

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ﴾ ٦ وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتُمْ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿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."

وَمَا	مِنْ دَابَّةٍ	فِي الْأَرْضِ	إِلَّا
and (there is) no	any moving (living) creature	on the earth	but
عَلَى اللَّهِ رِزْقُهَا	وَيَعْلَمُ مُسْتَقَرَّهَا	وَمُسْتَوْدَعَهَا	
its provision (is) due from Allāh	and He knows its dwelling place	and its deposit	
كُلٌّ	فِي كِتَابٍ مُبِينٍ ﴿٦﴾	وَهُوَ	الَّذِي خَلَقَ
all	(is) in a Book	and He (it is)	Who has created
السَّمَوَاتِ	وَالْأَرْضَ	فِي سِتَّةِ أَيَّامٍ	وَكَانَ عَرْشُهُ
the heavens	and the earth	in six Days	and His Throne was
لِيَبْلُوَكُمْ	عَلَى الْمَاءِ	وَلِيَبْلُوَكُمْ	أَيُّكُمْ
that He might test you	on the water	and He might test you	which of you
أَيُّكُمْ	أَحْسَنُ	عَمَلًا	وَلَئِنْ قُلْتُمْ
which of you	(is the) best	(in) deeds	but if you were to say (to them)
مَبْعُوثُونَ	مِنْ بَعْدِ	الْمَوْتِ	الَّذِينَ كَفَرُوا
shall be raised up	after	[the] death	those who disbelieve
إِنْ هَذَا	إِلَّا سِحْرٌ مُبِينٌ ﴿٧﴾		
this (is) nothing	but a magic	obvious	

وَلَيْنَ أَخْرَنَّا عَنْهُمُ الْعَذَابَ إِلَى أُمَّةٍ مَّعْدُودَةٍ لَّيَقُولُنَّ مَا يَحْبِسُهُ ۚ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٨﴾ وَلَيْنَ أَذْقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكُوفُ كَافُورٌ ﴿٩﴾ وَلَيْنَ أَذْقَنَاهُ نِعْمَاءَ بَعْدَ ضِرَاءٍ مَسْتَه لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ ﴿١٠﴾

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).

وَلَيْنَ أَخْرَنَّا	عَنْهُمْ	الْعَذَابَ	إِلَى أُمَّةٍ	مَّعْدُودَةٍ	لَيَقُولُنَّ
and if We delay	for them	the torment	till a term	determined	they are sure to say
مَا	يَحْبِسُهُ ۚ	أَلَا يَوْمَ	يَأْتِيهِمْ	لَيْسَ مَصْرُوفًا	
what	keeps it back	verily (on the) day	it reaches them	nothing will turn it away	
عَنْهُمْ	وَحَاقَ	بِهِمْ	مَا كَانُوا	بِهِ يَسْتَهْزِئُونَ ﴿٨﴾	
from them	and surrounded	them	what they used to	mock at [it]	
وَلَيْنَ أَذْقْنَا الْإِنْسَانَ	مِنَّا	رَحْمَةً	ثُمَّ نَزَعْنَاهَا	مِنْهُ	
and if We give man a taste	from Us	(of) mercy	then We withdraw it	from him	
إِنَّهُ	لَيَكُوفُ	كَافُورٌ ﴿٩﴾	وَلَيْنَ أَذْقَنَاهُ	نِعْمَاءَ	
verily he	(is) despairing	ungrateful	but if We let him taste	good (favour)	
بَعْدَ	ضِرَاءٍ	مَسْتَه	لَيَقُولَنَّ	ذَهَبَ السَّيِّئَاتُ	
after	evil (poverty and harm)	has touched him	he is sure to say	ills have departed	
عَنِّي ۚ	إِنَّهُ	لَفَرِحٌ	فَخُورٌ ﴿١٠﴾		
from me	surely he	(is) exultant	(and) boastful		

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١١﴾ فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنزِلَ عَلَيْهِ كُتُبٌ أَوْ جَاءَ مَعَهُ مَلَكٌ إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٢﴾ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مُفْتَرِيكَ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿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 *Wakīl* (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!”

إِلَّا الَّذِينَ صَبَرُوا		وَعَمِلُوا الصَّالِحَاتِ		أُولَٰئِكَ لَهُمْ	
except those who show patience		and do righteous deeds		those for them	
مَغْفِرَةٌ		وَأَجْرٌ		كَبِيرٌ ﴿١١﴾	
(will be) forgiveness		and a reward (Paradise)		great so perchance you (Muhammad)	
تَارِكٌ		بَعْضَ		وَضَائِقٌ	
may give up		a part (of) what is revealed		unto you and (that feels) straitened	
بِهِ		صَدْرُكَ		لَوْلَا أُنزِلَ عَلَيْهِ	
for it		because they say your breast		why has not been sent down? unto him	
كُنْزٌ		أَوْ جَاءَ مَعَهُ		مَلَكٌ	
a treasure		or has come with him		an angel only you (are) a warner	
عَلَىٰ كُلِّ		وَكِيلٌ ﴿١٢﴾		أَمْ يَقُولُونَ	
over all		(is) a Guardian		or they say he (Muhammad) forged it (the Quran)	
قُلْ		فَأْتُوا		بِعَشْرِ	
say		then bring		ten Surahs (Chapters)	
وَدْعُوا		مُفْتَرِيكَ		مِثْلَهُ	
and call		forged like it			

مَنْ أَسْتَطَعْتُمْ	مِنْ دُونِ اللَّهِ	إِنْ كُنْتُمْ صَادِقِينَ ﴿١٢﴾
whomsoever you can	other than Allah	if you are truthful

فَإِلَّا يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنْزِلَ بِعِلْمِ اللَّهِ وَأَنَّ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ ﴿١٣﴾ مَنْ كَانَ يَرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿١٤﴾ أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَطُلَ مَا كَانُوا يَعْمَلُونَ ﴿١٥﴾

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 Hurwa* (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.

فَإِلَّا يَسْتَجِيبُوا	لَكُمْ	فَاعْلَمُوا	أَنَّمَا
if then they answer not	[to] you	then know	that
أُنْزِلَ بِعِلْمِ اللَّهِ وَأَنَّ لَا إِلَهَ إِلَّا هُوَ			
(there is) no god and that it (the Quran) is sent down with (the) Knowledge (of) Allah			
فَهَلْ أَنْتُمْ	مُسْلِمُونَ ﴿١٣﴾	مَنْ كَانَ	يُرِيدُ
(will) you then?	(be) Muslims	whosoever was	wanting
إِلَّا هُوَ	الْحَيَاةَ	أَعْمَلَهُمْ	الدُّنْيَا
but He	the life	(the wages of) their deeds	(of) the world
وَزِينَتَهَا			
and its glitter			
فِيهَا	وَهُمْ	فِيهَا	لَا يُبْخَسُونَ ﴿١٤﴾
therein	and they	therein	will not be decreased
أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا			
(are) those they will not be decreased therein and they therein			
لَيْسَ لَهُمْ	فِي الْآخِرَةِ	إِلَّا النَّارُ	وَحَبِطَ
(there) is nothing for them	in the Hereafter	but Fire	and is vain
مَا صَنَعُوا			
what they did			

فِيهَا	وَبَطِلُ	مَا كَانُوا	يَعْمَلُونَ ﴿١٦﴾
therein	and of no effect	(is) that which they used to	do

أَفَمَنْ كَانَ عَلَى بَيِّنَةٍ مِّن رَّبِّهِ، وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِنْ قَبْلِهِ، كَتَبَ مُوسَىٰ إِمَامًا وَرَحْمَةً أُولَٰئِكَ يُؤْمِنُونَ بِهِ، وَمَنْ يَكْفُرْ بِهِ، مِنَ الْأَحْزَابِ، فَالنَّارُ مَوْعِدُهُ، فَلَا تَكُ فِي مَرِيَةٍ مِّنْهُ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١٧﴾

17. Can they (Muslims) who rely on a clear proof (the Qur'ān) from their Lord, and whom a witness [Jibrā'il (Gabriel ﷺ)] 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 ﷺ 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.

أَفَمَنْ	كَانَ عَلَى بَيِّنَةٍ	مِّن رَّبِّهِ	وَيَتْلُوهُ
then (is he) who?	is on a clear proof (the Quran)	from his Lord	and recites it
شَاهِدٌ	مِّنْهُ	وَمِنْ قَبْلِهِ	كَتَبَ
a witness (Prophet Muhammad)	from Him	and before it	(came the) Book
مُوسَىٰ	إِمَامًا	وَرَحْمَةً	أُولَٰئِكَ يُؤْمِنُونَ بِهِ
(of) Moses	(as) a guidance	and a mercy	they believe therein
وَمَنْ يَكْفُرُ	بِهِ	مِنَ الْأَحْزَابِ	فَالنَّارُ
but (those) who reject	it (the Quran)	of the sects	then the Fire
مَوْعِدُهُ	فَلَا تَكُ	فِي مَرِيَةٍ	مِّنْهُ
(will be) their promised (meeting) place	so be not	in doubt	about it
الْحَقُّ	مِنْ رَبِّكَ	وَلَكِنَّ أَكْثَرَ	النَّاسِ لَا يُؤْمِنُونَ ﴿١٧﴾
(is) the truth	from your Lord	[and] but most	(of) the mankind believe not

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ

الْأَشْهَادُ هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١٨﴾ الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿١٩﴾ أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءٍ يُضْعَفُ لَهُمُ الْعَذَابُ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ ﴿٢٠﴾

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).

وَمَنْ	أَظْلَمُ	مِمَّنْ أَفْتَرَى	عَلَى اللَّهِ كَذِبًا
and who	(does) more wrong	than (he) who invents	a lie against Allah
أُولَٰئِكَ يُعْرَضُونَ	عَلَى رَبِّهِمْ	وَيَقُولُ الْأَشْهَادُ	هَؤُلَاءِ
such will be brought	before their Lord	and the witnesses will say	these
الَّذِينَ كَذَبُوا	عَلَى رَبِّهِمْ	أَلَا لَعْنَةُ اللَّهِ	
(are) the ones who lied	against their Lord	no doubt (the) Curse (of) Allah	
عَلَى الظَّالِمِينَ ﴿١٨﴾	الَّذِينَ يَصُدُّونَ	عَنْ سَبِيلِ اللَّهِ	
(is) on the wrongdoers	those who hinder (others)	from (the) path (of) Allah	
وَيَبْغُونَهَا	عِوَجًا	وَهُمْ	بِالْآخِرَةِ
and seek therein	crookedness	while they	in the Hereafter
أُولَٰئِكَ لَمْ يَكُونُوا	مُعْجِزِينَ	فِي الْأَرْضِ	وَمَا كَانَ
such will not be	able to escape (from Allah's torment)	on the earth	[did] nor
لَهُمْ	مِنْ دُونِ اللَّهِ	مِنْ أَوْلِيَاءٍ	يُضْعَفُ لَهُمْ
they have	besides Allah	any protectors	will be doubled for them
			the torment

يَبْصُرُونَ ﴿٢١﴾	وَمَا كَانُوا	يَسْتَطِيعُونَ السَّمْعَ	مَا كَانُوا
see	nor they used to	able to hear	they were not

أُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢١﴾ لَأَجْرَمَ أَنَّهُمْ فِي
 الْآخِرَةِ هُمُ الْأَخْسَرُونَ ﴿٢٢﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ
 أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٢٣﴾ ﴿٢٤﴾ مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَى
 وَالْأَصْمَى وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلًا أَفَلَا تَذَكَّرُونَ ﴿٢٥﴾

21. They are those who have lost their ownelves, 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?

أُولَئِكَ	الَّذِينَ خَسِرُوا	أَنْفُسَهُمْ	وَضَلَّ	عَنْهُمْ
(they are) those	who have lost	their ownelves	and will vanish	from them
مَا كَانُوا	يَفْتَرُونَ ﴿٢١﴾	لَأَجْرَمَ	أَنَّهُمْ	فِي الْآخِرَةِ هُمْ
what they were	inventing (false deities)	no doubt	that they	[they] in the Hereafter
الْأَخْسَرُونَ ﴿٢٢﴾	إِنَّ الَّذِينَ ءَامَنُوا	وَعَمِلُوا الصَّالِحَاتِ		
(will be) the greatest losers	verily those who believe	and do righteous deeds		
وَأَخْبَتُوا	إِلَىٰ رَبِّهِمْ	أُولَئِكَ	أَصْحَابُ	الْجَنَّةِ هُمْ
and humble themselves	before their Lord	they	(will be the) dwellers	they (of) Paradise
فِيهَا	خَالِدُونَ ﴿٢٣﴾	مَثَلُ	الْفَرِيقَيْنِ	كَالْأَعْمَى وَالْأَصْمَى
therein	(will) dwell forever	(the) likeness	(of) the two parties	and the deaf (is) as the blind
وَالْبَصِيرِ	وَالسَّمِيعِ	هَلْ يَسْتَوِيَانِ مَثَلًا	أَفَلَا تَذَكَّرُونَ ﴿٢٥﴾	
and the seer	and the hearer	are they equal when compared?	(will) you not then take heed?	

