

Sūrah Hūd⁵⁴⁵

Bismillāhir-Raḥmānir-Raḥeem

سُورَةُ هُودٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Alif, Lām, Rā.⁵⁴⁶ [This is] a Book whose verses are perfected and then presented in detail from [one who is] Wise and Aware⁵⁴⁷

الرَّ كِتَابٌ أَحْكَمْتُ ءَايَتُهُ ثُمَّ فَصَّلَتْ مِنْ
لَدُنْ حَكِيمٍ خَبِيرٍ ﴿١﴾

2. [Through a messenger, saying], "Do not worship except Allāh. Indeed, I am to you from Him a warner and a bringer of good tidings,"

أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ
وَكَشِيرٌ ﴿٢﴾

3. And [saying], "Seek forgiveness of your Lord and repent to Him, [and] He will let you enjoy a good provision for a specified term and give every doer of favor his favor [i.e., reward]. But if you turn away, then indeed, I fear for you the punishment of a great Day.

وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ
يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى
وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ وَإِنْ تَوَلَّوْا
فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ﴿٣﴾

4. To Allāh is your return, and He is over all things competent."

إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤﴾

5. Unquestionably, they [i.e., the disbelievers] turn away their breasts to hide themselves from him. Unquestionably, [even] when they cover themselves in their clothing, He [i.e., Allāh] knows what they conceal and what they declare. Indeed, He is Knowing of that within the breasts.

أَلَا إِنَّهُمْ يَنْتُونْ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ
أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا
يُسْرُونَ وَمَا يُعْلِنُونَ إِنَّهُ عَالِمٌ بِذَاتِ
الصُّدُورِ ﴿٥﴾

6. And there is no creature on earth but that upon Allāh is its provision, and He knows its place of

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ
رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ

⁵⁴⁵Hūd: (The Prophet) Hūd.

⁵⁴⁶See footnote to 2:1.

⁵⁴⁷Refer to footnotes of 6:18.

dwelling and place of storage.⁵⁴⁸
All is in a clear register.

فِي كِتَابٍ مُبِينٍ ﴿٥٨﴾

7. And it is He who created the heavens and the earth in six days – and His Throne had been upon water – that He might test you as to which of you is best in deed. But if you say, "Indeed, you are resurrected after death," those who disbelieve will surely say, "This is not but obvious magic."
8. And if We hold back from them the punishment for a limited time, they will surely say,⁵⁴⁹ "What detains it?" Unquestionably, on the Day it comes to them, and they will be enveloped by what they used to ridicule.
9. And if We give man a taste of mercy from Us and then We withdraw it from him, indeed, he is despairing and ungrateful.
10. But if We give him a taste of favor after hardship has touched him, he will surely say, "Bad times have left me." Indeed, he is exultant and boastful –
11. Except for those who are patient and do righteous deeds; those will have forgiveness and great reward.
12. Then would you possibly leave [out] some of what is revealed to

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَلَئِنْ قُلْتُمْ إِنَّا نَمُوتُ مَبْعُوثُونَ مِنْ بَعْدِ الْمَمُوتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٥٩﴾

وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ لَيَقُولُنَّ مَا نَحْبِسُهُ ۚ أَلَّا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٦٠﴾

وَلَئِنْ أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَكَافُورٌ ﴿٦١﴾

وَلَئِنْ أَذَقْنَاهُ نِعْمَاءَ بَعْدَ ضَرَاءٍ مَسَتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي ۚ إِنَّهُ لَفَرِحٌ فَخُورٌ ﴿٦٢﴾

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿٦٣﴾

فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ ۖ إِلَيْكَ

⁵⁴⁸Before birth and after death.

⁵⁴⁹In ridicule and disbelief.

you,⁵⁵⁰ or is your breast constrained by it because they say, "Why has there not been sent down to him a treasure or come with him an angel?" But you are only a warner. And Allāh is Disposer of all things.

وَصَاحِقٌ بِمِ صَدْرِكَ أَنْ يَقُولُوا لَوْلَا أَنْزِلَ عَلَيْهِ كَنْزٌ أَوْ جَاءَ مَعَهُ مَلَكٌ إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ﴿٥٥٠﴾

13. Or do they say, "He invented it"? Say, "Then bring ten sūrahs like it that have been invented and call upon [for assistance] whomever you can besides Allāh, if you should be truthful."

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِثْلِهِ مُفْتَرِيْنَ وَادْعُوا مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٥٥١﴾

14. And if they do not respond to you – then know that it [i.e., the Qur'an] was revealed with the knowledge of Allāh⁵⁵¹ and that there is no deity except Him. Then,⁵⁵² would you [not] be Muslims?

فَلَمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أَنْزَلَ يَعْلَمُ اللَّهُ وَأَنْ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ ﴿٥٥٢﴾

15. Whoever desires the life of this world and its adornments – We fully repay them for their deeds therein,⁵⁵³ and they therein will not be deprived.

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿٥٥٣﴾

16. Those are the ones for whom there is not in the Hereafter but the Fire. And lost is what they did therein,⁵⁵⁴ and worthless is what they used to do.

أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبِطِلَ مَا كَانُوا يَعْمَلُونَ ﴿٥٥٤﴾

17. So is one who [stands] upon a clear evidence from his Lord [like the aforementioned]? And a

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ وَيَتْلُوهُ

⁵⁵⁰Knowing of the Prophet's difficulties, Allāh (*subhānahu wa ta'ālā*) urges him to patience, certain that he would not fail to convey the message in its entirety.

⁵⁵¹i.e., that knowledge which no one possesses except Him (*subhānahu wa ta'ālā*).

⁵⁵²After having been convinced by such evidence.

⁵⁵³i.e., during worldly life.

⁵⁵⁴i.e., during worldly life.

witness⁵⁵⁵ from Him follows it,⁵⁵⁶ and before it was the Scripture of Moses to lead and as mercy. Those [believers in the former revelations] believe in it [i.e., the Qur'an]. But whoever disbelieves in it from the [various] factions – the Fire is his promised destination. So be not in doubt about it. Indeed, it is the truth from your Lord, but most of the people do not believe.

شَاهِدٌ مِنْهُ وَمِنْ قَبْلِهِ كَتَبَ مُوسَىٰ إِمَامًا
وَرَحْمَةً ۖ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۚ وَمَنْ يَكْفُرْ
بِهِ مِنَ الْأَحْزَابِ فَأَلْنَا مَوْعِدَهُ فَلَا تَكُ
فِي مِرْيَةٍ مِنْهُ ۚ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ وَلَكِنَّ
أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿٥٥٦﴾

18. And who is more unjust than he who invents a lie about Allāh? Those will be presented before their Lord, and the witnesses will say, "These are the ones who lied against their Lord." Unquestionably, the curse of Allāh is upon the wrongdoers

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا
أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ
الْأَشْهَادُ هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ
رَبِّهِمْ ۚ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٥٥٧﴾

19. Who averted [people] from the way of Allāh and sought to make it [seem] deviant while they, concerning the Hereafter, were disbelievers.

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَنْتَوِيحُوا
عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٥٥٨﴾

20. Those were not causing failure [to Allāh] on earth, nor did they have besides Allāh any protectors. For them the punishment will be multiplied. They were not able to hear, nor did they see.⁵⁵⁷

أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ
وَمَا كَانُوا لَهُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ
يُضَاعَفُ لَهُمُ الْعَذَابُ مَا كَانُوا يَسْتَطِيعُونَ
السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ ﴿٥٥٩﴾

21. Those are the ones who will have lost themselves, and lost from them is what they used to invent.

أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُمْ
مَا كَانُوا يَفْتَرُونَ ﴿٥٦٠﴾

⁵⁵⁵Referring to Prophet Muḥammad (ﷺ) or to the angel Gabriel.

