

The Holy Quran

(Part Twelve)



Split Word Translation
(English)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Ever Merciful

Foreword

Under the directions and guidance of Hadhrat Khalifatul Masih V أيده الله تعالى بنصره العزيز Majlis Ansarullah UK started the work to prepare and publish English split word translation of the Holy Quran. Split word translation of the First Part was published in 2009 under Waleed Ahmad Sahib (Sadr Majlis Ansarullah UK 2008-09) and Parts 2-8 were published under Ch Waseem Ahmed Sahib (Sadr Majlis Ansarullah UK 2010-15) in 2015. الحمد لله In all honesty, this mammoth task may not have been possible without the zeal & persistence of Ch Waseem Ahmed Sb who worked hard to get this project off the ground.

I am deeply indebted to my father Ch Ata Ur Rehman Sahib (Rabwah & USA) who painstakingly did the English split word translation despite many difficulties. Without his dedication & commitment this project may have been significantly delayed. The split word translation is based on Hadrat Maulvi Sher Ali Sahib's رضي الله تعالى عنه translation as amended by Hadrat Khalifatul Masih IV رحمه الله. I am very grateful to Sir Iftikhar Ayaz Sahib (UK) who despite his very busy schedule graciously undertook the review of the split word translation.

Hazoor-e-Aqdas أيده الله تعالى بنصره العزيز appointed Additional Wakil - ul - Tasnif London Maulana Munir-ud-Din Shams Sahib for review and final approval of this translation. His patient help and support to guide us through this task, despite many competing demands on his valuable time, is commendable.

In addition to many others who worked on this project, directly or indirectly, I am especially grateful to Additional Qaid Ishaat Muhammad Ishaq Nasir Sahib, Farhat Hayat Sahib, Hafiz Muhammad Zafrullah Sahib and Hafiz Masood Iqbal Sahib.

By the Grace of Allah Part Tw elve with English split word translation is being presented. We will insha Allah continue publishing other parts as soon as they are completed.

I would humbly request for your special prayers that May Allah reward all those who have been involved with this blessed project in any way. May Allah accept this humble effort on behalf of Majlis Ansarullah UK and enable us all to learn, understand and follow the teachings of the Holy Qur'an in letter and spirit.

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Important Note

Readers should note that in Arabic Grammar مضارع (the aorist tense) covers both the present and future tenses. Therefore, in the English split-word translation of part 3, both meanings have been included for the benefit of the reader. For example:

1. يَقُولُ means he says / he will say.
2. يَهْدِي means He guides / He will guide.
3. يَشَاءُ means He desires / He will desire.

و	مَا	مِنْ	دَابَّةٍ	فِي	الْأَرْضِ	إِلَّا	عَلَى	اللَّهِ
and	not	from	creature	in	earth	but	for	Allah

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ

And there is no creature that moves in the earth but it is for Allah

رِزْقُ	هَا	وَ	يَعْلَمُ	مُسْتَقَرًّا	هَا	وَ	مُسْتَوْدَعًا	هَا	كُلُّ
sustenance	its	and	He knows	temporary abode	its	and	permanent abode	its	all

رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلُّ

to provide it with sustenance. And He knows its place of temporary settlement and permanent abode. All

فِي	كِتَابٍ	مُّبِينٍ	وَ	هُوَ	الَّذِي	خَلَقَ	السَّمَوَاتِ
in	Book	clear	and	He	it is Who	created	heavens

فِي كِتَابٍ مُبِينٍ ⑦ وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ

(this is recorded) in clear Book. And He it is Who created the heavens

وَ	الْأَرْضِ	فِي	سِتَّةِ	أَيَّامٍ	وَ	كَانَ	عَرْشُ	هُ	عَلَى
and	earth	in	six	periods	and	is	throne	His	on

وَالْأَرْضِ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى

and the earth in six periods, and His throne rests on

الْمَاءِ	لِي	يَبْلُوَ	كُمُ	أَيُّ	كُمُ	أَحْسَنُ	عَمَلًا	وَ	لَ	إِنْ
water	so that	He test	you	which	you	best	in conduct	and	surely	if

الْمَاءِ لِيَبْلُوَ كُمُ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ

water, that He might prove you (to show) which of you is best in conduct. And if

قُلْتَ	إِنَّ	كُمُ	مَبْعُوثُونَ	مِنْ	بَعْدِ	الْمَوْتِ	لَيَقُولَنَّ
you say	surely	you	raised	from	after	death	certainly say

قُلْتَ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ

you say, ' You shall surely be raised after death, '

الَّذِينَ	كَفَرُوا	إِنْ	هَذَا	إِلَّا	سِحْرٌ	مُّبِينٌ	وَ	لَ	إِنْ
those who	disbelieve	if	this	but	deception	clear	and	surely	if

الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ⑧ وَلَئِنْ

those who disbelieve will certainly say, 'This is nothing but clear deception.' And if

أَخْرْنَا	عَنْ	هُمْ	الْعَذَابَ	إِلَى	أُمَّةٍ	مَّعْدُودَةٍ	لَ	يَقُولَنَّ
put off	from	them	punishment	until	term	reckoned	surely	they say

أَخْرْنَا عَنْهُمْ الْعَذَابَ إِلَى أُمَّةٍ مَّعْدُودَةٍ لَيَقُولَنَّ

We put off their punishment until a reckoned time they would certainly say,

مَا	يَحْبِسُ	هَ	أَلَا	يَوْمَ	يَأْتِي	هُمْ	لَيْسَ	مَصْرُوفًا
what	withhold	it	beware	day	come	them	not	averted

مَا يَحْبِسُهُ ۗ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا

'What withholds it?' Now surely, on the day that it shall come to them, it shall not be averted

عَنْ	هُمْ	وَ	حَاقَ	بِ	هُمْ	مَا	كَانُوا	بِهِ	يَسْتَهْزِءُونَ
from	them	and	encompass	with	them	what	were	with it	they mock

عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ⑨

from them, and that which they used to mock at shall encompass them.

