوْلُوا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَيُسْتَخِلِّفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا يَضْرُونَهُ شَيْئًا إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِظٌ

55. With Him (Allah). So plot against me, all of you, and give me no respite. 56. "I put my trust in Allah, my Lord and your Lord! There is not a moving (living) creature but He has the grasp of its forelock. Verily, my Lord is on a Straight Path (the truth). 57. "So if you turn away, still I have conveyed the Message with which I was sent to you. My Lord will make another people succeed you, and you will not harm Him in the least. Surely, my Lord is Guardian over all things."

إِنِّي تَوَكَّلُ	لَا يُنْظَرُونَ	جَمِيعًا	فَكِيدُونِي	مِنْ دُونِهِ
verily I put my trust	give me no respite	then	all (of you)	so plot against me
مِنْ دَآبَةٍ	مَا	وَرَبِّكُمْ	رَبِّي	عَلَى اللَّهِ
[of] a moving (living) creature	(there is) not	and your Lord	my Lord	in Allah
مُسْتَقِيمٍ	عَلَى صِرَاطٍ	إِنَّ رَبِّي	بِنَا صَيْبَهَا	إِلَّا هُوَ
Straight	(is) on a Path	verily my Lord	of its forelock	ءَأَخْذُ
أُرْسِلْتُ بِهِ	مَا	فَقَدْ أَبْلَغْتُكُمْ		
with which I was sent	what	then verily I conveyed to you	so if you turn away	فَإِنْ تَوْلُوا

وَلَا تَضُرُّهُ	غَيْرُكُمْ	قَوْمًا	وَيَسْتَحْلِفُ رَبِّي	إِلَيْكُمْ
and you will not harm Him	besides you	a people	and my Lord will make succeed	to you
حَفِيظٌ	شَيْءٌ	عَلَى كُلِّ	إِنَّ رَبِّي	شَيْئًا
(is) a Guardian	things	over all	surely my Lord	in the least

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِّنَّا وَنَجَّيْنَا هُمْ مِّنْ عَذَابٍ غَلِظٍ
وَتَلَكَ عَادٌ جَحَدُوا بِإِيمَانِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ
هَذِهِ الْأُلْدُنْيَا لَعْنَةٌ وَيَوْمَ الْقِيَمَةِ أَلَا إِنَّ عَادًا كَفَرُوا بِرَبِّهِمْ أَلَا بَعْدَ لِعَادٍ قَوْمٌ هُودٌ

58. And when Our Commandment came, We saved Hūd and those who believed with him by a mercy from Us, and We saved them from a severe torment. 59. Such were 'Ād (people). They rejected the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and disobeyed His Messengers, and followed the command of every proud, obstinate (oppressor of the truth from their leaders). 60. And they were pursued by a curse in this world and (so they will be) on the Day of Resurrection. No doubt! Verily, 'Ād disbelieved in their Lord. So, away with 'Ād, the people of Hūd.

مَعَهُ	وَالَّذِينَ ءَامَنُوا	نَجَّيْنَا هُودًا	جَاءَ أَمْرُنَا	وَلَمَّا
with him	and those who believed	We saved Hud	Our Commandment came	and when
وَتَلَكَ	غَلِظٌ	مِّنْ عَذَابٍ	وَنَجَّيْنَا هُمْ	بِرَحْمَةٍ مِّنَ
and such	severe	from a torment	and We saved them	from Us by a mercy
وَعَصَوْا رُسُلَهُ	رَبِّهِمْ	إِيمَانِ	عَادٌ جَحَدُوا	
and disobeyed His Messengers	(of) their Lord	(the) Signs	(were) Ad (people) they rejected	
وَاتَّبَعُوا	عَنِيدٍ	جَبَّارٌ	كُلِّ	وَاتَّبَعُوا أَمْرَ
and they were pursued	obstinate	proud	(of) every	and followed (the) command
الْقِيَمَةُ	وَيَوْمٌ		لَعْنَةٌ	فِي هَذِهِ الْأُلْدُنْيَا
(of) Resurrection	and (so they will be on the) Day		(by) a curse	world in this
هُودٌ	قَوْمٌ	لِعَادٍ	أَلَا بَعْدًا	إِنَّ عَادًا كَفَرُوا
(of) Hud	(the) people	with Ad	so away	أَلَا
			(in) their Lord	verily Ad disbelieved
				no doubt

وَإِلَىٰ شَمُودَ أَخَاهُمْ صَلَحَاهُمْ يَقُولُونَ أَعْبُدُو اللَّهَ مَا لَكُمْ مِّنْ إِلَهٍ غَيْرُهُ هُوَ أَنْشَأَكُمْ مِّنَ الْأَرْضِ وَأَسْتَعْمِرُكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّيَ قَرِيبٌ مُّحِبٌ ٦١ قَالُوا يَصْلِحُ قَدْ كُنْتَ فِي نَا مَرْجُوا قَبْلَ هَذَا أَنْهَنَا أَنْ نَعْبُدَ مَا يَعْبُدُ أَبَاؤُنَا وَإِنَّا لِفِي شَكٍ مِّمَّا تَدْعُنَا إِلَيْهِ مُرِيبٌ ٦٢

61. And to Thamūd (people) We sent their brother Sālih. He said: ``O my people! Worship Allāh: you have no other *ilāh* (god) but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His Knowledge), Responsive.'' 62. They said: ``O Sālih! You have been among us as a figure of good hope (and we wished for you to be our chief) till this [new thing which you have brought that we leave our gods and worship your God (Allāh) Alone]! Do you (now) forbid us the worship of what our fathers have worshipped? But we are really in grave doubt as to that to which you invite us (monotheism).''

قَالَ	صَلَحَاهُمْ		أَخَاهُمْ		وَإِلَىٰ شَمُودَ	
he said	Salih		(We sent) their brother		and to Thamud (people)	
أَنْشَأَكُمْ	أَنْشَأَكُمْ	هُوَ	غَيْرُهُ	مِنْ إِلَهٍ	لَكُمْ	مَا يَقُولُونَ أَعْبُدُو اللَّهَ
brought you forth	He	but Him	any god	you have	not	O my people worship Allah
ثُمَّ	فَاسْتَغْفِرُوهُ		فِيهَا	وَأَسْتَعْمِرُكُمْ	مِنَ الْأَرْضِ	
then	so ask forgiveness (of) Him		therein	and settled you	from the earth	
قَالُوا يَصْلِحُ	قَالُوا يَصْلِحُ	مُحِبٌ	قَرِيبٌ	إِنَّ رَبِّي	تُوبُوا إِلَيْهِ	
they said O Salih	Responsive	(is) Near	certainly my Lord	turn in repentance to Him		
أَنْهَنَا	هَذَا	قَبْلَ	مَرْجُوا	فِي نَا	قَدْ كُنْتَ	
(do) you forbid us?	this	before	(as) a figure of good hope	among us	verily you were	
لَفِي شَكٍ	وَإِنَّا		يَعْبُدُ إَبَآءَوْنَا	مَا	أَنْ نَعْبُدَ	
(are) really in doubt	and verily we		our fathers have worshipped	what	to worship	

١١	مُرِيبٌ	إِلَيْهِ	تَدْعُونَا	مِمَّا
	suspicious	to it	you invite us	as to that which

قَالَ يَنْقُومُ أَرْعَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيْنَةٍ مِّنْ رَّبِّيْ وَأَتَنْفِيْ مِنْهُ رَحْمَةً فَمَنْ يَنْصُرُنِي مِنْ أَلَّهِ إِنْ عَصَيْتُهُ فَمَا تَزِيدُونِي غَيْرَ تَخْسِيرٍ ١١ وَيَنْقُومُ هَذِهِ نَافَةُ اللَّهِ لَكُمْ إِنَّمَا فَذَرُوهَا تَأْكُلُ فِي أَرْضِ اللَّهِ وَلَا تَمْسُوهَا سُوءٍ فَيَا خَذْكُمْ عَذَابٌ قَرِيبٌ

63. He said: ``O my people! Tell me, if I have a clear proof from my Lord, and there has come to me a mercy (Prophethood) from Him, who then can help me against Allāh, if I were to disobey Him? Then you increase me not but in loss. 64. ``And O my people! This she-camel of Allāh is a sign to you, so leave her to feed (graze) in Allāh's land, and touch her not with evil, lest a near torment should seize you.''

مِنْ رَّبِّيْ	عَلَىٰ بَيْنَةٍ	إِنْ كُنْتُ	أَرْعَيْتُمْ	قَالَ يَنْقُومُ
from my Lord	on a clear proof	if I am	(do) you see (tell me)?	he said O my people
يَنْصُرِنِي مِنْ أَلَّهِ	فَمَنْ	رَحْمَةً	مِنْهُ	وَأَتَنْفِي
can help me against Allah	who then	a mercy	from Him	and He has given me
وَيَنْقُومُ	غَيْرَ	فَمَا تَزِيدُونِي	إِنْ عَصَيْتُهُ	تَخْسِيرٍ ١١
and O my people	(in) loss	but	then you increase me not	if I were to disobey Him
تَأْكُلُ فِي أَرْضِ اللَّهِ	فَذَرُوهَا	لَكُمْ إِنَّمَا	نَافَةُ اللَّهِ هَذِهِ	
to feed on (the) earth (of) Allah	so leave her	(is) a sign	to you	she-camel (of) Allah this
قَرِيبٌ	عَذَابٌ	فَيَا خَذْكُمْ	سُوءٍ	وَلَا تَمْسُوهَا
near	a torment	lest will seize you	with evil	and touch her not

فَعَقَرُوهَا فَقَالَ تَمْتَعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ ١١ فَلَمَّا جَاءَهُ أَمْرُنَا بِتَحْيِنَّا صَلَحًا وَالَّذِينَ إِذَا مَنَّا مَعَهُ بِرَحْمَةٍ مِّنْكَاهُ مِنْ خِزْنِي يَوْمَئِذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ١١ وَأَخْذَ الَّذِينَ ظَلَمُوا الصَّيْحَةُ فَأَصْبَحُوْا فِي دِيرِهِمْ

65. But they killed her. So he said: "Enjoy yourselves in your homes for three days. This is a promise (i.e. a threat) that will not be belied." 66. So when Our Commandment came, We saved Sālih and those who believed with him by a mercy from Us, and from the disgrace of that Day. Verily, your Lord – He is the All-Strong, the All-Mighty. 67. And As-Saihah (torment – awful cry) overtook the wrongdoers, so they lay (dead), prostrate in their homes,

أَيَّامٍ	ثَلَاثَةَ	تَمْتَعُوا فِي دَارِكُمْ	فَقَالَ	فَعَقَرُوهَا
days	(for) three	enjoy yourselves in your homes	so he said	but they killed her
جَاءَ أَمْرُنَا	فَلَمَّا	مَكْذُوبٍ	غَيْرُ	وَعْدُ
Our Commandment came	so when	be denied	(that will) not	(is) a promise
مِنْكَا	بِرَحْمَةٍ	مَعَهُ	وَالَّذِينَ آمَنُوا	بَحْتَنَا صَلَحَا
from Us	by a mercy	with him	and those who believed	We saved Salih
الْقَوِيُّ	هُوَ	إِنَّ رَبَّكَ	يَوْمَئِذٍ	وَمِنْ خَرِيٍّ
(is) the All-Strong	[He]	verily your Lord	(of) that Day	and from (the) disgrace
فَاصْبَحُوا	الصَّيْحَةُ	الَّذِينَ ظَلَمُوا	وَأَخْذَ	الْعَزِيزُ
so they became	the awful cry	those who wronged	and overtook	the All-Mighty
٧٦		جَثَمِينَ	فِي دِيَرِهِمْ	
prostrate (dead)		in their homes		

كَانَ لَمْ يَعْنُوا فِيهَا إِلَّا إِنَّ ثَمُودًا كَفَرُوا بِرَبِّهِمْ إِلَّا بَعْدَ إِلْشَمُودَ ٦٨ وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا سَلَامًا قَالَ سَلَامٌ فَمَا لِي ثَمُودٌ أَنْ جَاءَ بِعِجْلٍ حَنِيْزٍ ٦٩ فَمَا رَأَى إِبْرَاهِيمَ لَا تَصِلُّ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِفَةً قَالُوا لَا تَخَفْ إِنَّا أَرْسَلْنَا إِلَيْكُمْ فَوْرٌ ٧٠

لُوطٌ

68. As if they had never lived there. No doubt! Verily, Thamūd disbelieved in their Lord. So away with Thamūd! 69. And verily, there came Our messengers to Ibrāhīm (Abraham) with glad tidings. They said: " Salām (greetings or peace!)." He answered, " Salām (greetings or peace!)," and he hastened to entertain them with a roasted calf. 70. But when he saw their hands went not

towards it (the meal), he mistrusted them, and conceived a fear of them. They said: ``Fear not, we have been sent against the people of Lūt (Lot).''