⁵⁵⁶Testifying to its truth. Additionally, it can mean "recites it," i.e., the Qur'an.

⁵⁵⁷They refused to listen to the truth or to perceive it.

22. Assuredly, it is they in the Hereafter who will be the greatest losers.

لَا جَرَمَ لَهُمْ فِي الْآخِرَةِ هُمْ الْأَخْسَرُونَ ﴿١١﴾

23. Indeed, they who have believed and done righteous deeds and humbled themselves to their Lord – those are the companions of Paradise; they will abide eternally therein.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَأَحْبَبُوا إِلَى رَبِّهِمْ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ
هُمْ فِيهَا خَالِدُونَ ﴿١٢﴾

24. The example of the two parties is like the blind and deaf, and the seeing and hearing. Are they equal in comparison? Then, will you not remember?

﴿١٣﴾ مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَى وَالْأَصَمِ
وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلًا
أَفَلَا تَذَكَّرُونَ ﴿١٤﴾

25. And We had certainly sent Noah to his people, [saying], "Indeed, I am to you a clear warner

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِلَىٰ لَكُمْ
نَذِيرٌ مُّبِينٌ ﴿١٥﴾

26. That you not worship except Allāh. Indeed, I fear for you the punishment of a painful day."

أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ
عَذَابَ يَوْمٍ أَلِيمٍ ﴿١٦﴾

27. So the eminent among those who disbelieved from his people said, "We do not see you but as a man like ourselves, and we do not see you followed except by those who are the lowest of us [and] at first suggestion.⁵⁵⁸ And we do not see in you over us any merit; rather, we think you are liars."

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا
نَرَاكَ إِلَّا بَشَرًا مِّثْلَنَا وَمَا نَرَاكَ اتَّبَعَكَ
إِلَّا الَّذِينَ هُمْ أَرَادُوا بِادِّى الرَّأْيِ وَمَا
نَرَىٰ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ
كَذِبِينَ ﴿١٧﴾

28. He said, "O my people, have you considered: if I should be upon clear evidence from my Lord while He has given me mercy from Himself but it has been made unapparent to you, should

قَالَ يَنْقُومُ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّنْ
رَّبِّي وَءَاتَنِي رَحْمَةً مِّنْ عِنْدِهِ فَعُمِيتَ
عَلَيْكُمْ أَتُلْزِمُكُمُوهَا وَأَنْتُمْ لَهَا كَاهُونَ ﴿١٨﴾

⁵⁵⁸ i.e., without any thought or hesitation.

we force it upon you while you are averse to it?

29. And O my people, I ask not of you for it any wealth. My reward is not but from Allāh. And I am not one to drive away those who have believed. Indeed, they will meet their Lord, but I see that you are a people behaving ignorantly.

وَيَقَوْمٍ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا ۖ إِنَّ أَجْرِيَ إِلَّا عَلَى اللَّهِ ۖ وَمَا أَنَا بِطَارِدِ الَّذِينَ ءَامَنُوا ۚ إِنَّهُمْ مُلَقَوْنَ رَبِّهِمْ وَلَيَكُنِّي أَرْكَكُمْ قَوْمًا جَاهِلُونَ ﴿٢٩﴾

30. And O my people, who would protect me from Allāh if I drove them away? Then will you not be reminded?

وَيَقَوْمٍ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُهُمْ ۚ أَفَلَا تَذَكَّرُونَ ﴿٣٠﴾

31. And I do not tell you that I have the depositories [containing the provision] of Allāh or that I know the unseen, nor do I tell you that I am an angel, nor do I say of those upon whom your eyes look down that Allāh will never grant them any good. Allāh is most knowing of what is within their souls. Indeed, I would then be among the wrongdoers [i.e., the unjust]."

وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا ۚ اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ ۚ إِنِّي إِذَا لَمِنَ الظَّالِمِينَ ﴿٣١﴾

32. They said, "O Noah, you have disputed [i.e., opposed] us and been frequent in dispute of us. So bring us what you threaten us, if you should be of the truthful."

قَالُوا يَنْحُوحُ قَدْ جَدَلْتَنَا فَأَكْثَرْتَ جِدْلَنَا ۖ قَاتِنَا بِمَا نَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٣٢﴾

33. He said, "Allāh will only bring it to you if He wills, and you will not cause [Him] failure.

قَالَ إِنَّمَا يَأْتِيَكُمْ بِهِ اللَّهُ إِنْ شَاءَ ۖ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٣٣﴾

34. And my advice will not benefit you – although I wished to advise you – if Allāh should intend to put you in error. He is your Lord, and to Him you will be returned."

وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ ۚ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٤﴾

35. Or do they say [about Prophet Muḥammad (ﷺ)], "He invented it"? Say, "If I have invented it, then upon me is [the consequence of] my crime; but I am innocent of what [crimes] you commit."

أَمْ يَقُولُونَ أَفْتَرْتَهُ قُلْ إِنِ افْتَرَيْتُهُ فَعَلَىٰ
إِجْرَائِي وَأَنَا بِرِيءٌ مِّمَّا تُخْرِمُونَ ﴿٣٥﴾

36. And it was revealed to Noah that, "No one will believe from your people except those who have already believed, so do not be distressed by what they have been doing.

وَأُوحِيَ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ
قَوْمِكَ إِلَّا مَن قَدْ ءَامَنَ فَلَا تَبْتَئِسْ بِمَا
كَانُوا يَفْعَلُونَ ﴿٣٦﴾

37. And construct the ship under Our observation and Our inspiration and do not address Me concerning those who have wronged; indeed, they are [to be] drowned."

وَأَصْنَعِ الْفُلَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا
تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّغْرَقُونَ ﴿٣٧﴾

38. And he constructed the ship, and whenever an assembly of the eminent of his people passed by him, they ridiculed him. He said, "If you ridicule us, then we will ridicule you just as you ridicule.

وَصَنَعَ الْفُلَ وَكَلَّمَا مَرَّ عَلَيْهِ مَلَأٌ مِنْ
قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ تَسْخَرُوا مِنَّا
فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ ﴿٣٨﴾

39. And you are going to know who will get a punishment that will disgrace him [on earth] and upon whom will descend an enduring punishment [in the Hereafter]."

فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ
وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٣٩﴾

40. [So it was], until when Our command came and the oven overflowed,⁵⁵⁹ We said, "Load upon it [i.e., the ship] of each [creature] two mates and your family, except those about whom the word [i.e., decree] has preceded, and [include] whoever

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ
فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا
مَن سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ ءَامَنَ وَمَا ءَامَنَ
مَعَهُ إِلَّا قَلِيلٌ ﴿٤٠﴾

⁵⁵⁹ As a sign to Noah of the imminence of the flood. The *tannūr* is a large, rounded oven. The word can also mean the earth's lowlands.

has believed." But none had believed with him, except a few.

41. And [Noah] said, "Embark therein; in the name of Allāh [are] its course and its anchorage. Indeed, my Lord is Forgiving and Merciful."

﴿ وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ جَرْنَهَا
وَمُرْسِنَهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ٤١ ﴾

42. And it sailed with them through waves like mountains, and Noah called to his son who was apart [from them], "O my son, come aboard with us and be not with the disbelievers."