وَ	لَ	إِنْ	أَذَقْنَا	الْإِنْسَانَ	مِنْ	نَا	رَحْمَةً	ثُمَّ	نَزَعْنَا	هَا
and	surely	if	We make them taste	man	from	Us	mercy	then	We take away	it

وَلَئِنْ أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَا

And if We make man taste of mercy from Us, and then take it away

مِنْ	هُ	إِنَّ	هُ	لَ	يُؤَسُّ	كَفُورٌ	وَ	لَ	إِنْ	أَذَقْنَاهُ	نِعْمَاءَ
from	him	surely	he	surely	despair	ungrateful	and	surely	if	We taste	prosperity

مِنْهُ إِنَّهُ لَيُؤَسُّ كَفُورٌ ⑩ وَلَئِنْ أَذَقْنَاهُ نِعْمَاءَ

from him, verily, he is despairing, ungrateful. And if

بَعْدَ	ضَرَّاءَ	مَسَّتْ	هُ	لَ	يَقُولَنَّ	ذَهَبَ	السَّيِّئَاتُ	عَنِّي
after	adversity	touch	them	surely	they say	gone	ills	from me

بَعْدَ ضَرَّاءَ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي ٤

after an adversity has touched him We cause him to taste of prosperity, he will assuredly say, 'Gone are the ills from me.'

إِنَّ	هُ	لَ	فَرِحَ	فَخَوْرٌ	إِلَّا	الَّذِينَ	صَبَرُوا	وَ	عَمِلُوا
surely	he	surely	exultant	boastful	save	those who	steadfast	and	do

إِنَّهُ لَفَرِحَ فَخَوْرٌ ١١ إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا

'Lo! he is exultant, boastful; Save those who are steadfast and do

الصَّالِحَاتِ	أَوْلَئِكَ	لَ	هُمُ	مَغْفِرَةٌ	وَ	أَجْرٌ	كَبِيرٌ
good works	it is they	for	them	forgiveness	and	reward	great

الصَّالِحَاتِ ٤ أَوْلَئِكَ لَهُمُ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ١٢

good works. It is they who will have forgiveness and a great reward.

فَ	لَعَلَّ	كَ	تَارِكٌ	بَعْضَ	مَا	يُوحَى	إِلَى	كَ	وَ	ضَائِقٌ
so	perhaps	you	abandon	part	what	revealed	to	you	and	straitened

فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَى إِلَيْكَ وَضَائِقٌ

(They imagine that) you are now perhaps going to abandon part of that which has been revealed to you; and

بِهِ	صَدْرٌ	كَ	أَنْ	يَقُولُوا	لَوْ	لَا	أُنزِلَ	عَلَيْهِ	كَنْزٌ
with it	bosom	your	that	they say	why	not	sent down	to	him

ضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْ لَا أُنزِلَ عَلَيْهِ كَنْزٌ

your bosom is becoming straitened thereby because they say, 'Wherefore has not a treasure been sent down to him

أَوْ	جَاءَ	مَعَ	هُ	مَلَكٌ	إِنَّمَا	أَنْتَ	نَذِيرٌ	وَ	اللَّهُ	عَلَى
or	came	with	him	angel	verily	you	Warner	and	Allah	on

أَوْ جَاءَ مَعَهُ مَلَكٌ ٤ إِنَّمَا أَنْتَ نَذِيرٌ ٤ وَاللَّهُ عَلَى

or an angel come with him?' Verily, you are only a Warner, and Allah is

كُلِّ شَيْءٍ	وَكَيْلٌ	أَمْ	يَقُولُونَ	أَفْتَرَى	هُ	قُلْ
all	guardian	do	they say	forged	it	say

كُلِّ شَيْءٍ وَكَيْلٌ ⑬ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ

Gaurdian over all things. Do they say, ' He has forged it?' Say,

فَ أَتُوا	بِ عَشْرِ	سُورٍ	مِثْلِ	هَ مُفْتَرِيَةٍ	وَ	أَدْعُوا	مَنْ			
then	bring	with	ten	chapters	like	it	forged	and	call	whom

فَأْتُوا بِعَشْرِ سُورٍ مِثْلِهِ مُفْتَرِيَةٍ وَادْعُوا مَنْ

'Then bring ten Chapters like it, forged, and call on whom

اسْتَطَعْتُمْ	مِنْ	دُونِ	اللَّهِ	إِنْ	كُنْتُمْ	صَادِقِينَ
able to	from	besides	Allah	if	you are	truthful

اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ⑭

you can besides Allah, if you are truthful.'

فَ إِنْ لَمْ	يَسْتَجِيبُوا	لَ كُمْ	فَ	اعْلَمُوا	أَنَّ	أَنْزَلَ	بِ	عِلْمِ	اللَّهِ			
and	if	not	they respond	for	you	then	know	surely	sent down	with	knowledge	Allah

فَالَمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّ أَنْزَلَ بِعِلْمِ اللَّهِ

And if they do not respond to you, then know that it has been revealed (*replete*) with Allah's knowledge

وَ	أَنْ	لَا	إِلَهَ	إِلَّا	هُوَ	فَ	هَلْ	أَنْتُمْ	مُسْلِمُونَ	مَنْ	كَانَ
and	that	not	God	save	He	then	do	you	submit	who	was

وَأَنْ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ ⑮ مَنْ كَانَ

and that there is no God but He. Will you then submit? Whoso

يُرِيدُ	الْحَيَاةَ	الدُّنْيَا	وَ	زِينَتَ	هَا	نُوفٍ	إِلَى	هِمْ
desire	life	present	and	embellishment	its	We fully repay	to	them

يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفٍ إِلَيْهِمْ

desires the present life and its embellishment, We will fully repay them

أَعْمَالٌ	هُمُ	فِي	هَا	وَ	هُمُ	فِي	هَا	لَا	يُبْخَسُونَ	أُولَئِكَ
works	their	in	this	and	they	in	it	not	wronged	these

أَعْمَالُهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿١٦﴾ أُولَئِكَ

for their works in this(life) and they shall not be wronged therein. Those are they

الَّذِينَ	لَيْسَ	لَهُمْ	فِي	الْآخِرَةِ	إِلَّا	النَّارُ	وَ	حَبِطَ
those who	nothing	for	in	Hereafter	save	Fire	and	naught

الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ

who shall have nothing in the Hereafter save the Fire, and

مَا	صَنَعُوا	فِي	هَا	وَ	بِطْلٌ	مَا	كَانُوا	يَعْمَلُونَ	أَفْ	مَنْ
what	they wrought	in	it	and	vain	what	were	they used to do	do	then