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾ أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ ﴿٢٦﴾ فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا نَرِيكَ إِلَّا بَشَرًا مِثْلَنَا وَمَا نَرِيكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا أَنْ كَفُرُوا بِالرَّأْيِ وَمَا نَرِي لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ ﴿٢٧﴾

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."

وَلَقَدْ أَرْسَلْنَا نُوحًا	إِلَىٰ قَوْمِهِ	إِنِّي	لَكُمْ
and indeed We sent Noah	to his people	(and he said) verily I	(have come) to you
نَذِيرٌ مُّبِينٌ ﴿٢٥﴾	أَنْ	لَا تَعْبُدُوا	إِلَّا اللَّهَ
(as) a warner	that	(do) not worship	but Allah
عَذَابَ	يَوْمٍ	أَلِيمٍ ﴿٢٦﴾	فَقَالَ الْمَلَأُ
(the) torment	(of) a Day	painful	so said the chiefs
مِنْ قَوْمِهِ	مَا نَرِيكَ	إِلَّا بَشَرًا	مِثْلَنَا
among his people	we see you not	but a man	like ourselves
إِلَّا الَّذِينَ	هُمْ	أَرَادُوا أَنْ كَفُرُوا	بِالرَّأْيِ
but those who	[they]	(are) the rejected among us	without deep thinking
وَمَا نَرِي	لَكُمْ	عَلَيْنَا	مِنْ فَضْلٍ
and we (do) not see	in you	above us	any merit
كَاذِبِينَ ﴿٢٧﴾	بَلْ نَظُنُّكُمْ	كَاذِبِينَ ﴿٢٧﴾	
(are) liars	nay we think you	(are) liars	

قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ يَنِينَةٍ مِّن رَّبِّي وَءَانِنِي رَحْمَةً مِّنْ عِنْدِهِ فَعُمِّيَتْ عَلَيْكُمْ أَنُلْزِمُكُمْوهَا وَأَنْتُمْ لَهَا كَاهُونَ ﴿٢٨﴾ وَيَقَوْمِ لَا تَسْأَلُكُمْ عَلَيْهِ مَا لَآ إِنْ أَجْرِي إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِطَارِدٍ الَّذِينَ ءَامَنُوا إِنَّهُمْ مُلَقَوْنَ رَبَّهُمْ وَلِكِنِّي أَرْكُمُ قَوْمًا يَّجْهَلُونَ ﴿٢٩﴾

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.

قَالَ يَقَوْمُ	أَرَأَيْتُمْ	إِنْ كُنْتُ	عَلَىٰ بَيِّنَةٍ	مِّن رَّبِّي
he said O my people	(do) you see?	if I was	on a clear proof	from my Lord
وَأَنْلِي	رَحْمَةً	مِّنْ عِنْدِهِ	فُعِمِّتِ	
And He has given me	a mercy	from Him	but (that mercy) has been obscured	
عَلَيْكُمْ	أَنْزِلُكُمْ هَا	وَأَنْتُمْ	هَآ	كَرِهُونَ
from your (sight)	(shall) we compel you (to accept) it?	while you	for it	have hatred
وَيَقَوْمُ	لَا أَسْأَلُكُمْ	عَلَيْهِ	مَالًا	إِنْ أَجْرِي
and O my people	I ask not of you	for it	any wealth	but my reward (is) not
عَلَى اللَّهِ	وَمَا أَنَا	بِطَارِدٍ	الَّذِينَ آمَنُوا	إِنَّهُمْ
from Allah	and I am not	going to drive away	those who have believed	surely they
مُلَاقُوا	رَبِّهِمْ	وَلَكِنِّي	أَرَانَكُمْ	قَوْمًا يَجْهَلُونَ
(are) going to meet	their Lord	[and] but I	see you	a people (that) are ignorant

وَيَقَوْمُ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُهُمْ أَفَلَا تَذَكَّرُونَ ﴿٣٠﴾ وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدِرِي أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ إِنِّي إِذَا لَمِنَ الظَّالِمِينَ ﴿٣١﴾

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)."

وَيَقَوْمٍ	مَنْ	يَنْصُرُنِي مِنَ اللَّهِ	إِنْ طَرَدْتَهُمْ
and O my people	who	will help me against Allah	if I drove them away
أَفَلَا تَذَكَّرُونَ ﴿٣٠﴾	وَلَا أَقُولُ	لَكُمْ	عِنْدِي
(will) you not then give a thought?	and I (do) not say	to you	(that) with me
خَزَائِنُ اللَّهِ	وَلَا أَعْلَمُ الْغَيْبِ	وَلَا أَقُولُ	إِنِّي
(are the) Treasures (of) Allah	nor I know the Unseen	nor I say	that I am
وَلَا أَقُولُ	لِلَّذِينَ تَزْدِرِي	أَعْيُنُكُمْ	لَنْ يُؤْتِيَهُمُ اللَّهُ
nor I say	of those whom look down upon	your eyes	(that) Allah will never bestow on them
خَيْرًا	اللَّهُ أَعْلَمُ	بِمَا	فِي أَنْفُسِهِمْ
any good	Allah knows best	what	(is) in their inner selves
إِذَا	لَمِنَ الظَّالِمِينَ ﴿٣١﴾		
in that case	indeed (should be one) of the wrongdoers		

قَالُوا يَنْوُحُ قَدْ جَدَلْتَنَا فَأَكْثَرْتَ جِدْلَنَا فَأَيْنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٣٢﴾ قَالَ إِنَّمَا يَأْتِيَكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٣٣﴾ وَلَا يَنْفَعُكُمْ نَصْحِي إِنْ أَرَدْتُ أَنْ أُنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٤﴾

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."

قَالُوا يَنْوُحُ	قَدْ جَدَلْتَنَا	فَأَكْثَرْتَ جِدْلَنَا		
they said O Noah	verily you disputed us	and (much) have you prolonged the dispute with us		
فَأَيْنَا	بِمَا	تَعِدُنَا	إِنْ كُنْتَ	مِنَ الصَّادِقِينَ ﴿٣٢﴾
so bring upon us	what	you threaten us	if you are	of the truthful
قَالَ				
he said				

إِنَّمَا يَأْتِيكُمْ بِهِ اللَّهُ	إِنْ شَاءَ	وَمَا أَنْتُمْ	بِمُعْجِزِينَ ﴿٢٧﴾
only will bring on you	if He wills	and you (will) not	escape (it)
وَلَا يَنْفَعُكُمْ نَصِجِي	إِنْ أَرَدْتُ	أَنْ أَنْصَحَ	لَكُمْ
and will not profit you	(even) if I wish	to give good counsel	to you
إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ	وَالِيهِ تُرْجَعُونَ ﴿٢٨﴾		
if Allah was wanting to keep you astray He (is) your Lord	and to Him you shall be returned		

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ، فَعَلَىٰ إِجْرَامِي وَأَنَا بَرِيءٌ مِّمَّا تَحْمِلُونَ ﴿٢٩﴾ وَأَوْحَىٰ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ ءَامَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ ﴿٣٠﴾ وَأَصْنَعِ الْفُلَكَ بِأَعْيُنِنَا وَوَحِّينَا وَلَا تَخْطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّغْرَقُونَ ﴿٣١﴾

35. Or they (the pagans of Makkah) say: "He (Muhammad ﷺ) has fabricated it (the Qur'ān)." 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."

أَمْ يَقُولُونَ	افْتَرَاهُ	قُلْ	إِنْ افْتَرَيْتُهُ،
or they say	he (Muhammad) has fabricated it (the Quran)	say	if I have fabricated it
فَعَلَىٰ	إِجْرَامِي	وَأَنَا	بَرِيءٌ
then upon me	(be) my crimes	and I am	innocent
وَأَوْحَىٰ	إِلَىٰ نُوحٍ أَنَّهُ،	لَنْ يُؤْمِنَ	مِنْ قَوْمِكَ
and it was revealed	that to Noah	will never believe	of your people
فَدَءَامَنَ	فَلَا تَبْتَئِسْ	بِمَا كَانُوا	يَفْعَلُونَ ﴿٣١﴾
verily have believed	so be not sad	(because) of what they used to	do

وَلَا تَخْطِبْنِي	وَوَحَيْنَا	بِأَعْيُنِنَا	وَأَصْنَعُ الْفُلَكَ
and address Me not	and (with) Our Revelation	under Our Eyes	and construct the ship
مُغْرَقُونَ ﴿٧٧﴾	إِنَّهُمْ	فِي الَّذِينَ ظَلَمُوا ٢	
to be drowned	they (are) surely	on behalf (of) those who did wrong	

وَيَصْنَعُ الْفُلَكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأٌ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ ﴿٧٨﴾ فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٧٩﴾ حَتَّى إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ آمَنَ وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿٨٠﴾

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."

وَيَصْنَعُ الْفُلَكَ	وَكُلَّمَا	مَرَّ عَلَيْهِ	مَلَأٌ	مِنْ قَوْمِهِ
and he was constructing the ship	and whenever	passed by him	(the) chiefs	of his people
سَخِرُوا مِنْهُ ٢	قَالَ	إِنْ تَسْخَرُوا مِنَّا	فَإِنَّا نَسْخَرُ مِنْكُمْ	كَمَا تَسْخَرُونَ ﴿٧٨﴾
they mocked at him	he said	if you mock at us	so we mock at you	as you mock
فَسَوْفَ تَعْلَمُونَ	مَنْ	يَأْتِيهِ	عَذَابٌ	يُخْزِيهِ
and soon you will know	who (it is)	(on) whom will come	a torment	(that) will disgrace him
وَيَحِلُّ عَلَيْهِ	عَذَابٌ	مُقِيمٌ ﴿٧٩﴾	حَتَّى إِذَا	جَاءَ أَمْرُنَا
on him and will fall	a torment	lasting	(so it was) till when	Our Command came
وَفَارَ التَّنُّورُ	قُلْنَا	احْمِلْ	فِيهَا	مِنْ كُلِّ زَوْجَيْنِ
And the oven gushed forth	We said	carry	therein	of each pair

اٰثْنَيْنِ	وَاَهْلَكَ	اِلَّا مَنْ	سَبَقَ عَلَيْهِ
two (male and female)	and your family	except whom	has (already) gone forth against him
اَلْقَوْلُ	وَمَنْ ءَامَنَ	وَمَا ءَامَنَ مَعَهُ	اِلَّا قَلِيْلٌ
the Word	and (those) who believed	and believed not with him	except a few

وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللّٰهِ مَجْرِبُهَا وَمَرْسَتُهَا اِنَّ رَّبِّيْ لَغَفُوْرٌ رَّحِيْمٌ ﴿٤١﴾ وَهِيَ تَجْرٰى بِهِمْ فِى مَوْجٍ كَالْجِبَالِ وَنَادٰى نُوْحٌ ابْنَهٗ وَكَانَ فِى مَعَزِلٍ يَّبْنٰى اَرْكَبَ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِيْنَ ﴿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."

وَقَالَ	اَرْكَبُوا فِيهَا	بِسْمِ اللّٰهِ	مَجْرِبُهَا
and he (Noah) said	therein embark	in the Name (of) Allah	(will be) its moving course
وَمَرْسَتُهَا	اِنَّ رَبِّيْ	لَغَفُوْرٌ	رَّحِيْمٌ ﴿٤١﴾
and its resting anchorage	surely my Lord	(is) indeed Oft-Forgiving	Most Merciful
وَهِيَ	تَجْرٰى بِهِمْ	فِى مَوْجٍ	كَالْجِبَالِ
so it (the ship)	sailed with them	amidst the waves	like mountains
وَنَادٰى نُوْحٌ	اَبْنَهٗ	وَكَانَ	فِى مَعَزِلٍ يَّبْنٰى
and Noah called out	(to) his son	and he was	[in] apart O my son
اَرْكَبَ مَعَنَا	وَلَا تَكُنْ مَعَ	اَلْكَافِرِيْنَ ﴿٤٢﴾	
embark with us	and be not with	the disbelievers	

قَالَ سَاوِىْ اِلٰى جَبَلٍ يَّعَصِمُنِىْ مِنَ الْمَآءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ اَمْرِ اللّٰهِ اِلَّا مَنْ رَّحِمَ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِيْنَ ﴿٤٣﴾ وَقِيلَ يٰٓاَرْضُ اُبْلِعِىْ مَآءَكِ وَيَسْمَاۤءُ

أَقْلَعِي وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤٤﴾

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)!"