﴿ وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى
نُوحٌ ابْنَهُ وَكَاتَبَ فِي مَعْزِلٍ يَبْنَى
ارْكَب مَعَنَا وَلَا تَكُن مَعَ الْكَافِرِينَ ٤٢ ﴾

43. [But] he said, "I will take refuge on a mountain to protect me from the water." [Noah] said, "There is no protector today from the decree of Allāh, except for whom He gives mercy." And the waves came between them, and he was among the drowned.

﴿ قَالَ سَاوِي إِلَى جَبَلٍ يَعْصِمُنِي مِنَ
الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا
مَنْ رَحِمَ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَاتَبَ
مِنَ الْمَغْرِقِينَ ٤٣ ﴾

44. And it was said, "O earth, swallow your water, and O sky, withhold [your rain]." And the water subsided, and the matter was accomplished, and it [i.e., the ship] came to rest on the [mountain of] Jūdiyy. And it was said, "Away with the wrongdoing people."

﴿ وَقِيلَ يَتَارِضْ آبِلَى مَاءِكِ وَيَسْمَاءُ أَقْلِي
وَعِضْ الْمَاءَ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى
الْجُودِيِّ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ ٤٤ ﴾

45. And Noah called to his Lord and said, "My Lord, indeed my son is of my family; and indeed, Your promise is true; and You are the most just of judges!"

﴿ وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ
أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ
الْحَكَمِينَ ٤٥ ﴾

46. He said, "O Noah, indeed he is not of your family; indeed, he is [one whose] work was other than righteous, so ask Me not for that about which you have no

﴿ قَالَ يَنْتُحِ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ
عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلَنِي مَا لَيْسَ لَكَ
بِهِ عِلْمٌ إِنِّي أَعْطُكَ أَنْ تَكُونَ مِنْ

knowledge. Indeed, I advise you, lest you be among the ignorant."

الْجَاهِلِينَ ﴿١٥﴾

47. [Noah] said, "My Lord, I seek refuge in You from asking that of which I have no knowledge. And unless You forgive me and have mercy upon me, I will be among the losers."

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنْ مِنَ الْخَاسِرِينَ ﴿١٦﴾

48. It was said, "O Noah, disembark in security from Us and blessings upon you and upon nations [descending] from those with you. But other nations [of them] We will grant enjoyment; then there will touch them from Us a painful punishment."

قِيلَ يَنُوحُ أَهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَى أُمَمٍ مِّمَّنْ مَعَكَ وَأُمَّمٌ سَنَمَتُّهُمْ ثُمَّ يَمْشُهُمْنَا عَذَابٌ أَلِيمٌ ﴿١٧﴾

49. That is from the news of the unseen which We reveal to you, [O Muḥammad]. You knew it not, neither you nor your people, before this. So be patient; indeed, the [best] outcome is for the righteous.

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَقِيبَ لِلْمُتَّقِينَ ﴿١٨﴾

50. And to 'Aad [We sent] their brother Hūd. He said, "O my people, worship Allāh; you have no deity other than Him. You are not but inventors [of falsehood].

وَالِإِلَهِ عَادٍ أَخَاهُمْ هُودًا قَالَ يَنْقَوْمِرِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ إِنْ أَنْتُمْ إِلَّا مُفْتَرُونَ ﴿١٩﴾

51. O my people, I do not ask you for it [i.e., my advice] any reward. My reward is only from the one who created me. Then will you not reason?

يَنْقَوْمِرِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجَرْتُ إِلَّا عَلَى الَّذِي فَطَرَنِي أَفَلَا تَعْقِلُونَ ﴿٢٠﴾

52. And O my people, ask forgiveness of your Lord and then repent to Him. He will send [rain from] the sky upon you in showers and increase you in

وَيَنْقَوْمِرِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا

strength [added] to your strength.
And do not turn away, [being]
criminals."

مُجْرِمِينَ ﴿٥٣﴾

53. They said, "O Hūd, you have not brought us clear evidence, and we are not ones to leave our gods on your say-so. Nor are we believers in you.

قَالُوا يَهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ
بِتَارِكِ آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ
بِمُؤْمِنِينَ ﴿٥٤﴾

54. We only say that some of our gods have possessed you with evil [i.e., insanity]." He said, "Indeed, I call Allāh to witness, and witness [yourselves] that I am free from whatever you associate with Allāh

إِنْ نَقُولُ إِلَّا اعْتَرَفْنَا لَكُمْ بَعْضُ آلِهَتِنَا بِسُوءٍ
قَالَ إِنِّي أَشْهَدُ بِاللَّهِ وَأَشْهَدُوا أَنِّي بَرِيءٌ مِمَّا
تُشْرِكُونَ ﴿٥٥﴾

55. Other than Him. So plot against me all together; then do not give me respite.

مِنْ دُونِهِ ۖ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونِ ﴿٥٦﴾

56. Indeed, I have relied upon Allāh, my Lord and your Lord. There is no creature but that He holds it by its forelock [i.e., controls it]. Indeed, my Lord is on a path [that is] straight.

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ
دَآئِيَةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى
صِرَاطٍ مُسْتَقِيمٍ ﴿٥٧﴾

57. But if you turn away, then I have already conveyed that with which I was sent to you. My Lord will give succession to a people other than you, and you will not harm Him at all. Indeed my Lord is, over all things, Guardian."⁵⁶⁰

فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ
إِلَيْكُمْ ۖ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا
تَضُرُّونَهُ شَيْئًا إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ
حَفِيفٌ ﴿٥٨﴾

58. And when Our command came, We saved Hūd and those who believed with him, by mercy from Us; and We saved them from a harsh punishment.

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ آمَنُوا
مَعَهُ بِرَحْمَةٍ مِنَّا وَنَجَّيْنَاهُمْ مِنْ عَذَابٍ
غَلِيظٍ ﴿٥٩﴾

⁵⁶⁰Protecting and preserving the existence and attributes of His creations.

59. And that was 'Aad, who rejected the signs of their Lord and disobeyed His messengers and followed the order of every obstinate tyrant.

وَتِلْكَ عَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا
رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ﴿٥٩﴾

60. And they were [therefore] followed in this world with a curse and [as well] on the Day of Resurrection. Unquestionably, 'Aad denied their Lord; then away with 'Aad, the people of Hūd.

وَأُتْبِعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَمَةِ
أَلَّا إِنَّ عَادًا كَفَرُوا رَبَّهُمْ أَلَّا بُعْدًا لِعَدِ قَوْمِ
هُودٍ ﴿٦٠﴾

61. And to Thamūd [We sent] their brother Šāliḥ. He said, "O my people, worship Allāh; you have no deity other than Him. He has produced you from the earth and settled you in it, so ask forgiveness of Him and then repent to Him. Indeed, my Lord is near and responsive."

﴿٦١﴾ وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَنْقَوْمِ
أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ هُوَ
أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا
فَاسْتَغْفِرُوهُ ثُمَّ تَوْبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ
مُجِيبٌ ﴿٦١﴾

62. They said, "O Šāliḥ, you were among us a man of promise before this. Do you forbid us to worship what our fathers worshipped? And indeed we are, about that to which you invite us, in disquieting doubt."

قَالُوا لَيَصْلَحَ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ
هَذَا أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا
وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ ﴿٦٢﴾

63. He said, "O my people, have you considered: if I should be upon clear evidence from my Lord and He has given me mercy from Himself, who would protect me from Allāh if I disobeyed Him? So you would not increase me except in loss.