مَا صَنَعُوا فِيهَا وَبِطْلٌ مَا كَانُوا يَعْمَلُونَ ﴿١٧﴾ أَفَمَنْ

that which they wrought in this (life) shall come to naught, and vain shall be that which they used to do. Can he, then,

كَانَ	عَلَى	بَيِّنَةٍ	مِّنْ	رَّبِّهِ	وَ	يَتْلُو	هُ	شَاهِدٌ	مِّنْ	هُ
was	on	clear proof	from	his Lord	and	he follow	it	witness	from	Him

كَانَ عَلَى بَيِّنَةٍ مِّنْ رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ

(be an imposter) who possesses a clear proof from his Lord, and (to testify to whose truth) a witness from Him shall follow him,

وَ	مِنْ	قَبْلِهِ	هَٰ	كِتَابُ	مُوسَىٰ	إِمَامًا	وَ	رَحْمَةً	أُولَئِكَ
and	from	before	this	Book	Moses	guidance	and	mercy	these

وَ مِنْ قَبْلِهِ كِتَابُ مُوسَىٰ إِمَامًا وَرَحْمَةً أُولَئِكَ

and who was preceded by the Book of Moses, a guide and a mercy? They

يُؤْمِنُونَ	بِهِ	وَ	مَنْ	يَكْفُرُ	بِهِ	مِنَ	الْأَحْزَابِ	فَ	النَّارُ
they believe	in him	and	who	reject	with it	from	sects	then	Fire

يُؤْمِنُونَ بِهِ وَ مَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ

believe in him; and whoever from among the different sects rejects him, Fire shall be

مَوْعِدُهُ	هَـ	فَ	لَا	تَكُ	فِي	مِرْيَةٍ	مِّنْ	هُـ	إِنَّ	هُـ	الْحَقُّ	مِنْ
his promise	so	not	you be	in	doubt	from	surely	it	truth	from	it	is

مَوْعِدُهُۥ فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ إِنَّهُ الْحَقُّ مِنْ

his promised abode. So be not in doubt about it. Surely, it is the truth from

رَبِّ	كَ	وَلَكِنَّ	أَكْثَرَ	النَّاسِ	لَا	يُؤْمِنُونَ	وَ	مَنْ
your Lord	but	most	people	do not	believe	and	who	is

رَّبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١٨﴾ وَمَنْ

your Lord; but most people do not believe. And who is

أَظْلَمُ	مِنْ	مَنْ	افْتَرَىٰ	عَلَى	اللَّهِ	كَذِبًا	أُولَٰئِكَ	يُعْرَضُونَ
more unjust	from	who	forges	against	Allah	lie	these	presented

أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أُولَٰئِكَ يُعْرَضُونَ

more unjust than he who forges a lie against Allah? Such shall be presented

عَلَى	رَبِّ	هِمْ	وَ	يَقُولُ	الْأَشْهَادُ	هَٰؤُلَاءِ	الَّذِينَ	كَذَبُوا
before	their Lord	and	they say	witness	these	those who	lied	before

عَلَى رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَٰؤُلَاءِ الَّذِينَ كَذَبُوا

before their Lord, and the witness will say, 'These are they who lied

عَلَى	رَبِّ	هِمْ	أَلَا	لَعْنَةُ	اللَّهِ	عَلَى	الظَّالِمِينَ	الَّذِينَ	يَصُدُّونَ
against	their Lord	beware	curse	of	Allah	on	unjust	those who	turn away

عَلَى رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١٩﴾ الَّذِينَ يَصُدُّونَ

against their Lord.' Now surely, the curse of Allah is on the unjust. Who turn (men) away

عَنْ	سَبِيلِ	اللَّهِ	وَ	يَبْغُونَ	هَا	عِوَجًا	وَ	هُمْ	بِالْآخِرَةِ	هُمْ
from	path	of Allah	and	seek	it	crooked	and	they	Hereafter	they

عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ

from the path of Allah and seek to make it crooked. And these it is who

مَا	وَ	الْأَرْضِ	فِي	مُعْجِزِينَ	يَكُونُوا	لَمْ	أُولَئِكَ	كَفَرُونَ
nor	and	land	in	frustrate	they can	not	these	disbelieve

كَفَرُونَ ﴿٢٠﴾ أُولَئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا

disbelieve in the Hereafter Such can never frustrate (God's plans) in the land, nor

كَانَ	لَهُمْ	لَمْ	يُضَعْفُ	أَوْلِيَاءَ	مِنْ	اللَّهِ	دُونَ	مِنْ	هُمْ	لَمْ	كَانَ	الْعَذَابُ
punishment	them	for	double	friend	from	Allah	besides	from	them	for	was	

كَانَ لَهُمْ مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ يُضَعْفُ لَهُمُ الْعَذَابُ ۗ

they have any friends beside Allah. Punishment will be doubled for them.

مَا	كَانُوا	يَسْتَطِيعُونَ	السَّمْعَ	وَ	مَا	كَانُوا	يُبْصِرُونَ	أُولَئِكَ
these	they	are able	hear	and	not	were	they see	these

مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ ﴿٢١﴾ أُولَئِكَ

They can neither hear, nor can they see. It is these

الَّذِينَ	خَسِرُوا	أَنْفُسَهُمْ	وَ	ضَلَّ	عَنْ	هُمْ	مَا	كَانُوا	يَفْتَرُونَ
those who	ruined	soul	and	fail	from	them	what	were	they fabricate

الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٢﴾

who have ruined their souls, and that which they fabricated shall fail them.

لَا	جَرَمَ	أَنَّ	هُمْ	فِي	الْآخِرَةِ	هُمْ	الْأَخْسَرُونَ
not	undoubtedly	that	they	in	Hereafter	they	greatest losers

لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمْ الْأَخْسَرُونَ ﴿٢٣﴾

Undoubtedly, it is they who shall be the greatest losers in the Hereafter.