قَالَ	سَأَوِي	إِلَى جَبَلٍ	يَعِصْمِي	مِنَ الْمَاءِ
he (the son) replied	I will betake myself	to a mountain	it will save me	from the water
قَالَ	لَا عَاصِمَ	الْيَوْمَ	مِنَ أَمْرِ اللَّهِ	
he (Noah) said	(there is) no saviour	this day	from (the) Decree (of) Allah	
إِلَّا مَنْ رَحِمَ	وَحَالَ بَيْنَهُمَا	الْمَوْجُ		
except (him on) whom He has mercy	and came (in) between them	the wave		
فَكَانَ	مِنَ الْمَغْرُقِينَ	وَقِيلَ	يَا أَرْضُ	
so he (the son) was	among the drowned	and it was said	O earth	
أَبْلَعِي مَاءَكَ	وَيَسْمَاءُ أَقْلَعِي	وَغِيضَ الْمَاءِ		
swallow up your water	and O sky withhold (your rain)	and the water was subsided		
وَقُضِيَ الْأَمْرُ	وَاسْتَوَتْ	عَلَى الْجُودِيِّ		
and the Decree (of Allah) was fulfilled	and it (the ship) rested	on Mount Judi		
وَقِيلَ	بُعْدًا	لِلْقَوْمِ	الظَّالِمِينَ	
and it was said	away	with the people	(who are) wrongdoers	

وَنَادَى نُوحٌ رَبَّهُ، فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَكَمِينَ ﴿٤٥﴾ قَالَ يَنْتَوَحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ﴿٤٦﴾ قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ

لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُن مِّنَ الْخَسِرِينَ ﴿٤٧﴾

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."

وَنَادَىٰ نُوحٌ	رَّبَّهُ.	فَقَالَ رَبِّ	إِنَّ أَبْنَى	مِّنْ أَهْلِي
and Noah called upon	his Lord	and said O my Lord	verily my son	(is) of my family
وَإِنَّ وَعْدَكَ	الْحَقُّ	وَأَنْتَ	أَحْكَمُ	الْحَكَمِينَ ﴿٤٥﴾
and certainly Your Promise	(is) true	and You	(are) the Most Just	(of) the judges
قَالَ يَنُوحُ	إِنَّهُ لَيْسَ	مِنْ أَهْلِكَ	إِنَّهُ	عَمَلٌ غَيْرُ
He said O Noah	surely he is not	of your family	verily [he]	(his) work (is) not
صَلِحٌ	فَلَا تَسْأَلْنِي	مَا	لَيْسَ لَكَ	بِهِ عِلْمٌ
righteous	so ask Me not	what	you have not	of which knowledge indeed I
أَعْظَمُكَ	أَنْ تَكُونَ	مِنَ الْجَاهِلِينَ ﴿٤٦﴾	قَالَ رَبِّ	
admonish you	lest you be	(one) of the ignorant	he (Noah) said O my Lord	
إِنِّي أَعُوذُ	بِكَ	أَنْ أَسْأَلَكَ	مَا	لَيْسَ لِي بِهِ عِلْمٌ
verily I seek refuge	with You	that I ask you	what	knowledge of it I have not
وَإِلَّا تَغْفِرْ	لِي	وَتَرْحَمْنِي	أَكُن مِّنَ الْخَسِرِينَ ﴿٤٧﴾	
and unless You forgive	[for] me	and have mercy on me	I would (indeed) be (one) of the losers	

قِيلَ يَنُوحُ أَهَيْطَ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَىٰ أُمَمٍ مِّمَّنْ مَعَكَ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُمْ مِنَّا عَذَابٌ أَلِيمٌ ﴿٤٨﴾ تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِن قَبْلِ هَٰذَا فَاصْبِرْ إِنَّ الْعَقِيبَةَ لِلْمُتَّقِينَ ﴿٤٩﴾

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.)

قِيلَ	يَنُوحُ أَهْبِطْ	بِسَلَامٍ	مِّنَّا	وَبَرَكَاتٍ
it was said	O Noah come down (from the ship)	with peace	from Us	and blessings
عَلَيْكَ	وَعَلَىٰ أُمَّمٍ	مِّمَّنْ	مَعَكَ	وَأُمَّمٍ
on you	and on (the) people	of those	with you	and people
سَنَمِيعَهُمْ		ثُمَّ يَمَسُّهُمْ		مِّنَّا
(to) whom We shall grant pleasures (for a time)		then will reach them		from Us
عَذَابٌ	أَلِيمٌ	تِلْكَ	مِّنْ أَنْبَاءِ	الْغَيْبِ
a torment	painful	this	(is) of (the) news	(of) the Unseen
إِلَيْكَ	مَا كُنْتَ	تَعْلَمُهَا	أَنْتَ	وَلَا قَوْمُكَ
unto you (O Muhammad)	neither you were	knowing them	you	nor your people
مِنْ قَبْلُ	هَذَا	فَاصْبِرْ	إِنَّ الْعَاقِبَةَ	لِلْمُتَّقِينَ
before	this	so be patient	surely the (good) end	(is) for the pious

وَإِلَىٰ عَادِ أَخَاهُمْ هُودًا قَالَ يَبْقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ إِنِّي أَنْتُمْ إِلَّا مُفْتَرُونَ ﴿٥٠﴾ يَبْقَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنِّي أَجْرِي إِلَّا عَلَىٰ الَّذِي فَطَرَنِي أَفَلَا تَعْقِلُونَ ﴿٥١﴾ وَيَبْقَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدَّكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا 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)."

وَالِىَ عَادٍ	أَخَاهُمْ	هُودًا	قَالَ يَنْقَوْمٍ	أَعْبُدُوا اللَّهَ
and to Ad (people)	(We sent) their brother	Hud	he said O my people	worship Allah
مَا لَكُمْ	مِّنْ إِلَهِ	غَيْرِهِ	إِن أَنْتُمْ	إِلَّا مُفْتَرُونَ
you have not	other god	but Him	you (do) nothing	but invent lies
لَا أَسْأَلُكُمْ	عَلَيْهِ	أَجْرًا	إِنْ أَجْرِي	إِلَّا عَلَى الَّذِي
I ask not of you	for it (the Message)	reward	my reward (is) not	from Him Who
فَطَرَنِي	أَفَلَا تَعْقِلُونَ	وَيَنْقَوْمٍ	أَسْتَغْفِرُوا رَبَّكُمْ	
created me	(will) you not then understand?	and O my people	ask forgiveness (of) your Lord	
ثُمَّ	تُوبُوا إِلَيْهِ	يُرْسِلِ السَّمَاءَ	عَلَيْكُمْ	مَدَدَارًا
then	repent to Him	He will send (from) the sky (rain)	to you	abundant
وَيَزِدَّكُمْ	قُوَّةً	إِلَى قُوَّتِكُمْ	وَلَا تَنْوَلُوا	مُجْرِمِينَ
and increase you	(in) strength	to your strength	so (do) not turn away (as) sinners	

قَالُوا يَا هُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٣﴾ إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ قَالَ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٥٤﴾

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,

قَالُوا يَا هُودُ	مَا جِئْتَنَا	بَيِّنَةٍ	وَمَا نَحْنُ
they said O Hud	you have not brought us	an evidence	and we (shall) not

يَتَارِكِي	ءَالِهَتِنَا	عَنْ قَوْلِكَ	وَمَا نَحْنُ	لَكَ	بِمُؤْمِنِينَ ﴿٥٦﴾
leave	our gods	for your (mere) saying	and we (are) not	in you	believers
إِنْ نَقُولُ	إِلَّا أَعْتَرَدَكَ	بَعْضُ	ءَالِهَتِنَا		
we say not	but (that) have seized you	some	(of) our gods (false deities)		
بِسُوءٍ	قَالَ	إِنِّي أَشْهَدُ اللَّهَ	وَأَشْهَدُوا		
with evil (madness)	he said	verily I call Allah to witness	and bear witness		
أَنِّي	بَرِيءٌ	مِمَّا تُشْرِكُونَ ﴿٥٧﴾			
that I am	free	from that which you ascribe as partners (in worship)			

مِنْ دُونِهِ ۖ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنْظِرُونِ ﴿٥٥﴾ إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيئِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٦﴾ فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّونَهُ شَيْئًا إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيفٌ ﴿٥٧﴾

55. With Him (Allāh). So plot against me, all of you, and give me no respite. 56. "I put my trust in Allāh, 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."

مِنْ دُونِهِۦ	فَكِيدُونِي	جَمِيعًا	ثُمَّ	لَا تُنْظِرُونِ ﴿٥٥﴾	إِنِّي تَوَكَّلْتُ
other than Him	so plot against me	all (of you)	then	give me no respite	verily I put my trust
عَلَى اللَّهِ	رَبِّي	وَرَبِّكُمْ	مَا	مِنْ دَابَّةٍ	
in Allah	my Lord	and your Lord	(there is) not	[of] a moving (living) creature	
إِلَّا هُوَ	ءَاخِذٌ	بِنَاصِيئِهَا	إِنَّ رَبِّي	عَلَى صِرَاطٍ	مُسْتَقِيمٍ ﴿٥٦﴾
but He	has grasp	of its forelock	verily my Lord	(is) on a Path	Straight
فَإِنْ تَوَلَّوْا	فَقَدْ أَبْلَغْتُكُمْ	مَا	أُرْسِلْتُ بِهِۦ		
so if you turn away	then verily I conveyed to you	what	with which I was sent		

إِلَيْكَ	وَيَسْخُلِفُ رَبِّي	قَوْمًا	غَيْرُكُمْ	وَلَا تَضُرُّونَهُ
to you	and my Lord will make succeed	a people	besides you	and you will not harm Him
شَيْئًا	إِنَّ رَبِّي	عَلَى كُلِّ	شَيْءٍ	حَفِيزٌ
in the least	surely my Lord	over all	things	(is) a Guardian

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَنَجَّيْنَاهُمْ مِّنْ عَذَابٍ غَلِيظٍ ۝۵۸ وَتِلْكَ ءَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ، وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ۝۵۹ وَاتَّبَعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَمَةِ ۖ أَلَا إِنَّ ءَادًا كَفَرُوا رَبَّهُمْ ۖ أَلَا بَعْدَ لَعَادٍ قَوْمِ هُودٍ ۝۶۰

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.

وَلَمَّا	جَاءَ أَمْرُنَا	نَجَّيْنَا هُودًا	وَالَّذِينَ ءَامَنُوا	مَعَهُ
and when	Our Commandment came	We saved Hud	and those who believed	with him
بِرَحْمَةٍ	مِّنَّا	وَنَجَّيْنَاهُمْ	مِّنْ عَذَابٍ	غَلِيظٍ
by a mercy	from Us	and We saved them	from a torment	severe
وَتِلْكَ	ءَادٌ جَحَدُوا	بِآيَاتِ رَبِّهِمْ	وَعَصَوْا رُسُلَهُ	
and such	(were) Ad (people) they rejected	(the) Signs (of) their Lord	and disobeyed His Messengers	
وَاتَّبَعُوا	كُلِّ	جَبَّارٍ	عَنِيدٍ	وَاتَّبَعُوا
and followed (the) command	(of) every	proud	obstinate	and they were pursued
فِي هَذِهِ	الدُّنْيَا	لَعْنَةً	وَيَوْمَ	الْقِيَمَةِ
in this	world	(by) a curse	and (so they will be on the) Day	(of) Resurrection
أَلَا	إِنَّ ءَادًا كَفَرُوا	رَبَّهُمْ	أَلَا بَعْدًا	لِعَادٍ
no doubt	verily Ad disbelieved	(in) their Lord	so away	with Ad
			قَوْمِ	هُودٍ
			(the) people	(of) Hud

﴿وَالِى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَتَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ ۖ هُوَ أَنشَأَكُمْ مِّنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تَوْبُوا إِلَيْهِ ۚ إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ ۝۶۱﴾ قَالَوا يَصْلِحُ قَدَكُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا ۖ أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّا لَفِي شَكٍّ مِّمَّا تَدْعُونَا إِلَيْهِ مُرِيبٌ ۝۶۲﴾

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)."

وَالِى ثَمُودَ	أَخَاهُمْ	صَالِحًا	قَالَ
and to Thamud (people)	(We sent) their brother	Salih	he said
يَتَقَوْمِ اعْبُدُوا اللَّهَ	مَا لَكُمْ	مِّنْ إِلَهِ غَيْرُهُ ۖ	هُوَ أَنشَأَكُمْ
O my people worship Allah	you have	any god	He brought you forth
فَاسْتَغْفِرُوهُ	ثُمَّ	تَوْبُوا إِلَيْهِ ۚ	إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ ۝۶۱
so ask forgiveness (of) Him	then	therein	Responsive (is) Near certainly my Lord
تَدْعُونَا إِلَيْهِ مُرِيبٌ ۝۶۲	قَدَكُنْتَ	فِينَا	مَرْجُوًّا قَبْلَ هَذَا ۖ
to worship	verily you were	among us	(as) a figure of good hope
أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا	وَإِنَّا لَفِي شَكٍّ	أَنْتَ نَهَانَا	أَنْتَ نَهَانَا
what to worship	and verily we	(do) you forbid us?	this before

مِمَّا	تَدْعُونَا	إِلَيْهِ	مُرِيبٌ ﴿٦٢﴾
as to that which	you invite us	to it	suspicious

قَالَ يَنْقَوْمُ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَءَاتَنِي مِنْهُ رَحْمَةً فَمَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ ۖ فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ ﴿٦٣﴾ وَيَنْقَوْمُ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أََرْضِ اللَّهِ وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ ﴿٦٤﴾

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."