كَفَرُوا رَبَّهُمْ	إِنَّ شَمُودًا	أَلَا	فِيهَا	لَمْ يَغْنُوا	كَانَ
disbelieved (in) their Lord	verily Thamud	no doubt	therein	they had not lived	as if
إِبْرَاهِيمَ	وَلَقَدْ جَاءَتْ رُسُلُنَا	لِشَمُودَ	أَلَا بَعْدًا		
(to) Abraham	and verily (there) came Our messengers (angels)	with Thamud	so away		
قَالَ سَلَامٌ	قَالُوا سَلَامًا	بِالْبُشْرَى			
he answered greeting of peace	they said greetings of peace	with glad tidings			
رَأَهَا أَيْدِيهِمْ	فَلَمَّا	حَنِيدِنٌ	يَعْجِلُ	أَنْ جَاءَ	فَمَا لَيْثَ
he saw their hands	but when	roasted	a calf	to bring	and he hastened
مِنْهُمْ	وَأَوْجَسَ	نَكَرَهُمْ	إِلَيْهِ		لَا تَصِلُّ
of them	and conceived	he mistrusted them	towards it (the meal)	were not reaching	
لُوطٌ	إِلَى قَوْمٍ	إِنَّا أَرْسَلْنَا	لَا تَخَفْ	قَالُوا	خِيفَةً
(of) Lot	against (the) people	indeed we have been sent	fear not	they said	a fear

وَأَمْرَأَهُ، قَائِمَةً فَضَحِكَتْ فَبَشَّرَنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ ٦١ قَالَتْ يَوْيِلَّتِي
ءَالِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا الشَّيْءُ عَجِيبٌ ٦٢ قَالُوا أَتَعْجِبِينَ مِنْ أَمْرِ
اللَّهِ رَحْمَتُ اللَّهِ وَبَرَكَتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مُحَمِّدٌ ٦٣

71. And his wife was standing (there), and she laughed [either, because the messengers did not eat their food or for being glad for the destruction of the people of Lūt (Lot)]. But We gave her glad tidings of Ishāq (Isaac), and after Ishāq, of Ya'qūb (Jacob). 72. She said (in astonishment): ``Woe to me! Shall I bear a child while I am an old woman, and here is my husband an old man? Verily, this is a strange thing!'' 73. They said: ``Do you wonder at the Decree of Allāh? The Mercy of Allāh and His Blessings be on you, O the family [of Ibrāhīm (Abraham)]. Surely, He (Allāh) is All-Praiseworthy, All-Glorious.''

فَبَشَّرَنَاهَا	فَضَحِكَتْ	قَائِمَةً	وَأَمْرَأَهُ
but We gave her glad tidings	and she laughed	(was) standing (there)	and his wife

إِلَهٌ	قَالَتْ يَوْمَيْلَتْ	يَعْقُوبَ	إِسْحَاقَ وَمِنْ وَرَاءِ	يَاسِحَقَ
(shall) I bear a child?	she said woe unto me	(of) Jacob	Isaac	and after of Isaac
إِنَّ هَذَا إِنَّ	شَيْخًا بَعْلِي	وَهَذَا عَجُوزٌ	وَإِنَّا	
verily this an old man	(is) my husband	and this an old woman	while I am	
مِنْ أَمْرِ اللَّهِ	أَتَعْجَبِينَ قَالُوا	عَجِيبٌ	لَشَيْءٌ	
at (the) Decree (of) Allah	(do) you wonder?	they said	strange	(is) surely a thing
أَهْلٌ عَلَيْكُمْ وَبِرَّكَتْهُ			رَحْمَتُ اللَّهِ	
O (the) people (family)	(be) on you	and His Blessings	(the) Mercy (of) Allah	
مُحَمَّدٌ حَمِيدٌ إِنَّهُ			الْبَيْتُ	
All-Glorious	(is) All-Praiseworthy	surely He (Allah)	(of) the house	

فَلَمَّا دَهَبَ عَنْ إِبْرَاهِيمَ الرُّوعُ وَجَاءَهُ الْبَشَرَى يُجَدِّلُنَا فِي قَوْمٍ لُوطٍ إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّهٌ مُّنِيبٌ يَتَابُ إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرَ رَبِّكَ وَإِنَّهُمْ أَتَيْتُمْ عَذَابًا غَيْرَ مَرْدُودٍ

74. Then when the fear had gone away from (the mind of) Ibrāhīm (Abraham), and the glad tidings had reached him, he began to plead with Us (Our messengers) for the people of Lüt (Lot). 75. Verily, Ibrāhīm (Abraham) was without doubt forbearing, used to invoke Allāh with humility, and was repentant (to Allāh all the time, again and again). 76. "O Ibrāhīm (Abraham)! Forsake this. Indeed, the Commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back."

وَجَاءَهُ	الرُّوعُ	ذَهَبَ عَنْ إِبْرَاهِيمَ	فَلَمَّا
and had reached him	the fear	had gone away from Abraham	then when
لُوطٍ فِي قَوْمٍ يُجَدِّلُنَا			الْبَشَرَى
(of) Lot for (the) people he began to plead with Us (Our messengers)			the glad tidings
يَتَابُ إِبْرَاهِيمُ مُنِيبٌ أَوَّهٌ لَحَلِيمٌ إِنَّ إِبْرَاهِيمَ			
O Abraham (and was) repentant humble (was) certainly forbearing verily Abraham			
رَبِّكَ أَمْرٌ قَدْ جَاءَ إِنَّهُ أَعْرِضْ عَنْ هَذَا			
(of) your Lord (the) Commandment [verily] has come indeed [it] turn away from this			

وَإِنَّهُمْ أَتَيْهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ ۝	وَإِنَّهُمْ أَتَيْهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ ۝	وَإِنَّهُمْ أَتَيْهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ ۝	وَإِنَّهُمْ أَتَيْهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ ۝	وَإِنَّهُمْ أَتَيْهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ ۝
(be) turned back	(which can) not	a torment	(there) will come for them	and verily [they]

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سَيِّئَتْ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ ۝ وَجَاءَهُ
قَوْمُهُ، يَهْرَعُونَ إِلَيْهِ وَمَنْ قَبْلُ كَانُوا يَعْمَلُونَ أَسْيَاءَ ۝ قَالَ يَقُولُمْ هَوْلَاءَ بَنَاتِ هُنَّ
أَطْهَرُكُمْ فَاتَّقُوا اللَّهَ وَلَا تُخْرُونَ فِي ضَيْفَيِّنَ أَلَيْسَ مِنْكُمْ رَجُلٌ رَّشِيدٌ ۝

77. And when Our messengers came to Lüt (Lot), he was grieved on account of them and felt himself powerless for them (lest the town people should approach them to commit sodomy with them). He said: ``This is a distressful day.'' 78. And his people came rushing towards him, and since aforetime they used to commit crimes (sodomy), he said: ``O my people! Here are my daughters (i.e. the women of the nation), they are purer for you (if you marry them lawfully). So fear Allāh and disgrace me not with regard to my guests! Is there not among you a single right-minded man?''

وَلَمَّا	جَاءَتْ رُسُلُنَا	لُوطًا	سَيِّئَتْ بِهِمْ	وَضَاقَ بِهِمْ ذَرْعًا	وَلَمَّا
and when	Our messengers (angels) came	(to) Lot	he was grieved on their account	and he felt himself strained for them	distressful (is) a day this
۝ عَصِيبٌ	۝ يَوْمٌ	۝ هَذَا	۝ وَقَالَ	۝ وَضَاقَ بِهِمْ ذَرْعًا	۝ قَوْمُهُ،
distressful	(is) a day	this	and he said	and he felt himself strained for them	وَجَاءَهُ قَوْمُهُ،
۝ وَمَنْ قَبْلُ كَانُوا	۝ يَهْرَعُونَ إِلَيْهِ	۝ هَوْلَاءَ	۝ قَالَ يَقُولُمْ	۝ يَعْمَلُونَ أَسْيَاءَ	۝ وَجَاءَهُ قَوْمُهُ،
and since aforetime they used to	rushing towards him	his people	he said O my people	commit crimes (sodomy)	and came to him
۝ هُنَّ	۝ بَنَاتِي	۝ هَوْلَاءَ	۝ قَالَ يَقُولُمْ	۝ يَعْمَلُونَ أَسْيَاءَ	۝ هُنَّ
they	(are) my daughters	these	0 my people	commit crimes (sodomy)	and came to him
۝ فِي ضَيْفَيِّنَ	۝ وَلَا تُخْرُونَ	۝ فَاتَّقُوا اللَّهَ	۝ لَكُمْ	۝ أَطْهَرُكُمْ	۝ هُنَّ
with regard (to) my guests	and degrade me not	so fear Allah	for you	are purer	and came to him
۝ رَّشِيدٌ	۝ رَجُلٌ	۝ مِنْكُمْ	۝ أَلَيْسَ	۝ رَّشِيدٌ	۝ هُنَّ
right-minded	a (single) man	among you	is (there) not?		

قَالُوا لَقَدْ عِلِّمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَنَعْلَمُ مَا تُرِيدُ ۝ قَالَ لَوْا نَلِي بِكُمْ قُوَّةً أَوْ أَوِي إِلَى

وُكِنْ شَدِيدٌ ﴿٨١﴾ قَالُوا يَنْلُوطُ إِنَّا رُسُلٌ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرِيَاهُمْ لَكَ بِقِطْعٍ مِنَ الْيَلَى
وَلَا يَلْتَفِتُ مِنْكُمْ أَحَدٌ إِلَّا أَمْرَأُنَّكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ
الصُّبْحُ بِقَرِيبٍ ﴿٨١﴾

79. They said: "Surely, you know that we have neither any desire nor need of your daughters, and indeed you know well what we want!" 80. He said: "Would that I had strength (men) to overpower you, or that I could betake myself to some powerful support (to resist you)." 81. They (messengers) said: "O Lūt (Lot)! Verily, we are the messengers from your Lord! They shall not reach you! So travel with your family in a part of the night, and let not any of you look back; but your wife (will remain behind), verily, the punishment which will afflict them, will afflict her. Indeed, morning is their appointed time. Is not the morning near?"

مِنْ حَقِّ	فِي بَنَاتِكَ	لَنَا	مَا	لَقَدْ عَلِمْتَ	قَالُوا
any desire/right	in/of your daughters	we have	not	surely you know	they said
يُكْمِمُ	لِي أَنَّ قَالَ لَوْ مَا نَرِيدُ	لَعَلَّ وَلَنَكَ			
to (overpower) you	I had [that] he said if what we want			surely know	and indeed you
شَدِيدٌ	أَوْ إِلَى رُكْنٍ		أُو		قُوَّةٌ
powerful	(that) I could betake myself to a support			or	strength
رَبِّكَ	رَسُولٌ	إِنَّا		قَالُوا يَنْلُوطُ	
(from) your Lord	(are the) messengers (angels)	verily we	they (messengers)	said O Lot	
مِنَ الْيَلَى	يَقْطُعُ بِأَهْلَكَ فَأَسْرِي إِلَيْكَ لَنْ يَصِلُوا				
of the night	in a part with your family	so travel	you	they shall never reach	
إِنَّهُ	إِلَّا أَمْرَأُنَّكَ أَحَدٌ مِنْكُمْ			وَلَا يَلْتَفِتُ	
verily [it] (the punishment)	but your wife	anyone	of you	and let not look back	
الصُّبْحُ	إِنَّ مَوْعِدَهُمْ أَصَابَهُمْ		مَا مُصِيبُهَا		
(is) morning	indeed their appointed time	will afflict them	what	(will) afflict her	
	بِقَرِيبٍ ﴿٨١﴾	أَلَيْسَ الصُّبْحُ			
	near	is not the morning?			

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَلَيْهَا سَاقِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِنْ سِجِيلٍ
 مَنْضُودٍ مَسُومَةً عِنْدَ رَيْكٍ وَمَا هِيَ مِنَ الظَّالِمِينَ بَعِيدٌ ﴿٨٣﴾ وَإِلَى مَدِينَ
 أَخَاهُمْ شُعَيْبًا قَالَ يَنْقُومُ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ وَلَا تَنْقُصُوا
 الْمِكَيَالَ وَالْمِيزَانَ إِنِّي أَرَنَّكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ
 مُحِيطٍ

82. So when Our Commandment came, We turned (the towns of Sodom in Palestine) upside down, and rained on them stones of baked clay, in a well-arranged manner one after another; 83. Marked from your Lord; and they are not ever far from the *Zālimūn* (polytheists, evildoers). 84. And to the Midyan (Midian) people (We sent) their brother Shu'aib. He said: ``O my people! Worship Allāh, you have no other *ilāh* (god) but Him, and give not short measure or weight. I see you in prosperity and verily, I fear for you the torment of a Day encompassing.