قَالَ يَنْقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيِّنَةٍ
مِنْ رَبِّي وَأَتْلِي مِنْهُ رَحْمَةً فَمَنْ يَنْصُرُنِي
مِنْ اللَّهِ إِنْ عَصَيْتُهُ فَمَا تَزِيدُونَنِي غَيْرَ
تَخْسِيرٍ ﴿٦٣﴾

64. And O my people, this is the she-camel of Allāh – [she is] to you a sign. So let her feed upon Allāh's

وَيَنْقَوْمِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ
فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمْسُوهَا

earth and do not touch her with harm, or you will be taken by an impending punishment."

بِسْوَءٍ فَيَأْخُذْكُمْ عَذَابٌ قَرِيبٌ ﴿٦٥﴾

65. But they hamstrung her, so he said, "Enjoy yourselves in your homes for three days. That is a promise not to be denied [i.e., unfulfilling]."

فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَٰلِكَ وَعَدٌ غَيْرُ مَكْذُوبٍ ﴿٦٦﴾

66. So when Our command came, We saved Ṣāliḥ and those who believed with him, by mercy from Us, and [saved them] from the disgrace of that day.⁵⁶¹ Indeed, it is your Lord who is the Powerful, the Exalted in Might.

فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِنْ خِزْيِ يَوْمِئِذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ﴿٦٧﴾

67. And the shriek⁵⁶² seized those who had wronged, and they became within their homes [corpses] fallen prone

وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيارِهِمْ جَثِمِينَ ﴿٦٨﴾

68. As if they had never prospered therein. Unquestionably, Thamūd denied their Lord; then, away with Thamūd.

كَأَن لَّمْ يَغْنَوْا فِيهَا ۚ آلَا إِنَّ ثَمُودَ كَفَرُوا رَبَّهُمْ ۚ آلَا بُعْدًا لِثَمُودَ ﴿٦٩﴾

69. And certainly did Our messengers [i.e., angels] come to Abraham with good tidings; they said, "Peace." He said, "Peace," and did not delay in bringing [them] a roasted calf.

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَىٰ قَالُوا سَلَامًا قَالَ سَلَامٌ ۖ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَمِيذٍ ﴿٧٠﴾

70. But when he saw their hands not reaching for it, he distrusted them and felt from them apprehension.⁵⁶³ They said, "Fear not.

فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ إِنَّا

⁵⁶¹The day of Thamūd's destruction.

⁵⁶²A piercing cry or blast from the sky.

⁵⁶³Traditionally, if a guest refused to eat, it meant that he harbored ill will toward the host or intended him harm.

We have been sent to the people of Lot."

أَرْسَلْنَا إِلَى قَوْمِ لُوطٍ ﴿٥٧﴾

71. And his wife was standing, and she smiled.⁵⁶⁴ Then We gave her good tidings of Isaac and after Isaac, Jacob.

وَأَمْرَأَتُهُ قَابِئَةُ فَصَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَقَ وَمِنْ وَرَاءِ إِسْحَقَ يَعْقُوبَ ﴿٥٨﴾

72. She said, "Woe to me!⁵⁶⁵ Shall I give birth while I am an old woman and this, my husband, is an old man? Indeed, this is an amazing thing!"

قَالَتْ يَوَيْلَئِي ءَالِدٌ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ ﴿٥٩﴾

73. They said, "Are you amazed at the decree of Allāh? May the mercy of Allāh and His blessings be upon you, people of the house. Indeed, He is Praiseworthy and Honorable."

قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحِمَتُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ ﴿٦٠﴾

74. And when the fright had left Abraham and the good tidings had reached him, he began to argue [i.e., plead] with Us⁵⁶⁶ concerning the people of Lot.

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَى يُجَادِلُنَا فِي قَوْمِ لُوطٍ ﴿٦١﴾

75. Indeed, Abraham was forbearing, grieving⁵⁶⁷ and [frequently] returning [to Allāh].

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّهٌ مُنِيبٌ ﴿٦٢﴾

76. [The angels said], "O Abraham, give up this [plea]. Indeed, the command of your Lord has come, and indeed, there will reach them a punishment that cannot be repelled."

يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ ﴿٦٣﴾

77. And when Our messengers, [the angels], came to Lot, he was

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِئَاءَ يَوْمٍ وَقَافٍ ﴿٦٤﴾

⁵⁶⁴In pleasure at the news of the forthcoming punishment of the evil people who denied Prophet Lot (upon him be peace).

⁵⁶⁵An expression of surprise and amazement.

⁵⁶⁶i.e., with Our angels.

⁵⁶⁷i.e., sighing or moaning during supplication out of grief for people and fear of Allāh.

anguished for them and felt for them great discomfort⁵⁶⁸ and said, "This is a trying day."

بِهِمْ ذَرَعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ ﴿٧٧﴾

78. And his people came hastening to him, and before [this] they had been doing evil deeds.⁵⁶⁹ He said, "O my people, these are my daughters;⁵⁷⁰ they are purer for you. So fear Allāh and do not disgrace me concerning my guests. Is there not among you a man of reason?"

وَجَاءَهُمْ قَوْمُهُمْ يَهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَنْقَوْمِرْهُنَّوَلَا بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ ﴿٧٨﴾

79. They said, "You have already known that we have not concerning your daughters [i.e., women] any claim [i.e., desire], and indeed, you know what we want."

قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ ﴿٧٩﴾

80. He said, "If only I had against you some power or could take refuge in a strong support."

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوَايَ إِلَى زُحْنٍ شَدِيدٍ ﴿٨٠﴾

81. They [the angels] said, "O Lot, indeed we are messengers of your Lord; [therefore], they will never reach you. So set out with your family during a portion of the night⁵⁷¹ and let not any among you look back – except your wife; indeed, she will be struck by that which strikes them. Indeed, their appointment is [for] the morning. Is not the morning near?"

قَالُوا يَلُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصْلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرَاتُكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ﴿٨١﴾

82. So when Our command came, We made the highest part [of the city] its lowest and rained upon

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَابًا مِّنْ سِجِّيلٍ

⁵⁶⁸Prophet Lot feared for the safety and honor of his guests.

⁵⁶⁹Referring to their practice of sodomy and homosexual rape of males.

⁵⁷⁰i.e., the women of his community who were available for marriage.

⁵⁷¹i.e., sometime before dawn.

them stones of layered hard clay,
[which were]

مَنْصُودٍ ﴿١٧﴾

83. Marked from your Lord. And it [i.e., Allāh's punishment] is not from the wrongdoers [very] far.

مُسَوَّمَةٌ عِنْدَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ

بِيعِيدٍ ﴿١٨﴾

84. And to Madyan [We sent] their brother Shu'ayb. He said, "O my people, worship Allāh; you have no deity other than Him. And do not decrease from the measure and the scale. Indeed, I see you in prosperity, but indeed, I fear for you the punishment of an all-encompassing Day.

﴿١٩﴾ وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَبْقَوْمِ
أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ وَلَا
تَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ إِنِّي
أَرَانَكُمْ يُخْرِئُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ

يَوْمٍ مُحِيطٍ ﴿٢٠﴾

85. And O my people, give full measure and weight in justice and do not deprive the people of their due and do not commit abuse on the earth, spreading corruption.