إِنَّ	الَّذِينَ	آمَنُوا	وَ	عَمِلُوا	الصَّالِحَاتِ
surely	those who	believe	and	do	good works

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

Verily, those who believe and do good works,

وَ	أَخْبَتُوا	إِلَى	رَبِّ	هِمْ	أُولَئِكَ	أَصْحَابُ
and	they humble	before	Lord	their	these	inmates

وَ أَخْبَتُوا إِلَى رَبِّهِمْ ۗ أُولَئِكَ أَصْحَابُ

and humble themselves before their Lord, -- these are the inmates

الْجَنَّةِ	هُمْ	فِي	هَا	خَالِدُونَ	مَثَلُ	الْفَرِيقَيْنِ
Heaven	they	in	it	abide	example of	two parties

الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ۖ مَثَلُ الْفَرِيقَيْنِ

of Heaven; therein shall they abide. The case of the two parties

كَ	الْأَعْمَى	وَ	الْأَصْمِ	وَ	الْبَصِيرِ	وَ	السَّمِيعِ	هَلْ
like	the blind	and	the deaf	and	seeing	and	hearing	Is

كَالْأَعْمَى وَالْأَصْمِ وَالْبَصِيرِ وَالسَّمِيعِ ۗ هَلْ

is like (*that of*) the blind and the deaf, and the seeing and hearing. Is

يَسْتَوِينَ	مَثَلًا	أَفَ	لَا	تَذَكَّرُونَ	وَ	لَقَدْ
two alike	example	will	not	you understand	and	indeed

يَسْتَوِينَ مَثَلًا ۗ أَفَلَا تَذَكَّرُونَ ۚ ۝۲۵ وَلَقَدْ

the case of two alike? Will you not then understand? And

أَرْسَلْنَا	نُوحًا	إِلَى	قَوْمِ	هَ	إِنِّي	لَ	كُنتُمْ	نَذِيرٌ	مُّبِينٌ
We sent	Noah	to	people	his	surely I	for	you	Warner	plain

أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُبِينٌ ۖ ۝۲۶

We sent Noah to his people, (*and he said*), 'Truely, I am a plain Warner to you,'

أَنْ	لَا	تَعْبُدُوا	إِلَّا	اللَّهِ	إِنِّي	أَخَافُ	عَلَيْكُمْ	عَذَابَ
that	not	you worship	save	Allah	indeed I	fear	for you	punishment

أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ ۗ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ

'That you worship none but Allah. Indeed I fear for you the punishment

يَوْمِ	الْيَوْمِ	فَ	قَالَ	الْمَلَأَ	الَّذِينَ	كَفَرُوا	مِنْ	قَوْمِهِ
day	grievous	then	said	chiefs	those who	disbelieved	from	his people

يَوْمِ الْيَوْمِ ﴿٢٧﴾ فَقَالَ الْمَلَأَ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ

of the grievous day.' The chiefs of his people, who disbelieved, replied,

مَا	نَرَى	كَ	إِلَّا	بَشَرًا	مِثْلَ	نَا	وَ	مَا	نَرَى	كَ
that	we see	you	but	man	like	us	and	none	we see	you

مَا نَرَاكَ إِلَّا بَشَرًا مِثْلَنَا وَمَا نَرَاكَ

'We see in you nothing but a man like ourselves, and we see that none have

اتَّبَعَكَ	كَ	إِلَّا	الَّذِينَ	هُمُ	أَرَادُوا	نَا	بَادِيَ	الرَّأْيِ
follow	you	but	those who	they	meanest	us	outward	appearance

اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا بِادِي الرَّأْيِ

followed you but those who, to all outward appearance, are the meanest of us.

وَ	مَا	نَرَى	لَ	كُمُ	عَلَى	نَا	مِنْ	فَضْلٍ	بَلْ
and	not	we see	for	you	upon	us	any	superiority	no

وَمَا نَرَى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ

And we do not see in you any superiority over us; no,

نَظُنُّ	كُمُ	كَذِبِينَ	قَالَ	يَا	قَوْمِ	أَ	رَأَيْتُمْ	إِنْ
we believe	you	to be liar	he said	O	my people	do	you tell me	if

نَظُنُّكُمْ كَذِبِينَ ﴿٢٨﴾ قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ

we believe you to be liar.' He said, "O my people, tell me: if

كُنْتُ	عَلَى	بَيِّنَةٍ	مِّنْ	رَّبِّي	وَ	الَّتِي	نِي	رَحْمَةً
I was	on	clear proof	from	my Lord	and	He gave	me	mercy

كُنْتُ عَلَى بَيِّنَةٍ مِّنْ رَبِّي وَالتِّي رَحْمَةً

I stand on a clear proof from my Lord and He has bestowed upon me

بِئْسَ	عِنْدِهِ	فَ	عُمِّيَّتٌ	عَلَيْكُمْ	أَ	نُلْزِمُ	كُمُوهَا	وَ	أَنْتُمْ
you are	and	it	upon you	we force	will	on you	obscure	then	Himself

بِئْسَ عِنْدِهِ فَعُمِّيَّتٌ عَلَيْكُمْ ۖ أَنْلَزِمُكُمْ هَا وَأَنْتُمْ

from Himself a great mercy which has been rendered obscure to you, shall we force it upon you, while you are

لَ	هَا	كَرِهُونَ	وَ	يَا	قَوْمِ	لَا	أَسْأَلُ	كُمْ	عَلَىٰ	هِ	مَالًا
wealth	it	for	you	I ask	not	my people	O	and	averse	it	for

لَهَا كَرِهُونَ ﴿٢٩﴾ وَ يَقَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا ۖ

averse thereto?" "And O my people, I ask not of you any wealth in return for it.

إِن	أَجْرِي	إِلَّا	عَلَىٰ	اللَّهِ	وَ	مَا	أَنَا	بِ	طَارِدِ	الَّذِينَ
those who	drive away	with	I am	not	and	Allah	on	but	my	reward

إِن أَجْرِي إِلَّا عَلَى اللَّهِ وَ مَا أَنَا بِطَارِدِ الَّذِينَ

My reward is due from Allah alone. And I am not going to drive away those who

أَمَّنُوا	إِنَّ	هُمْ	مُلْقُوا	رَبِّ	هُمْ	وَلَكِنِّي	أَرَىٰ	كُمْ
you	see	but	their	Lord	meet	they	surely	believe

أَمَّنُوا إِنَّهُمْ مُلْقُوا رَبِّهِمْ وَلَكِنِّي أَرَاكُمْ

believe. They shall certainly meet their Lord. But I consider you

قَوْمًا	تَجْهَلُونَ	وَ	يَا	قَوْمِ	مَنْ	يَنْصُرُنِي	مِنِ
against	me	help	who	my people	O	and	ignorant