فَلَمَّا	جَاءَ	أَمْرُنَا	جَعَلْنَا	عَلَيْهَا	سَاقِلَهَا	وَأَمْطَرْنَا	عَلَيْهَا	حِجَارَةً	مِنْ سِجِيلٍ	مَنْضُودٍ	مَسُومَةً	عِنْدَ رَيْكٍ	وَمَا هِيَ	مِنَ الظَّالِمِينَ	بَعِيدٌ	وَإِلَى مَدِينَ	أَخَاهُمْ	شُعَيْبًا	قَالَ يَنْقُومُ	أَعْبُدُوا	اللَّهَ	مَا لَكُمْ	مِنْ إِلَهٍ	غَيْرُهُ	وَلَا تَنْقُصُوا	الْمِكَيَالَ	وَالْمِيزَانَ	إِنِّي أَرَنَّكُمْ	بِخَيْرٍ	وَإِنِّي أَخَافُ	عَلَيْكُمْ	عَذَابَ	يَوْمٍ	مُحِيطٍ
on it	and rained	down	We turned	its upside	Our Commandment	came	so when																											
and they (are) not	your Lord	from	marked	piled up	of baked clay	stones																												
(We sent) their brother	and to (the) Midian (people)	far	from the wrongdoers																															
but Him	any god	you have	not	worship Allah	he said	O my people	Shuaib																											
and verily I	in prosperity	see you	verily I	and weight	and give not short	measure																												
	encompassing	(of) a Day	(the) torment	fear for you																														

وَيَنْقُومُ أَوْفُوا الْمِكَيَالَ وَالْمِيزَانَ بِالْقُسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَ هُمْ

وَلَا تَعْثُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٨٦﴾ بَقِيَّتُ اللَّهُ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُّؤْمِنِينَ وَمَا أَنَا
عَلَيْكُم بِحَفِظٍ ﴿٨٧﴾ قَالُوا يَسْعَيْنَا أَصْلُوتُكَ تَأْمُرُكَ أَنْ تَرُكَ مَا يَعْبُدُ إِبَّا آوْنَا
أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ الْرَّشِيدُ

85. "And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption. 86. "That which is left by Allāh for you (after giving the rights of the people) is better for you, if you are believers. And I am not a guardian over you." 87. They said: "O Shu`aib! Does your *Salāt* (prayer) command that we give up what our fathers used to worship, or that we give up doing what we like with our property? Verily, you are the forbearer, right-minded!" (They said this sarcastically).

وَلَا تَبْخَسُوا أَنَّاسَ	وَلَا تَبْخَسُوا أَنَّاسَ	بِالْقِسْطِ	وَالْمِيزَانَ	أَوْفُوا الْمِكَيَالَ	وَيَقُولُونَ
and reduce not the people	in justice	and weight	give full measure	and O my people	
مُفْسِدِينَ	فِي الْأَرْضِ		وَلَا تَعْثُوا		أَشْيَاءَهُمْ
causing corruption	in the land	and (do) not commit mischief			their things
وَمَا أَنَا	إِنْ كُنْتُمْ مُّؤْمِنِينَ	لَكُمْ	خَيْرٌ	بَقِيَّتُ اللَّهُ	
and I am not	if you are believers	for you	(is) better	that which (is) left (by) Allah	
تَأْمُرُكَ	أَصْلُوتُكَ	قَالُوا يَسْعَيْنَا	وَلَحْفِظِ	عَلَيْكُمْ	
command you	(does) your prayer?	they said O Shuaib	a guardian	over you	
فِي أَمْوَالِنَا	أَوْ أَنْ نَفْعَلَ	يَعْبُدُ إِبَّا آوْنَا		أَنْ تَرُكَ مَا	
concerning our property	that we do or	our fathers used to worship			
الْرَّشِيدُ	الْحَلِيمُ	لَأَنَّكَ		مَا نَشَاءُ	
the right-minded	(are) the forbearer	surely [you]	verily you	what we like	

قَالَ يَقُولُونَ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيْنَتِهِ مِنْ رَبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ
أَخْالِفَكُمْ إِلَى مَا أَنْهَكُمْ عَنْهُ إِنْ أُرِيدُ إِلَّا أَلِإِصْلَاحَ مَا أَسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا
بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾ وَيَقُولُونَ لَا يَجِدُونَكُمْ شِقَاقًا أَنْ يُصِيبَكُمْ مِثْلُ مَا

أَصَابَ قَوْمًا نُوحٌ أَوْ قَوْمًا هُودٍ أَوْ قَوْمًا صَلِحٌ وَمَا قَوْمٌ لُّوطٌ مِّنْكُمْ يَبْعَدُ

88. He said: ``O my people! Tell me if I have a clear evidence from my Lord and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allāh, in Him I trust and to Him I repent.

89. ``And O my people! Let not my *Shiqāq* cause you to suffer the fate similar to that of the people of Nūh (Noah) or of Hūd or of Sālih (Saleh), and the people of Lūt (Lot) are not far off from you!

عَلَىٰ بَيِّنَةٍ	إِنْ كُنْتُ	أَرَعِيهُمْ	قَالَ يَقُولُ
[on] a clear evidence	if I was (have)	(do) you see (tell me)?	he said O my people
وَمَا أُرِيدُ حَسَنًا	رِزْقًا	مِنْهُ	وَرِزْقَنِي مِنْ رَبِّي
and I wish not good	a sustenance	from Himself	and He has given me from my Lord
إِلَّا الْأَصْلَحَ إِنْ أُرِيدُ	إِنْ أَرِيدُ عَنْهُ	أَنْهَذْكُمْ	إِلَىٰ مَا أَنْ أَخَالِفُكُمْ أَنْ أَخَالِفُكُمْ
but reform I desire not	[from it]	I forbid you	to what to contradict you
بِاللَّهِ إِلَّا	وَمَا تَوْفِيقِي	مَا أَسْتَطَعْتُ	
from Allah	except	and my success (is) not	so far as I am able (to the best of my power)
لَا يَجِرْمَنَّكُمْ	وَيَقُولُ	وَإِلَيْهِ أُنِيبُ	عَلَيْهِ تَوَكَّلُ
let not cause you	and O my people	and unto Him I repent	in Him I trust
قَوْمٌ	مَا أَصَابَ	مِثْلٌ	شِقَاقٌ
(the) people	what befell	similar (to)	to befall you
وَمَا	صَلِحٌ	أَنْ يُصِيبَكُمْ	my separation (anger)
قَوْمٌ	أَوْ قَوْمٌ	هُودٌ	أَوْ قَوْمٌ
(the) people	and not	(of) Salih	or people
			(of) Hud
			or people
			(of) Noah
بِعَيْدٍ	مِنْكُمْ	لُوطٌ	
(are) far off	from you	(of) Lot	

وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تَوَبُوا إِلَيْهِ إِنَّ رَبِّ رَحِيمٌ وَّدُودٌ ﴿١﴾ قَالُوا يَنْشَعِيْبُ مَا نَفْقَهَ كَثِيرًا مِّمَّا تَقُولُ وَإِنَّا لَنَرِدَكَ فِي نَا ضَعِيْفًا وَلَوْلَا رَهْطُكَ لِرَجْمَنَكَ وَمَا أَنْتَ عَلَيْنَا

بِعَزِيزٍ ۝ قَالَ يَنْقُومُ أَرْهَطِي أَعَزُّ عَلَيْكُم مِّنَ اللَّهِ وَأَنْخَذْتُمُهُ وَرَأَءَكُمْ ظَهْرِيًّا ۝
إِنَّ رَبِّيِّ بِمَا تَعْمَلُونَ مُحِيطٌ ۝

90. "And ask forgiveness of your Lord and turn to Him in repentance. Verily, my Lord is Most Merciful, Most Loving." 91. They said: "O Shu'aib! We do not understand much of what you say, and we see you weak (it is said that he was a blind man) among us. Were it not for your family, we should certainly have stoned you and you are not powerful against us." 92. He said: "O my people! Is then my family of more weight with you than Allāh? And you have cast Him away behind your backs. Verily, my Lord is surrounding all that you do.

إِنَّ رَبِّيِّ	تُوْبُوا إِلَيْهِ	ثُمَّ	وَاسْتَغْفِرُوا رَبَّكُمْ
verily my Lord	turn unto Him in repentance	then	and ask forgiveness (of) your Lord
مَا نَفَقَهُ كَثِيرًا	قَالُوا يَشْعَيْبٌ	وَدُودٌ	رَّحِيمٌ
We (do) not understand much	they said O Shuaib	Most Loving	(is) Most Merciful
ضَعِيفًا	فِيْنَا	لَنَّكَ	وَإِنَّا
a weak (man)	among us	[surely] see you	and indeed we
وَمَا أَنْتَ	لِرَجْمَنَكَ	وَلَوْلَا رَهْطُكَ	مِمَّا تَقُولُ
and you (are) not	we should certainly have stoned you	and if (were) not your family	
أَعَزُّ	أَرْهَطِي	قَالَ يَنْقُومُ	بِعَزِيزٍ ۝ عَلَيْنَا
(of) more weight	(is then) my family?	he said O my people	powerful
ظَهْرِيًّا	وَرَأَءَكُمْ	وَأَنْخَذْتُمُهُ	مِنَ اللَّهِ
backs	behind your	and you have taken Him away	than Allah
بِمَا تَعْمَلُونَ مُحِيطٌ		إِنَّ رَبِّيِّ	عَلَيَّكُمْ
(is) surrounding of what you do		verily my Lord	

وَيَنْقُومُ أَعْمَلُوا عَلَىٰ مَكَانِكُمْ إِنِّي عَمِيلٌ سَوْفَ تَعْلَمُونَ كَمَنْ يَأْتِيهِ عَذَابٌ
يُخْزِيْهِ وَمَنْ هُوَ كَذِبٌ وَأَرْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ ۝ وَلَمَّا جَاءَهُ أَمْرُنَا بِنَحْيَنَا
شُعَيْبًا وَالَّذِينَ أَمْنَوْا مَعَهُ بِرَحْمَةٍ مَنَا وَأَخْذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةُ فَأَصْبَحُوا فِي دِيَرِهِمْ

 جَنِّيْمِيْنَ

93. ``And O my people! Act according to your ability and way, and I am acting (on my way). You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar! And watch you! Verily, I too am watching with you.'' 94. And when Our Commandment came, We saved Shu'aib and those who believed with him by a mercy from Us. And As-Saihah (torment—awful cry) seized the wrongdoers, and they lay (dead) prostrate in their homes.

سَوْفَ تَعْلَمُونَ	عَمِيلٌ	إِنِّي	أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ	وَيَقُولُ
soon you will know	acting	(and) verily I am	act according to your ability	and O my people
وَمَنْ	يُخْزِيهِ	عَذَابٌ	يَأْتِيهِ	مَنْ
and who	(that) will cover him (with) disgrace	(the) torment	comes to him	whom
وَلَمَّا	رَقِيبٌ	مَعَكُمْ	وَارْتَقِبُوا	كَذِبٌ
and when	watching	with you	and watch	(is) a liar
مَعَهُ	وَالَّذِينَ أَمْنَوْا	إِنِّي شَعِيبًا	جَاءَ أَمْرُنَا	هُوَ
with him	and those who believed	We saved Shuaib	Our Commandment came	
فَاصْبَرُوا	الصَّيْحَةُ	الَّذِينَ ظَلَمُوا	وَأَخْذَتِ	بِرَحْمَةٍ
and they became	the awful cry	those who wronged	and seized	from Us by a mercy
جَنِّيْمِيْنَ		فِي دِيْرِهِمْ		
		prostrate (dead) in their homes		

كَانَ لَمْ يَعْنُوا فِيهَا أَلَا بَعْدَ الْمَدِينَ كَمَا بَعَدَتْ ثَمُودٌ ٩٥٠ وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِعَائِتِنَا وَسُلْطَنِ مَيْنٍ ٩٦٠ إِلَىٰ فِرْعَوْنَ وَمَلَائِيْهِ فَأَنْبَعَوْا أَمْرَ فِرْعَوْنَ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ٩٧٠ يَقْدُمْ قَوْمَهُ يَوْمَ الْقِيَمَةِ فَأَوْرَدَهُمْ النَّارَ وَبِئْسَ الْوِرْدُ الْمُوْرُدُ

95. As if they had never lived there! So away with Madyan (Midian) as away with Thamud! (All these nations were destroyed). 96. And indeed We sent Mūsā (Moses) with Our Ayāt (proofs, evidences, lessons, signs, etc.) and a manifest authority, 97. To Fir'aun (Pharaoh) and his chiefs, but they followed the command of Fir'aun (Pharaoh), and the command of Fir'aun (Pharaoh)

was no right guide. 98. He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.

