

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ (٦)

6 . And there is no animal in the earth but on Allah is the sustenance of it, and He knows its resting place and its depository all are in a manifest book.

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ

عَمَلًا وَلَئِنْ قُلْتِ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ (٧)

7 . And He it is Who created the heavens and the earth in six periods; and His dominion (extends) on the water; that He might manifest to you, which of you is best in action, and if you say, surely you shall be raised up after death, those who disbelieve would certainly say: "This is nothing but clear magic.

وَلَئِنْ أَخْرْنَا عَنْهُمُ الْعَذَابَ إِلَىٰ أُمَّةٍ مَعْدُودَةٍ لَيَقُولُنَّ مَا يَحْبِسُهُ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ

وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ (٨)

8 . And if We hold back from them the punishment until a stated period of time, they will certainly say: "What prevents it? Now surely on the day when it will come to them, it shall not be averted from them and that which they scoffed at shall beset them.

وَلَئِنْ أَدْخَلْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكُوفُوهَا كُفُورًا (٩)

9 . And if We make man taste mercy from Us, then take it off from him, most surely he is despairing, ungrateful.

وَلَئِنْ أَدْخَلْنَاكَ نِعْمًا بَعْدَ ضَرَاءٍ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتِ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ (١٠)

10 . And if We make him taste a Favour after distress has afflicted him, he will certainly say: "The evils are gone away from me. Most surely he is exulting, boasting;

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ (١١)

11 . Except those who are patient and do good, they shall have forgiveness and a great reward.

فَلَعَلَّكَ تَارِكٌ بَعْضُ مَا يُوْحَىٰ إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا أَلَا نُزِّلَ عَلَيْهِ كِتَابٌ أَوْ جَاءَ مَعَهُ

مَلَكٌ إِمَّا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ (١٢)

12 . Then, it may be that you will give up part of what is revealed to you and your breast will become straitened by it because they say: "Why has not a treasure been sent down upon him or an angel come with him? You are only a warner; and Allah is custodian over all things.

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِثْلِهِ مُفْتَرِيَاتٍ وَادْعُوا مَنِ اسْتَعْظَمْتُمْ مِنْ دُونِ اللَّهِ إِنْ

كُنْتُمْ صَادِقِينَ (١٣)

13 . Or, do they say: “He has forged it. Say: “Then bring ten forged chapters like it and call upon whom you can besides **Allah**, if you are truthful.

فَإِنْ لَمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ (١٤)

14 . But if they do not answer you, then know that it is revealed by **Allah**'s knowledge and that there is no god but He; will you then submit?

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ (١٥)

15 . Whoever desires this world's life and its finery, We will pay them in full their deeds therein, and they shall not be made to suffer loss in respect of them.

أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ (١٦)

16 . These are they for whom there is nothing but fire in the hereafter, and what they wrought in it shall go for nothing, and vain is what they do.

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ وَيَتْلُوهُ شَاهِدٌ مِنْهُ وَمِنْ قَبْلِهِ كِتَابٌ مُوسَىٰ إِمَامًا وَرَحْمَةً أُولَئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ فَلَا تَكُ فِي مِرْيَةٍ مِنْهُ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ (١٧)

17 . Is he then who has with him clear proof from his ‘*Rabb*’, and a witness from Him recites it and before it The Book of *Musa* (Moses), a guide and a mercy? These believe in it; and whoever of the parties disbelieves in it, surely it is the truth from your ‘*Rabb*’, but most men do not believe.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أُولَئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ (١٨)

18 . And who is more unjust than he who forges a lie against **Allah**? These shall be brought before their ‘*Rabb*’, and the witnesses shall say: “These are they who lied against their ‘*Rabb*’. Now surely the curse of **Allah** is on the unjust.

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ (١٩)

19 . Who turn away from the path of **Allah** and desire to make it crooked; and they are disbelievers in the hereafter.

أُولَئِكَ لَمْ يَكُنْ لَهُمْ مَعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءٍ يُضَاعَفُ لَهُمُ الْعَذَابُ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ (٢٠)

20 . These shall not escape in the earth, nor shall they have any guardians besides **Allah**; the punishment shall be doubled for them, they could not bear to hear and they did not see.

أُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ (٢١)

21 . These are they who have lost their souls, and what they forged is gone from them.

لَا جَرَمَ لَهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ (٢٢)

22 . Truly in the hereafter they are the greatest losers.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ (٢٣)

23 . Surely those who believe and do good and humble themselves to their 'Rabb', these are the dwellers of the *Jannat* (garden), in it they will abide.

مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصْمَىٰ وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلًا أَفَلَا تَذَكَّرُونَ (٢٤)

24 . The likeness of the two parties is as the blind and the deaf and the seeing and the hearing: are they equal in condition? Will you not then mind?

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ (٢٥)

25 . And certainly We sent *Nuh* (Noah) to his people: Surely I am a plain warner for you:

أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ (٢٦)

26 . That you shall not serve any but *Allah*, surely I fear for you the punishment of a painful day.

فَقَالَ الْمَلَأَ الَّذِينَ كَفَرُوا مِن قَوْمِهِ مَا نَرَاكَ إِلَّا بَشَرًا مِّثْلَنَا وَمَا نَرَاكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا لَنَا

بَادِي الرَّأْيِ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِن فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ (٢٧)

27 . But the chiefs of those who disbelieved from among his people said: "We do not consider you but a mortal like ourselves, and we do not see any have followed you but those who are the meanest of us at first thought and we do not see in you any excellence over us; No, we deem you liars.

قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَآتَانِي رَحْمَةً مِّنْ عِنْدِهِ فَعُمِّيَتْ عَلَيْكُمْ

أَنْزِلُكُمْ مَوْهَا وَأَنْتُمْ لَهَا كَارِهُونَ (٢٨)

28 . He said: "Ya *Qaome* (O my people)! tell me if I have with me clear proof from my 'Rabb', and He has granted me mercy from Himself and it has been made obscure to you; shall we constrain you to it while you are averse from it?

وَيَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِطَارِدِ الَّذِينَ آمَنُوا إِنَّهُمْ مُلَاقُوا رَبِّهِمْ  
وَلَكِنِّي أَرَأَيْتُمْ قَوْمًا تَجْهَلُونَ (٢٩)

29 . And, Ya Qaome (O my people)! I ask you not for wealth in return for it; my reward is only with Allah and I am not going to drive away those who believe; surely they shall meet their 'Rabb', but I consider you a people who are ignorant:

وَيَا قَوْمِ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُهُمْ أَفَلَا تَذَكَّرُونَ (٣٠)

30 . And, Ya Qaome (O my people)! who will help me against Allah if I drive them away? Will you not then mind?

وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي  
أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ إِنِّي إِذًا مِنَ الظَّالِمِينَ (٣١)

31 . And I do not say to you that I have the treasures of Allah and I do not know the unseen, nor do I say that I am an angel, nor do I say about those whom your eyes hold in mean estimation (that) Allah will never grant them (any) good; Allah knows best what is in their souls; for then most surely I should be of the unjust.

قَالُوا يَا نُوحُ قَدْ جَادَلْتَنَا فَأَكْثَرْتَ جِدَالَنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ (٣٢)

32 . They said: "Ya Nuh (O Noah)! indeed you have disputed with us and lengthened dispute with us, therefore bring to us what you threaten us with, if you are of the truthful ones.

قَالَ إِنَّهَا يَا نُوْحُ بِهٖ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ (٣٣)

33 . He said: "Allah only will bring it to you if He pleases, and you will not escape:

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

34 . And if I intend to give you good advice, my advice will not profit you if Allah intended that He should leave you to go astray; He is your 'Rabb', and to Him shall you be returned.

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَعَلَيْ إِجْرَامِي وَأَنَا بَرِيءٌ مِمَّا تُجْرِمُونَ (٣٥)

35 . Or do they say: "He has forged it? Say: "If I have forged it, on me is my guilt, and I am clear of that of which you are guilty.

وَأَوْحِي إِلَى نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ (٣٦)

36 . And it was revealed to Nuh (Noah): That none of your people will believe except those who have already believed, therefore do not grieve at what they do:

وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَلَا تَحْطِئْ فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُغْرَقُونَ (٣٧)

36 . And it was revealed: That none of your people will believe except those who have already believed, therefore do not grieve at what they do:

وَيَصْنَعُ الْفُلَكَ وَكَلَّمَامرَّ عَلَيْهِمَ مَلَائِمِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ تَسْخَرُونَ مِنَّا نَسْخَرُ مِنْكُمْ  
كَمَا تَسْخَرُونَ (٣٨)

38 . And he began to make the ark; and whenever the chiefs from among his people passed by him they laughed at him. He said: "If you laugh at us, surely we too laugh at you as you laugh.

فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُقِيمٌ (٣٩)

39 . So shall you know who it is on whom will come a punishment which will disgrace him, and on whom will lasting punishment come down.

حَتَّىٰ 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 (٤٠)

40 . Until when Our command came and water came forth from the valley, We said: "Carry in it two of all things, a pair, and your own family; except those against whom the word has already gone forth, and those who believe. And there believed not with him but a few.

وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ لَجْرَاهَا وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ (٤١)

41. And he said: "Embark in it, in the name of Allah be its sailing and its anchoring; most surely my 'Rabb' is *Ghafoor-rur Raheem* (The Forgiving, The Merciful)

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوْحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ ارْكَب مَعَنَا وَلَا تَكُن مَعَ  
الْكَافِرِينَ (٤٢)

42. And it moved on with them amid waves like mountains; and *Nuh* (Noah) called out to his son, and he was aloof: O my son! embark with us and be not with the unbelievers.

قَالَ سَآوِي إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَهُ وَحَالٌ بَيْنَهُمَا  
الْمَوْجُ فَكَانَ مِنَ الْمُعْرِقِينَ (٤٣)

43. He said: "I will betake myself for refuge to a mountain that shall protect me from the water. He said: "There is no protector today from Allah's punishment but He Who has mercy; and a wave intervened between them, so he was of the drowned.

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَا سَمَاؤُ اقْلَعِي وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَىٰ الْجُودِيِّ وَقِيلَ  
بُعْدَ اللَّقَوْمِ الظَّالِمِينَ (٤٤)

44. And it was said: “*Ya Aardho* (O earth), swallow down your water, and *Ya Saamaa-o* (O cloud), clear away; and the water was made to abate and the affair was decided, and the ark rested on the *Judi*, and it was said: “Away with the unjust people.

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ (٤٥)

45. And *Nuh* (Noah) cried out to his ‘*Rabb*’ and said: “My ‘*Rabb*’! surely my son is of my family, and Your promise is surely true, and You are the most just of the judges.

قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ (٤٦)

46. He said: “*Ya Nuh* (O Noah)! surely he is not of your family; surely he is (the doer of) other than good deeds, therefore ask not of Me that of which you have no knowledge; surely I admonish you in case you may be of the ignorant

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنُ مِنَ الْخَاسِرِينَ (٤٧)

47. He said: “My ‘*Rabb*’! I seek refuge in Only You from asking Only You that of which I have no knowledge; and if You should not forgive me and have mercy on me, I should be of the losers.