قَوْمًا تَجْهَلُونَ ﴿٣٠﴾ وَ يَقَوْمِ مَنْ يَنْصُرُنِي مِنَ

to be a people who act ignorantly." "And O my people, who would help me against

اللَّهِ	إِنْ	طَرَدْتُ	هُمْ	أَفَ	لَا	تَذَكَّرُونَ	وَ	لَا	أَقُولُ
I say	not	and	you consider	not	then	will	them	I drive away	if

اللَّهِ إِنْ طَرَدْتُهُمْ ۖ أَفَلَا تَذَكَّرُونَ ﴿٣١﴾ وَ لَا أَقُولُ

Allah, if I were to drive them away? Will you not then consider?" " And I say not

لَ	كُم	عِنْدِي	يَ	خَزَائِنُ	اللَّهِ	وَ	لَا	أَعْلَمُ	الْغَيْبَ
unseen	know	nor	and	Allah	treasures	me	with	you	for

لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ

to you, 'I possess the treasures of Allah,' nor do I know the unseen,

وَ	لَا	أَقُولُ	إِنِّي	مَلَكٌ	وَ	لَا	أَقُولُ	لِ	الَّذِينَ	تَذَرِي
despise	those who	for	I say	nor	and	angel	surely I	I say	nor	and

وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَذَرِي

nor say I, 'I am an angel.' Nor say I concerning those whom

أَعْيُنُ	كُم	لَنْ	يُؤْتِي	هُمُ	اللَّهُ	خَيْرًا	اللَّهُ	أَعْلَمُ
know best	Allah	good	Allah	them	bestow	never	your	eyes

أَعْيُنِكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ

your eyes despise, 'Allah will not bestow any good upon them' -- Allah knows best

بِمَا	فِي	أَنْفُسِ	هُمْ	إِنِّي	إِذَا	لَ	مِنَ	الظَّالِمِينَ
unjust	from	for	when	surely I	their	minds	in	whatever

بِمَا فِي أَنْفُسِهِمْ صَلِّحَ إِنِّي إِذَا لَمِنَ الظَّالِمِينَ ③٢

whatever is in their minds -- Surely, I should then be of the unjust."

قَالُوا	يَا	نُوحُ	قَدْ	جَدَلْتَ	نَا	وَ	أَكْثَرْتَ	جِدَالَ	نَا
us	disputed	many times	and	us	you disputed	surely	Noah	O	they said

قَالُوا يَنْوُحُ قَدْ جَدَلْتَنَا فَاكْثَرْتَ جِدَالَنا

They said, 'O Noah, you have indeed disputed with us (long) and have disputed with us many time;

فَ	أَتِ	نَا	بِمَا	تَعِدُ	نَا	إِنْ	كُنْتَ	مِنَ	الصَّادِقِينَ
those who are truthful	from	you are	if	us	threaten	with what	us	bring	so

فَاتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ③٣

bring us now that with which you threaten us, if you are of those who speak truth.'

قَالَ	إِنَّمَا	يَأْتِي	كُمُ	بِهِ	اللَّهُ	إِنْ	شَاءَ	وَ	مَا	أَنْتُمْ
he said	only	bring	you	with it	Allah	if	He pleases	and	not	you

قَالَ إِنَّمَا يَأْتِيكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ

He said, 'Allah alone will bring it to you, if He pleases, and you cannot

بِ	مُعْجِزِينَ	وَ	لَا	يَنْفَعُ	كُمُ	نُصْحِ	يَّ	إِنْ
with	frustrate	and	not	benefit	you	admonishment	my	if

بِمُعْجِزِينَ ③٤ وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ

frustrate (God's purpose). 'And my admonishment will profit you not, however much

أَرَدْتُ	أَنْ	أَنْصَحَ	لَ	كُمُ	إِنْ	كَانَ	اللَّهُ	يُرِيدُ	أَنْ
I desire	that	admonish	for	you	if	was	Allah	intend	that

أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ

I desire to admonish you, if Allah intends to

يُغْوِي	كُمُ	هُوَ	رَبُّ	كُمُ	وَ	إِلَيْهِ	تُرْجَعُونَ	أَمْ
let astray	you	He is	Lord	your	and	to Him	you made to return	Do

يُغْوِيكُمْ ٣٥ هُوَ رَبُّكُمْ ٣٤ وَإِلَيْهِ تُرْجَعُونَ ٣٥ أَمْ

destroy you. He is your Lord and to Him shall you be made to return.' Do

يَقُولُونَ	أَفْتَرَى	هُ	قُلْ	إِنْ	أَفْتَرَيْتُ	هُ	فَ	عَلَى	يَّ
they say	he forged	it	say	if	I have forged	it	then	on	me

يَقُولُونَ أَفْتَرُهُ ٣٦ قُلْ إِنْ أَفْتَرَيْتُهُ فَعَلَى

they say, 'He has forged it?' Say, 'If I have forged it, on me be

إِجْرَامِ	يَّ	وَ	أَنَا	بَرِيءٌ	مِّنْ	مَا	تُجْرِمُونَ	وَ	أُوحِيَ
sin	my	and	I am	absolved	from	what	sin you commit	and	revealed

إِجْرَامِي وَأَنَا بَرِيءٌ مِّمَّا تُجْرِمُونَ ٣٦ وَأُوحِيَ

my sin and I am clear of the sins you commit.' And it was revealed

إِلَى	نُوحٍ	أَنَّ	هُ	لَنْ	يُؤْمِنَ	مِنْ	قَوْمِ	كَ	إِلَّا	مَنْ
to	Noah	that	it is	will never	believe	from	people	your	except	those who

إِلَى نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ

to Noah, 'None of your people will believe except those who

قَدْ	أَمَّنَ	فَ	لَا	تَبْتَئِسُ	بِمَا	كَانُوا	يَفْعَلُونَ
already	believed	so	not	grieve	with what	were	they do

قَدْ أَمَّنَ فَلَا تَبْتَئِسُ بِمَا كَانُوا يَفْعَلُونَ ﴿٣٧﴾

have already believed; grieve not therefore at what they have been doing.'