كَمَا بَعَدَتْ شَمُودٌ	لِمِدْيَنَ	أَلَا بُعْدًا	فِيهَا	لَمْ يَعْنُوا	كَانَ
as away (with) Thamud	with midian	so away	therein	they had not lived	as if
إِلَى فِرْعَوْنَ	مُّبَيِّنٌ	وَسُلْطَانٌ	يُعَاهِدُنَا	وَلَقَدْ أَرْسَلْنَا مُوسَى	
to Pharaoh	manifest	and an authority	with Our Signs	and indeed We sent Moses	
وَمَا	فِرْعَوْنَ	فَأَبَيَّعُوا أَمْرَ		وَمَلَائِيْهِ	
and (was) not	(of) Pharaoh	but they followed (the) command		and his chiefs	
يَقْدُمْ قَوْمَهُ	بِرْشِيدٍ	فِرْعَوْنَ	أَمْرٌ		
he will go ahead of his people	rightly guided	(of) Pharaoh	(the) command		
النَّارَ	فَأَوْرَدَهُمْ	الْقِيَمَةُ	يَوْمٌ		
(into) the Fire	and will lead them	(of) Resurrection	(on the) Day		
الْمَوْرُودُ		وَبِئْسَ الْوِرْدُ			
to which (they are) led		and evil (indeed) is the place			

وَأَتَيْعُوا فِي هَذِهِ لَعْنَةٌ وَيَوْمٌ الْقِيَمَةُ بِئْسَ الْرِّفْدُ الْمَرْفُودُ ١١ ذَلِكَ مِنْ أَنْبَاءِ الْقُرْآنِ
نَقْصَهُ، عَلَيْكَ مِنْهَا قَابِمٌ وَحَصِيدٌ ١٢ وَمَا ظَلَمْنَاهُمْ وَلَنِكَنْ ظَلَمُوا أَنفُسَهُمْ فَمَا
أَغْنَتْ عَنْهُمْ إِلَهُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُنَاكُمْ وَمَا زَادُوهُمْ
غَيْرَ تَثْبِيبٍ

99. They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection. Evil indeed is the gift given [i.e., the curse (in this world) pursued by another curse (in the Hereafter)]. 100. That is some of the news of the (population of) towns which We relate to you (O Muhammad ﷺ); of them, some are (still) standing, and some have been (already) reaped. 101. We wronged them not, but they wronged themselves. So their *āliha* (gods), other than Allāh, whom they invoked, profited them naught when there came the Command of your Lord,

nor did they add aught to them but destruction.

وَيَوْمَ	لَعْنَةً	فِي هَذِهِ	وَاتَّبَعُوا
and (on the) Day	(by) a curse	in this (life)	and they were pursued
مِنْ أَنْبَاءِ (is) from (the) news	ذَلِكَ that	الْمَرْفُودُ given	بِسْ ^{١١} الْرِّفْدُ (how) bad is the gift
قَائِمُ (some are) standing	مِنْهَا of them	عَلَيْكَ unto you	نَقْصَهُ which We relate
وَلَنْكُنْ ^{١٢} ظَلَمُواْ أَنفُسَهُمْ [and] but they wronged themselves	وَمَا ^{١٣} ظَلَمْنَا ^{١٤} هُمْ and We wronged them not	وَمَا ^{١٥} ظَلَمْنَا ^{١٦} هُمْ and (some have been) reaped	وَحَصِيدُ so profited not
مِنْ شَيْءٍ anything	مِنْ دُونِ اللَّهِ other than Allah	الَّتِي يَدْعُونَ whom they invoked	عَنْهُمْ ^{١٧} their gods
وَمَا زَادُهُمْ and they added not to them	رَبِّكَ (of) your Lord	جَاءَ ^{١٨} (there) came (the) Command	لَمَّا when
	تَنْذِيبٌ destruction	غَيْرَ but	

وَكَذَلِكَ أَخْذَ رِبِّكَ إِذَا أَخْذَ الْقَرَى وَهِيَ ظَلِيمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ^{١٢} إِنَّ فِي ذَلِكَ
لَذِيَّةً لِمَنْ خَافَ عَذَابَ الْآخِرَةِ ذَلِكَ يَوْمٌ مَجْمُوعٌ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ مَشْهُودٌ^{١٣}
وَمَا نُؤْخِرُهُ إِلَّا لِأَجْلٍ مَعْدُودٍ^{١٤}

102. Such is the Seizure of your Lord when He seizes the (population) of towns while they are doing wrong. Verily, His Seizure is painful (and) severe. 103. Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present. 104. And We delay it only for a term (already) fixed.

أَخْذَ الْقَرَى	إِذَا	رِبِّكَ	أَخْذَ	وَكَذَلِكَ
He seizes the towns (population)	when	(of) your Lord	(is the) taking	and such

إِنَّ	شَدِيدٌ	أَلِيمٌ	إِنَّ أَخْذَهُ	ظَلَمَةٌ	وَهِيَ
indeed	(and) severe	(is) painful	verily His taking	(are) doing wrong	while they
الْآخِرَةُ	عَذَابٌ	لِمَنْ خَافَ	لَيْلَةٌ	فِي ذَلِكَ	
(of) the Hereafter	(the) torment	for (those) who fear	(there is) surely a lesson	in that	
يَوْمٌ	وَذَلِكَ	النَّاسُ	لَهُ	مَجْمُوعٌ	يَوْمٌ
(is) a Day	and that	mankind	for it	(will be) gathered together	(is) a Day that
مَعْدُودٌ	لِأَجَلٍ	إِلَّا	وَمَا نَوَّخْرُهُ	مَشْهُودٌ	
fixed	for a term	but	and We delay it not	witnessed	

يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيقٌ وَسَعِيدٌ ١٥٠ فَامَّا الَّذِينَ شَقَوْا فَفِي
النَّارِ هُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ١٥١ خَلِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ
رَبُّكَ إِنَّ رَبَّكَ فَعَالٌ لِمَا يُرِيدُ ١٥٢

105. On the Day when it comes, no person shall speak except by His (Allah's) Leave. Some among them will be wretched and (others) blessed. 106. As for those who are wretched, they will be in the Fire, sighing in a high and low tone. 107. They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the Doer of whatsoever He intends (or wills).

بِإِذْنِهِ	إِلَّا	لَا تَكَلَّمُ نَفْسٌ	يَوْمَ يَأْتِ
by His (Allah's) Leave	except	a person shall not speak	(on the) Day (when) it comes
وَسَعِيدٌ	شَقِيقٌ	فِيْنَهُمْ	
and (others) blessed	(will be) wretched	then (some) among them	
زَفِيرٌ فِيهَا هُمْ	فِي النَّارِ	فَامَّا الَّذِينَ شَقَوْا	
(is) sighing in it for them	then (they will be) in the Fire	as for those who are wretched	
وَالْأَرْضُ	مَا دَامَتِ السَّمَوَاتُ	خَلِدِينَ	
and the earth	as long as last the heavens	فِيهَا	وَشَهِيقٌ
لِمَا يُرِيدُ	فَعَالٌ	they (will) dwell	and inhaling
[of] what He wants	(is) the Doer	إِنَّ رَبَّكَ	إِلَّا مَا شَاءَ

وَأَمَّا الَّذِينَ سَعِدُوا فِي الْجَنَّةِ خَلِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءً غَيْرَ مَحْدُوذٍ ﴿١٨﴾ فَلَا تَكُنْ فِي مِرْيَةٍ مِّمَّا يَعْبُدُ هَتُّولًا مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ أَبَاؤُهُمْ مِّنْ قَبْلٍ وَإِنَّ الْمَوْفُوهُمْ نَصِيبُهُمْ غَيْرَ مَنْفَوْصٍ ﴿١٩﴾

108. And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end. 109. So be not in doubt (O Muhammad ﷺ) as to what these people (pagans and polytheists) worship. They worship nothing but what their fathers worshipped before (them). And verily, We shall repay them in full their portion without diminution.

فِيهَا	خَلِدِينَ	فِي الْجَنَّةِ	وَأَمَّا الَّذِينَ سَعِدُوا
therein	abiding	then (they will be) in Paradise	and as for those who are blessed
رَبُّكَ	إِلَّا مَا شَاءَ	وَالْأَرْضُ	مَا دَامَتِ السَّمَوَاتُ
your Lord	except what wills	and the earth	as long as last the heavens
مِمَّا	فِي مِرْيَةٍ	فَلَا تَكُنْ	مَحْدُوذٍ ﴿١٨﴾
as to what	in doubt	so be not	عَطَاءً غَيْرَ
كَمَا	إِلَّا	مَا يَعْبُدُونَ	يَعْبُدُ هَتُّولًا
[as] what	but	they worship nothing	يَعْبُدُونَ هَتُّولًا
لَمَوْفُوهُمْ	وَإِنَّا	مِنْ قَبْلٍ	يَعْبُدُ أَبَاؤُهُمْ
(shall) surely repay them in full	and verily We	مِنْ قَبْلٍ	يَعْبُدُ أَبَاؤُهُمْ
﴿١٨﴾		﴿١٩﴾	
مَنْفَوْصٍ		غَيْرَ	
decrease		نَصِيبُهُمْ	
without		their portion	

وَلَقَدْ أَتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بِيَنْهُمْ وَلَأَنَّهُمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٌ ﴿٢٠﴾ وَإِنَّ كُلَّا لَمَّا يُوْقِنُهُمْ رَبُّكَ أَعْمَلَهُمْ إِنَّهُ بِمَا يَعْمَلُونَ

خَيْرٌ

110. Indeed, We gave the Book to Mūsā (Moses), but differences arose therein,

and had it not been for a Word that had gone forth before from your Lord, the case would have been judged between them, and indeed they are in grave doubt concerning it (this Qur'ān). 111. And verily, to each of them your Lord will repay their works in full. Surely, He is All-Acquainted with what they do.

فِيهِ	فَأَخْتَلَفُ	الْكِتَبَ	وَلَقَدْ مَوَسَىٰ أَتَيْنَا
therein	but differences arose	the Book	and indeed We gave Moses
مِنْ رَبِّكَ		وَلَوْلَا كَلِمَةٌ سَبَقَتْ	
from your Lord	and had (it) not been for a Word that had gone forth before		
وَلَمْ يَرْجِعُ		لَقُضِيَ بَيْنَهُمْ	
and indeed they	(the case) surely would have been judged	between them	
مُرِيبٌ	مِنْهُ	لَفِي شَكٍّ	
suspicious	concerning it (this Quran)	surely (are) in doubt	
رَبُّكَ	لَوْفِنَاهُمْ	لَمَّا	وَإِنَّ كُلَّا
your Lord	surely will repay them in full	[when]	and verily (to) each (of them)
	بِمَا يَعْمَلُونَ خَيْرٌ	إِنَّهُ	أَعْمَلَهُمْ
	(is) All-Aware of what they do	surely He	their works

فَاسْتَقِمْ كَمَا أَمْرَتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغُوا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ١١١ وَلَا
تَرْكُنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ الظَّارُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أُولَئِكَاءِ ثُمَّ
لَا تُنْصِرُوهُنَّ ١١٢ وَأَقِمِ الصَّلَاةَ طَرَفِ النَّهَارِ وَزَلْفًا مِنَ الْيَلِٰ إِنَّ الْحَسَنَاتِ يُذْهِبُنَّ
الْسَّيِّئَاتِ ١١٣ ذَلِكَ ذِكْرٌ لِلذَّاكِرِينَ

112. So stand (ask Allāh to make) you (Muhammad ﷺ) firm and straight (on the religion of Islamic Monotheism) as you are commanded and those (your companions) who turn in repentance (to Allāh) with you, and transgress not (Allāh's legal limits). Verily, He is All-Seer of what you do. 113. And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allāh, nor you would then be helped. 114. And perform

As-Salāt (the prayers), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salāt (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice).

كَمَا أُمِرْتَ	فَاسْتَقِمْ		
as you are commanded	so stand you (Muhammad) firm (and straight)		
وَلَا تَطْغُوا	مَعَكَ	وَمَنْ تَابَ	
and transgress not	with you	and (those) who turn in repentance (unto Allah)	
إِلَى الَّذِينَ ظَلَمُوا	وَلَا تَرْكَنُوا	بِمَا تَعْمَلُونَ بَصِيرٌ	إِنَّهُ
toward those who do wrong	and incline not	(is) All-See of what you do	verily He
أَنْ أُولَئِكَ	مِنْ دُونِ اللَّهِ	لَكُمْ	فَتَمَسَّكُمْ
any protectors	other than Allah	you have	and not the Fire
طَرَفِ	وَأَقِمِ الصَّلَاةَ	وَمَا	لَا تُنَصَّرُونَ
(at the) two ends	and offer the prayers (perfectly)	النَّارُ	ثُمَّ
إِنَّ الْحَسَنَاتِ	مِنْ أَلَيْلٍ	وَرَبِّكُمْ	النَّهَارُ
verily the good deeds	وَزُلْفَا	وَرَبِّكُمْ	(of) the day
لِلَّذِكْرِ	ذَرْكَرَى	ذَلِكَ	يُذْهِبُنَّ الْسَّيِّئَاتِ
for the mindful	(is) a reminder	that	remove the evil deeds

وَاصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ١١٥ فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُوا بِقِيَةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ ١١٦

115. And be patient; verily, Allāh wastes not the reward of the good-doers. 116. If only there had been among the generations before you persons having wisdom, prohibiting (others) from Al-Fasād (disbelief, polytheism, and all kinds of crimes and sins) in the earth, except a few of those whom We saved from among them! Those who did wrong pursued the enjoyment of good

things of (this worldly) life, and were *Mujrimūn* (criminals, disbelievers in Allāh, polytheists, sinners).