قِيلَ يَا نُوحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَى أُمَمٍ مِمَّنْ مَعَكَ وَأُمَّمٌ سَنَمَتُّهُمْ ثُمَّ يَمْسُهُمُ مِنَّا عَذَابٌ أَلِيمٌ (٤٨)

48. It was said: “*Ya Nuh* (O Noah)! descend with peace from Us and blessings on you and on the people from among those who are with you, and there shall be nations whom We will afford provisions, then a painful punishment from Us shall afflict them.

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ (٤٩)

49. These are announcements relating to the unseen which We reveal to you, you did not know them, you nor your people, before this; therefore be patient; surely the end is for those who ward off evil.

وَإِلَى عَادٍ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ إِنِّي أَنْتُمْ إِلا مُفْتَرُونَ (٥٠)

50. And to *Ad* (We sent) their brother *Hud* (Hud). He said: “*Ya Qaome* (O my people)! serve *Allah*, you have no god other than He; you are nothing but forgers.

يَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنِّي أَجْرِي إِلا عَلَى الَّذِي فَطَرَنِي أَفَلَا تَعْقِلُونَ (٥١)

51 . *Ya Qaome* (O my people)! I do not ask of you any reward for it; my reward is only with Him Who created me; do you not then understand?

وَيَا قَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ  
وَلَا تَتَوَلَّوْا الْمُجْرِمِينَ (٥٢)

52 . And, Ya Qaome (O my people)! ask forgiveness of your 'Rabb', then turn to Him; He will send on you clouds pouring down abundance of rain and add strength to your strength, and do not turn back guilty.

قَالُوا يَا هُوْدُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ (٥٣)

53 . They said: "Ya Hud (Hud)! you have not brought to us any clear argument and we are not going to desert our gods for your word, and we are not believers in you:

إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ قَالَ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ (٥٤)

54 . We cannot say anything but that some of our gods have smitten you with evil. He said: "Surely I call Allah to witness, and do you bear witness too, that I am clear of what you associate.

مِنْ دُونِهِ فَكَيْدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونِي (٥٥)

55 . Besides Him, therefore scheme against me all together; then give me no respite:

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ (٥٦)

56 . Surely I rely on Allah, my 'Rabb' and your 'Rabb'; there is no living creature but He holds it by its forelock; surely my 'Rabb' is on the right path.

فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّونَهُ شَيْئًا إِنَّ

رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيظٌ (٥٧)

57 . But if you turn back, then indeed I have delivered to you the message with which I have been sent to you, and my 'Rabb' will bring another people in your place, and you cannot do Him any harm; surely my 'Rabb' is Hafeez (the Preserver) of all things.

وَلَمَّا جَاءَ أَمْرُنَا لَنَجْئَنَّاهُمْ وَنَنجِيَنَّهُمْ مِنْ عَذَابٍ غَلِيظٍ (٥٨)

58 . And when Our decree came to pass, We delivered Hud (Hud) and those who believed with him with mercy from Us, and We delivered them from a hard punishment.

وَتِلْكَ عَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ (٥٩)

59 . And this was Ad; they denied the communications of their 'Rabb', and disobeyed His Rasools (apostles) and followed the bidding of every insolent opposer.

وَأَتَّبَعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ إِلَّا إِنْ عَادَ كَفَرُوا رَبَّهُمْ أَلَا بُعْدَ الْعَادِ قَوْمِ هُوْدٍ (٦٠)

60 . And they were overtaken by curse in this world and on Qiyamat (the day of resurrection); now surely Ad disbelieved in their 'Rabb'; now surely, away with Ad, the people of Hud (Hud).

وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ  
وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوا لَهُ ثُمَّ تَوْبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ (٦١)

61 . And to Samood (We sent) their brother Salih. He said: “Ya Qaome (O my people)! serve Allah, you have no god other than He; He brought you into being from the earth, and made you dwell in it, therefore ask forgiveness of Him, then turn to Him; surely my ‘Rabb’ is close, Mujeeb (The Responsive).

قَالُوا يَا صَالِحُ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّا لَفِي شَكٍّ مِمَّا  
تَدْعُونَا إِلَيْهِ مُرِيبٌ (٦٢)

62 . They said: “Ya Salih! surely you were one amongst us in whom great expectations were placed before this; do you forbid us from worshipping what our fathers worshipped? And as to that which you call us to, most surely we are in disquieting doubt.

قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَأَتَانِي مِنْهُ رَحْمَةٌ فَمَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ  
فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ (٦٣)

63 . He said: “Ya Qaome (O my people)! tell me if I have clear proof from my ‘Rabb’ and He has granted to me mercy from Himself; who will then help me against Allah if I disobey Him? Therefore you do not add to me other than loss:

وَيَا قَوْمِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ  
قَرِيبٌ (٦٤)

64 . And, Ya Qaome (O my people)! this will be Allah's she-camel for you, a sign; therefore leave her to pasture on Allah's earth and do not touch her with evil, for then a near punishment will overtake you.

فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ (٦٥)

65 . But they slew her, so he said: “Enjoy yourselves in your abode for three days, that is a promise not to be belied.

فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِنْ خِزْيِ يَوْمِئِذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ  
الْعَزِيزُ (٦٦)

66 . So when Our decree came to pass, We delivered Salih and those who believed with him by mercy from Us, and from the disgrace of that day; surely your ‘Rabb’ is Qawee-ul Azeez (The Strong, The Mighty).

وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جَاثِمِينَ (٦٧)

67 . And the rumbling overtook those who were unjust, so they became motionless bodies in their abodes,

كَأَن لَّمْ يَغْنَوْا فِيهَا أَلَا إِنَّ ثَمُودَ كَفَرُوا رَبَّهُمْ أَلَا بُعِدَ الثَّمُودَ (٦٨)

68 . As though they had never dwelt in them; now surely did *Samood* disbelieve in their '*Rabb*'; now surely, away with *Samood*.

وَلَقَدْ جَاءَتْ رُسُلَنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا سَلَامًا قَالَ سَلَامٌ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ (٦٩)

69 . And certainly Our *Rasools* (messengers) came to *Ibraheem* (*Abraham*) with good news. They said: "*Salaaman* (Peace). He Said *Salaamun* (Peace), and he made no delay in bringing a roasted calf.

فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكَرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَى قَوْمِ لُوطٍ (٧٠)

70 . But when he saw that their hands were not extended towards it, he deemed them strange and conceived fear of them. They said: "Fear not, surely we are sent to *Lut's* (*Lot's*) people.

وَأَمْرًا أَنَّهُ قَائِمَةٌ فَضَحِكْتُمْ فَبَشَّرْنَاَهَا بِإِسْحَاقَ وَمِنْ وَّرَاءِ إِسْحَاقَ يَعْقُوبَ (٧١)

71 . And his wife was standing, so she laughed, then We gave her the good news of *Isaaq* (*Isaac*) and after *Isaaq* (*Isaac*) of *Yaquub* (*Jacob*).

قَالَتْ يَا وَيْلَتَا أَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ (٧٢)

72 . She said: "O wonder! shall I bear a son when I am an extremely old woman and this my husband an extremely old man? Most surely this is a wonderful thing.

قَالُوا اتَّعَجِبِينَ مِنْ أَمْرِ اللَّهِ رَحْمَةً اللَّهُ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ (٧٣)

73 . They said: "Do you wonder at *Allah's* bidding? The mercy of *Allah* and His blessings are on you, *AlaaeeKum AhhLal Bayte* (O people of the house), surely He is *Hameed-dum-Majeed* (The Praiseworthy, The Glorious)

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَى يُجَادِلُنَا فِي قَوْمِ لُوطٍ (٧٤)

74 . So when fear had gone away from *Ibraheem* (*Abraham*) and good news came to him, he began to plead with Us for *Lut's* (*Lot's*) people.

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ (٧٥)

75 . Most surely *Ibraheem* (*Abraham*) was forbearing, tender-hearted, oft-returning (to *Allah*):

يَا إِبْرَاهِيمَ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرٌ رَبِّكَ وَإِنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ (٧٦)

76 . *Ya Ibraheem* (O *Abraham*)! leave off this, surely the decree of your '*Rabb*' has come to pass, and surely there must come to them a punishment that cannot be averted.

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذُرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ (٧٧)

77 . And when Our *Rasools* (messengers) came to **Lut** (Lot), he was grieved for them, and he lacked strength to protect them, and said: "This is a hard day.

وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَا قَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ

لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِي فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ (٧٨)

78 . And his people came to him, rushed on towards him, and already they did evil deeds. He said: "Ya *Qaome* (O my people)! these are my daughters; they are purer for you, so guard against (the punishment of) **Allah** and do not disgrace me with regard to my guests; is there not among you one right-minded man?

قَالُوا الْقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ (٧٩)

79 . They said: "Certainly you know that we have no claim on your daughters, and most surely you know what we desire.

قَالَ لَوْ أَنِّي لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ (٨٠)

80 . He said: "Ah! that I had power to suppress you, rather I shall have recourse to a strong support.

قَالُوا يَا لُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ

إِلَّا أَمْرًا تَكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ (٨١)

81 . They said: "**Ya Lut** (O Lot)! we are the *Rasools* (messengers) of your '*Rabb*'; they shall by no means reach you; so remove your followers in a part of the night; and let none of you turn back; except your wife, for surely whatsoever befalls them shall befall her; surely their appointed time is the morning; is not the morning near?

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِنْ سِجِّيلٍ مَنْضُودٍ (٨٢)

82 . So when Our decree came to pass, We turned them upside down and rained down upon them stones, of what had been decreed, one after another.

مُسَوَّمَةً عِنْدَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ (٨٣)

83 . Marked with your '*Rabb*' and it is not far off from the unjust.

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ وَلَا تَنْقُصُوا الْمِكْيَالَ

وَالْمِيزَانَ إِنِّي أَرَاكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُحِيطٍ (٨٤)

84 . And to *Madyan* (We sent) their brother **Shu'aib**. He said: "Ya *Qaome* (O my people)! serve **Allah**, you have no god other than He, and do not give short measure and weight: surely I see you in prosperity and surely I fear for you the punishment of an all-encompassing day.

وَيَا قَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ

مُفْسِدِينَ (٨٥)

85 . And, *Ya Qaome* (O my people)! give full measure and weight fairly, and defraud not men their things, and do not act corruptly in the land, making mischief:

بَقِيَّةُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ (٨٦)

86 . What remains with **Allah** is better for you if you are believers, and I am not a keeper over you.

قَالُوا يَا شُعَيْبُ أَصَلَاتُكَ تَأْمُرُكَ أَنْ نَتْرُكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ

لَأَنْتَ الْحَلِيمُ الرَّشِيدُ (٨٧)

87 . They said: “*Ya Shuaib!* does your prayer enjoin you that we should forsake what our fathers worshipped or that we should not do what we please with regard to our property? Forsooth you are the forbearing, the right-directing one.

قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِن كُنْتُمْ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا

أَهْمَاكُمْ عَنْهُ إِن أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أَنِيبُ (٨٨)

88 . He said: “*Ya Qaome* (O my people)! have you considered if I have a clear proof from my ‘*Rabb*’ and He has given me a goodly sustenance from Himself, and I do not desire that in opposition to you I should betake myself to that which I forbid you: I desire nothing but reform so far as I am able, and with none but **Allah** is the direction of my affair to a right issue; on Him do I rely and to Him do I turn:

وَيَا قَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمُ

لُوطٍ مِنْكُمْ بِبَعِيدٍ (٨٩)

89 . And, *Ya Qaome* (O my people)! let not opposition to me make you guilty so that there may befall you the like of what befell the people of *Nuh* (Noah), or the people of *Hud*, or the people of *Salih*, nor are the people of *Lut* (Lot) far off from you;

وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ (٩٠)

90 . And ask forgiveness of your ‘*Rabb*’, then turn to Him; surely my ‘*Rabb*’ is *Raheem-mun Wadood* (The Merciful, The Loving)

قَالُوا يَا شُعَيْبُ مَا نَفَقَهُ كَثِيرًا إِمَّا تَقُولُ وَإِنَّا لَنَرَاكَ فِينَا ضَعِيفًا وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ وَمَا أَنْتَ عَلَيْنَا بِعَزِيزٍ (٩١)

91 . They said: “Ya Shuaib! we do not understand much of what you say and most surely we see you to be weak among us, and were it not for your family we would surely stone you, and you are not mighty against us.

قَالَ يَا قَوْمِ أَرَهْطِي أَعَزُّ عَلَيْكُمْ مِنَ اللَّهِ وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظَهْرِيَّ إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ (٩٢)

92 . He said: “Ya Qaome (O my people)! is my family more esteemed by you than Allah? And you neglect Him as a thing cast behind your back; surely my ‘Rabb’ encompasses what you do:

وَيَا قَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ سَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَاذِبٌ وَارْتَقِبُوا إِلَيَّ مَعَكُمْ رَقِيبٌ (٩٣)

93 . And, Ya Qaome (O my people)! act according to your ability, I too am acting; you will come to know soon who it is on whom will light the punishment that will disgrace him and who it is that is a liar, and watch, surely I too am watching with you.

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا

فِي دِيَارِهِمْ جَاثِمِينَ (٩٤)

94 . And when Our decree came to pass We delivered Shuaib, and those who believed with him by mercy from Us, and the rumbling overtook those who were unjust so they became motionless bodies in their abodes,

كَأَن لَّمْ يَغْنَوْا فِيهَا أَلَا بُعْدًا لِّلْمَدِينِ كَمَا بَعَدَتْ ثَمُودُ (٩٥)

95 . As Though they had never dwelt in them; now surely perdition overtook Madyan as had perished Samood.

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ (٩٦)

96. And certainly We sent Musa (Moses) with Our communications and a clear authority,

إِلَىٰ فِرْعَوْنَ وَمَلَأْنَاهُ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ (٩٧)

97. To Firon (Pharaoh) and his chiefs, but they followed the bidding of Firon (Pharaoh), and Firon’s (Pharaoh’s) bidding was not right-directing.

يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ وَبِئْسَ الْوِرْدُ الْمَوْرُودُ (٩٨)

98. He shall lead his people on Qiyamat (the day of resurrection), and bring them down to the fire; and evil the place to which they are brought.

وَأَتَّبِعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ الْقِيَامَةِ بئس الرِّفْدُ الْمَرْفُودُ (٩٩)

99. And they are overtaken by curse in this, and on Qiyamat (the day of resurrection), evil the gift which shall be given.

ذَلِكَ مِنْ أَنْبَاءِ الْقُرَى نَقُصُّهُ عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِيدٌ (١٠٠)

100. That is an account of the towns which We relate to you; of them are some that stand and mown down.

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ

شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ (١٠١)

101. And We did not do them injustice, but they were unjust to themselves, so their gods whom they called upon besides Allah did not avail them anything when the decree of your 'Rabb' came to pass; and they added but to their ruin.

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ (١٠٢)

102. And thus is the punishment of your 'Rabb' when He punishes the towns while they are unjust; surely His punishment is painful, severe.

إِنَّ فِي ذَلِكَ لَآيَةً لِمَنْ خَافَ عَذَابَ الْآخِرَةِ ذَلِكَ يَوْمٌ مَجْمُوعٌ لِهَ النَّاسِ وَذَلِكَ يَوْمٌ مَشْهُودٌ (١٠٣)

103. Most surely there is a sign in that for him who fears the punishment of the hereafter; this is a day on which the people shall be gathered together and this is a day that shall be witnessed.

وَمَا نُوَخِّرُهُ إِلَّا أَجَلٍ مَعْدُودٍ (١٠٤)

104. And We do not delay it but to an appointed term.

يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ (١٠٥)

105. On the day when it shall come, no soul shall speak except with His permission, then of them (some) shall be unhappy and (others) happy.

فَأَمَّا الَّذِينَ شَقُوا فَيُفِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ (١٠٦)

106. So as to those who are unhappy, they shall be in the fire; for them shall be sighing and groaning in it:

خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِمَا يُرِيدُ (١٠٧)

107. Abiding therein so long as the heavens and the earth endure, except as your 'Rabb' pleases; surely your 'Rabb' is the mighty doer of what He intends.