وَيَبْقَوْمِ أُوفُوا الْكَيْلَ وَالْمِيزَانَ
بِالْقِسْطِ وَلَا تَبْخُسُوا النَّاسَ أَشْيَاءَهُمْ
وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٢١﴾

86. What remains [lawful] from Allāh is best for you, if you would be believers. But I am not a guardian over you."

بَقِيَّتُ اللَّهِ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ
وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿٢٢﴾

87. They said, "O Shu'ayb, does your prayer [i.e., religion] command you that we should leave what our fathers worship or not do with our wealth what we please? Indeed, you are the forbearing, the discerning!"⁵⁷²

قَالُوا يَشْعَبُيْبُ أَصْلَوْتَكَ تَأْمُرُكَ أَنْ
نَتْرَكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي
أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ
الرَّشِيدُ ﴿٢٣﴾

88. He said, "O my people, have you considered: if I am upon clear evidence from my Lord and He has provided me with a good provision from Him...?⁵⁷³ And I

قَالَ يَبْقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيِّنَةٍ مِنْ
رَبِّي وَرَزَقْنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ
أُخَالِفُكُمْ إِلَىٰ مَا أَنْهَكُم عَنْهُ إِنْ أُرِيدُ

⁵⁷²This is a sarcastic description implying the opposite.

⁵⁷³The conclusion of the sentence is estimated as "...would it not be my duty to warn you against corruption and disobedience?"

do not intend to differ from you in that which I have forbidden you; I only intend reform as much as I am able. And my success is not but through Allāh. Upon Him I have relied, and to Him I return.⁵⁷⁴

إِلَّا إِلَىٰ صَلَحٍ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا
بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٥٥﴾

89. And O my people, let not [your] dissension from me cause you to be struck by that similar to what struck the people of Noah or the people of Hūd or the people of Ṣāliḥ. And the people of Lot are not from you far away.

وَيَنْقُومِ لَا تَجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ
مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ
قَوْمَ صَالِحٍ وَمَا قَوْمُ لُوطٍ مِنْكُمْ بِبَعِيدٍ
﴿٥٦﴾

90. And ask forgiveness of your Lord and then repent to Him. Indeed, my Lord is Merciful and Affectionate."

وَأَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ
رَبِّي رَحِيمٌ وَدُودٌ ﴿٥٧﴾

91. They said, "O Shu'ayb, we do not understand much of what you say, and indeed, we consider you among us as weak. And if not for your family, we would have stoned you [to death]; and you are not to us one respected."

قَالُوا يَشْعِيبُ مَا نَفْقَهُ كَثِيرًا مِّمَّا تَقُولُ
وَإِنَّا لَنَرَاكَ فِينَا ضَعِيفًا وَلَوْلَا رَهْمُكَ
لَرَجَمْنَاكَ وَمَا أَنْتَ عَلَيْنَا بَعِيرٍ ﴿٥٨﴾

92. He said, "O my people, is my family more respected for power by you than Allāh? But you put Him behind your backs [in neglect]. Indeed, my Lord is encompassing of what you do.

قَالَ يَنْقُومِ أَرْهَطِي أَغْرُ عَلَيْكُمْ مِنْ اللَّهِ
وَأَتَّخَذْتُمُوهُ وَرَاءَكُمْ ظَهْرِي إِنَّ رَبِّي بِمَا
تَعْمَلُونَ مُحِيطٌ ﴿٥٩﴾

93. And O my people, work according to your position; indeed, I am working. You are going to know to whom will come a punishment that will disgrace

وَيَنْقُومِ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَمِلٌ
سَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ مُخْزٍ
وَمَنْ هُوَ كَذِبٌ وَأَنْتَقِبُوا إِلَىٰ مَعَكُمْ

⁵⁷⁴i.e., I turn to Allāh frequently in supplication and repentance.

him and who is a liar. So watch; indeed, I am with you a watcher, [awaiting the outcome]."

رَقِيبٌ ﴿٢٧﴾

94. And when Our command came, We saved Shu'ayb and those who believed with him, by mercy from Us. And the shriek seized those who had wronged, and they became within their homes [corpses] fallen prone

وَلَمَّا جَاءَ أَمْرُنَا خَجَّيْنَا شُعَيْبًا وَالَّذِينَ
ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخَذَتِ الَّذِينَ
ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيارِهِمْ
جِثِيمِينَ ﴿٢٨﴾

95. As if they had never prospered therein. Then, away with Madyan as Thamūd was taken away.

كَأَن لَّمْ يَغْنَوْا فِيهَا أَلَا بُعْدًا لِّمَدَيْنِ كَمَا
بَعَدَتْ ثَمُودُ ﴿٢٩﴾

96. And We did certainly send Moses with Our signs and a clear authority⁵⁷⁵

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطٰنٍ مُّبِينٍ ﴿٣٠﴾

97. To Pharaoh and his establishment, but they followed the command of Pharaoh, and the command of Pharaoh was not [at all] discerning.

إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ
وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ﴿٣١﴾

98. He will precede his people on the Day of Resurrection and lead them into the Fire; and wretched is the place to which they are led.

يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيٰمَةِ فَأَوْرَدَهُمُ النَّارَ
وَبِئْسَ الْوَرْدَ الْمَوْرُودُ ﴿٣٢﴾

99. And they were followed in this [world] with a curse and on the Day of Resurrection. And wretched is the gift⁵⁷⁶ which is given.

وَاتَّبَعُوا فِي هٰذِهِ لَعْنَةً وَيَوْمَ الْقِيٰمَةِ
بِئْسَ الْوَرْدَ الْمَرْفُودُ ﴿٣٣﴾

100. That is from the news of the cities which We relate to you; of them, some are [still] standing and some are [as] a harvest [mowed down].⁵⁷⁷

ذٰلِكَ مِنْ اَنْبَاءِ الْاَقْرٰى نَقُصُّهُ عَلَيْكَ
مِنْهَا قَابِمْ وَّحَصِيدٌ ﴿٣٤﴾

⁵⁷⁵i.e., evidences from Allāh.

⁵⁷⁶i.e., the curse which follows them in both worlds.

⁵⁷⁷Their structures have been completely destroyed.

101. And We did not wrong them, but they wronged themselves. And they were not availed at all by their gods which they invoked other than Allāh when there came the command of your Lord. And they did not increase them in other than ruin.
- وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُوهُمْ غَيْرَ تَتْبِيرٍ ﴿١٠١﴾
102. And thus is the seizure of your Lord when He seizes the cities while they are committing wrong. Indeed, His seizure is painful and severe.
- وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾
103. Indeed in that is a sign for those who fear the punishment of the Hereafter. That is a Day for which the people will be collected, and that is a Day [which will be] witnessed.
- إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ خَافَ عَذَابَ الْآخِرَةِ ذَلِكَ يَوْمٌ تَجْمُوعٌ لَّهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ ﴿١٠٣﴾
104. And We do not delay it except for a limited term.
- وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُّعَدَّدٍ ﴿١٠٤﴾
105. The Day it comes no soul will speak except by His permission. And among them will be the wretched and the prosperous.
- يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ ﴿١٠٥﴾
106. As for those who were [destined to be] wretched, they will be in the Fire. For them therein is [violent] exhaling and inhaling.⁵⁷⁸
- فَأَمَّا الَّذِينَ شَقُوا فَفِي النَّارِ هُمْ فِيهَا زَفِيرٌ وَشَهيقٌ ﴿١٠٦﴾
107. [They will be] abiding therein as long as the heavens and the earth endure, except what your Lord should will. Indeed, your Lord is an effecter of what He intends.
- خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٠٧﴾

⁵⁷⁸i.e., their sighs and sobs, resembling the bray of a donkey.

108. And as for those who were [destined to be] prosperous, they will be in Paradise, abiding therein as long as the heavens and the earth endure, except what your Lord should will – a bestowal uninterrupted.