الْمُحْسِنِينَ	أَجْرٌ	لَا يُضِيعُ	فِإِنَّ اللَّهَ	وَاصِرٌ
(of) the good-doers	(the) reward	wastes not	for verily Allah	and be patient
أُولُوا	مِنْ قَبْلِكُمْ	مِنَ الْقُرُونِ	فَلَوْلَا كَانَ	
persons (having)	before you	among the generations	so if not (there) had been	
إِلَّا قَبِيلًا	فِي الْأَرْضِ	يَنْهَا عَنِ الْفَسَادِ		بِقِيَةٍ
except a few	in the earth	prohibiting (others) from mischief (corruption)		wisdom
الَّذِينَ ظَلَمُوا	وَأَتَيْعَ	مِنْهُمْ	مِمَّنْ أَنْجَيْنَا	
those who did wrong	and pursued	from (among) them	of those whom We saved	
وَكَانُوا مُجْرِمِينَ		أُتْرِفُوا فِيهِ		مَا
and they were sinners		they were provided with good things in it		what

وَمَا كَانَ رَبُّكَ لِيَهْلِكَ الْقَرَى بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ ﴿١١﴾ وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَرَوْنَ مُخْنَفِينَ ﴿١٢﴾ إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ خَلَقُوهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمَلَّنَ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٣﴾

117. And your Lord would never destroy the towns wrongfully, while their people were right doers. 118. And if your Lord had so willed, He could surely have made mankind one *Ummah* [nation or community (following one religion, i.e., Islam)], but they will not cease to disagree. 119. Except him on whom your Lord has bestowed His Mercy (the follower of truth – Islamic Monotheism) and for that did He create them. And the Word of your Lord has been fulfilled (i.e. His Saying): ``Surely, I shall fill Hell with jinn and men all together.''

وَأَهْلُهَا	بِظُلْمٍ	لِيَهْلِكَ الْقَرَى	وَمَا كَانَ رَبُّكَ
while their people	wrongfully	destroy the towns	and your Lord would not
جَعَلَ النَّاسَ		وَلَوْ شَاءَ رَبُّكَ	مُصْلِحُونَ
He (could) surely have made mankind		and if your Lord had willed	(were) right doers

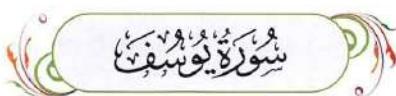
إِلَّا مَنْ	وَلَا يَرَأُونَ مُخْتَلِفِينَ	وَاحِدَةٌ	أُمَّةٌ
except (him on) whom	but they will not cease to disagree	one	nation
خَلَقَهُمْ	وَلِذَلِكَ	رَحْمَ رَبِّكَ	
He created them	and for that	your Lord has bestowed His Mercy	
مِنَ الْجِنَّةِ	لَأَمَلَّنَ جَهَنَّمَ	رَبِّكَ	وَتَمَّتْ كَلْمَةٌ
with jinn	surely I shall fill Hell	(of) your Lord	and shall be fulfilled (the) Word
أَجْمَعِينَ		وَالنَّاسِ	
all together		and men	

وَكُلَّا نَقْصٌ عَلَيْكَ مِنْ أَنْبَاءِ الرَّسُولِ مَا نَثِّيْتُ بِهِ فَوَادِكَ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرٌ لِلْمُؤْمِنِينَ وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَى مَكَانِتِكُمْ إِنَّا عَمِلْنَا وَأَنَّظِرُوا إِنَّا مُنَتَّظِرُونَ وَلَلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدُهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ

120. And all that We relate to you (O Muhammad ﷺ) of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this (chapter of the Qur'an) has come to you the truth, as well as an admonition and a reminder for the believers. 121. And say to those who do not believe: "Act according to your ability and way, We are acting (in our way). 122. "And you wait! We (too) are waiting." 123. And to Allāh belongs the Ghaib (Unseen) of the heavens and the earth, and to Him return all affairs (for decision). So worship Him (O Muhammad ﷺ) and put your trust in Him. And your Lord is not unaware of what you (people) do.

مَا	الرُّسُلُ	مِنْ أَنْبَاءِ	نَقْصٌ عَلَيْكَ	وَكُلَّا
(is) that	(of) the Messengers	of (the) news	We relate to you	and all (that)
فِي هَذِهِ	وَجَاءَكَ	فَوَادِكَ	نَثِّيْتُ	
in this	and has come to you	your heart	thereby	We may make strong (and firm)
لِلْمُؤْمِنِينَ	وَذِكْرَ	وَمَوْعِظَةٌ	الْحَقُّ	
for the believers	and a reminder	and an admonition		the truth

إِنَّا	أَعْمَلُوا عَلَىٰ مَكَانِتِكُمْ	لَا يُؤْمِنُونَ	لِلَّذِينَ	وَقُلْ
verily We	act according to your ability	(do) not believe	to those who	and say
مُنْتَظِرُونَ	إِنَّا	وَأَنْتَظِرُوا	عَمِلُونَ	
(are) waiting	indeed We (too)	and wait	(are) acting (in our way)	
وَإِلَيْهِ	وَالْأَرْضِ	السَّمَاوَاتِ	وَلِلَّهِ غَيْبُ	
and to Him	and the earth	(of) the heavens	and to Allah (belongs the) Unseen	
وَتَوَكَّلْ	فَاعْبُدْهُ	كُلُّهُ	يُرْجِعُ الْأَمْرَ	
and put your trust	so worship	Him (O Muhammad)	all of it	return affairs
عَمَّا تَعْمَلُونَ	يَغْنِي	وَمَا رَبُّكَ	عَلَيْهِ	
of what you (people) do	unaware	and your Lord (is) not	in Him	



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّقِيلَكَ إِيَّاتُ الْكِتَابِ الْمُبِينِ ۝ إِنَّا أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُوْنَ ۝ نَحْنُ نَقْصُ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْءَانَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَنِيلِيْنَ ۝ إِذْ قَالَ يُوسُفُ لِأَيْهِ يَتَأْبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِيْنَ ۝

Sūrah Yūsuf [(Prophet) Joseph] 12

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

1. *Alif-Lām-Rā*. [These letters are one of the miracles of the Qur’ān, and none but Allāh (Alone) knows their meanings.] These are the Verses of the Clear Book (the Qur’ān that makes clear the legal and illegal things, legal laws, a guidance and a blessing).
2. Verily, We have sent it down as an Arabic Qur’ān in order that you may understand.
3. We relate to you (Muhammad ﷺ) the

best of stories through Our Revelations to you, of this Qur'ān. And before this (i.e. before the coming of Divine Revelation to you), you were among those who knew nothing about it (the Qur'ān). 4. (Remember) when Yūsuf (Joseph) said to his father: ``O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon – I saw them prostrating themselves to me.''

الْرَّحِيمُ	الْرَّحِيمُ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
إِنَّا	الْمُبِينُ	الْكِتَبِ
verily We	[the] Clear	(of) the Book
نَحْنُ نَقْصُ	لَعَلَّكُمْ تَعْقِلُونَ	عَرَبِيًّا
We relate	so that you may understand	(in) Arabic
أَوْحَيْنَا إِلَيْكَ	بِمَا	أَحَسَّنَ
We have revealed unto you	through what	(of) stories
لِمِنَ الْغَافِلِينَ	مِنْ قَبْلِهِ	وَإِنْ كُنْتَ
surely among the heedless	before this	وَإِنْ كُنْتَ
أَحَدَعَشَرَ	إِنِّي رَأَيْتُ	قَالَ يُوسُفُ
eleven	I saw (in a dream)	O my father
سَاجِدِينَ	لِي	لِأَبِيهِ
prostrating (themselves)	I saw them	يَكْبَرُ
		وَالْقَمَرُ
		وَالشَّمْسُ
		وَكَبَّا
		وَالْمَجَدُ

قَالَ يَمْنَى لَا نَقْصُصُ رُؤْيَاكَ عَلَيْهِ حَوْقَكَ فَيَكِيدُ وَاللَّكَ كَيْدًا إِنَّ الشَّيْطَانَ لِإِلَانِسَنِ عَدُوٌّ
مُّيْتُ وَكَذَلِكَ يَجْنِيَكَ رَبُّكَ وَيُعِلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتَمِّمُ نَعْمَتَهُ عَلَيْكَ
وَعَلَيْهِ مَا يَعْقُوبَ كَمَا أَتَمَّهَا عَلَيْهِ أَبُو يَكَ مِنْ قَبْلِ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ

5. He (the father) said: ``O my son! Relate not your vision to your brothers, lest they should arrange a plot against you. Verily, Shaitān (Satan) is to man an open enemy! 6. ``Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favour on you and

on the offspring of Ya'qūb (Jacob), as He perfected it on your fathers, Ibrāhīm (Abraham) and Ishāq (Isaac) aforetime! Verily, your Lord is All-Knowing, All-Wise."

فَيَكِيدُوا	عَلَى إِخْرَتِكَ	لَا تَنْقُصُ رُؤْيَاكَ	قَالَ يَبْنَنِي
lest they should plot	to your brothers	relate not your vision	he said O my son
مُّيَمِّنٌ	عَدُوٌّ	لِلْإِنْسَنَ	كَيْدًا
open	(is) an enemy	to man	verily Satan
مِنْ تَأْوِيلٍ	وَيَعْلَمُكَ	رَبُّكَ	يَحْبِبُكَ
[from] (the) interpretation	and teach you	your Lord	will choose you
وَعَلَى إَلٰلٍ	عَلَيْكَ	وَيُتْمِّ نِعْمَتَهُ	الْأَحَادِيثُ
and on (the) offspring	on you	and perfect His Favour	(of) dreams (and other things)
إِبْرَاهِيمَ	مِنْ قَبْلٍ	عَلَى أَبْوَيْكَ	كَمَا أَتَمَّهَا
Abraham	aforetime	on your two fathers	as He perfected it
حَكِيمٌ	عَلِيمٌ	إِنَّ رَبَّكَ	وَإِسْعَقَ
All-Wise	(is) All-Knowing	verily your Lord	and Isaac

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْرَتِهِ مَا يَتُّ لِلسَّاءِلِينَ ٧ إِذْ قَالُوا لِيُوسُفَ وَأَخْرُوهُ أَحَبُّ إِلَيْنَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لِفِي ضَلَالٍ مُّيَمِّنٌ ٨ أَقْتَلُوا يُوسُفَ أَوْ أَطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَيْكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَنِّلِحِينَ ٩ قَالَ قَائِلٌ مِّنْهُمْ لَا نَقْتُلُوا يُوسُفَ وَالْقُوَّةُ فِي غَيْبَتِ الْجُنُّ يَلْقِطُهُ بَعْضُ الْسَّيَّارَةِ إِنْ كُنْتُمْ فَعَلِينَ ١٠

- Verily, in Yūsuf (Joseph) and his brethren, there were Ayāt (proofs, evidences, lessons, signs, etc.) for those who ask.
- When they said: "Truly, Yūsuf (Joseph) and his brother (Benjamin) are dearer to our father than we, while we are 'Ushbah (a strong group). Really, our father is in a plain error.
- "Kill Yūsuf (Joseph) or cast him out to some (other) land, so that the favour of your father may be given to you alone, and after that you will be a righteous folk (by intending repentance before committing the sin)."
- One from among them said: "Kill not Yūsuf (Joseph), but if you must do something,

throw him down to the bottom of a well; he will be picked up by some caravan of travellers."

إِذْ	لِلْسَّائِلِينَ	إِيَّتُكُمْ	وَإِخْوَتُكُمْ	كَانَ فِي يُوسُفَ	لَقَدْ
when	for those who ask	signs	and his brethren	(there) were in Joseph	verily
مِنَّا	إِلَيْنَا	أَحَبُّ	وَأَخْوَهُ	قَالُوا يُوسُفُ	
than us	to our father	(are) dearer	and his brother (Benjamin)	they said truly Joseph	
مُّبِينٌ	لَفِي ضَلَالٍ	إِنَّ أَبَانَا	عُصْبَةٌ	وَنَحْنُ	
manifest	(is) surely in an error	really our father	(are) a strong group	while we	
	يَخْلُ لَكُمْ	أَرْضًا	أَوْ أَطْرَحُوهُ	أَقْنَلُوا يُوسُفَ	
	(so that) will be free for you (alone)	(to some other) land	or cast him out	kill Joseph	
صَلِحِينَ	قَوْمًا	مِنْ بَعْدِهِ	وَتَكُونُوا	أَيْكُمْ	وَجْهٌ
righteous	a people	after that	and you will be	(of) your father	(the) face
فِي غَيْبَتِ	وَأَلْقُوهُ	لَا نَقْتُلُوا يُوسُفَ	مِنْهُمْ	قَالَ قَائِلٌ	
to (the) bottom	but throw him down	kill not Joseph	of them	said a speaker	
إِنْ كُنْتُمْ فَعَلِينَ	السَّيَّارَةُ	بَعْضُ	يَلْقِطُهُ	الْجُبُّ	
if you are doing	caravan (of travellers)	some	will pick him up	(of) a well	

قَالُوا يَأَبَانَا مَالِكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَصْحُونَ ﴿11﴾ أَرْسَلَهُ مَعَنَا غَدَّا يَرْتَعُ
وَيَلْعَبُ وَإِنَّا لَهُ لَحَافِظُونَ ﴿12﴾ قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذَهَّبُوا إِلَيْهِ وَأَخَافُ أَنْ يَأْكُلَهُ
الْذِيْبُ وَأَنْتُمْ عَنْهُ عَذِفُونَ ﴿13﴾ قَالُوا لِيْلَيْنَ أَكَلَهُ الْذِيْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذَا
لَخَسِرُونَ ﴿14﴾ فَلَمَّا ذَهَبُوا إِلَيْهِ وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غَيْبَتِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتَذَبَّثُهُمْ
بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ﴿15﴾

11. They said: "O our father! Why do you not trust us with Yūsuf (Joseph) though we are indeed his well-wishers?" 12. "Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him." 13. He [Ya'qūb

(Jacob)] said: "Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him." 14. They said: "If a wolf devours him, while we are 'Usbah (a strong group to guard him), then surely, we are the losers." 15. So, when they took him away, they all agreed to throw him down to the bottom of the well, and We revealed to him: "Indeed, you shall (one day) inform them of this their affair, when they know (you) not."