وَأَمَّا الَّذِينَ سَعِدُوا أَفْجَى الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ  
غَيْرٌ مَجْدُودٍ (١٠٨)

108. And as to those who are made happy, they shall be in the *Jannat* (garden), abiding in it as long as the heavens and the earth endure, except as your '*Rabb*' pleases; a gift which shall never be cut off.

فَلَا تَكُ فِي مِرْيَةٍ مِمَّا يَعْبُدُ هَؤُلَاءِ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ آبَاؤُهُمْ مِنْ قَبْلُ وَإِنَّا لَمُوفُونَ نَصِيبُهُمْ  
غَيْرِ مَنْقُوصٍ (١٠٩)

109. Therefore be not in doubt as to what these worship; they do not worship but as their fathers worshipped before; and most surely We will pay them back in full their portion undiminished.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاحْتُلِفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ  
مِنْهُ مُرِيبٍ (١١٠)

110. And certainly We gave The Book to *Musa* (Moses) , but it was gone against; and had not a word gone forth from your '*Rabb*', the matter would surely have been decided between them; and surely they are in a disquieting doubt about it.

وَإِنَّ كَلِمًا لَيُوفِيَنَّهُمْ رَبُّكَ أَعْمَاهُمْ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ (١١١)

111. And your '*Rabb*' will most surely pay back to all their deeds in full; surely He is aware of what they do.

فَاسْتَقِمُّ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (١١٢)

112. Continue then in the right way as you are commanded, as also he who has turned with you, and be not inordinate, surely He sees what you do.

وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُمُ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءٍ ثُمَّ لَا تُنصَرُونَ  
(١١٣)

113. And do not incline to those who are unjust, in case the fire touch you, and you have no guardians besides *Allah*, then you shall not be helped.

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَرُفَا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبُنَ السَّيِّئَاتِ ذَلِكَ ذِكْرٌ لِلذَّاكِرِينَ  
(١١٤)

114. And keep up prayer in the two parts of the day and in the first hours of the night; surely good deeds take away evil deeds that is a reminder to the mindful.

وَاصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ (١١٥)

115. And be patient, for surely *Allah* does not waste the reward of the good-doers.

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُو بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ  
وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ (١١٦)

116. But why were there not among the generations before you those possessing understanding, who should have forbidden the making of mischief in the earth, except a few of those whom We delivered from among them? And those who were unjust went after what they are made to enjoy of plenty, and they were guilty.

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ (١١٧)

117. And it did not beseem your 'Rabb' to have destroyed the towns tyrannously, while their people acted well.

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ (١١٨)

118. And if your 'Rabb' had pleased He would certainly have made people a single nation, and they shall continue to differ.

إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ  
(١١٩)

119. Except those on whom your 'Rabb' has mercy; and for that did He create them; and the word of your 'Rabb' is fulfilled: Certainly I will fill *Jahannam* (Hell) with the *jinn* and the men, all together.

وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نَنْبِتُ بِهِ فُؤَادَكَ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَىٰ  
لِلْمُؤْمِنِينَ (١٢٠)

120. And all we relate to you of the accounts of the *Rasools* (apostles) is to strengthen your heart therewith; and in this has come to you the truth and an admonition, and a reminder to the believers.

وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنَّا عَامِلُونَ (١٢١)

121. And say to those who do not believe: Act according to your state; surely we too are acting.

وَانْتَظِرُوا إِنَّا مُنْتَظِرُونَ (١٢٢)

122. And wait; surely we are waiting also.

وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا  
تَعْمَلُونَ (١٢٣)

123. And **Allah's** is the unseen in the heavens and the earth, and to Him is returned the whole of the affair; therefore serve Him and rely on Him, and your 'Rabb' is not heedless of what you do.

## Surah 12 . Yusuf (Joseph)

### بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I begin in the Name of Allah, Hir Rahman Nir Raheem (the Compassionate the Merciful).

الرَّتِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ (١)

1 . Alif Laam Raa. These are the verses of The Book that makes manifest.

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ (٢)

2 . Surely We have revealed it; an Arabic Quran; that you may understand.

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ (٣)

3 . We narrate to you the best of narratives, by Our revealing to you this Quran, though before this you were certainly one of those who did not know.

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

4 . When Yusuf (Joseph) said to his father: Ya Aabate (O my father)! surely I saw eleven stars and the sun and the moon; I saw them making obeisance to me.

قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ (٥)

5 . He said: “Ya Bonayo (O my son)! do not relate your vision to your brothers, in case they devise a plan against you; surely the Shaitan (Satan) is an open enemy to man.

وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَى آلِ يَعْقُوبَ كَمَا أَتَمَّمَهَا عَلَى آبَائِكَ مِنْ قَبْلُ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ (٦)

6 . And thus will your ‘Rabb’ choose you and teach you the interpretation of sayings and make His Favour complete to you and to the children of Yaqoub (Jacob), as He made it complete before to your fathers, Ibraheem (Abraham) and Isaaq (Isaac); surely your ‘Rabb’ is Aleem-mun Hakeem (The Knower, The Wise).

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٌ لِلْمَسْئِلِينَ (٧)

7 . Certainly in Yusuf (Joseph) and his brothers there are signs for the inquirers.

إِذْ قَالُوا الْيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِمَّا نَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُبِينٍ (٨)

8 . When they said: “Certainly Yusuf (Joseph) and his brother are dearer to our father than we, though we are a company; most surely our father is in manifest error:

اَقْتُلُوا **يُوسُفَ** أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا مِن بَعْدِهِ قَوْمًا صَالِحِينَ (٩)

9 . Slay **Yusuf** (Joseph) or cast him into some land, so that your father's regard may be exclusively for you, and after that you may be a righteous people.

قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا **يُوسُفَ** وَالْقَوْهُ فِي غِيَابَةِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ

(١٠)

10 . A speaker from among them said: "Do not slay **Yusuf** (Joseph), and cast him down into the bottom of the pit if you must do; some of the travellers may pick him up.

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْتِنَا عَلَى **يُوسُفَ** وَإِنَّا لَهُ لَنَاصِحُونَ (١١)

11 . They said: "Ya Aabana (O our father)! what reason have you that you do not trust in us with respect to **Yusuf** (Joseph)? And most surely we are his sincere well-wishers:

أَرْسَلَهُ مَعَنَا غَدًا يَرْتَعُ وَيَلْعَبُ وَإِنَّا لَهُ لَحَافِظُونَ (١٢)

12 . Send him with us tomorrow that he may enjoy himself and sport, and surely we will guard him well.

قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ (١٣)

13 . He said: "Surely it grieves me that you should take him off, and I fear in case the wolf devour him while you are heedless of him.

قَالُوا لَئِن آكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَخَاسِرُونَ (١٤)

14 . They said: "Surely if the wolf should devour him notwithstanding that we are a company, we should then certainly be losers.

فَلَمَّا ذَهَبُوا بِهِ وَاجْتَمَعُوا أَنْ يُجْعَلُوهُ فِي غِيَابَةِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا

يَشْعُرُونَ (١٥)

15 . So when they had gone off with him and agreed that they should put him down at the bottom of the pit, and We revealed to him: You will most certainly inform them of this their affair while they do not perceive.

وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ (١٦)

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

قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِشُ وَتَرَكْنَا **يُوسُفَ** عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا

صَادِقِينَ (١٧)

17 . They said: “Ya Aabana (O our father)! surely we went off racing and left **Yusuf** (Joseph) by our goods, so the wolf devoured him, and you will not believe us though we are truthful.

وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ  
عَلَى مَا تَصِفُونَ (١٨)

18 . And they brought his shirt with false blood upon it. He said: “No, your souls have made the matter light for you, but patience is good and **Allah** is He Whose help is sought for against what you describe.

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَا بُشْرَى هَذَا غُلَامٌ وَأَسْرُوهُ بِضَاعَةً وَاللَّهُ عَلِيمٌ  
بِمَا يَعْمَلُونَ (١٩)

19 . And there came travellers and they sent their water-drawer and he let down his bucket. He said: “O good news! this is a youth; and they concealed him as an article of merchandise, and **Allah** knew what they did.

وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ (٢٠)

20 . And they sold him for a small price, a few pieces of silver, and they showed no desire for him.

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لَا مِرَّةَ أَكْرَمِي 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 (٢١)

21 . And the Egyptian who bought him said to his wife: Give him an honourable abode, maybe he will be useful to us, or we may adopt him as a son. And thus did We establish **Yusuf** (Joseph) in the land and that We might teach him the interpretation of sayings; and **Allah** is the master of His affair, but most people do not know.

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نُجْزِي الْمُحْسِنِينَ (٢٢)

22 . And when he had attained his maturity, We gave him wisdom and knowledge: and thus do We reward those who do good.

وَرَأَوْدَتُهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْت لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي  
أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ (٢٣)

23 . And she in whose house he was sought to make himself yield (to her), and she made fast the doors and said: “Come forward. He said: “I seek **Allah**'s refuge, surely my '**Rabb**' made good my abode: Surely the unjust do not prosper.

وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ  
عِبَادِنَا الْمُخْلَصِينَ (٢٤)

24 . And certainly she made for him, and he would have made for her, were it not that he had seen the manifest evidence of his 'Rabb'; thus, that We might turn away from him evil and indecency, surely he was one of Our sincere servants.

وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَى الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ  
سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ (٢٥)

25 . And they both hastened to the door, and she rent his shirt from behind and they met her husband at the door. She said: "What is the punishment of him who intends evil to your wife except imprisonment or a painful punishment?"

قَالَ هِيَ رَأودَتْني عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ  
الْكَاذِبِينَ (٢٦)

26 . He said: "She sought to make me yield; and a witness of her own family bore witness: If his shirt is rent from front, she speaks the truth and he is one of the liars:

وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ (٢٧)

27 . And if his shirt is rent from behind, she tells a lie and he is one of the truthful.

فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِ كُنَّ إِنَّ كَيْدَ كُنَّ عَظِيمٌ (٢٨)

28 . So when he saw his shirt rent from behind, he said: "Surely it is a guile of you women; surely your guile is great:

يُوسُفُ أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنْبِكِ إِنَّكِ كُنْتِ مِنَ الْخَاطِئِينَ (٢٩)

29 . *Yusuf* (Joseph)! turn aside from this; and ask forgiveness for your fault, surely you are one of the wrong-doers.

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُبِينٍ  
(٣٠)

30 . And women in the city said: "The chiefs wife seeks her slave to yield himself, surely he has affected her deeply with love; most surely we see her in manifest error.

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَأً وَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ  
 اخْرُجْ عَلَيْهِنَّ فَلَمَّارَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ  
 كَرِيمٌ (٣١)

31 . So when she heard of their sly talk she sent for them and prepared for them a repast, and gave each of them a knife, and said: "Come forth to them. So when they saw him, they deemed him great, and cut their hands, and said: "Remote is Allah; this is not a mortal; this is but a noble angel.