قَالَ يَنْقَوْمُ	أَرَأَيْتُمْ	إِنْ كُنْتُ	عَلَىٰ بَيِّنَةٍ	مِّن رَّبِّي
he said O my people	(do) you see (tell me)?	if I am	on a clear proof	from my Lord
وَأَتَنِي	مِنْهُ	رَحْمَةً	فَمَنْ	يَنْصُرُنِي مِنَ اللَّهِ
and He has given me	from Him	a mercy	who then	can help me against Allah
إِنْ عَصَيْتُهُ ۖ	فَمَا تَزِيدُونَنِي	غَيْرَ	تَخْسِيرٍ ﴿٦٣﴾	وَيَنْقَوْمُ
if I were to disobey Him	then you increase me not	but	(in) loss	and O my people
هَذِهِ	نَاقَةُ اللَّهِ	لَكُمْ	آيَةٌ	فَذَرُوهَا
this	she-camel (of) Allah	to you	(is) a sign	so leave her
وَلَا تَمْسُوهَا	بِسُوءٍ	فَيَأْخُذْكُمْ	عَذَابٌ	قَرِيبٌ ﴿٦٤﴾
and touch her not	with evil	lest will seize you	a torment	near

فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ۖ ذَلِكَ وَعَدٌ غَيْرُ مَكْذُوبٍ ﴿٦٥﴾ فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِنْ خِزْيِ يَوْمِئِذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ﴿٦٦﴾ وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيرِهِمْ جَاثِمِينَ ﴿٦٧﴾

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,

فَعَقَرُوهَا	فَقَالَ	تَمَتَّعُوا فِي دَارِكُمْ	ثَلَاثَةَ	أَيَّامٍ
but they killed her	so he said	enjoy yourselves in your homes	(for) three	days
ذَلِكَ	وَعَدٌ	غَيْرُ	مَكْذُوبٍ ﴿٦٥﴾	فَلَمَّا
this	(is) a promise	(that will) not	be denied	so when
نَجَّيْنَا صَالِحًا	وَالَّذِينَ آمَنُوا	مَعَهُ	بِرَحْمَةٍ	مِّنَّا
We saved Salih	and those who believed	with him	by a mercy	from Us
وَمِنْ خِزْيٍ	يَوْمَئِذٍ	إِنَّ رَبَّكَ	هُوَ	الْقَوِيُّ
and from (the) disgrace	(of) that Day	verily your Lord	[He]	(is) the All-Strong
الْعَزِيزُ ﴿٦٦﴾	وَأَخَذَ	الَّذِينَ ظَلَمُوا	الصَّيْحَةَ	فَأَصْبَحُوا
the All-Mighty	and overtook	those who wronged	the awful cry	so they became
فِي دِيَارِهِمْ		جَثْمِينَ ﴿٦٧﴾		
in their homes		prostrate (dead)		

كَأَن لَّمْ يَغْنَوْا فِيهَا ۚ أَلَا إِنَّ ثَمُودَ كَفَرُوا رَبَّهُمْ ۗ أَلَا بَعْدَ لَثَمُودَ ﴿٦٨﴾ وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا سَلَامًا قَالَ سَلَامٌ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيدٍ ﴿٦٩﴾ فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ لُّوطٍ ﴿٧٠﴾

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)."

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

وَأَمْرَاتُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَقَ وَمِنْ وَرَاءِ إِسْحَقَ يَعْقُوبَ ﴿٧١﴾ قَالَتْ يَتُولىنَّ ٱلَّذِى وَأَنَا عَجُوزٌ وَهَذَا بَعْلِى شَيْخًا ٱتَّ هَذَا لَشَىْءٌ عَجِيبٌ ﴿٧٢﴾ قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ ٱللَّهِ رَحِمْتُ ٱللَّهَ وَبَرَكَتُهُ عَلَيْهِمْ أَهْلُ ٱلْبَيْتِ ٱِنَّهُ حَمِيدٌ مُجِيدٌ ﴿٧٣﴾

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."

وَأَمْرَاتُهُ	قَائِمَةٌ	فَضَحِكَتْ	فَبَشَّرْنَاهَا
and his wife	(was) standing (there)	and she laughed	but We gave her glad tidings

بِإِسْحَاقَ وَمِنْ وَرَاءَ إِسْحَاقَ يَعْقُوبَ ﴿٧١﴾	قَالَتْ يَوَيْلَتَى	ءَالِدٌ
of Isaac and after Isaac	she said woe unto me	(shall) I bear a child?
وَأَنَا	عَجُوزٌ	وَهَذَا
while I am	an old woman	and this
لَشَيْءٍ	عَجِيبٌ ﴿٧٢﴾	قَالُوا
(is) surely a thing	strange	they said
رَحْمَتُ اللَّهِ	وَبَرَكَاتُهُ	عَلَيْكُمْ
(the) Mercy (of) Allah	and His Blessings	(be) on you
الْبَيْتِ	إِنَّهُ	حَمِيدٌ
(of) the house	surely He (Allah)	(is) All-Praiseworthy
		All-Glorious

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَى يُجْدِلُنَا فِي قَوْمِ لُوطٍ ﴿٧٤﴾ إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّهٌ مُنِيبٌ ﴿٧٥﴾ يَتَابَرَهِيمُ اعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ لَاتِهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ ﴿٧٦﴾

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 Lūt (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."

فَلَمَّا	ذَهَبَ عَنْ إِبْرَاهِيمَ	الرَّوْعُ	وَجَاءَتْهُ
then when	had gone away from Abraham	the fear	and had reached him
الْبُشْرَى	يُجْدِلُنَا	فِي قَوْمِ	لُوطٍ ﴿٧٤﴾
the glad tidings	he began to plead with Us (Our messengers)	for (the) people	(of) Lot
إِنَّ إِبْرَاهِيمَ	لَحَلِيمٌ	أَوَّهٌ	مُنِيبٌ ﴿٧٥﴾
verily Abraham	(was) certainly forbearing	humble	(and was) repentant
أَعْرِضْ عَنْ هَذَا	إِنَّهُ	قَدْ جَاءَ	أَمْرُ
turn away from this	indeed [it]	[verily] has come	(the) Commandment
			(of) your Lord

وَإِنَّهُمْ	ءَاتِيهِمْ	عَذَابٌ	غَيْرُ	مَرْدُودٍ ﴿٧٦﴾
and verily [they]	(there) will come for them	a torment	(which can) not	(be) turned back

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِئَاءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ ﴿٧٧﴾ وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَنْقُومِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ ﴿٧٨﴾

77. And when Our messengers came to Lūt (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	سِئَاءَ بِهِمْ	
and when	Our messengers (angels) came	(to) Lot	he was grieved on their account	
وَضَاقَ بِهِمْ ذَرْعًا	وَقَالَ	هَذَا	يَوْمٌ	عَصِيبٌ ﴿٧٧﴾
and he felt himself strained for them	and he said	this	(is) a day	distressful
وَجَاءَهُ قَوْمُهُ	يُهْرَعُونَ إِلَيْهِ	وَمِنْ قَبْلُ كَانُوا		
and came to him	rushing towards him	his people	and since aforetime they used to	
يَعْمَلُونَ السَّيِّئَاتِ	قَالَ يَنْقُومِ	هَؤُلَاءِ	بَنَاتِي	هُنَّ
commit crimes (sodomy)	he said O my people	these	(are) my daughters	they
أَطْهَرُ لَكُمْ	فَاتَّقُوا اللَّهَ	وَلَا تُخْزُونِ	فِي ضَيْفِي	
(are) purer	so fear Allah	and degrade me not	with regard (to) my guests	
أَلَيْسَ مِنْكُمْ	رَجُلٌ	رَشِيدٌ ﴿٧٨﴾		
is (there) not?	among you	a (single) man	right-minded	

قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَنَعْلَمُ مَا نُرِيدُ ﴿٧٩﴾ قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَىٰ

رُكِّنَ شَدِيدٌ ﴿٨٠﴾ قَالُوا يَلُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَلَا يَلْنَفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرًا نَّكَ 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?"

قَالُوا	لَقَدْ عَلِمْتَ	مَا	لَنَا	فِي بَنَاتِكَ	مِنْ حَقٍّ
they said	surely you know	not	we have	in/of your daughters	any desire/right
وَإِنَّكَ	لَنَعْلَمَ	مَا نُرِيدُ ﴿٧٩﴾	قَالَ لَوْ	أَنَّ لِي	بِكُمْ
and indeed you	surely know	what we want	he said if	I had [that]	to (overpower) you
قُوَّةٌ	أَوْ	ءَاوَىٰ إِلَىٰ رُكْنٍ			شَدِيدٍ ﴿٨٠﴾
strength	or	(that) I could betake myself to a support			powerful
قَالُوا يَلُوطُ	إِنَّا	رُسُلُ	رَبِّكَ		
they (messengers) said O Lot	verily we	(are the) messengers (angels)	(from) your Lord		
لَن يَصِلُوا	إِلَيْكَ	فَأَسْرِ	بِأَهْلِكَ	بِقِطْعٍ	مِّنَ اللَّيْلِ
they shall never reach	you	so travel	with your family	in a part	of the night
وَلَا يَلْنَفِتْ	مِنْكُمْ	أَحَدٌ	إِلَّا أَمْرًا نَّكَ	إِنَّهُ	
and let not look back	of you	anyone	but your wife	verily [it] (the punishment)	
مُصِيبُهَا	مَا	أَصَابَهُمْ	إِنَّ مَوْعِدَهُمْ	الصُّبْحُ	
(will) afflict her	what	will afflict them	indeed their appointed time	(is) morning	
		أَلَيْسَ الصُّبْحُ	بِقَرِيبٍ ﴿٨١﴾		
		is not the morning?	near		

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَلَيْهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ
 مَّنْضُودٍ ﴿٨٢﴾ مُّسَوَّمَةً عِندَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بَعِيدٍ ﴿٨٣﴾ وَإِلَىٰ مَدْيَنَ
 أَخَاهُمْ شُعَيْبًا قَالَ يَتَقَوِّمُ أَعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ ۖ وَلَا تَنْقُصُوا
 الْمِكْيَالَ وَالْمِيزَانَ إِنِّي أَرَبُّكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ
 مُحِيطٍ ﴿٨٤﴾

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 Madyan (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	سَافِلَهَا	وَأَمْطَرْنَا عَلَيْهَا	on it	and rained	down	We turned its upside	Our Commandment came	so when		
حِجَارَةً	مِّن سِجِّيلٍ	مَّنْضُودٍ ﴿٨٢﴾	مُسَوَّمَةً	عِندَ رَبِّكَ	وَمَا هِيَ	and they (are) not	your Lord	from	marked	piled up	of baked clay	stones
مِنَ الظَّالِمِينَ	بَعِيدٍ ﴿٨٣﴾	وَإِلَى مَدْيَنَ	أَخَاهُمْ	(We sent) their brother	and to (the) Midian (people)	far	from the wrongdoers	شُعَيْبًا	قَالَ يَتَقَوَّم	أَعْبُدُوا اللَّهَ	مَا لَكُمْ	مِّنْ إِلَهٍ غَيْرُهُ ۖ
but Him	any god	you have	not	worship Allah	he said O my people	Shuaib	وَلَا تَنْقُصُوا الْمِكْيَالَ	وَالْمِيزَانَ	إِنِّي	أَرَبُّكُمْ	بِخَيْرٍ	وَإِنِّي
and give not short	measure	and weight	verily I	see you	in prosperity	and verily I	the torment	(of) a Day	encompassing	fear for you		

وَيَقَوِّمُ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ ۖ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ

وَلَا تَعْتَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿٨٥﴾ بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿٨٦﴾ قَالُوا يَشْعِبُ أَصْلَوْتُكَ تَأْمُرُكَ أَنْ نَتْرَكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ ﴿٨٧﴾

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).

وَيَقَوْمٍ	أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ	بِالْقِسْطِ	وَلَا تَبْخَسُوا النَّاسَ
and O my people	give full measure	and weight	and reduce not the people
أَشْيَاءَهُمْ	وَلَا تَعْتَوْا	فِي الْأَرْضِ	مُفْسِدِينَ ﴿٨٥﴾
their things	and (do) not commit mischief	in the land	causing corruption
بَقِيَّتُ اللَّهِ	خَيْرٌ لَّكُمْ	إِن كُنْتُمْ مُؤْمِنِينَ	وَمَا أَنَا
that which (is) left (by) Allāh	(is) better for you	if you are believers	and I am not
عَلَيْكُمْ	يَحْفِظُ ﴿٨٦﴾	قَالُوا يَشْعِبُ	أَصْلَوْتُكَ
over you	a guardian	they said O Shuaib	(does) your prayer?
أَنْ نَتْرَكَ مَا	يَعْبُدُ آبَاؤُنَا	أَوْ أَنْ نَفْعَلَ	فِي أَمْوَالِنَا
that we give up what	our fathers used to worship	that we do or	concerning our property
مَا نَشَاءُ	إِنَّكَ	لَأَنْتَ	الرَّشِيدُ ﴿٨٧﴾
what we like	verily you	surely [you]	(are) the forbearer
the right-minded			

قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيْنَةٍ مِنْ رَبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَى مَا أَنْهَضَكُمْ عَنْهُ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾ وَيَقَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا

أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمُ لُوطٍ مِّنْكُمْ بِبَعِيدٍ ﴿٨٩﴾

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!