لَا تَأْمَنَا		لَكَ	مَا	قَالُوا يَكْأَبَانَا	
(that do) you not trust us		have you	what (reason)	they said O our father	
مَعَنَا	أَرْسَلْهُ	لَنَصْحُونَ	لَهُ	وَإِنَا	عَلَى يُوسُفَ
with us	send him	surely (are) well-wishers	for him	when we indeed	with Joseph
لَحَفِظُونَ	لَهُ	وَإِنَا	وَيَلْعَبُ	يَرْتَعُ	غَدَّا
surely will take care	of him	and verily we	and play	to enjoy himself	tomorrow
تَذَهَّبُوا يَهُ	أَنْ	لَيَحْزُنُنِي		قَالَ إِنِّي	
you should take him away	that	it surely saddens me		he (Jacob) said truly [I]	
غَفِلُونَ	عَنْهُ	وَأَنْتُمْ	الذِّئْبُ	أَنْ يَأْكُلَهُ	وَأَخَافُ
(are) careless	of him	while you	a wolf	lest should devour him	and I fear
إِنَّا	عُصْبَةٌ	وَنَحْنُ	الذِّئْبُ	لَيْنَ أَكَلَهُ	قَالُوا
surely we	(are) a strong group	while we	a wolf	if devours him	they said
وَاجْمَعُوا	ذَهَبُوا يَهُ	فَلَمَّا	لَخَسِرُونَ	إِذَا	
and they all agreed	they went away with him	so when	(are) indeed the losers	then	
إِلَيْهِ	وَأَوْحَيْنَا	الْجُبُّ	فِي غَيْبَتِ	أَنْ يَجْعَلُوهُ	
to him	and We revealed	(of) the well	in (the) bottom	to put him down	
لَا يَشْعُرُونَ	وَهُمْ	بِأَمْرِهِمْ	لَتَنْتَهُمْ		
know (you) not	while they	this of their affair	indeed you shall (one day) inform them		

وَجَاءُ وَأَبَاهُمْ عِشَاءَ يَبْكُونَ ٦٦ قَالُوا يَكْأَبَانَا إِنَّا ذَهَبْنَا نَسْتِقُ وَتَرَكْنَا يُوسُفَ
عِنْدَ مَتَعِنَا فَأَكَلَهُ الْذِئْبُ وَمَا أَنَّ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَدِيقِينَ ٦٧ وَجَاءَ وَعَلَى

قَمِصِيهِ بِدَمِ كَذِبٍ قَالَ بَلْ سَوْلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا فَصَبَرْ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ

مَا تَصِفُونَ ١٨

16. And they came to their father in the early part of the night weeping. 17. They said: "O our father! We went racing with one another, and left Yūsuf (Joseph) by our belongings and a wolf devoured him; but you will never believe us even when we speak the truth." 18. And they brought his shirt stained with false blood. He said: "Nay, but your own selves have made up a tale. So (for me) patience is most fitting. And it is Allāh (Alone) Whose Help can be sought against that (lie) which you describe."

يَبْكُونَ ١٦	عِشَاءً				وَجَاءُوا أَبَاهُمْ	
weeping	in the early part of the night				and they came to their father	
وَرَكَنَاهُ يُوسُفَ ١٧	نَسْتِيقُ	إِنَّا ذَهَبْنَا	قَالُوا يَكْبَأُوا			
and we left Joseph	racing with one another	verily we went	they said O our father			
عَلَىٰ قَمِصِيهِ ١٨	فَأَكَلَهُ	مَتَعَنَا	عِنْدَ			
كَذِبٍ ١٩	بِدَمٍ	وَجَاءُوا	وَلَوْكَنَاصَدِقِينَ			
false (stained) with blood	on his shirt	and they brought	even if we are truthful			
جَمِيلٌ ٢٠	فَصَبَرْ	أَمْرًا	سَوْلَتْ لَكُمْ	قَالَ بَلْ		
(is) most fitting	so patience	a tale	your own selves	have made up for you	he said nay	
عَلَىٰ مَا تَصِفُونَ ٢١	وَاللَّهُ الْمُسْتَعَانُ					
against what you assert	and (it is) Allah (Alone) Whose Help can be sought					

وَجَاءَتْ سِيَارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَادْلَى دَلْوَهُ، قَالَ يَبْشِرَى هَذَا أَغْلَمُ وَأَسْرُوهُ بِضَعَةٍ وَاللَّهُ عَلِيهِ بِمَا يَعْمَلُونَ ٢٢ وَشَرَوْهُ بِشَمَنْ بَخِسْ دَرَاهِمْ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الْزَّاهِدِينَ ٢٣ وَقَالَ الَّذِي أَشْتَرَنَاهُ مِنْ مَصْرَ لِأَمْرَأِهِ أَكْرِمِي مَثْوَهُ عَسَى أَنْ يَنْفَعَنَا أَوْ نَنْخَذَهُ، وَلَدَأْ وَكَذَلِكَ مَكَنَنَا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعْلِمَهُ مِنْ تَأْوِيلِ

الْأَحَادِيثُ وَاللَّهُ عَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

19. And there came a caravan of travellers and they sent their water-drawer, and he let down his bucket (into the well). He said: ``What a good news! Here is a boy.'' So they hid him as merchandise (a slave). And Allāh was All-Knower of what they did. 20. And they sold him for a low price, – for a few dirhams (i.e. for a few silver coins). And they were of those who regarded him insignificant. 21. And he (the man) from Egypt who bought him, said to his wife: ``Make his stay comfortable, may be he will profit us or we shall adopt him as a son.'' Thus did We establish Yūsuf (Joseph) in the land, that We might teach him the interpretation of events. And Allāh has full power and control over His Affairs, but most of men know not.

فَأَرْسَلُوا وَارِدَّهُمْ		وَجَاءَتْ سَيَّارَةٌ		
so they sent their water-drawer		and (there) came a caravan (of travellers)		
غَلَمٌ	هَذَا	قَالَ يَبْشِّرَى	فَادْلَى دَلْوَهُ	
(is) a boy	this	he said O good news	and he let down his bucket (into the well)	
عَلَيْهِ	وَاللَّهُ	بِضْعَةٌ	وَأَسْرُوهُ	
(was) All-Knower	and Allah	(as) merchandise (a slave)	so they hid him	
مَعْدُودَةٌ	دَرَّهُمٌ	بَخِسٌ بِشَمَنٌ	وَشَرْوَهُ	بِمَا يَعْمَلُونَ
a number	(for) dirhams	low	for a price	and they sold him of what they did
وَقَالَ الَّذِي	مِنَ الْزَّهِيدِينَ	فِيهِ	وَكَانُوا	
and said the man who	of those who concerned not	about him	and they were	
عَسَوْ	أَكْرِمِ مَثُونَهُ	لِامْرَأَتِهِ	مِنْ مِصْرَ	أَشْتَرَهُ
may be	make comfortable his stay	to his wife	from Egypt	bought him
مَكَنًا لِيُوسُفَ	وَكَذَلِكَ	وَلَدًا	أَوْنَشَخَدُهُ	أَنْ يَنْفَعَنَا
We established Joseph	and thus	(as) a son or we shall adopt him	that he will profit us	
الْأَحَادِيثُ	مِنْ تَأْوِيلِ		وَلِنَعْلَمَهُ	فِي الْأَرْضِ
(of) events	(the) interpretation	and that We might teach him		in the land
وَلَكِنَّ أَكْثَرَ	عَلَىٰ أَمْرِهِ		وَاللَّهُ عَالِبٌ	
[and] but most	over His Affairs		and Allah has full power (and control)	

لَا يَعْلَمُونَ	أَنَّا سِ
know not	(of) men

وَلَمَّا بَلَغَ أَشَدَّهُ وَأَتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ بَخْرِي الْمُحْسِنِينَ ٢٢ وَرَوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَقَتْ أَلَّا بُوَّبَ وَقَالَتْ هَيَّا لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّ الْأَحْسَنِ مَشْوَأِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ٢٣

22. And when he [Yūsuf (Joseph)] attained his full manhood, We gave him wisdom and knowledge (the Prophethood), thus We reward the *Muhsinūn* (doers of good). 23. And she, in whose house he was, sought to seduce him (to do an evil act), and she closed the doors and said: ``Come on, O you.'' He said: ``I seek refuge in Allāh (or Allāh forbid)! Truly, he (your husband) is my master! He made my living in a great comfort! (So I will never betray him). Verily, the *Zālimūn* (wrong and evildoers) will never be successful.''

حُكْمًا	أَتَيْنَاهُ	بَلَغَ أَشَدَّهُ	وَلَمَّا
wisdom	We gave him	he attained his full manhood	and when
بَخْرِي الْمُحْسِنِينَ	وَكَذَلِكَ	وَعِلْمًا	
We reward the good-doers	and thus	and knowledge (the Prophethood)	
عَنْ نَفْسِهِ	فِي بَيْتِهَا	هُوَ	وَرَوَدَتْهُ
about himself	in her house	he (was)	she who
قَالَ مَعَاذَ اللَّهِ	لَكَ	وَقَالَتْ هَيَّا	وَغَلَقَتْ أَلَّا بُوَّبَ
he said I seek refuge in Allah	O you	and she said come on	and she closed the doors
أَحَسَنَ مَشْوَأَ	رَبِّ		إِنَّهُ،
he made agreeable my stay	(is) my master	truly he (your husband)	
لَا يُفْلِحُ الظَّالِمُونَ		إِنَّهُ،	
the wrongdoers will not be successful		verily [he]	

وَلَقَدْ هَمَتْ بِهِ وَهُمْ بِهَا لَوْلَا أَنْ رَءَاءَ بُرْهَنَ رَبِّهِ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ

وَالْفَحْشَاءُ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿٢٤﴾ وَأَسْتَبَقَ الْبَابَ وَقَدَّتْ قَمِيصَهُ، مِنْ دُبُرِهِ وَالْفَيَا سَيِّدَهَا لَدَ الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ

الْأَيْمُونُ ﴿٢٥﴾

24. And indeed she did desire him, and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen (guided) slaves. 25. So, they raced with one another to the door, and she tore his shirt from the back. They both found her lord (i.e. her husband) at the door. She said: ``What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment?''

لَوْلَا	بِهَا	وَهُمْ	هَمَّتْ بِهِ	وَلَقَدْ
if not	to her (desire)	and he would have inclined	she did desire him	and indeed
لِنَصْرِفَ	كَذَلِكَ	رَبِّهِ	أَنْ رَءَا بُرْهَنَ	
that We might turn away	thus (it was)	(of) his Lord	[that] he had seen (the) evidence	
مِنْ عِبَادِنَا	إِنَّهُ	وَالْفَحْشَاءُ	الشَّوْءَةُ	عَنْهُ
(was one) of Our slaves	surely he	and illegal sexual intercourse	evil	from him
مِنْ دُبُرِ	وَقَدَّتْ قَمِيصَهُ	وَأَسْتَبَقَ الْبَابَ	الْمُخْلَصِينَ ﴿٢٤﴾	
from the back	and she tore his shirt	so they both raced to the door		sincere
مَا	قَالَتْ	الْبَابِ	لَدَّا	وَالْفَيَا سَيِّدَهَا
what	she said	the door	at	and they both found her lord (her husband)
بِأَهْلِكَ	مِنْ أَرَادَ			جَزَاءُ
against your wife	(of him) who intended			(is the) recompense (punishment)
الْأَيْمُونُ ﴿٢٥﴾	أَوْ عَذَابٌ	أَنْ يُسْجَنَ	إِلَّا	سُوءًا
painful	or a torment	that he be put in prison	except	an evil (design)

قَالَ هِيَ زَوْدَتِنِي عَنْ نَقْسِي وَشَهَدَ شَاهِدٌ مِنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قَدْ مِنْ قُبْلِ فَصَدَقَتْ وَهُوَ مِنَ الْكَذِيْنَ ﴿٢٦﴾ وَإِنْ كَانَ قَمِيصُهُ قَدْ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنْ

الْصَّدِيقِينَ ﴿٢٧﴾ فَلَمَّا رَأَهَا قَمِيصَهُ قَدْ مِنْ دُبْرِ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿٢٨﴾ يُوسُفُ أَعْرَضَ عَنْ هَذَا وَأَسْتَغْفِرِي لِذَنْبِكَ إِنَّكِ كُنْتِ مِنَ الْخَاطِئِينَ ﴿٢٩﴾

26. He [Yūsuf (Joseph)] said: "It was she that sought to seduce me;" and a witness of her household bore witness (saying): "If it be that his shirt is torn from the front, then her tale is true and he is a liar! 27. "But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!" 28. So, when he (her husband) saw his [Yūsuf's (Joseph's)] shirt torn at the back, he (her husband) said: "Surely, it is a plot of you women! Certainly mighty is your plot! 29. "O Yūsuf (Joseph)! Turn away from this! (O woman!) Ask forgiveness for your sin. Verily, you were of the sinful."