وَ	اصْنَعِ	الْفُلْكَ	بِ	أَعْيُنِنَا	وَ	وَحْيِنَا	وَ	لَا	تُخَاطِبُنِي	
and	build	Ark	under	Our	eyes	and	Our	revelation	and	Me

وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبُنِي

'And build you the Ark under Our eyes and (as commanded by) Our revelation. And address not Me

فِي	الَّذِينَ	ظَلَمُوا	إِنَّ	هُمْ	مُغْرَقُونَ	وَ	يَصْنَعُ
in	those who	wrongdoers	surely	they	going to be drowned	and	he was making

فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُغْرَقُونَ ﴿٣٨﴾ وَيَصْنَعُ

concerning the wrongdoers. They are surely going to be drowned. And he was making

الْفُلْكَ	وَ	كُلَّمَا	مَرَّ	عَلَيْهِ	هُ	مَلَأَ	مِنْ	قَوْمِهِ
Ark	and	every time	passed	on	him	chiefs	from	people

الْفُلْكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ

the Ark; and every time the chiefs of his people passed by him,

سَخِرُوا	مِنْ	هُ	قَالَ	إِنْ	تَسَخَرُوا	مِنْ	نَا	فَ	إِنَّا	نَسْخَرُ
they mocked	with	him	he said	if	you mock	with	us	so	surely we	we mock

سَخِرُوا مِنْهُ قَالَتْ إِنْ تَسَخَرُوا مِنَّا فَإِنَّا نَسْخَرُ

they mocked at him. He said, 'if (now) you mock at us, (the time is coming when) we shall mock

مَنْ	تَعْلَمُونَ	سَوْفَ	فَ	تَسْخَرُونَ	كَمَا	كُمْ	مِنْ
who it is	you know	soon	then	you mock	just as	you	at

مِنْكُمْ كَمَا تَسْخَرُونَ ﴿٣٩﴾ فَسَوْفَ تَعْلَمُونَ مَنْ

at you even just as you mock(now). 'Then you shall know who it is

يَأْتِي	هِ	عَذَابٌ	يُخْزِي	هِ	وَ	يَجْلُ	عَلَى	هِ	عَذَابٌ
come	him	punishment	disgrace	him	and	fall	on	whom	punishment

يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَجْلُ عَلَيْهِ عَذَابٌ

on whom will come a punishment that will disgrace him, and on whom will fall

مُقِيمٌ	حَتَّى	إِذَا	جَاءَ	أَمْرٌ	نَا	وَ	فَارَ	التَّنُّورُ
lasting	till	when	came	command	Our	and	gushed	fountains

مُقِيمٌ ﴿٤٠﴾ حَتَّى إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ

lasting punishment.' Till, when Our command came and the fountains (of the earth)gushed forth,

قُلْنَا	أَحْمِلْ	فِي	هَا	مِنْ	كُلِّ	زَوْجَيْنِ	اثنَيْنِ
We said	embark	in	it	with	every kind	pair	two

قُلْنَا أَحْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثنَيْنِ

We said,'Embark therein two of every kind, male and female,

وَأَهْلَكَ	كَ	إِلَّا	مَنْ	سَبَقَ	عَلَى	هِ	الْقَوْلُ	وَ	مَنْ
and	your	except	who	already gone forth	against	whom	word	and	those who

وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ

and your family, except those against whom the word has already gone forth, and those who

أَمَّنْ	وَ	مَا	أَمَّنَ	مَعَ	هُ	إِلَّا	قَلِيلٌ	وَ	قَالَ	ارْكَبُوا
believe	and	not	believe	with	him	except	few	and	he said	embark

أَمَّنْ وَمَا أَمَّنَ مَعَهُ إِلَّا قَلِيلٌ ﴿٤١﴾ وَقَالَ ارْكَبُوا

believe.' And there did not believe (and live) with him except a few. And he said, 'Embark

فِي	هَا	بِ	اسْمِ	اللَّهِ	مَجْرِي	هَا	وَ	مُرْسَى	هَا	إِنَّ	رَبِّ	ئِي
my	Lord	surely	its	mooring	and	its	moving	Allah	name	in	it	in

فِيهَا بِسْمِ اللَّهِ مَجْرَهَا وَ مُرْسَهَا إِنَّ رَبِّي

therein. In the name of Allah be its course and its mooring. My Lord is

لَ	غَفُورٌ	رَّحِيمٌ	وَ	هِيَ	تَجْرِي	بِ	هَمِّ	فِي	مَوْجٍ
waves	on	them	with	moved along	it	and	Merciful	Most Forgiving	surely

لَغَفُورٌ رَّحِيمٌ ﴿٤٢﴾ وَ هِيَ تَجْرِي بِهِمْ فِي مَوْجٍ

assuredly Most Forgiving, Merciful. And it moved along with them on waves

كَ	الْجِبَالِ	وَ	نَادَى	نُوحٌ	ابْنَ	هُ	وَ	كَانَ	فِي	مَعَزٍ
apart	in	was	and	his	son	Noah	cried	and	mountains	like

كَالْجِبَالِ وَ نَادَى نُوحٌ ابْنَهُ وَ كَانَ فِي مَعَزٍ

like mountains. And Noah cried unto his son, while he was (keeping) apart,

يَا	بُنَيَّ	ئِي	أَرْكَبْ	مَعَنَا	وَ	لَا	تَكُنْ	مَعَ	الْكَافِرِينَ
disbelievers	with	you be	not	and	us	with	embark	my	son

يُبْنَى أَرْكَبْ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ ﴿٤٣﴾

'O my son, embark with us and be not with the disbelievers.'

قَالَ	سَ	أُوَيَّ	إِلَى	جَبَلٍ	يُعْصِمُنِي	مِنَ	الْمَاءِ
water	from	me	save	mountain	to	betake	soon

قَالَ سَأُوَيَّ إِلَى جَبَلٍ يُعْصِمُنِي مِنَ الْمَاءِ

He replied, 'I shall soon betake myself to a mountain which will shelter me from water.'

قَالَ	لَا	عَاصِمَ	الْيَوْمَ	مِنَ	أَمْرِ	اللَّهِ	إِلَّا	مَنْ	رَحِمَ
mercy	whom	except	Allah	decree	from	this day	save	not	he said

قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ

He said, 'There is no shelter (for anyone) this day, from the decree of Allah, excepting those to whom He shows mercy.'

وَ	حَالَ	بَيْنَ	هُمَا	الْمَوْجُ	فَ	كَانَ	مِنَ	الْمُغْرَقِينَ
and	came in	between	two	wave	so	he was	among	the drowned

وَ حَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمَغْرَقِينَ ﴿٤٤﴾

And the wave came in between the two; so he was among the drowned.