قَالَ يٰقَوْمِ	أَرَأَيْتُمْ	إِنْ كُنْتُ	عَلَىٰ بَيِّنَةٍ
he said O my people	(do) you see (tell me)?	if I was (have)	[on] a clear evidence
مِّن رَّبِّي	وَرَزَقَنِي	مِنْهُ	رِزْقًا حَسَنًا
from my Lord	and He has given me	from Himself	good
أَنْ أَخْلِفَكُمْ	إِلَىٰ مَا	أَنْهَيْكُمْ عَنْهُ	إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ
to contradict you	to what	I forbid you [from it]	I desire not but reform
مَا أَصْطَعْتُ	وَمَا تَوْفِيقِي	إِلَّا	بِاللَّهِ
so far as I am able (to the best of my power)	and my success (is) not	except	from Allah
عَلَيْهِ تَوَكَّلْتُ	وَإِلَيْهِ أُنِيبُ	وَيَقَوْمِ	لَا يَجْرِمَنَّكُمْ
in Him I trust	and unto Him I repent	and O my people	let not cause you
شِقَاقِي	أَنْ يُصِيبَكُمْ	مِثْلُ	مَا أَصَابَ قَوْمَ
my separation (anger)	to befall you	similar (to)	what befell (the) people
نُوحٍ	أَوْ قَوْمَ هُودٍ	أَوْ قَوْمَ صَالِحٍ	وَمَا قَوْمَ لُوطٍ
(of) Noah	(of) Hud	(of) Salih	and not (the) people
لُوطٍ	مِّنْكُمْ	بِعِيدٍ	
(of) Lot	from you	(are) far off	

وَأَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ ﴿٩٠﴾ قَالُوا يٰشُعَيْبُ مَا نَفَقَهُ كَثِيرًا مِّمَّا تَقُولُ وَإِنَّا لَنَرِيكَ فِينَا ضَعِيفًا وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ وَمَا أَنتَ عَلَيْنَا

يَعَزِّيزِ ﴿٩٠﴾ قَالَ يَقَوْمِ اَرَهْطِيْ اَعَزُّ عَلَيْكُمْ مِّنَ اللّٰهِ وَاتَّخَذْتُمُوْهُ وَرَآءَكُمْ ظَهْرًا
 اِنَّ رَبِّيْ بِمَا تَعْمَلُوْنَ مُحِيْطٌ ﴿٩١﴾

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.

وَاسْتَغْفِرُوا رَبَّكُمْ	ثُمَّ	تَوُّبُوا إِلَيْهِ	إِنَّ رَبِّيْ
and ask forgiveness (of) your Lord	then	turn unto Him in repentance	verily my Lord
رَحِيْمٌ	وَدُوْدٌ ﴿٩٠﴾	قَالُوا يَشْعِبُ	مَا نَفَقَهُ كَثِيْرًا
(is) Most Merciful	Most Loving	they said O Shuaib	We (do) not understand much
مِمَّا تَقُوْلُ	وَإِنَّا	لَنَرِيْكَ	فِيْنَا
of what you say	and indeed we	[surely] see you	among us
وَلَوْلَا رَهْطُكَ	لَرَجَمْنَاكَ		وَمَا أَنْتَ
and if (were) not your family	we should certainly have stoned you		and you (are) not
عَلَيْنَا	يَعَزِّيزِ ﴿٩١﴾	قَالَ يَقَوْمِ	أَعَزُّ
against us	powerful	he said O my people	(of) more weight
عَلَيْكُمْ	مِّنَ اللّٰهِ	وَاتَّخَذْتُمُوْهُ	وَرَاءَكُمْ
with you	than Allah	and you have taken Him away	behind your
اِنَّ رَبِّيْ		بِمَا تَعْمَلُوْنَ مُحِيْطٌ ﴿٩٢﴾	
verily my Lord		(is) surrounding of what you do	

وَيَقَوْمِ اَعْمَلُوْا عَلٰٓى مَكَانِيْكُمْ اِنِّىْ عَمِلْتُ سُوْفَ تَعْلَمُوْنَ مَن يَّآتِيْهِ عَذَابٌ يُخْزِيْهِ وَمَنْ هُوَ كَذِبٌ وَّارْتَقِبُوْا اِنِّىْ مَعَكُمْ رَقِيْبٌ ﴿٩٣﴾ وَلَمَّا جَاءَ اَمْرُنَا نَجَّيْنَا شُعَيْبًا وَّالَّذِيْنَ اٰمَنُوْا مَعَهُ بِرَحْمَةٍ مِّنَّا وَاَخَذَتِ الَّذِيْنَ ظَلَمُوْا الصَّيْحَةَ فَاصْبَحُوْا فِيْ دِيْرِهِمْ

جَثِمِينَ ﴿٩١﴾

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.

وَيَقَوْمٍ	أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ	إِنِّي	عَمِلٌ	سَوْفَ تَعْلَمُونَ
and O my people	act according to your ability	(and) verily I am	acting	soon you will know
مَنْ	يَأْتِيهِ	عَذَابٌ	يُخْزِيهِ	وَمَنْ
whom	comes to him	(the) torment	(that) will cover him (with) disgrace	and who
هُوَ	كَذِبٌ	وَأَرْتَقِبُوا	إِنِّي	مَعَكُمْ
[he]	(is) a liar	and watch	verily I am	with you
	جَاءَ أَمْرُنَا	نَجَّيْنَا شُعَيْبًا	وَالَّذِينَ آمَنُوا	مَعَهُ
	Our Commandment came	We saved Shuaib	and those who believed	with him
بِرَحْمَةٍ	مِّنَّا	وَأَخَذَتْ	الَّذِينَ ظَلَمُوا	الضَّيْحَةَ
by a mercy	from Us	and seized	those who wronged	the awful cry
		فِي دِيَارِهِمْ	جَثِمِينَ	
		in their homes	prostrate (dead)	

كَأَن لَّمْ يَغْنَوْا فِيهَا ۚ أَلَا بُعْدَ الْمَدْيَنَ كَمَا بَعَدَتِ ثَمُودُ ﴿٩٥﴾ وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿٩٦﴾ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ ۚ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ﴿٩٧﴾ يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ وَبِئْسَ الْوَرْدُ الْمَوْرُودُ ﴿٩٨﴾

95. As if they had never lived there! So away with Madyan (Midian) as away with Thamūd! (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.

كَأَن لَّمْ يَغْنَوْا	فِيهَا	أَلَا بَعْدًا	لِّمَدْيَنَ	كَمَا بَعَدَتْ ثَمُودُ ﴿٩٥﴾
they had not lived	therein	so away	with midian	as away (with) Thamud
وَلَقَدْ أَرْسَلْنَا مُوسَىٰ	بِآيَاتِنَا	وَسُلْطٰنٍ	مُّبِينٍ ﴿٩٦﴾	إِلَىٰ فِرْعَوْنَ
and indeed We sent Moses	with Our Signs	and an authority	manifest	to Pharaoh
وَمَلَائِيهِ	فَاتَّبَعُوا أَمْرَ	فِرْعَوْنَ	وَمَا	
and his chiefs	but they followed (the) command	(of) Pharaoh	and (was) not	
أَمْرُ	فِرْعَوْنَ	بِرَشِيدٍ ﴿٩٧﴾	يَقْدُمُ قَوْمَهُ	
(the) command	(of) Pharaoh	rightly guided	he will go ahead of his people	
يَوْمَ	الْقِيَمَةِ	فَأَوْرَدَهُمْ	النَّارَ	
(on the) Day	(of) Resurrection	and will lead them	(into) the Fire	
	وَبِئْسَ الْوَرْدُ	الْمَوْرُودُ ﴿٩٨﴾		
	and evil (indeed) is the place	to which (they are) led		

وَاتَّبَعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ الْقِيَمَةِ يَبْسُ الرِّفْدُ الْمَرْفُودُ ﴿٩٩﴾ ذَلِكَ مِنْ أَنْبَاءِ الْاَلْقَرَىٰ نَقُصُّهُ عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِيدٌ ﴿١٠٠﴾ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ اَلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اَللَّهِ مِنْ شَيْءٍ لَّمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُوهُمْ غَيْرَ تَتْنِيبٍ ﴿١٠١﴾

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.

وَأَتَّبِعُوا	فِي هَذِهِ	لَعْنَةً	وَيَوْمَ
and they were pursued	in this (life)	(by) a curse	and (on the) Day
الْقِيَمَةِ	بِئْسَ الرِّفْدُ	الْمَرْفُودُ ﴿١١٩﴾	ذَلِكَ
(of) Resurrection	(how) bad is the gift	given	that
الْقُرَى	نَقَصَهُ	عَلَيْكَ	مِنْهَا
(of) the towns	which We relate	unto you	of them
وَحَصِيدٌ ﴿١٢٠﴾	وَمَا ظَلَمْنَاهُمْ	وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ	
and (some have been) reaped	and We wronged them not	[and] but they wronged themselves	
فَمَا أَغْنَتْ عَنْهُمْ	أَلِهَتُهُمْ	الَّتِي يَدْعُونَ	مِنْ دُونِ اللَّهِ
so profited not	their gods	whom they invoked	anything other than Allah
لَمَّا	جَاءَ أَمْرُ	رَبِّكَ	وَمَا زَادُوهُمْ
when	(there) came (the) Command	(of) your Lord	and they added not to them
	غَيْرَ	تَنْبِيٍّ ﴿١٢١﴾	
	but	destruction	

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ ﴿١٢٢﴾ إِنَّ فِي ذَلِكَ لَآيَةً لِّمَن خَافَ عَذَابَ الْآخِرَةِ ذَلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ ﴿١٢٣﴾ وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُّعَدَّدٍ ﴿١٢٤﴾

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.

وَكَذَلِكَ	أَخْذُ	رَبِّكَ	إِذَا	أَخَذَ الْقُرَىٰ
and such	(is the) taking	(of) your Lord	when	He seizes the towns (population)

وَهُى	ظَالِمَةٌ	إِنَّ أَخَذَهُ	أَلِيمٌ	شَدِيدٌ ﴿١٠٢﴾	إِنَّ
while they	(are) doing wrong	verily His taking	(is) painful	(and) severe	indeed
فِي ذَلِكَ	لَايَةً	لِّمَنْ خَافَ	عَذَابَ	الْآخِرَةِ	
in that	(there is) surely a lesson	for (those) who fear	(the) torment	(of) the Hereafter	
ذَلِكَ	يَوْمٌ	مَّجْمُوعٌ	لَهُ	النَّاسُ	وَذَلِكَ
that	(is) a Day	(will be) gathered together	for it	mankind	and that
	مَشْهُودٌ ﴿١٠٣﴾	وَمَا نُوَخِّرُهُ	إِلَّا	لِأَجَلٍ	مَّعْدُودٍ ﴿١٠٤﴾
	witnessed	and We delay it not	but	for a term	fixed

يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ ﴿١٠٥﴾ فَأَمَّا الَّذِينَ شَقُوا فَمِنْهُمْ
النَّارُ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ﴿١٠٦﴾ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ
رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٠٧﴾

105. On the Day when it comes, no person shall speak except by His (Allāh'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).

يَوْمَ يَأْتِ	لَا تَكَلِّمُ نَفْسٌ	إِلَّا	بِإِذْنِهِ		
(on the) Day (when) it comes	a person shall not speak	except	by His (Allah's) Leave		
فَمِنْهُمْ	شَقِيٌّ	وَسَعِيدٌ ﴿١٠٥﴾			
then (some) among them	(will be) wretched	and (others) blessed			
فَأَمَّا الَّذِينَ شَقُوا	فِي النَّارِ	لَهُمْ	فِيهَا	زَفِيرٌ	
as for those who are wretched	then (they will be) in the Fire	for them	in it	(is) sighing	
وَشَهِيقٌ ﴿١٠٦﴾	خَالِدِينَ	فِيهَا	مَا دَامَتِ السَّمَوَاتُ	وَالْأَرْضُ	
and inhaling	they (will) dwell	therein	as long as last the heavens	and the earth	
إِلَّا مَا شَاءَ	رَبُّكَ	إِنَّ رَبَّكَ	فَعَّالٌ	لِّمَا يُرِيدُ ﴿١٠٧﴾	
except what wills	your Lord	verily your Lord	(is) the Doer	[of] what He wants	

﴿وَأَمَّا الَّذِينَ سَعِدُوا فَنَفِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرَ مَجْذُوزٍ ﴿١٠٨﴾ فَلَا تَكُ فِي مَرِيَةٍ مِمَّا يَعْبُدُ هَؤُلَاءِ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ آبَاؤُهُمْ مِنْ قَبْلُ وَإِنَّا لَمُوفُونَ ﴿١٠٩﴾ نَصِيبُهُمْ غَيْرَ مَنْقُوصٍ ﴿١١٠﴾﴾

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.