وَأَمَّا الَّذِينَ سُعِدُوا فَبِئْسَ الْجَنَّةُ حُلْدِينَ
فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا
شَاءَ رَبُّكَ عَطَاءٌ غَيْرُ مَجْذُوزٍ ﴿١٠٨﴾

109. So do not be in doubt, [O Muhammad], as to what these [polytheists] are worshipping. They worship not except as their fathers worshipped before. And indeed, We will give them their share undiminished.

فَلَا تَكُ فِي مَرْيَةٍ مِمَّا يَعْبُدُ هَؤُلَاءِ مَا
يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ آبَاؤُهُمْ مِنْ
قَبْلُ وَإِنَّا لَمُوَفُّوهُمْ نَصِيبَهُمْ غَيْرَ مَنْقُوصٍ
﴿١٠٩﴾

110. And We had certainly given Moses the Scripture, but it came under disagreement. And if not for a word⁵⁷⁹ that preceded from your Lord, it would have been judged between them. And indeed they are, concerning it [i.e., the Qur'an], in disquieting doubt.

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ
فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِيَ
بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴿١١٠﴾

111. And indeed, each [of the believers and disbelievers] – your Lord will fully compensate them for their deeds. Indeed, He is Aware of what they do.

وَإِنْ كُلًّا لَّمَّا لَيُؤْفِقَهُمْ رَبُّكَ أََعْمَلَهُمْ إِنَّهُ
بِمَا يَعْمَلُونَ خَبِيرٌ ﴿١١١﴾

112. So remain on a right course as you have been commanded, [you] and those who have turned back with you [to Allāh], and do not transgress. Indeed, He is Seeing of what you do.

فَاسْتَقِمَّ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا
تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٢﴾

113. And do not incline toward those who do wrong, lest you be touched by the Fire, and you

وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمْ
النَّارُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ

⁵⁷⁹See footnote to 10:19.

would not have other than Allāh any protectors; then you would not be helped.

ثُمَّ لَا تَنْصُرُونَ ﴿١٠٧﴾

114. And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember.

وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ ﴿١٠٨﴾

115. And be patient, for indeed, Allāh does not allow to be lost the reward of those who do good.

وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١٠٩﴾

116. So why were there not⁵⁸⁰ among the generations before you those of enduring discrimination forbidding corruption on earth – except a few of those We saved from among them? But those who wronged pursued what luxury they were given therein, and they were criminals.

فَلَوْلَا كَانَ مِןَ الْقُرُونِ مِن قَبْلِكُمْ أُولُوا بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ أَخَذْنَا مِنْهُمُ الَّذِينَ ظَلَمُوا مَا أَتَرَفُوا فِيهِ وَكَانُوا مُجْرِمِينَ ﴿١١٠﴾

117. And your Lord would not have destroyed the cities unjustly while their people were reformers.

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَى بِظُلْمٍ وَأَهْلِهَا مُصْلِحُونَ ﴿١١١﴾

118. And if your Lord had willed, He could have made mankind one community; but they will not cease to differ,

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٢﴾

119. Except whom your Lord has given mercy, and for that He created them. But the word of your Lord is to be fulfilled that, "I will surely fill Hell with jinn and men all together."

إِلَّا مَن رَّحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١١٣﴾

⁵⁸⁰Meaning "If only there had been..."

120. And each [story] We relate to you from the news of the messengers is that by which We make firm your heart. And there has come to you, in this, the truth and an instruction and a reminder for the believers.

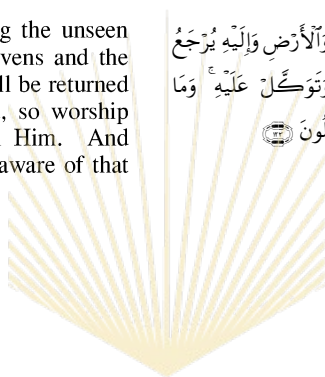
وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا
نُثِّتُ بِهِ فُؤَادَكَ وَجَاءَكَ فِي هَذِهِ الْحَقُّ
وَمَوْعِظَةٌ وَذِكْرَى لِلْمُؤْمِنِينَ ﴿١٢٠﴾

121. And say to those who do not believe, "Work according to your position; indeed, we are working.
122. And wait; indeed, we are waiting."

وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَىٰ
مَكَانَتِكُمْ إِنَّا عَمِلُونَ ﴿١٢١﴾
وَانْتَظِرُوا إِنَّا مُنْتَظِرُونَ ﴿١٢٢﴾

123. And to Allāh belong the unseen [aspects] of the heavens and the earth and to Him will be returned the matter, all of it, so worship Him and rely upon Him. And your Lord is not unaware of that which you do.

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ
الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ۚ وَمَا
رُبُّكَ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٣﴾



Sūrah Yūsuf⁵⁸¹

Bismillāhir-Raḥmānir-Raḥeem

سُورَةُ يُوسُفَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Alif, Lām, Rā.⁵⁸² These are the verses of the clear Book.

الرَّ تِلْكَ ءَايَاتُ الْكِتَابِ الْمُبِينِ ﴿١﴾

2. Indeed, We have sent it down as an Arabic Qur'ān⁵⁸³ that you might understand.

إِنَّا أَنزَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾

3. We relate to you, [O Muḥammad], the best of stories in what We have revealed to you of this Qur'ān although you were, before it, among the unaware.

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْءَانَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمَنِ الْعَفْلِينَ ﴿٣﴾

4. [Of these stories mention] when Joseph said to his father,⁵⁸⁴ "O my father, indeed I have seen [in a dream] eleven stars and the sun and the moon; I saw them prostrating to me."

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٤﴾

5. He said, "O my son, do not relate your vision to your brothers or they will contrive against you a plan. Indeed Satan, to man, is a manifest enemy.

قَالَ يَبْنَؤُ لَا تَقْصُصْ رُءْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَنِ عَدُوٌّ مُّبِينٌ ﴿٥﴾

6. And thus will your Lord choose you and teach you the interpretation of narratives [i.e., events or dreams] and complete His favor upon you and upon the family of Jacob, as He completed it upon your fathers before, Abraham and Isaac. Indeed, your Lord is Knowing and Wise."

وَكَذَلِكَ تَجَنَّبَ رُبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٦﴾

⁵⁸¹Yūsuf: (The Prophet) Joseph.

⁵⁸²See footnote to 2:1.

⁵⁸³i.e., revealed in the Arabic language.

⁵⁸⁴The prophet Jacob (upon whom be peace).

7. Certainly were there in Joseph and his brothers signs for those who ask, [such as]
8. When they said, "Joseph and his brother⁵⁸⁵ are more beloved to our father than we, while we are a clan. Indeed, our father is in clear error.
9. Kill Joseph or cast him out to [another] land; the countenance [i.e., attention] of your father will [then] be only for you, and you will be after that a righteous people."⁵⁸⁶
10. Said a speaker among them, "Do not kill Joseph but throw him into the bottom of the well; some travelers will pick him up – if you would do [something]."
11. They said, "O our father, why do you not entrust us with Joseph while indeed, we are to him sincere counselors?"
12. Send him with us tomorrow that he may eat well and play. And indeed, we will be his guardians."
13. [Jacob] said, "Indeed, it saddens me that you should take him, and I fear that a wolf would eat him while you are of him unaware."
14. They said, "If a wolf should eat him while we are a [strong] clan, indeed, we would then be losers."
15. So when they took him [out] and agreed to put him into the bottom

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ ءَايَاتٍ
لِّلَّسَائِلِينَ ﴿٦٩﴾

إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِمَّا
وَحْنُ عَصَبَةٍ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ ﴿٧٠﴾

أَقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ
وَجْهٌ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا
صَالِحِينَ ﴿٧١﴾

قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي
غَيَابَةِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِنْ
كُنْتُمْ فَاعِلِينَ ﴿٧٢﴾

قَالُوا يَتَّخِذُنَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ
وَإِنَّا لَهُ لَنَصِحُونَ ﴿٧٣﴾

أَرْسَلَهُ مَعَنَا غَدًا يَرْتَع وَيَلْعَبْ وَإِنَّا لَهُ
لَحَافِظُونَ ﴿٧٤﴾

قَالَ إِنِّي لَيَحْزُنُنِي أَنَّ تَذْهَبُوا بِهِ وَأَخَافُ
أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ ﴿٧٥﴾

قَالُوا لَيْنَ أَكَلَهُ الذِّئْبُ وَحْنُ عَصَبَةٍ إِنَّا
إِذَا لَخَبِيرُونَ ﴿٧٦﴾

فَلَمَّا ذَهَبُوا بِهِ وَاجْتَمَعُوا أَنْ يُجْعَلُوهُ فِي

⁵⁸⁵Benjamin, who was born of the same mother as Joseph.