عَنْ نَفْسِي	رَوَدَتْنِي	قَالَ هِيَ
about myself	that sought to seduce me	he (Joseph) said (it was) she
قدَّ مِنْ قُبْلِ	إِنْ كَانَ قَمِيصَهُ، إِنْ أَهْلِهَا	مِنْ أَهْلِهَا شَاهِدٌ وَشَهِدَ
is torn from the front	if it be (that) his shirt	of her household a witness and bore witness
وَإِنْ كَانَ قَمِيصَهُ،	مِنَ الْكَيْدِينَ ﴿٢٧﴾	وَهُوَ فَصَدَقَتْ
but if it be (that) his shirt	(is) of the liars	and he then she speaks the truth
فَلَمَّا	وَهُوَ مِنَ الْصَّدِيقِينَ ﴿٢٨﴾	قَدْ مِنْ دُبْرِ
so when	(is) of the truthful	وَهُوَ فَكَذَبَتْ
إِنَّهُ	قَالَ	إِنَّهُ قَدَّ
surely it	he said	مِنْ دُبْرِ
	torn from the back	رَءَاهَا قَمِيصَهُ،
		he (her husband) saw his (Joseph's) shirt
أَعْرَضُ عَنْ هَذَا	يُوسُفُ عَظِيمٌ ﴿٢٩﴾	إِنَّ كَيْدَكُنَّ
turn away from this	O Joseph (is) mighty	مِنْ كَيْدِكُنَّ
وَأَسْتَغْفِرِي	certainly your plot	أَعْرَضُ عَنْ هَذَا
وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ أَمْرَاتُ الْعَزِيزِ تَرَوِدُ فَتَهَا عَنْ نَفْسِهِ، قَدْ شَغَفَهَا حُبًّا إِنَّا	(is) of your plot (O women)	مِنَ الْخَاطِئِينَ ﴿٢٩﴾
of the sinful	verily you were	لِذَنْبِكَ
	for your sin	وَأَسْتَغْفِرِي (O woman) forgiveness

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ أَمْرَاتُ الْعَزِيزِ تَرَوِدُ فَتَهَا عَنْ نَفْسِهِ، قَدْ شَغَفَهَا حُبًّا إِنَّا

لَرَنَّهَا فِي ضَلَالٍ مُّبِينٍ ﴿٣﴾ فَلَمَّا سَمِعَتْ بِمَكْرِهِنَ أَرْسَلَتْ إِلَيْهِنَ وَأَعْتَدَتْ لَهُنَّ مُتَّكِّهَا وَأَتَتْ كُلَّ وَحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتْ أَخْرُجْ عَلَيْهِنَ فَلَمَّا رَأَيْهُنَ أَكْبَرَهُ وَقَطَعَنَ أَيْدِيهِنَ وَقَلَنْ حَشَ لِلَّهِ مَا هَذَا بَشَرٌ إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿٤﴾

30. And women in the city said: ``The wife of Al-'Azīz is seeking to seduce her (slave) young man, indeed she loves him violently; verily, we see her in plain error.'' 31. So when she heard of their accusation, she sent for them and prepared a banquet for them; she gave each one of them a knife (to cut the foodstuff with), and she said [to Yūsuf (Joseph)]: ``Come out before them.'' Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said: ``How perfect is Allāh (or Allāh forbid)! No man is this! This is none other than a noble angel!''

الْعَزِيزُ	أُمَّرَأٌ	فِي الْمَدِينَةِ	وَقَالَ نِسْوَةٌ
(of) Al-Aziz	(the) wife	in the city	and said women
جُبَّا	قَدْ شَغَفَهَا	عَنْ نَفْسِهِ	تُرُودُ فَتَاهَا
(with) love	indeed he filled her	about himself	is seeking to seduce her young man (slave)
سِمِعَتْ بِمَكْرِهِنَ	فَلَمَّا	فِي ضَلَالٍ مُّبِينٍ ﴿٣﴾	لَرَنَّهَا إِلَيْهِنَ
she heard of their accusation	so when	plain	surely see her verily we
وَحِدَةٌ مِّنْهُنَّ	وَأَتَتْ كُلَّ	مُتَّكِّهَا	أَرْسَلَتْ إِلَيْهِنَ
of them one	and she gave each	a banquet	for them and prepared she sent for them
رَأَيْتُهُ	فَلَمَّا	أَخْرُجْ عَلَيْهِنَ	وَقَالَتْ سِكِّينًا
they saw him	then when	come out before them	and said (to Joseph) a knife
حَشَ لِلَّهِ	وَقَلَنْ	وَقَطَعَنَ أَيْدِيهِنَ	أَكْبَرَهُ
forbid Allah	and they said	and cut their hands	they exalted him (at his beauty)
كَرِيمٌ ﴿٤﴾	إِلَّا مَلَكٌ	إِنْ هَذَا	مَا هَذَا
noble	but an angel	this (is) none	a man this (is) not

قَالَتْ فَذَلِكَنَ الَّذِي لَمْ تُتَنَّنِ فِيهِ وَلَقَدْ رَوَدَهُ عَنْ نَفْسِهِ فَأَسْتَعْصِمُ وَلَئِنْ لَّمْ يَفْعَلْ مَاءَ امْرُهُ،

لِيُسْجَنَ وَلَيَكُونَا مِنَ الْصَّاغِرِينَ ﴿٣٣﴾ قَالَ رَبِّ الْسِّجْنِ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونِي إِلَيْهِ وَإِلَّا
تَصْرِفَ عَنِّي كَيْدَهُنَّ أَصْبَرِ الْيَهُنَّ وَأَكُنْ مِنَ الْجَاهِلِينَ

32. She said: ``This is he (the young man) about whom you did blame me, and I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced.'' 33. He said: ``O my Lord! Prison is dearer to me than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorant.''

وَلَقَدْ رَوَدْنِهُ	فِيهِ	لَمْ تَنْفِي	الْذَّى	قَالَتْ فَذَلِكُنَّ
and indeed I sought to seduce him	about [him]	you did blame me	(is) he whom	she said this
عَامِرٌ،	لَمْ يَفْعَلْ مَا	وَلَيْنٌ	فَاسْتَعْصَمْ	عَنْ نَفْسِهِ
I order him	he did not do what	and if	but he refused	[from himself]
مِنَ الْصَّاغِرِينَ ﴿٣٣﴾	وَلَيَكُونَا			لِيُسْجَنَ
(one) of (those who are) disgraced	and will surely be	he shall certainly be cast into prison		
إِلَيْهِ يَدْعُونِي	مِمَّا	إِلَى أَحَبُّ	قَالَ رَبِّ الْسِّجْنِ	
to it	they invite me	than what	to me	(0) my Lord prison
أَصْبَرِ الْيَهُنَّ	كَيْدَهُنَّ	عَنِّي		وَإِلَّا تَصْرِفِ
I will feel inclined towards them	their plot	from me		and unless you turn away
مِنَ الْجَاهِلِينَ	وَأَكُنْ			
(one) of the ignorant	and be			

فَاسْتَجَابَ لَهُ رَبُّهُ، فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٤﴾ ثُمَّ بَدَا لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الْأَيَّتِ لِيُسْجَنُتُهُ حَتَّىٰ حِينٍ ﴿٣٥﴾ وَدَخَلَ مَعَهُ الْسِّجْنَ فَتَيَانٌ قَالَ أَحَدُهُمَا إِنِّي أَرَنِي أَعْصِرُ خَمْرًا وَقَالَ الْأَخَرُ إِنِّي أَرَنِي أَحْمَلُ فَوْقَ رَأْسِي خَبْرًا تَأْكُلُ الظَّيْرُ مِنْهُ بِتَشَانَا
بِتَأْوِيلِهِ إِنَّا نَرَنَاكَ مِنَ الْمُحْسِنِينَ ﴿٣٦﴾

34. So his Lord answered his invocation and turned away from him their plot. Verily, He is the All-Hearer, the All-Knower. 35. Then it occurred to them, after they had seen the proofs (of his innocence), to imprison him for a time. 36. And there entered with him two young men in the prison. One of them said: "Verily, I saw myself (in a dream) pressing wine." The other said: "Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof." (They said): "Inform us of the interpretation of this. Verily, we think you are one of the *Muhsinūn* (doers of good)."

عَنْهُ	فَصَرَفَ	رَبُّهُ	لَهُ	فَاسْتَجَابَ
from him	and turned away	his Lord	[to] him (his invocation)	so answered
بَدَأُهُمْ	ثُمَّ	الْعَلِيمُ	هُوَ السَّمِيعُ	إِنَّهُ كَيْدَهُنَّ
it appeared to them	then	the All-Knower	[He] (is) the All-Hearer	verily He
حَتَّىٰ حِينَ	لَيَسْجُنَّهُ		رَأَوْا الْآيَتِ	مِنْ بَعْدِمَا
for a time	to imprison him		they had seen the proofs (of his innocence)	after
إِنِّي	قَالَ أَحَدُهُمَا	فَتَيَانٌ	السِّجْنَ	وَدَخَلَ مَعَهُ
verily I	one of them said	two young men	(in) the prison	and (there) entered with him
إِنِّي	وَقَالَ الْآخَرُ	أَعْصِرُ خَمْرًا		أَرَدَنِي
verily I	and the other said	pressing wine		saw myself (in a dream)
تَأْكُلُ الطَّيْرُ	خُبْزًا	رَأْسِي	أَحْمَلُ فَوْقَ	أَرَدَنِي
birds were eating	bread	my head	carrying on	saw myself (in a dream)
إِنَّا	بِسْأَوْيَلَهُ		نَذَّنَا	مِنْهُ
verily we	of the interpretation of this		(they said) inform us	thereof
مِنَ الْمُحْسِنِينَ		فَرَدَكَ		
(one) of the good-doers		think you		

قَالَ لَا يَأْتِي كَمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَأْتُكُمَا بِأَوْيَلِهِ قَبْلَ أَنْ يَأْتِي كَمَا ذَلِكُمَا مِمَّا عَلِمْتُ
رَبِّنِي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَفِرُونَ وَابْتَعَتْ مِلَّةَ
إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَاتَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ

فَضَلَلَ اللَّهُ عَلَيْنَا وَعَلَى الْمَنَاسِ وَلَنَكِنَّ أَكْثَرَ الْمَنَاسِ لَا يَشْكُرُونَ ﴿٣٨﴾

37. He said: ``No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allāh and are disbelievers in the Hereafter (i.e. the *Kan`ānyūn* of Egypt who were polytheists and used to worship the sun and other false deities). 38. ``And I have followed the religion of my fathers, – Ibrāhīm (Abraham), Ishāq (Isaac) and Ya'qūb (Jacob)﴾, and never could we attribute any partners whatsoever to Allāh. This is from the Grace of Allāh to us and to mankind, but most men thank not (i.e. they neither believe in Allāh nor worship Him).

إِلَّا بَنَائِكُمَا	تُرْزَقَانِيهِ	طَعَامٌ	لَا يَأْتِي كُمَا	قَالَ
but I will inform you	which you are provided	food	will not come to you both	he said
مِمَّا	ذَلِكُمَا	أَنْ يَأْتِي كُمَا	قَبْلَ	بِتَأْوِيلِهِ
(is) of that which	this	[that] it (the food) comes to you	before	of its interpretation
قَوْمٌ	مِلَّةٌ	إِنِّي تَرَكْتُ	رَبِّي	عَلِمَنِي
(of) a people	(the) religion	verily I have abandoned	my Lord	has taught me
كَفَرُونَ	هُمْ	بِالْآخِرَةِ	بِاللَّهِ	لَا يُؤْمِنُونَ
(are) disbelievers	[they]	in the Hereafter	and they	in Allah
وَيَعْقُوبَ	وَإِسْحَاقَ	إِبْرَاهِيمَ	وَأَبَاهَيْهِ	وَأَبَقَعْتُ مِلَّةَ
and Jacob	and Isaac	Abraham	(of) my fathers	and I have followed (the) religion
مَا كَانَ	لَنَا	أَنْ شَرِكَ	بِاللَّهِ	مِنْ فَضْلِ اللَّهِ
مَا كَانَ	لَنَا	أَنْ شَرِكَ	بِاللَّهِ	مِنْ شَيْءٍ ذَلِكَ
it is not	for us	that we attribute	to Allah	this
عَلَيْنَا	وَعَلَى الْمَنَاسِ	وَلَنَكِنَّ أَكْثَرَ	أَنْ شَرِكَ	مِنْ شَيْءٍ ذَلِكَ
to us	and to mankind	[and] but most	anything	(is) from (the) Grace (of) Allah
thank not	(of) mankind			

يَصَحِّبِي الْسِّجْنُ وَأَرْبَابُ مُتَفَرِّقُونَ خَيْرٌ مِّنْ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٣٩﴾ مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءٌ سَمَيَّتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَنٍ إِنَّ

الْحُكْمُ إِلَّا لِلَّهِ أَمْرًا لَا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الَّذِينَ الْقِيمُ وَلَكِنَّ أَكْثَرَ النَّاسِ
لَا يَعْلَمُونَ

39. ``O two companions of the prison! Are many different lords (gods) better or Allāh, the One, the Irresistible? 40. ``You do not worship besides Him but only names which you have named (forged) – you and your fathers – for which Allāh has sent down no authority. The command (or the judgement) is for none but Allāh. He has commanded that you worship none but Him (i.e. His Monotheism); that is the (true) straight religion, but most men know not.