وَأَمَّا الَّذِينَ سَعِدُوا		فَنَفِي الْجَنَّةِ		خَالِدِينَ فِيهَا	
and as for those who are blessed		then (they will be) in Paradise		abiding therein	
مَا دَامَتِ السَّمَوَاتُ		وَالْأَرْضُ		إِلَّا مَا شَاءَ رَبُّكَ	
as long as last the heavens		and the earth		except what wills your Lord	
عَطَاءٌ	غَيْرَ	مَجْذُوزٍ ﴿١٠٨﴾	فَلَا تَكُ	فِي مَرِيَةٍ	مِمَّا
a gift	without	an end	so be not	in doubt	as to what
يَعْبُدُ هَؤُلَاءِ		مَا يَعْبُدُونَ		إِلَّا	كَمَا
these people (pagans and polytheists) worship		they worship nothing		but	[as] what
يَعْبُدُ آبَاؤُهُمْ	مِنْ قَبْلُ ﴿١٠٩﴾	وَإِنَّا	لَمُوفُونَ		
their fathers worshipped	before (them)	and verily We	(shall) surely repay them in full		
نَصِيبُهُمْ		غَيْرَ	مَنْقُوصٍ ﴿١١٠﴾		
their portion		without	decrease		

﴿وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴿١١١﴾ وَإِنْ كُلًّا لَمَّا لُيُوفَيْنَهُمْ رَبُّكَ أَعْمَلُهُمْ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ ﴿١١٢﴾﴾

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.

وَلَقَدْ ءَاتَيْنَا مُوسَى	الْكِتَابَ	فَاخْتَلَفَ	فِيهِ
and indeed We gave Moses	the Book	but differences arose	therein
وَلَوْلَا كَلِمَةٌ سَبَقَتْ		مِنْ رَبِّكَ	
and had (it) not been for a Word that had gone forth before		from your Lord	
لَقَضَىٰ بَيْنَهُمْ		وَأِنَّهُمْ	
(the case) surely would have been judged between them		and indeed they	
لَفِي شَكٍّ	مِّنْهُ	مُرِيبٌ	
surely (are) in doubt	concerning it (this Quran)	suspicious	
وَإِنْ كَلَّا	لَمَّا	لِيُوفِينَهِمْ	رَبُّكَ
and verily (to) each (of them)	[when]	surely will repay them in full	your Lord
أَعْمَلَهُمْ	إِنَّهُ	بِمَا يَعْمَلُونَ خَبِيرٌ	
their works	surely He	(is) All-Aware of what they do	

فَاسْتَقِمَّ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٢﴾ وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ﴿١١٣﴾ وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ ﴿١١٤﴾

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		فَاسْتَقِمَّ	
as you are commanded		so stand you (Muhammad) firm (and straight)	
وَلَا تَطْغَوْا ^{١١٥}	مَعَكُمْ	وَمَنْ تَابَ	
and transgress not	with you	and (those) who turn in repentance (unto Allah)	
إِلَى الَّذِينَ ظَلَمُوا	وَلَا تَرْكُنُوا	بِمَا تَعْمَلُونَ بَصِيرٌ ^{١١٦}	إِنَّهُ
toward those who do wrong	and incline not	(is) All-Seer of what you do	verily He
مِنْ أَوْلِيَاءَ	لَكُمْ	وَمَا	النَّارُ
any protectors	you have	and not	the Fire
طَرَفِي	وَأَقِمِ الصَّلَاةَ	لَا تُصْرَفُونَ ^{١١٧}	فَتَمَسَّكُمْ
(at the) two ends	and offer the prayers (perfectly)	you would not be helped	then
إِنَّ الْحَسَنَاتِ	مِنَ اللَّيْلِ	وَزُلْفَا	النَّهَارِ
verily the good deeds	of the night	and (in) some hours	(of) the day
لِلذَّكِرِينَ ^{١١٨}	ذَكَرْنِي	ذَلِكَ	يَذْهَبَنَّ السَّيِّئَاتِ
for the mindful	(is) a reminder	that	remove the evil deeds

وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ^{١١٩} فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُوا بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ^{١٢٠}

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).

وَأَصْبِرْ	فَإِنَّ اللَّهَ	لَا يُضِيعُ	أَجْرَ	الْمُحْسِنِينَ ﴿١١٥﴾
and be patient	for verily Allah	wastes not	(the) reward	(of) the good-doers
فَلَوْلَا كَانَ	مِنَ الْقُرُونِ	مِنْ قَبْلِكَمُ	أُولُوا	
so if not (there) had been	among the generations	before you	persons (having)	
بَقِيَّةٍ	يَنْهَوْنَ عَنِ الْفَسَادِ	فِي الْأَرْضِ	إِلَّا قَلِيلًا	
wisdom	prohibiting (others) from mischief (corruption)	in the earth	except a few	
مِمَّنْ أَنْجَيْنَا	مِنْهُمْ	وَاتَّبَعَ	الَّذِينَ ظَلَمُوا	
of those whom We saved	from (among) them	and pursued	those who did wrong	
مَا	أُتْرِفُوا فِيهِ	وَكَانُوا مُجْرِمِينَ ﴿١١٦﴾		
what	they were provided with good things in it	and they were sinners		

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ ﴿١١٧﴾ وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾ إِلَّا مَن رَّحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١١٩﴾

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.”

وَمَا كَانَ رَبُّكَ	لِيُهْلِكَ الْقُرَىٰ	بِظُلْمٍ	وَأَهْلُهَا
and your Lord would not	destroy the towns	wrongfully	while their people
مُصْلِحُونَ ﴿١١٧﴾	وَلَوْ شَاءَ رَبُّكَ	لَجَعَلَ النَّاسَ	
(were) right doers	and if your Lord had willed	He (could) surely have made mankind	

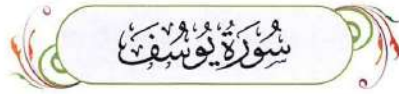
إِلَّا مَنْ	وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾	وَاحِدَةً	أُمَّةً
except (him on) whom	but they will not cease to disagree	one	nation
خَلَقَهُمْ	وَلِذَلِكَ	رَحِمَ رَبُّكَ	
He created them	and for that	your Lord has bestowed His Mercy	
مِنَ الْجِنَّةِ	لَأَمْلَأَنَّ جَهَنَّمَ	رَبِّكَ	وَتَمَّتْ كَلِمَةُ
with jinn	surely I shall fill Hell	(of) your Lord	and shall be fulfilled (the) Word
	أَجْمَعِينَ ﴿١١٩﴾	وَالنَّاسِ	
	all together	and men	

وَكَلَّا نَقْصُ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نَشِئْتُ بِهِءُ فُؤَادَكَ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ
وَذِكْرٌ لِلْمُؤْمِنِينَ ﴿١٢٠﴾ وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنَّا عَمِلُونَ ﴿١٢١﴾ وَانظُرُوا
إِنَّا مُنظِرُونَ ﴿١٢٢﴾ وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأُمُورُ كُلُّهَا فاعْبُدْهُ وَتَوَكَّلْ
عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٣﴾

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	الرُّسُلِ	مِنْ أَنْبَاءِ	نَقْصُ عَلَيْكَ	وَكَلَّا
(is) that	(of) the Messengers	of (the) news	We relate to you	and all (that)
فِي هَذِهِ	وَجَاءَكَ	فُؤَادَكَ	بِهِءُ	نَشِئْتُ
in this	and has come to you	your heart	thereby	We may make strong (and firm)
لِلْمُؤْمِنِينَ ﴿١٢٠﴾	وَذِكْرٌ	وَمَوْعِظَةٌ	الْحَقُّ	
for the believers	and a reminder	and an admonition	the truth	

وَقُلْ	لِلَّذِينَ	لَا يُؤْمِنُونَ	أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ	إِنَّا
and say	to those who	(do) not believe	act according to your ability	verily We
عَمِلُونَ ﴿١٢٧﴾	وَأَنْتَظِرُوا	إِنَّا	مُنْتَظِرُونَ ﴿١٢٨﴾	
(are) acting (in our way)	and wait	indeed We (too)	(are) waiting	
وَلِلَّهِ غَيْبٌ	السَّمَوَاتِ	وَالْأَرْضِ	وَالِيهِ	
and to Allah (belongs the) Unseen	(of) the heavens	and the earth	and to Him	
يَرْجِعُ الْأَمْرُ	كُلُّهُ	فَاعْبُدْهُ	وَتَوَكَّلْ	
return affairs	all of it	so worship Him (O Muhammad)	and put your trust	
عَلَيْهِ	وَمَا رَبُّكَ	يَغْفِلُ	عَمَّا تَعْمَلُونَ ﴿١٢٩﴾	
in Him	and your Lord (is) not	unaware	of what you (people) do	



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿١﴾ إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾ نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمَنِ الْغَافِلِينَ ﴿٣﴾ إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٤﴾

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."

الرَّحِيمِ		الرَّحْمَنُ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
إِنَّا	الْمُبِينِ	الْكِتَابِ	ءَايَاتُ	تِلْكَ	الرَّ
verily We	[the] Clear	(of) the Book	(are the) Verses	these	Alif-Lam-Ra
نَحْنُ نَقُصُّ	لَعَلَّكُمْ تَعْقِلُونَ	عَرَبِيًّا	قُرْءَانًا	أَنْزَلْنَاهُ	
We relate	so that you may understand	(in) Arabic	(as) a Quran	have sent it down	
أَوْحَيْنَا إِلَيْكَ		بِمَا	أَحْسَنَ الْقَصَصِ	عَلَيْكَ	
We have revealed unto you		through what	(of) stories (the) best	unto you (O Muhammad)	
لَمِنَ الْغَافِلِينَ		مِنْ قَبْلِهِ	وَإِنْ كُنْتَ	الْقُرْءَانَ	هَذَا
surely among the heedless		before this	and though you were	Quran	(of) this
أَحَدَ عَشَرَ	إِنِّي رَأَيْتُ	يَتَأْتِي	لِأَيِّهِ	قَالَ يُوسُفُ	إِذْ
eleven	verily I saw (in a dream)	O my father	to his father	Joseph said	(remember) when
سَجَدِينَ		لِي	رَأَيْتُهُمْ	وَالْقَمَرَ	كَوْكَبًا
prostrating (themselves)		to me	I saw them	and the moon	and the sun stars

قَالَ يَبْنِي لَا نَقْصُصُ رَأْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ ﴿٥﴾ وَكَذَلِكَ يَجْنِبُكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَى آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَى أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٦﴾

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."

قَالَ يَبْنَىٰ		لَا تَقْصُصْ رُءْيَاكَ		عَلَىٰ إِخْوَتِكَ		فَيَكِيدُوا	
he said O my son		relate not your vision		to your brothers		lest they should plot	
لَكَ		كَيْدًا		إِنَّ الشَّيْطَانَ		لِلْإِنْسَنِ	
against you		a plot		verily Satan		to man	
وَكَذَلِكَ		يَجْنِيكَ		رَبُّكَ		وَيُعَلِّمُكَ	
and thus		will choose you		your Lord		and teach you	
الْأَحَادِيثِ		وَيَتِمُّ نِعْمَتُهُ		عَلَيْكَ		وَعَلَىٰ ءَالِ	
(of) dreams (and other things)		and perfect His Favour		on you		and on (the) offspring	
يَعْقُوبَ		كَمَا أَتَمَّهَا		عَلَىٰ أَبَوَيْكَ		مِنْ قَبْلُ	
(of) Jacob		as He perfected it		on your two fathers		aforetime	
وَإِسْحَاقَ		إِنَّ رَبَّكَ		عَلِيمٌ		حَكِيمٌ	
and Isaac		verily your Lord		(is) All-Knowing		All-Wise	

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ ءَايَاتٌ لِّلْمَسْأَلِينَ ﴿٧﴾ إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰ آبَائِنَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ ﴿٨﴾ اقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا مِن بَعْدِهِ قَوْمًا صَالِحِينَ ﴿٩﴾ قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَالْقَوْهٖ فِي غَيْبَتِ الْجُبِّ يَلْقَاهُ بَعْضُ السَّيَّارَةِ إِن كُنْتُمْ فَاعِلِينَ ﴿١٠﴾

7. Verily, in Yūsuf (Joseph) and his brethren, there were *Ayāt* (proofs, evidences, lessons, signs, etc.) for those who ask. 8. When they said: "Truly, Yūsuf (Joseph) and his brother (Benjamin) are dearer to our father than we, while we are 'Usbah (a strong group). Really, our father is in a plain error. 9. "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)." 10. 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."