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَنِي فِيهِ وَلَقَدْ رَاوَدْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَا آمُرُهُ  
 لَيُصْجِنَنَّ وَيَكُونَنَّ مِنَ الصَّاغِرِينَ (٣٢)

32 . She said: "This is he with respect to whom you blamed me, and certainly I sought his yielding himself, but he abstained, and if he does not do what I bid him, he shall certainly be imprisoned, and he shall certainly be of those who are in a state of ignominy.

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنْ مِنَ  
 الْجَاهِلِينَ (٣٣)

33 . He said: "My 'Rabb' the prison house is dearer to me than that to which they invite me; and if You turn not away their device from me, I will yearn towards them and become of the ignorant.

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ (٣٤)

34 . Thereupon his 'Rabb' accepted his prayer and turned away their guile from him; surely He is Samee-ul Aleem (The Hearer, The Knower)

ثُمَّ بَدَأْ لَهُمْ مِنْ بَعْدِ مَا رَأَوْا الْآيَاتِ لِيَسْجُنَّهُ حَتَّىٰ حِينٍ (٣٥)

35 . Then it occurred to them after they had seen the signs that they should imprison him till a time.

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)

36 . And two youths entered the prison with him. One of them said: "I saw myself pressing wine. And the other said: "I saw myself carrying bread on my head, of which birds ate. Inform us of its interpretation; surely we see you to be of the doers of good.

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكَ مِمَّا عَلَّمَنِي رَبِّي إِنِّي

تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ (٣٧)

37 . He said: "There shall not come to you the food with which you are fed, but I will inform you both of its interpretation before it comes to you; this is of what my 'Rabb' has taught me; surely I have forsaken the religion of a people who do not believe in Allah, and they are deniers of the hereafter:

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 (٣٨)

38 . And I follow the religion of my fathers, *Ibraheem* (Abraham) and *Ishaq* (Isaac) and *Yaqoub* (Jacob); it beseems us not that we should associate anything with Allah; that is by Allah's grace upon us and on mankind, but most people do not give thanks:

يَا صَاحِبِي السِّجْنِ أَرَبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ (٣٩)

39 . O my two mates of the prison! are sundry 'Rabb's better or Allah *Waahid-Oi-Qahaar* (the One, the Supreme)?

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا

لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (٤٠)

40 . You do not serve besides Him but names which you have named, you and your fathers; Allah has not sent down any authority for them; judgment is only Allah's; He has commanded that you shall not serve anything but Him; this is the right religion but most people do not know:

يَا صَاحِبِي السِّجْنِ أَمَّا أَحَدُكُمْ فَسَيَقِي رَبَّهُ حُمْرًا وَأَمَّا الْآخَرُ فَيُصَلَّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ

قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ (٤١)

41 . O my two mates of the prison! as for one of you, he shall give his 'Rabb' to drink wine; and as for the other, he shall be crucified, so that the birds shall eat from his head, the matter is decreed concerning which you inquired.

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنْسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ

بِضْعَ سِنِينَ (٤٢)

42 . And he said to him whom he knew would be delivered of the two: Remember me with your 'Rabb'; but the *Shaitan* (Satan) caused him to forget mentioning (it) to his 'Rabb', so he remained in the prison a few years.

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ  
يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِن كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ (٤٣)

43. And the king said: "Surely I see seven fat kine which seven lean ones devoured; and seven green ears and others dry: O chiefs! explain to me my dream, if you can interpret the dream.

قَالُوا أَضْغَاتٌ أَحْلَامٍ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالَمِينَ (٤٤)

44. They said: "Confused dreams, and we do not know the interpretation of dreams.

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ (٤٥)

45. And of the two, he who had found deliverance and remembered after a long time said: "I will inform you of its interpretation, so let me go:

**يُوسُفُ** أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ  
يَابِسَاتٍ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ (٤٦)

46. **Yusuf** (Joseph)! *Saddiqo* (truthful one)! explain to us seven fat kine which seven lean ones devoured, and seven green ears and others dry, that I may go back to the people so that they may know.

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذُرْوَاهُ فِي سُنبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ (٤٧)

47. He said: "You shall sow for seven years continuously, then what you reap leave it in its ear except a little of which you eat.

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تُحْصِنُونَ (٤٨)

48. Then there shall come after that seven years of hardship which shall eat away all that you have beforehand laid up in store for them, except a little of what you shall have preserved:

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْصِرُونَ (٤٩)

49. Then there will come after that a year in which people shall have rain and in which they shall press.

وَقَالَ الْمَلِكُ انْتُونِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ الَّتِي قَطَّعْنَ  
أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ (٥٠)

50. And the king said: "Bring him to me. So when the Rasool (messenger) came to him, he said: "Go back to your '*Rabb*' and ask him, what is the case of the women who cut their hands; surely my '*Rabb*' knows their guile.

قَالَ مَا خَطْبُكُمْ إِذْ رَأَوْدُتَنِّي **يُوسُفَ** عَنْ نَفْسِهِ قُلْنَ حَاشَ **لِلَّهِ** مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَةُ

الْعَزِيزِ الْآنَ حَصْحَصَ الْحَقُّ أَنَا رَأَوْدَتْهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ (٥١)

51 . He said: “How was your affair when you sought **Yusuf** (Joseph) to yield himself? They said: “Remote is **Allah**, we knew of no evil on his part. The chief's wife said: “Now has the truth become established: I sought him to yield himself, and he is most surely of the truthful ones.

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ **اللَّهَ** لَا يَهْدِي كَيْدَ الْخَائِنِينَ (٥٢)

52 . That is so he might know I have not been unfaithful to him in secret and **Allah** does not guide the device of the unfaithful.