⁵⁸⁶i.e., You can repent thereafter.

of the well...⁵⁸⁷ But We inspired to him, "You will surely inform them [someday] about this affair of theirs while they do not perceive [your identity]."

عَيَّبْتَ الْجُبَّ وَأَوْحَيْتَا إِلَيْهِ لَتُنَبِّئَهُمْ
بَأْمَرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ﴿١٠﴾

16. And they came to their father at night, weeping.

وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ ﴿١١﴾

17. They said, "O our father, indeed we went racing each other and left Joseph with our possessions, and a wolf ate him. But you would not believe us, even if we were truthful."

قَالُوا يَتَّابَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا
يُوسُفَ عِنْدَ مَتَعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا
أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ ﴿١٢﴾

18. And they brought upon his shirt false blood.⁵⁸⁸ [Jacob] said, "Rather, your souls have enticed you to something, so patience is most fitting. And Allāh is the one sought for help against that which you describe."

وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ
سَوَّلَتْ لَكُمُ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ
وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴿١٣﴾

19. And there came a company of travelers; then they sent their water drawer, and he let down his bucket. He said, "Good news! Here is a boy." And they concealed him, [taking him] as merchandise;⁵⁸⁹ and Allāh was Knowing of what they did.

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى
دَلْوَهُ قَالَ يَبِشْرَى هَذَا غُلْمٌ وَأَسْرُوهُ
بِضْعَةً وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ﴿١٤﴾

20. And they sold him for a reduced price – a few dirhams – and they were, concerning him, of those content with little.

وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ
وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴿١٥﴾

⁵⁸⁷The conclusion of this sentence is estimated to be "...they tormented him."

⁵⁸⁸They had stained Joseph's shirt with the blood of a lamb but had forgotten to tear it, thereby arousing their father's suspicion.

⁵⁸⁹To be sold as a slave.

21. And the one from Egypt⁵⁹⁰ who bought him said to his wife, "Make his residence comfortable. Perhaps he will benefit us, or we will adopt him as a son." And thus, We established Joseph in the land that We might teach him the interpretation of events [i.e., dreams]. And Allāh is predominant over His affair, but most of the people do not know.

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِي مَقُومَهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٥٩٠﴾

22. And when he [i.e., Joseph] reached maturity, We gave him judgement and knowledge. And thus We reward the doers of good.

وَلَمَّا بَلَغَ أَشُدَّهُ ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٥٩١﴾

23. And she, in whose house he was, sought to seduce him. She closed the doors and said, "Come, you." He said, "[I seek] the refuge of Allāh. Indeed, he⁵⁹¹ is my master, who has made good my residence. Indeed, wrongdoers will not succeed."

وَرَوَدَتْهُ الْمَتَىٰ هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَقَومًا إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٥٩٢﴾

24. And she certainly determined [to seduce] him, and he would have inclined to her had he not seen the proof [i.e., sign] of his Lord. And thus [it was] that We should avert from him evil and immorality. Indeed, he was of Our chosen servants.

وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَىٰ بُرْهَانَ رَبِّهِ كَذَلِكَ لَتَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿٥٩٣﴾

25. And they both raced to the door, and she tore his shirt from the back, and they found her husband at the door. She said, "What is the recompense of one who

وَأَسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَا الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ

⁵⁹⁰The minister in charge of supplies, whose title was al-'Azeez.

⁵⁹¹Her husband, al-'Azeez.

intended evil for your wife but that he be imprisoned or a painful punishment?"

عَذَابٌ أَلِيمٌ ﴿١٥﴾

26. [Joseph] said, "It was she who sought to seduce me." And a witness from her family testified, "If his shirt is torn from the front, then she has told the truth, and he is of the liars.

قَالَ هِيَ رَوَدَّتْنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ
مِّنْ أَهْلِهَا إِن كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ
فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ ﴿١٦﴾

27. But if his shirt is torn from the back, then she has lied, and he is of the truthful."

وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ
وَهُوَ مِنَ الصَّادِقِينَ ﴿١٧﴾

28. So when he [i.e., her husband] saw his shirt torn from the back, he said, "Indeed, it is of your [i.e., women's] plan. Indeed, your plan is great [i.e., vehement].

فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ
مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿١٨﴾

29. Joseph, ignore this.⁵⁹² And, [my wife], ask forgiveness for your sin. Indeed, you were of the sinful."

يُوسُفُ أَعْرِضْ عَنْ هَذَا ۖ وَاسْتَغْفِرِي
لِذُنُوبِكِ إِنَّكَ كُنتَ مِنَ الْخَاطِئِينَ ﴿١٩﴾

30. And women in the city said, "The wife of al-'Azeez is seeking to seduce her slave boy; he has impassioned her with love. Indeed, we see her [to be] in clear error."

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ
تُرَادُّ فَتْنَهَا عَنْ نَفْسِهِ ۖ قَدْ شَغَفَهَا حُبًّا
إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ ﴿٢٠﴾

31. So when she heard of their scheming, she sent for them and prepared for them a banquet and gave each one of them a knife and said [to Joseph], "Come out before them." And when they saw him, they greatly admired him and cut their hands⁵⁹³ and said, "Perfect is Allāh!⁵⁹⁴ This is

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ
وَأَعْتَدَتْ لَهُنَّ مُتَّكًا ۖ وَآتَتْ كُلَّ وَاحِدَةٍ
مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ ۖ فَلَمَّا
رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ
لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ

⁵⁹²i.e., conceal it and act as if it had not taken place.

⁵⁹³So distracted were they at the sight of him.

⁵⁹⁴In His ability to create such beauty.

not a man; this is none but a noble angel."



32. She said, "That is the one about whom you blamed me. And I certainly sought to seduce him, but he firmly refused; and if he will not do what I order him, he will surely be imprisoned and will be of those debased."

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَنِي فِيهِ وَلَقَدْ
رَوَدْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ وَلَئِنْ لَمْ
يَفْعَلْ مَا ءَامُرُهُ لَيَكْسِبَنَّ وَلْيَكُونَا مِنَ
الصَّغِيرِينَ ﴿٣٢﴾

33. He said, "My Lord, prison is more to my liking than that to which they invite me. And if You do not avert from me their plan, I might incline toward them and [thus] be of the ignorant."