لَقَدْ	كَانَ فِي يُوسُفَ	وَإِخْوَتِهِ	ءَايَاتٌ	لِّلَّسَّائِلِينَ ﴿٧﴾	إِذْ
verily	(there) were in Joseph	and his brethren	signs	for those who ask	when
قَالُوا لِيُوسُفَ	وَأَخُوهُ	أَحَبُّ	إِلَىٰ آبِنَا	مِنَّا	
they said truly Joseph	and his brother (Benjamin)	(are) dearer	to our father	than us	
وَنَحْنُ	عُصْبَةٌ	إِنَّ آبَانَا	لَفِي ضَلَالٍ	مُّبِينٍ ﴿٨﴾	
while we	(are) a strong group	really our father	(is) surely in an error	manifest	
أَقْتُلُوا يُوسُفَ	أَوْ أَطْرَحُوهُ	أَرْضًا	يَخْلُ لَكُمْ		
kill Joseph	or cast him out	(to some other) land	(so that) will be free for you (alone)		
وَجْهَ	أَيِّكُمْ	وَتَكُونُوا	مِنْ بَعْدِهِ	قَوْمًا	صَالِحِينَ ﴿٩﴾
(the) face	(of) your father	and you will be	after that	a people	righteous
قَالَ قَائِلٌ	مِّنْهُمْ	لَا تَقْتُلُوا يُوسُفَ	وَالْقُوَّةَ	فِي غَيْبَتٍ	
said a speaker	of them	kill not Joseph	but throw him down	to (the) bottom	
الْجُبِّ	يَلْقَظُهُ	بَعْضُ	السَّيَّارَةِ	إِنْ كُنْتُمْ فَاعِلِينَ ﴿١٠﴾	
(of) a well	will pick him up	some	caravan (of travellers)	if you are doing	

قَالُوا يَتَّابَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُ لَنَصْحُونَ ﴿١١﴾ أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ لَحَافِظُونَ ﴿١٢﴾ قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ ﴿١٣﴾ قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَّخَاسِرُونَ ﴿١٤﴾ فَلَمَّا ذَهَبُوا بِهِ وَاجْمَعُوا أَنْ يَجْعَلُوهُ فِي غَيْبَتِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهُمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ﴿١٥﴾

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."

قَالُوا يَتَّابَانَا		مَا	لَكَ	لَا تَأْمَنَّا	
they said O our father		what (reason)	have you	(that do) you not trust us	
عَلَى يُوسُفَ	وَإِنَّا	لَهُ	لَنَنْصِیْحُونَ ﴿١١﴾	أَرْسِلْهُ	مَعَنَا
with Joseph	when we indeed	for him	surely (are) well-wishers	send him	with us
غَدًا	يُرْتَعِّعْ	وَيَلْعَبْ	وَإِنَّا	لَهُ	لَحَفِظُونُ ﴿١٢﴾
tomorrow	to enjoy himself	and play	and verily we	of him	surely will take care
قَالَ إِنِّي	لَيَحْزَنُنِي	أَنْ	تَذْهَبُوا بِهِ		
he (Jacob) said truly [I]	it surely saddens me	that	you should take him away		
وَأَخَافُ	أَنْ يَأْكُلَهُ	الذِّئْبُ	وَأَنْتُمْ	عَنْهُ	عَافِلُونَ ﴿١٣﴾
and I fear	lest should devour him	a wolf	while you	of him	(are) careless
قَالُوا	لَئِنْ أَكَلَهُ	الذِّئْبُ	وَنَحْنُ	عُصْبَةٌ	إِنَّا
they said	if devours him	a wolf	while we	(are) a strong group	surely we
إِذَا	لَخَسِرُونَ ﴿١٤﴾	فَلَمَّا	ذَهَبُوا بِهِ		وَأَجْمَعُوا
then	(are) indeed the losers	so when	they went away with him		and they all agreed
أَنْ يَجْعَلُوهُ	فِي غِيَبَتٍ	الْجِبِّ	وَأَوْحَيْنَا		إِلَيْهِ
to put him down	in (the) bottom	(of) the well	and We revealed		to him
لَتُنَبِّئَهُمْ	بِأَمْرِهِمْ		هَذَا	وَهُمْ	لَا يَشْعُرُونَ ﴿١٥﴾
indeed you shall (one day) inform them	of their affair		this	while they	know (you) not

وَجَاءُوا آبَاهُمْ عِشَاءً يَبْكُونَ ﴿١٦﴾ قَالُوا يَتَّابَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتْعِنَا فَاكُلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ ﴿١٧﴾ وَجَاءُوا عَلَى

قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى 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."

وَجَاءُوا آبَاءَهُمْ		عِشَاءَ		يَبْكُونَ ﴿١٦﴾	
and they came to their father		in the early part of the night		weeping	
قَالُوا يَا أَبَانَا		إِنَّا ذَهَبْنَا		وَتَرَكْنَا يُوسُفَ	
they said O our father		verily we went		and we left Joseph	
عِنْدَ		فَأَكَلَهُ		الذِّئْبُ وَمَا	
our belongings		and devoured him		a wolf and not	
مَتَلَعْنَا		أَلَدَّيْنِ		أَنْتَ	
by		on his shirt		you	
وَلَوْ كُنَّا صَادِقِينَ ﴿١٧﴾		وَجَاءُوا		عَلَى قَمِيصِهِ	
even if we are truthful		and they brought		with blood (stained)	
قَالَ بَلْ		سَوَّلَتْ لَكُمْ		أَمْرًا	
he said nay		have made up for you		a tale	
وَاللَّهُ الْمُسْتَعَانُ		عَلَى مَا تَصِفُونَ ﴿١٨﴾			
and (it is) Allah (Alone) Whose Help can be sought		against what you assert			

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ. قَالَ يَبْشَرِي هَذَا غُلَامٌ وَأَسَرُّهُ بِضْعَةً وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ﴿١٩﴾ وَشَرَّوهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴿٢٠﴾ وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَى أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ

الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٩﴾

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.

وَجَاءَتْ سَيَّارَةٌ		فَارْسَلُوا وَارِدَهُمْ	
and (there) came a caravan (of travellers)		so they sent their water-drawer	
فَأَدْلَى دَلْوَهُ		قَالَ يَبْشُرِي	هَذَا
and he let down his bucket (into the well)		he said O good news	(is) a boy
وَأَسْرَوْهُ		بِضْعَةً	وَاللَّهُ
so they hid him		(as) merchandise (a slave)	and Allah
بِمَا يَعْمَلُونَ ﴿٢٠﴾		وَشَرَّوْهُ	بِشْمٍ
of what they did		and they sold him	for a price
وَكَانُوا فِيهِ		مِنَ الزَّاهِدِينَ ﴿٢١﴾	وَقَالَ الَّذِي
and they were about him		of those who concerned not	and said the man who
أَشْتَرْتَهُ		مِنْ مِصْرَ	لَا مَرَاتِي
bought him from Egypt		to his wife	may be
أَنْ يَنْفَعَنَا		أَوْ نَخِذَهُ	وَلَدًا
that he will profit us		or we shall adopt him	(as) a son
فِي الْأَرْضِ		وَلِنُعَلِّمَهُ	مِن تَأْوِيلِ
in the land		and that We might teach him	(the) interpretation
وَاللَّهُ غَالِبٌ		عَلَى أَمْرِهِ	وَلَكِنَّ أَكْثَرَ
and Allah has full power (and control)		over His Affairs	[and] but most

النَّاسِ	لَا يَعْلَمُونَ ﴿٢١﴾
(of) men	know not

وَلَمَّا بَلَغَ أَشُدَّهُ ۖ ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا ۖ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٢٢﴾ وَرَوَدَتْهُ الْمَتَىٰ هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ ۖ وَغَلَقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ ۚ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ 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."

وَلَمَّا	بَلَغَ أَشُدَّهُ ۖ	ءَاتَيْنَاهُ	حُكْمًا
and when	he attained his full manhood	We gave him	wisdom
وَعِلْمًا	وَكَذَلِكَ	نَجْزِي الْمُحْسِنِينَ ﴿٢٢﴾	
and knowledge (the Prophethood)	and thus	We reward the good-doers	
وَرَوَدَتْهُ	الَّتِي	هُوَ	فِي بَيْتِهَا
and sought to seduce him	she who	he (was)	in her house
وَعَنْ نَفْسِهِ	عَنِ	نَفْسِهِ	
about himself	about himself	in her house	
وَقَالَتْ هَيْتَ لَكَ	لَكَ	قَالَ مَعَاذَ اللَّهِ	
and she said come on	O you	he said I seek refuge in Allah	
وَأَخْسَنَ مَثْوَايَ	رَبِّي	إِنَّهُ	
he made agreeable my stay	(is) my master	truly he (your husband)	
لَا يُفْلِحُ الظَّالِمُونَ ﴿٢٣﴾	إِنَّهُ		
the wrongdoers will not be successful	verily [he]		

وَلَقَدْ هَمَّتْ بِهِ ۖ وَهَمَّ بِهَا لَوْلَا أَنَّ رَأَىٰ بَرُّهَنَ رَبِّهِ ۚ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ

وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿٢٤﴾ وَأَسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَا الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿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?"

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

قَالَ هِيَ رَوَدَّتْنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا إِنْ كَانَتْ قَمِيصَهُ، قَدْ مِنْ قَبْلِ فَصَدَقَتْ وَهُوَ مِنَ الْكَذِبِينَ ﴿٢٦﴾ وَإِنْ كَانَ قَمِيصُهُ، قَدْ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنْ

الصَّٰدِقِينَ ﴿٧﴾ فَلَمَّارَءَا قَمِيصَهُ، قَدْ مِنْ دُبُرٍ قَالَ إِنَّهُ، مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿٨﴾ يُوسُفُ أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنبِكِ إِنَّكِ كُنتِ مِنَ الْخَاطِئِينَ ﴿٩﴾

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	
قَدْ مِنْ قُبُلٍ		إِنْ كَانَتْ قَمِيصُهُ،		شَاهِدٌ	وَشَهِدَ
is torn from the front		if it be (that) his shirt		of her household	a witness and bore witness
وَإِنْ كَانَ قَمِيصُهُ،		مِنَ الْكَٰذِبِينَ ﴿٧﴾		وَهُوَ	فَصَدَقَتْ
but if it be (that) his shirt		(is) of the liars		and he	then she speaks the truth
فَلَمَّا		وَهُوَ		فَكَذَبَتْ	قَدْ مِنْ دُبُرٍ
so when		(is) of the truthful		and he	then she has told a lie is torn from the back
إِنَّهُ،		قَالَ	قَدْ مِنْ دُبُرٍ	رَءَا قَمِيصَهُ،	
surely it		he said	torn from the back	he (her husband) saw his (Joseph's) shirt	
مِنْ كَيْدِكُنَّ		يُوسُفُ عَظِيمٌ ﴿٨﴾	إِنَّ كَيْدَكُنَّ	مِنْ كَيْدِكُنَّ	
turn away from this		O Joseph	(is) mighty	certainly your plot	(is) of your plot (O women)
وَأَسْتَغْفِرِي		لِذَنبِكِ	إِنَّكِ كُنتِ	مِنَ الْخَاطِئِينَ ﴿٩﴾	
and ask (O woman) forgiveness		for your sin	verily you were	of the sinful	

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَوِّدُ فَتَاهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا

لَزَرْنَهَا فِي ضَلَالٍ مُّبِينٍ ﴿٣٠﴾ فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكًا وَءَاتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾

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!"

وَقَالَ نِسْوَةٌ		فِي الْمَدِينَةِ		أَمْرَأْتُ		الْعَزِيزِ	
and said women		in the city		(the) wife		(of) Al-Aziz	
تَرَوْنَهَا		عَنْ نَفْسِهِ		قَدْ شَغَفَهَا		حُبًّا	
is seeking to seduce her young man (slave)		about himself		indeed he filled her		(with) love	
إِنَّا		لَنَرْنَهَا		فَلَمَّا		سَمِعَتْ بِمَكْرِهِنَّ	
surely we		in an error		so when		she heard of their accusation	
أَرْسَلَتْ إِلَيْهِنَّ		وَأَعْتَدَتْ		لَهُنَّ		مُتَّكًا	
she sent for them		and prepared		for them		a banquet	
سِكِّينًا		وَقَالَتِ		أَخْرَجْ عَلَيْهِنَّ		فَلَمَّا	
a knife		and said (to Joseph)		come out before them		then when	
أَكْبَرْنَهُ		وَقَطَّعْنَ أَيْدِيَهُنَّ		وَقُلْنَ		حَاشَ لِلَّهِ	
they exalted him (at his beauty)		and cut their hands		and they said		forbid Allah	
مَا هَذَا		بَشَرًا		إِنْ هَذَا		إِلَّا مَلَكٌ	
this (is) not		a man		this (is) none		but an angel	
كَرِيمٌ						نَبِيلٌ	
						noble	

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَنِي فِيهِ وَلَقَدْ رَوَدُّهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ وَلَئِنْ لَّمْ يَفْعَلْ مَاءَ امْرَأَةٍ

لَيُسْجَنَنَّ وَلَيَكُونَا مِنَ الصَّاغِرِينَ ﴿٣٢﴾ قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنْ مِنَ الْجَاهِلِينَ ﴿٣٣﴾

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."