وَ	قِيلَ	يَا	أَرْضُ	ابْلَعِي	مَاءَ	كَ	وَ	يَا	سَّمَاءُ	أَقْلِعِي
and	it was said	O	earth	swallow	water	your	and	O	sky	cease

وَ قِيلَ يَا أَرْضُ ابْلَعِي مَاءَ كِ وَ يَسْمَاءُ أَقْلِعِي

And it was said,'O earth, swallow your water, and O sky, cease (raining).'

وَ	غِيضَ	الْمَاءِ	وَ	قُضِيَ	الْأَمْرُ	وَ	اسْتَوَتْ	عَلَى
and	subside	water	and	ended	matter	and	came to rest	on

وَ غِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى

And the water was made to subside and the matter was ended. And (the Ark) came to rest on

الْجُودِيِّ	وَ	قِيلَ	بُعْدًا	لِ	الْقَوْمِ	الظَّالِمِينَ	وَ	نَادَى
Judi	and	it was said	curse be	for	people	wrongdoing	and	cried

الْجُودِيِّ وَ قِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤٥﴾ وَ نَادَى

al-Judi. And it was said,'Cursed be the wrongdoing people.' And cried

نُوحٌ	رَّبِّ	هُ	فَ	قَالَ	رَبِّ	إِنَّ	ابْنِي	مِنُ	أَهْلِي
Noah	Lord	his	so	he said	my Lord	surely	my son	from	my family

نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي

Noah to his Lord and said:'My Lord, verily, my son is of my family,

وَ	إِنَّ	وَعْدَكَ	كَ	الْحَقُّ	وَ	أَنْتَ	أَحْكَمُ	الْحَكَمِينَ
and	surely	Your	promise	is true	and	You	Most Just	of Judges

وَ إِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَكَمِينَ ﴿٤٦﴾

and surely,Your promise is true, and You are the Most Just of Judges.'

قَالَ	يَا	نُوحُ	إِنَّ	هَ	لَيْسَ	مِنْ	أَهْلِ	كَ	إِنَّ	هَ	عَمَلٌ
He said	O	Noah	surely	he	not	from	family	your	surely	his	conduct

قَالَ يَنْوُحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ

He said: 'O Noah, he is surely not of your family; he is indeed (a man of)

غَيْرُ	صَالِحٍ	فَ	لَا	تَسْأَلُ	نِ	مَا	لَيْسَ	لَكَ	بِهِ	عِلْمٌ
not	righteous	so	not	you ask	Me	that	not	you	with it	knowledge

غَيْرُ صَالِحٍ ۖ فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۗ

unrighteous conduct. So ask not of Me that of which you have no

إِنِّي	أَعْظُ	كَ	أَنْ	تَكُونَ	مِنْ	الْجَاهِلِينَ	قَالَ
surely I	I advise	you	lest	you be	among	ignorant	he said

إِنِّي أَعْظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ﴿٤٧﴾ قَالَ

knowledge. I advise you lest you become (one) of the ignorant. He said:

رَبِّ	إِنِّي	أَعُوذُ	بِكَ	أَنْ	أَسْأَلَكَ	مَا	لَيْسَ	لِي	بِهِ
my Lord	surely I	I beg protection	with	lest	You I ask	that	no	for me	with it

رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ

'My Lord, I beg You to protect me from asking You that whereof

عِلْمٌ	وَ	إِلَّا	تَغْفِرُ	لِي	وَ	تَرْحَمُنِي	أَكُنُّ	مِنَ
knowledge	and	except	You forgive	for me	and	You mercy	I be	among

عِلْمٌ ۖ وَإِلَّا تَغْفِرَ لِي وَتَرْحَمَنِي أَكُنُّ مِنَ

I have no knowledge. And unless You forgive me and have mercy on me, I shall be

الْخَسِرِينَ	قِيلَ	يَا	نُوحُ	اهْبِطْ	بِ	سَلَامٍ	مِّنَّا	وَ	بَرَكَاتٍ
losers	it was said	O	Noah	descend	with	peace	from	and	blessings

الْخَسِرِينَ ﴿٤٨﴾ قِيلَ يَنْوُحُ اهْبِطْ بِسَلَامٍ مِّنَّا وَبَرَكَاتٍ

among the losers.' It was said, 'O Noah, descend (then) with peace from Us and blessings

عَلَىٰ	كَ	وَ	عَلَىٰ	أُمَّمٍ	مِّنْ	مَّنْ	مَّعَ	كَ	وَ	أُمَّمٍ	سَ	نُتِّعُ	هُمْ
upon	you	and	upon	peoples	from	who	with	you	and	peoples	soon	We provide	them

عَلَيْكَ وَ عَلَىٰ أُمَّمٍ مِّنْ مَّعَكَ وَأُمَّمٍ سَنُتِّعُهُمْ

upon you and upon peoples (to be born) of those with you. And there will be (other) peoples whom We shall grant provisions

ثُمَّ	يَمَسُّ	هُمْ	مِّنْ	نَّا	عَذَابٌ	الَّذِي	تِلْكَ	مِنْ	أَنْبَاءِ
then	touch	them	from	Us	punishment	grievous	this is	from	tidings

ثُمَّ يَمَسُّهُمْ مِنَّا عَذَابٌ الَّذِي تِلْكَ مِنْ أَنْبَاءِ

(for a time), then shall a grievous punishment touch them from Us. This is of the tidings

الْغَيْبِ	نُوحِي	هَا	إِلَىٰ	كَ	مَا	كُنْتَ	تَعْلَمُ	هَا	أَنْتَ	وَ	لَا
of unseen	We reveal	it	to	you	not	you were	you know	them	you	and	nor

الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا

of the unseen which We reveal to you. You did not know them, neither you nor

قَوْمُ	كَ	مِنْ	قَبْلِ	هَذَا	فَ	اصْبِرْ	إِنَّ	الْعَاقِبَةَ
people	your	from	before	this	so	you be patient	surely	end

قَوْمِكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَاقِبَةَ

your people, before this. So be you patient; for the end is

لِ	الْمُتَّقِينَ	وَ	إِلَىٰ	عَادٍ	أَخَا	هُمْ	هُودًا	قَالَ	يَا	قَوْمِ
for	God-fearing	and	to	Āad	brother	their	Hūd	he said	O	my people