قَالَ رَبِّ الْمَسْجِنِ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي
إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ
وَأَكُن مِّنَ الْجَاهِلِينَ ﴿٣٣﴾

34. So his Lord responded to him and averted from him their plan. Indeed, He is the Hearing, the Knowing.

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ
إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٤﴾

35. Then it appeared to them after they had seen the signs⁵⁹⁵ that he [i.e., al-'Azeez] should surely imprison him for a time.⁵⁹⁶

ثُمَّ بَدَأَ مِنْهُم مِّنْ بَعْدِ مَا رَأَوْا آيَاتِنَا
لَيَسْجُنَنَّهُ فَحَىٰ حِينٍ ﴿٣٥﴾

36. And there entered the prison with him two young men. One of them said, "Indeed, I have seen myself [in a dream] pressing [grapes for] wine." The other said, "Indeed, I have seen myself carrying upon my head [some] bread, from which the birds were eating. Inform us of its interpretation; indeed, we see you to be of those who do good."

وَدَخَلَ مَعَهُ السَّجْنُ فُتَيَانٍ قَالَ أَحَدُهُمَا
إِنِّي أَرَنْتِي أُعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي
أَرَنْتِي أُحْمَلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ
الطَّيْرُ مِنْهُ نَبْتَنَا بِنَاؤِيلَهُ إِنَّا نَرَاكَ مِنَ
الْمُحْسِنِينَ ﴿٣٦﴾

37. He said, "You will not receive food that is provided to you except

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا

⁵⁹⁵Proofs of his innocence.

⁵⁹⁶Until the scandal be forgotten.

that I will inform you of its interpretation before it comes to you. That is from what my Lord has taught me. Indeed, I have left the religion of a people who do not believe in Allāh, and they, in the Hereafter, are disbelievers.

38. And I have followed the religion of my fathers, Abraham, Isaac and Jacob. And it was not for us to associate anything with Allāh. That is from the favor of Allāh upon us and upon the people, but most of the people are not grateful.

39. O [my] two companions of prison, are separate lords better or Allāh, the One,⁵⁹⁷ the Prevailing?⁵⁹⁸

40. You worship not besides Him except [mere] names you have named them,⁵⁹⁹ you and your fathers, for which Allāh has sent down no evidence. Legislation is not but for Allāh. He has commanded that you worship not except Him. That is the correct religion, but most of the people do not know.

41. O two companions of prison, as for one of you, he will give drink to his master of wine; but as for the other, he will be crucified, and the birds will eat from his head. The matter has been decreed about which you both inquire."

نَبَأْتُكُمَا بَتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكُمَا
مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا
يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ



وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ
وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ
شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى
النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ



يَنْصَحِي السِّجْنِ أَرْبَابَ مُتَفَرِّقُونَ
خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ



مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءَ
سَمِيتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ
بِهَا مِنْ سُلْطَانٍ إِنْ الْحَكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا
تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَاسِمُ وَلَكِنَّ
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ



يَنْصَحِي السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي
رَبَّهُ خَمْرًا وَأَمَّا الْآخَرُ فَيُصْلَبُ فَتَأْكُلُ
الطَّيْرُ مِنْ رَأْسِهِ قُضِيَ الْأَمْرُ الَّذِي فِيهِ
تَسْتَفْتِيَانِ



⁵⁹⁷Single, individual and unique in His attributes and His deeds.

⁵⁹⁸He who subdues doubts and false arguments with clear evidences and who subdues and imposes His will upon all creation.

⁵⁹⁹The false objects of worship which you have called "gods."

42. And he said to the one whom he knew would go free, "Mention me before your master." But Satan made him forget the mention [to] his master, and he [i.e., Joseph] remained in prison several years.

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي
عِنْدَ رَبِّكَ فَأَنَسَهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ
فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ ﴿٤٢﴾

43. And [subsequently] the king said, "Indeed, I have seen [in a dream] seven fat cows being eaten by seven [that were] lean, and seven green spikes [of grain] and others [that were] dry. O eminent ones, explain to me my vision, if you should interpret visions."

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ
يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ
خُضِرٍ وَأُخْرَى يَابِسَاتٍ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي
رُؤْيَايَ إِن كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ ﴿٤٣﴾

44. They said, "[It is but] a mixture of false dreams, and we are not learned in the interpretation of dreams."

قَالُوا أَضْغَتْ أَحْلَامٌ وَمَا خُبْرُ بَيَاطِيلٍ
أَلَّا حُلُمٌ بِعَلَمِينَ ﴿٤٤﴾

45. But the one who was freed and remembered after a time said, "I will inform you of its interpretation, so send me forth."

وَقَالَ الَّذِي خَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا
أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ﴿٤٥﴾

46. [He said], "Joseph, O man of truth, explain to us about seven fat cows eaten by seven [that were] lean, and seven green spikes [of grain] and others [that were] dry – that I may return to the people [i.e., the king and his court]; perhaps they will know [about you]."

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ
سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ
سُنْبُلَاتٍ خُضِرٍ وَأُخْرَى يَابِسَاتٍ لَّعَلِّي أَرْجِعُ
إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٦﴾

47. [Joseph] said, "You will plant for seven years consecutively; and what you harvest leave in its spikes, except a little from which you will eat."

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَابًّا فَمَا
حَصَدْتُمْ فَذَرُّوهُ فِي سُنبُلِهِ إِلَّا قَلِيلًا مِّمَّا
تَأْكُلُونَ ﴿٤٧﴾

48. Then will come after that seven difficult [years] which will consume what you advanced [i.e.,

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ
مَا قَدَّمْتُمْ هُنَّ إِلَّا قَلِيلًا مِّمَّا تَخْصِنُونَ ﴿٤٨﴾

saved] for them, except a little from which you will store.

49. Then will come after that a year in which the people will be given rain and in which they will press [olives and grapes]."

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعَصِرُونَ ﴿٤٩﴾

50. And the king said, "Bring him to me." But when the messenger came to him, [Joseph] said, "Return to your master and ask him what is the case of the women who cut their hands. Indeed, my Lord is Knowing of their plan."

وَقَالَ الْمَلِكُ أَتُتُونِي بِهِ ۖ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ أَرْجِعْ إِلَىٰ رَبِّكَ فَسْأَلْهُ مَا بَالُ النِّسْوَةِ الَّتِي قَطَّعْنَ أَيْدِيَهُنَّ ۚ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ﴿٥٠﴾

51. Said [the king to the women], "What was your condition when you sought to seduce Joseph?" They said, "Perfect is Allāh!⁶⁰⁰ We know about him no evil." The wife of al-'Azeez said, "Now the truth has become evident. It was I who sought to seduce him, and indeed, he is of the truthful.

قَالَ مَا خَطْبُكُنَّ إِذْ رَاودْتُنَّ يُوسُفَ عَنْ نَفْسِهِ ۚ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ ۚ قَالَتِ امْرَأَتُ الْعَزِيزِ النَّسْ حَصْحَصَ الْحَقِّ أَنَا رَاودَتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٥١﴾

52. That is so he [i.e., al-'Azeez] will know that I did not betray him in [his] absence and that Allāh does not guide the plan of betrayers.

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِبِينَ ﴿٥٢﴾

53. And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil, except those upon which my Lord has mercy. Indeed, my Lord is Forgiving and Merciful."⁶⁰¹

﴿٥٣﴾ وَمَا أُبْرِئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴿٥٣﴾

54. And the king said, "Bring him to

وَقَالَ الْمَلِكُ أَتُتُونِي بِهِ ۖ أَسْتَحْلِصُهُ

⁶⁰⁰In His ability to create such purity of character.

⁶⁰¹Although Ibn Katheer attributes the words of verses 52-53 to the wife of al-'Azeez, others have concluded that they were spoken by Joseph, thereby justifying his request for an inquiry and acknowledging Allāh's mercy to him.