قَالَتْ فَذَلِكُنَّ	الَّذِي	لَمُتَنِّي	فِيهِ	وَلَقَدْ رَوَدْتُهُ
she said this	(is) he whom	you did blame me	about [him]	and indeed I sought to seduce him
عَنْ نَفْسِهِ	فَاسْتَعْصَمَ	وَلَكِنْ	لَمْ يَفْعَلْ مَا	أَمَرُهُ
[from himself]	but he refused	and if	he did not do what	I order him
لَيُسْجَنَنَّ	وَلَيَكُونَا	مِنَ الصَّاغِرِينَ		
he shall certainly be cast into prison	and will surely be	(one) of (those who are) disgraced		
قَالَ رَبِّ السِّجْنُ	أَحَبُّ	إِلَيَّ	مِمَّا	يَدْعُونَنِي
he said (O) my Lord prison	(is) dearer	to me	than what	they invite me
وَإِلَّا تَصْرِفْ	عَنِّي	كَيْدَهُنَّ	أَصْبُ إِلَيْهِنَّ	
and unless you turn away	from me	their plot	I will feel inclined towards them	
	وَأَكُنْ	مِنَ الْجَاهِلِينَ		
	and be	(one) of the ignorant		

فَاسْتَجَابَ لَهُ رَبُّهُ، فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٤﴾ ثُمَّ بَدَأَهُمْ مِنْ بَعْدِ مَا رَأَوْا الْأَيَدِ لَيُسْجَنُنَّهُ، حَتَّىٰ حِينٍ ﴿٣٥﴾ وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِّئْنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ 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)."

فَأَسْتَجَابَ	لَهُ	رَبُّهُ	فَصَرَفَ	عَنْهُ
so answered	[to] him (his invocation)	his Lord	and turned away	from him
كَيْدَهُنَّ	إِنَّهُ	هُوَ السَّمِيعُ	الْعَلِيمُ	ثُمَّ
their plot	verily He	[He] (is) the All-Hearer	the All-Knower	then
مِنْ بَعْدِهَا	رَأَوْا الْآيَاتِ	لَيَسْجُنَنَّهُ	حَتَّىٰ حِينٍ	
after	they had seen the proofs (of his innocence)	to imprison him	for a time	
وَدَخَلَ مَعَهُ	السَّجَنَ	فَتَيَانِ	قَالَ أَحَدُهُمَا	إِنِّي
and (there) entered with him	(in) the prison	two young men	one of them said	verily I
أَرِنِي	أَعَصِرُ خَمْرًا	وَقَالَ الْآخَرُ	إِنِّي	
saw myself (in a dream)	pressing wine	and the other said	verily I	
أَرِنِي	أَحْمِلُ فَوْقَ	رَأْسِي	خُبْرًا	تَأْكُلُ الطَّيْرُ
saw myself (in a dream)	carrying on	my head	bread	birds were eating
مِنْهُ	نَبِّئْنَا	بِتَأْوِيلِهِ	إِنَّا	
thereof	(they said) inform us	of the interpretation of this	verily we	
	فَرَّكَ	مِنَ الْمُحْسِنِينَ		
	think you	(one) of the good-doers		

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكَمَا مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ وَأَتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانُوا لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ

فَضَّلَ اللَّهُ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ 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) [عليه السلام], 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).

قَالَ	لَا يَأْتِيَكُمَا	طَعَامٌ	تُرْزَقَانِيهِ	إِلَّا نَبَأْتُكُمَا
he said	will not come to you both	food	which you are provided	but I will inform you
بِتَأْوِيلِهِ	قَبْلَ	أَنْ يَأْتِيَكُمَا	ذَلِكَ	مِمَّا
of its interpretation	before	[that] it (the food) comes to you	this	(is) of that which
عَلَّمَنِي	رَبِّي	إِنِّي تَرَكْتُ	مِلَّةَ	قَوْمٍ
has taught me	my Lord	verily I have abandoned	(the) religion	(of) a people
لَا يُؤْمِنُونَ	بِاللَّهِ	وَهُمْ	بِالْآخِرَةِ	هُمْ كَافِرُونَ ﴿٣٧﴾
that believe not	in Allah	and they	in the Hereafter	[they] (are) disbelievers
وَاتَّبَعْتُ مِلَّةَ	ءَابَائِي	إِبْرَاهِيمَ	وَإِسْحَاقَ	وَيَعْقُوبَ
and I have followed (the) religion	(of) my fathers	Abraham	and Isaac	and Jacob
مَا كَانَتْ لَنَا	أَنْ نُشْرِكَ	بِاللَّهِ مِنْ شَيْءٍ	ذَلِكَ	مِنْ فَضْلِ اللَّهِ
it is not	that we attribute	anything to Allah	this	(is) from (the) Grace (of) Allah
عَلَيْنَا	وَعَلَى النَّاسِ	وَلَكِنَّ أَكْثَرَ	النَّاسِ	لَا يَشْكُرُونَ ﴿٣٨﴾
to us	and to mankind	[and] but most	(of) mankind	thank not

يَصْحَبِي السَّجْنَ ءَأَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٣٩﴾ مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءَ سَمِيَّتُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ

الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾

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.

يَصْحَبِي	السِّجْنِ	ءَآرِبَابُ	مُتَفَرِّقُونَ	خَيْرٌ
O two companions	(of) the prison	(are) many lords (gods)?	different	better
أَمِ اللَّهِ	الْوَحِيدُ	مَا تَعْبُدُونَ ﴿٣٩﴾	مِنْ دُونِهِ	إِلَّا أَسْمَاءَ
or Allah	the One	the Irresistible	besides Him	but names
سَمَيْتُمُوهَا	أَنْتُمْ	وَأَبَاؤُكُمْ	مَا أَنْزَلَ اللَّهُ	
which you have named (forged)	you	and your fathers	Allah has not sent down	
بِهَا	مِنْ سُلْطَانٍ	إِنِ الْحُكْمُ	إِلَّا لِلَّهِ	أَمَرَ
for it	any authority	the command (is) not	for Allah	He has commanded
أَلَّا تَعْبُدُوا	إِلَّا إِيَّاهُ	ذَلِكَ	الدِّينُ	الْقَيِّمُ
that you worship none	but Him	that	(is) the religion	(true) straight
وَلَكِنَّ أَكْثَرَ	النَّاسِ	لَا يَعْلَمُونَ ﴿٤٠﴾		
[and] but most	men	know not		

يَصْحَبِي السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا وَأَمَّا الْآخَرُ فَيُصْلَبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ ﴿٤١﴾ وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ ﴿٤٢﴾

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.

يُصَاحِبِي	السِّجْنِ	أَمَّا أَحَدُكُمَا	فَيَسْقِي رَبَّهُ.
0 two companions	(of) the prison	as for one of you	he will serve for his master
خَمْرًا	وَأَمَّا الْآخَرُ	فَيُصَلَّبُ	فَتَأْكُلُ الطَّيْرُ
wine	and as for the other	he will be crucified	and birds will eat
قُضِيَ الْأَمْرُ	الَّذِي	فِيهِ تَسْتَفْتِيَانِ	وَقَالَ
(thus) is the case judged	which	you both did inquire concerning it	and he said
لِلَّذِي ظَنَّ	أَنَّهُ	نَاجٍ	مِنْهُمَا
to the one whom he knew	that he	(would be) saved	of them
عِنْدَ	رَبِّكَ	فَأَنَسَهُ	الشَّيْطَانُ
to	your master (king)	but made him forget	Satan
رَبِّهِ	فَلَبِثَ	فِي السِّجْنِ	بِضْعَ
(to) his master (king)	so he (Joseph) stayed	in prison	a few (more)
			سِنِينَ
			years

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رَأْيِي إِنْ كُنْتُمْ لِلرُّءْيَى تَعْبُرُونَ ﴿٤٣﴾ قَالُوا أَضْغَثَ أَحْلَمٌ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالَمِينَ ﴿٤٤﴾ وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ﴿٤٥﴾

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."

وَقَالَ الْمَلِكُ		إِنِّي أَرَى		سَبْعَ	بَقَرَاتٍ	سِمَانٍ
and the king (of Egypt) said		verily I saw (in a dream)		seven	cows	fat
يَأْكُلُهُنَّ		سَبْعَ	عِجَافٍ	وَسَبْعَ	سُنْبُلَاتٍ	خُضْرٍ
whom were devouring		seven	lean ones	and seven	ears of corn	green
وَأُخَرَ		يَابِسَتِ	يَتَأَيَّهَا	الْمَلَأُ	أَفْتُونِي	فِي رُءْيَايَ
and (seven) others		dry	0	notables	explain to me	my dream
إِنْ كُنْتُمْ		لِلرَّءْيَا تَعْبُرُونَ		قَالُوا	أَضْغَثْتُ	أَحْلُمُ
if you are (able)		for dreams to interpret		they said	mixed up false	dreams
وَمَا		بِتَأْوِيلِ		الْأَحْلَامِ	بِعَالَمِينَ	
and not		(are) in (the) interpretation		(of) dreams	skilled	
وَقَالَ الَّذِي		نَجَا مِنْهُمَا		وَأَذْكُرَ بَعْدَ		
and said the man who		was released of both of them		and remembered after		
أُمَّةٍ		أَنَا	أُنَبِّئُكُمْ	بِتَأْوِيلِهِ	فَأَرْسِلُونِ	
a period		I	will tell you	[of] its interpretation	so send me forth	

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعَ عِجَافٍ وَسَبْعَ سُنْبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَتٍ لَّعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٦﴾ قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرَوْهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ ﴿٤٧﴾

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.

يُوسُفُ	أَيُّهَا	الصِّدِّيقُ	أَفْتِنَا	فِي سَبْعِ
(he said) Joseph	[O]	the man of truth	explain to us (the dream)	of seven
بَقَرَاتِ سِمَانٍ	يَأْكُلُهُنَّ	سَبْعَ	عِجَافٍ	وَسَبْعِ
fat cows	were devouring them	seven	lean ones	and (of) seven
حُضْرٍ	وَأُخَرَ	يَابِسَتِ	لَعَلِّي أَرْجِعُ	إِلَى النَّاسِ
green	and (seven) others	dry	that I may return	to the people
لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٨﴾	فَمَا حَصَدْتُمْ	سِنِينَ	دَابَّأ	قَالَ
so that they may know	and that which you reap	years	as usual	he (Joseph) said
فَذَرُوهُ	فِي سُنْبُلِهِ	إِلَّا قَلِيلًا	مِمَّا تَأْكُلُونَ ﴿٤٩﴾	
so you shall leave it	in its ears	except a little	of which you may eat	

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْصِنُونَ ﴿٤٨﴾ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْصِرُونَ ﴿٤٩﴾ وَقَالَ الْمَلِكُ ائْتُونِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ أَرْجِعْ إِلَى رَبِّكَ فَسَأَلَهُ مَا بَالُ النِّسْوَةِ الَّتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ﴿٥٠﴾

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.'"

ثُمَّ	يَأْتِي مِنْ بَعْدِ	ذَلِكَ	سَبْعٌ	شِدَادٌ	يَأْكُلْنَ مَا
then	will come after	that	seven	hard (years)	which will devour what
فَقَدَّمْتُمْ لَهُنَّ	إِلَّا قَلِيلًا	مِمَّا تَحْصِنُونَ ﴿٤٨﴾			
you have laid up in advance for them	except a little	of that which you have guarded (stored)			

ثُمَّ	يَأْتِي مِنْ بَعْدِ	ذَلِكَ	عَامٌّ	فِيهِ	يَغَاثُ النَّاسُ
then	will come after	that	a year	in which	the people will have abundant rain
وَفِيهِ يَعْصِرُونَ ﴿٤٦﴾					
and in which they will press (wine and oil)					
فَلَمَّا	جَاءَهُ	الرَّسُولُ	قَالَ	وَقَالَ الْمَلِكُ	أَتُونِي بِهِ
but when	came to him	the messenger	he (Joseph) said	and the king said	bring to me him
أَرْجِعْ إِلَىٰ رَبِّكَ					
return to your lord (master)					
فَسَأَلَهُ	مَا	بِأَلْ	النِّسْوَةِ	الَّتِي	قَطَّعْنَ أَيْدِيَهُنَّ
and ask him	what	happened	(to) the women	who	cut their hands
إِنَّ رَبِّي					
surely my Lord (Allah)					
يَكِيدُهُنَّ عَلِيمٌ ﴿٥٠﴾					
(is) Well-Aware of their plot					

قَالَ مَا خَطْبُكُمْ إِذْ رَوَدْتُمْ يُوسُفَ عَنْ نَفْسِهِ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَتُ الْعَزِيزِ اكْتُنَ حَصْحَصَ الْحَقِّ أَنَا رَوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٥١﴾ ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ ﴿٥٢﴾

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."

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

وَأِنَّهُ،	لَمِنَ الصَّادِقِينَ ﴿٥١﴾	ذَلِكَ	لَيَعْلَمَ
and indeed he	(is) surely of the truthful	[that]	(in order) that he (Al-Aziz) may know
أَنِّي	لَمْ أَخُنْهُ	بِالْغَيْبِ	وَأَنَّ اللَّهَ
that I	betrayed him not	in secret	and that Allah
		لَا يَهْدِي كَيْدَ	الْخَائِنِينَ ﴿٥٢﴾
		plot	(of) the betrayers
		guides not (the)	