خَيْرٌ	مُتَفَرِّقُونَ	أَرْبَابُ	السِّجْنُ	يَصَدِّحُ
better	different	(are) many lords (gods)?	(of) the prison	O two companions
إِلَّا أَسْمَاءً	مِنْ دُونِهِ	مَا تَعْبُدُونَ	الْقَهَّارُ	أَمْ أَلَّهُ الْوَاحِدُ
but names	besides Him	you worship not	the Irresistible	the One or Allah
مَا أَنْزَلَ اللَّهُ	وَءَابَاؤُكُمْ	أَنْتُمْ	سَمَيَّتُمُوهَا	
Allah has not sent down	and your fathers	you	which you have named (forged)	
أَمْرٌ	لِلَّهِ	إِلَّا	إِنَّ الْحُكْمُ	مِنْ سُلْطَنٍ
He has commanded	for Allah	but	the command (is) not	بِهَا
الْقِيمُ	الَّذِينَ	ذَلِكَ	إِلَّا إِيَّاهُ	إِلَّا تَعْبُدُوا
(true) straight	(is) the religion	that	but Him	that you worship none
لَا يَعْلَمُونَ		أَكْثَرَ	وَلَكِنَّ	النَّاسِ
know not		men	[and] but	most

يَصَدِّحُ السِّجْنُ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا وَأَمَّا الْأَخْرُ فَيُصْلِبُ فَتَأْكُلُ
الْطَّيْرُ مِنْ رَأْسِهِ قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْقِيَانٌ وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٌ مِنْهُمَا
أَذْكُرُ فِي عِنْدَرِيلَكَ فَأَنْسَهُ الشَّيْطَانُ ذَكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضَعْ

سِينِينَ

41. ``O two companions of the prison! As for one of you, he (as a servant) will

pour out wine for his lord (king or master) to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire.” 42. And he said to the one whom he knew to be saved: “Mention me to your lord (i.e. your king, so as to get me out of the prison).” But *Shaitān* (Satan) made him forget to mention it to his lord [or Satan made {Yūsuf (Joseph)} to forget the remembrance of his Lord (Allāh) as to ask for His Help, instead of others]. So [Yūsuf (Joseph)] stayed in prison a few (more) years.

فَيَسْقِي رَبَّهُ	أَمَّا أَحَدُكُمَا	السِّجْنِ	يَصَحِّبِي
he will serve for his master	as for one of you	(of) the prison	O two companions
مِنْ رَأْسِهِ	فَتَأْكُلُ الْطَّيْرُ	فَيُصْلَبُ	وَأَمَّا الْآخَرُ
from his head	and birds will eat	he will be crucified	خَمْرًا
وَقَالَ	فِيهِ تَسْتَفْتِيَانٌ	الَّذِي	قُضِيَ الْأَمْرُ
and he said	you both did inquire concerning it	which	(thus) is the case judged
أَذْكُرْنِي	مِنْهُمَا	نَاجَ	لِلَّذِي طَنَ
mention me	of them	(would be) saved	to the one whom he knew
ذِكْرٌ	الشَّيْطَانُ	فَأَنْسَهُ	رَبِّكَ
to mention (it)	Satan	but made him forget	عِنْدَ
سِنِينَ	يَضْعَ	فَلَبِثَ	رَبِّهِ
years	a few (more)	in prison	so he (Joseph) stayed
			(to) his master (king)

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عَجَافٌ وَسَبْعَ سُبْلَاتٍ خُضْرٌ وَأَخْرَ يَا إِسْتِ يَا تَأْيِهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَتِي إِنْ كُنْتُمْ لِلرَّءَةِ يَا تَعْبُرُونَ قَالُوا أَضَعَتُ أَحَلَّمِ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحَلَّمِ يَعْلَمُنَّ وَقَالَ الَّذِي نَجَّا مِنْهُمَا وَأَدْكَرَ بَعْدَ أُمَّةً أَنَا أَنْتُ كُمْ بِتَأْوِيلِهِ فَأَرْسَلُونَ

43. And the king (of Egypt) said: “Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry. O notables! Explain to me my dream, if it be that you can

interpret dreams.” 44. They said: “Mixed up false dreams and we are not skilled in the interpretation of dreams.” 45. Then the man who was released (one of the two who were in prison), now at length remembered and said: “I will tell you its interpretation, so send me forth.”

سِمَانٍ	بَقَرَاتٍ	سَبْعَ	إِنِّي أَرَى	وَقَالَ الْمَلِكُ
fat	cows	seven	verily I saw (in a dream)	and the king (of Egypt) said
خُضْرٌ	سُبْلَكَتٍ	وَسَبْعَ	عِجَافٌ	سَبْعَ يَأْكُلُهُنَّ
green	ears of corn	and seven	lean ones	seven whom were devouring
فِي رُؤْيَايَ	أَفْتُوْنِي	الْمَلَأُ	يَكَاهُهَا	وَأُخْرَ
my dream	explain to me	notables	0	and (seven) others
أَحَلَمُ	أَصْبَغَتُ	قَالُوا	لِلرُّؤْيَا تَعْبُرُونَ	إِنْ كُنْتُمْ
dreams	mixed up false	they said	for dreams to interpret	if you are (able)
بِعَالَمِينَ	الْأَحَلَمُ	بِتَأْوِيلٍ	نَحْنُ	وَمَا
skilled	(of) dreams	(are) in (the) interpretation	we	and not
وَأَدَّكَ بَعْدَ	بَجَاءَ مِنْهُمَا	وَقَالَ الَّذِي		
and remembered after	was released of both of them	and said the man who		
فَأَرْسَلُونَ	بِتَأْوِيلِهِ	أَنِّي كُمْ	أَنَا	أُمَّةٌ
so send me forth	[of] its interpretation	will tell you	I	a period

يُوسُفُ أَيَّهَا الْصِدِيقُ أَفْتَنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعَ عِجَافٌ وَسَبْعَ سُبْلَكَتٍ خُضْرٌ وَأُخْرَ يَأْسَتٍ لَعَلَّ أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ قَالَ تَرَزَّعُونَ سَبْعَ سِنِينَ دَأْبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُبْلَكِهِ إِلَّا قَلِيلًا مَمَّا تَأْكُلُونَ

46. (He said): “O Yūsuf (Joseph), the man of truth! Explain to us (the dream) of seven fat cows whom seven lean ones were devouring, and of seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know.” 47. [Yūsuf (Joseph)] said: “For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave it in the ears, (all) except a little of it which you may eat.

فِي سَبَّعَ	أَفْتَنَا	الصِّدِيقُ	أَيْهَا	يُوسُفُ
of seven	explain to us (the dream)	the man of truth	[O]	(he said) Joseph
سُنْبَلَتٍ	وَسَبَّعَ	عِجَافٌ	سَبَّعٌ	يَأْكُلُهُنَّ
ears of corn	and (of) seven	lean ones	seven	were devouring them
لَعَلَّهُمْ يَعْلَمُونَ	إِلَى النَّاسِ	لَعَلَّيَ أَرْجِعُ	يَا سَتِّ	وَآخَرَ
so that they may know	to the people	that I may return	dry	and (seven) others
فَمَا حَصَدْتُمْ	دَأْبًا	سِنِينَ	تَزَرَّعُونَ سَبَّعَ	خُضْرٌ
and that which you reap	as usual	years	you shall sow (for) seven	he (Joseph) said
مِمَّا تَأْكُلُونَ	إِلَّا قَلِيلًا	فِي سُنْبَلَتِهِ	فَذَرُوهُ	
of which you may eat	except a little	in its ears	so you shall leave it	

شَمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبَّعٌ شِدَادٌ يَا كُلُّنَّ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْصِنُونَ ﴿١٦﴾ شَمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْصِرُونَ ﴿١٧﴾ وَقَالَ الْمَلِكُ أَتُؤْنِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ أَرْجِعْ إِلَى رَبِّكَ فَسَأْلُهُ مَا بَالُ النِّسْوَةِ الَّتِي قَطَعْنَ أَيْدِيهِنَّ إِنَّ رَبِّي

يَكْيِدُهُنَّ عَلَيْهِمْ ﴿١٨﴾

48. ``Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored). 49. ``Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil).'' 50. And the king said: ``Bring him to me.'' But when the messenger came to him, [Yūsuf (Joseph)] said: ``Return to your lord and ask him, 'What happened to the women who cut their hands? Surely, my Lord (Allāh) is All-Knower of their plot.''

يَا كُلُّنَّ مَا	شِدَادٌ	سَبَّعٌ	ذَلِكَ	يَأْتِي مِنْ بَعْدِ	شَمَّ
which will devour what	hard (years)	seven	that	will come after	then
مِمَّا تَحْصِنُونَ	إِلَّا قَلِيلًا		فَدَدَمْتُمْ لَهُنَّ		
of that which you have guarded (stored)	except a little		you have laid up in advance for them		

يَغَاثُ النَّاسُ	فِيهِ	عَامٌ	ذَلِكَ	يَأْتِي مِنْ بَعْدِ	ثُمَّ
the people will have abundant rain	in which	a year	that	will come after	then
بِهِ	أَتَوْفِي	وَقَالَ الْمَلِكُ	وَفِيهِ يَعْصِرُونَ		
him	bring to me	and the king said	and in which	they will press (wine and oil)	
أَرْجِعْ إِلَى رَبِّكَ	قَالَ	الْرَّسُولُ	جَاءَهُ	فَلَمَّا	
return to your lord (master)	he (Joseph) said	the messenger	came to him	but when	
قَطَعُنَ أَيْدِيهِنَ	الَّتِي	الْسِوَةُ	بَأْلُ	مَا	فَسَأَلَهُ
cut their hands	who	(to) the women	happened	what	and ask him
بِكِيدِهِنَ عَلِمَ		إِنَّ رَبِّي			
(is) Well-Aware of their plot			surely my Lord (Allah)		

قَالَ مَا خَطَبُكُنَّ إِذَا رَوَدْتُنَّ يُوسُفَ عَنْ نَفْسِهِ قُلْنَ حَسْنَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ
 قَالَتِ امْرَأَتُ الْعَزِيزِ أَلَيْهِنَ حَصَحَصَ الْحَقُّ أَنَا رَوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لِمَنْ أَصَدِقِينَ
 ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخْنُهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ

51. (The King) said (to the women): ``What was your affair when you did seek to seduce Yūsuf (Joseph)?'' The women said: ``Allāh forbid! No evil know we against him!'' The wife of Al-'Azīz said: ``Now the truth is manifest (to all); it was I who sought to seduce him, and he is surely of the truthful.'' 52. [Then Yūsuf (Joseph) said: ``I asked for this enquiry] in order that he (Al-'Azīz) may know that I betrayed him not in (his) absence. And verily, Allāh guides not the plot of the betrayers.''

عَنْ نَفْسِهِ	رَوَدْتُنَّ يُوسُفَ	إِذْ	خَطَبُكُنَّ	مَا	قَالَ
about himself	you did seek to seduce Joseph	when	(was) your affair	what	he said
قَالَتِ امْرَأَتُ	مِنْ سُوءٍ	عَلَيْهِ	مَا عَلِمْنَا	قُلْنَ حَسْنَ لِلَّهِ	
said (the) wife	any evil	against him	we know not	they (the women) said	forbid Allah
عَنْ نَفْسِهِ	رَوَدْتُهُ	أَنَا	حَصَحَصَ الْحَقُّ	الْعَزِيزُ	أَلَيْهِ
about himself	who sought to seduce him	(it was) I	the truth is manifest	now	(of) Al-Aziz

لِيَعْلَمَ	ذَلِكَ	لَعِنَ الصَّدِيقَيْنَ	وَإِنَّهُ
(in order) that he (Al-Aziz) may know	[that]	(is) surely of the truthful	and indeed he
الْخَائِنِينَ	لَا يَهْدِي كَيْدَ	وَأَنَّ اللَّهَ	لَمْ أَخْنَهُ
(of) the betrayers	guides not (the) plot	and that Allah	betrayed him not