لِلْمُتَّقِينَ ٥٠ وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا قَالَ يَقَوْمِ

for the God-fearing. And to Āad (We sent) their brother Hūd. He said, 'O my people,

اعْبُدُوا	اللَّهَ	مَا	لَ	كُم	مِّنْ	إِلَهِ	غَيْرُهُ	هَ	إِنْ	أَنْتُمْ
worship	Allah	not	for	you	from	God	beside	Him	not	you are

اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهِ غَيْرُهُ إِنْ أَنْتُمْ

worship Allah (alone). You have no God beside Him. You are

إِلَّا	مُفْتَرُونَ	يَا	قَوْمِ	لَا	أَسْأَلُ	كُم	عَلَى	هِ	أَجْرًا	إِنْ
but	forgers of lie	O	my people	not	I ask	you	upon	it	reward	not

إِلَّا مُفْتَرُونَ ﴿٥١﴾ يَقَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ

but forgers of lies. 'O my people, I do not ask of you any reward therefor.

أَجْرِي	إِلَّا	عَلَى	الَّذِي	فَطَرَ	نِي	أَفَ لَا	تَعْقِلُونَ
reward	except	upon	Him Who	created	me	will	you understand

أَجْرِي إِلَّا عَلَى الَّذِي فَطَرَنِي أَفَلَا تَعْقِلُونَ ﴿٥٢﴾

My reward is not due except from Him Who created me. Will you not then understand?

وَ	يَا	قَوْمِ	اسْتَغْفِرُوا	رَبَّ	كُم	ثُمَّ	تُوبُوا	إِلَيْهِ	يُرْسِلِ
and	O	my people	ask forgiveness	Lord	your	the	turn	to Him	He send

وَ يَقَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ

'And O my people, ask forgiveness of your Lord, then turn to Him, He will send

السَّمَاءَ	عَلَيْكُمْ	مِدْرَارًا	وَ	يَزِدُّ	كُم	قُوَّةً	إِلَى	قُوَّتِ	كُم
clouds	over you	pouring abundant rain	and	add	your	strength	to	strength	your

السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَ يَزِدُّكُمْ قُوَّةً إِلَى قُوَّتِكُمْ

over you clouds pouring down abundant rain, and will add strength to your strength.

وَ	لَا	تَتَوَلَّوْا	مُجْرِمِينَ	قَالُوا	يَا هُوْدُ	مَا جِئْتَ	نَا	بِ	بَيِّنَةٍ
and	not	you turn away	sinner	they said	O Hūd	not	us	any	clear proof

وَ لَا تَتَوَلَّوْا مُجْرِمِينَ ﴿٥٣﴾ قَالُوا يَا هُوْدُ مَا جِئْنَا بِبَيِّنَةٍ

And turn not away sinners.'They said,'O Hūd, you have not brought us any clear proof,

وَ	مَا	نَحْنُ	بِ	تَارِكِي	الْهَةِ	نَا	عَنْ	قَوْلِ	كَ	وَ	مَا	نَحْنُ
and	not	we	with	forsake	gods	our	from	saying	your	and	not	we

وَ مَا نَحْنُ بِتَارِكِي الْهَتِنَا عَنْ قَوْلِكَ وَ مَا نَحْنُ

and we are not going to forsake our gods(merely)because of your saying, nor are we

لَ	كَ	بِ	مُؤْمِنِينَ	إِنْ	تَقُولُ	إِلَّا	اعْتَرَى	كَ	بَعْضُ
for	you	with	believe	not	we say	except	visited	you	some

لَكَ بِمُؤْمِنِينَ ﴿54﴾ إِنْ تَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ

going to believe in you.'We can only say that some of our gods have visited you

الِهَتِ	نَا	بِ	سُوءٍ	قَالَ	إِنِّي	أَشْهَدُوا	اللَّهِ	وَ	أَشْهَدُوا	أَنِّي
gods	our	with	evil	he said	surely I	call to witness	Allah	and	you bear witness	that I

الِهَتِنَا بِسُوءٍ ۖ قَالَ إِنِّي أَشْهَدُوا اللَّهَ وَ أَشْهَدُوا أَنِّي

with evil.' He replied,'Surely, I call Allah to witness, and do you also bear witness that I am

بَرِيءٌ	مِّنْ	مَا	تُشْرِكُونَ	مِنْ	دُونِ	هُ	فَ	كَيْدُو	نِي	جَمِيعًا
absolved	from	what	you associate partners	from	beside	Him	so	devising plan against	me	all

بَرِيءٌ بِمَا تُشْرِكُونَ ﴿55﴾ مِنْ دُونِهِ فَكَيْدُونِي جَمِيعًا

clear of that which you associate as partners (with God).Beside Him. So devise plans against me , all(of you),

ثُمَّ	لَا	تُنْظِرُونَ	إِنِّي	تَوَكَّلْتُ	عَلَى	اللَّهِ	رَبِّي	وَ	رَبِّكُمْ
then	not	you give me respite	surely I	put my trust	in	Allah	my Lord	and	your Lord

ثُمَّ لَا تُنْظِرُونَ ﴿56﴾ إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ ۖ

and give me no respite.'I have indeed put my trust in Allah, my Lord and your Lord.

مَا	مِنْ	دَابَّةٍ	إِلَّا	هُوَ	أَخِذٌ	بِ	نَاصِيَةِ	هَا	إِنَّ	رَبِّي
not	any	moving creature	but	He	hold	by	forelock	its	surely	my Lord

مَا مِنْ دَابَّةٍ إِلَّا هُوَ أَخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي

There is no creature that moves (on the earth)but He holds it by the forelock. Surely, my Lord

عَلَى	صِرَاطٍ	مُّسْتَقِيمٍ	فَ	إِنْ	تَوَلَّوْا	فَ	قَدْ	أَبْلَغْتُكُمْ
on	path	straight	then	if	you turn away	then	already	you conveyed

عَلَى صِرَاطٍ مُّسْتَقِيمٍ ﴿57﴾ فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ

(stands) on the straight path.'If then, you turn away, I have already conveyed to you

مَا	أُرْسِلْتُ	بِهِ	إِلَىٰ	كُمْ	وَ	يَسْتَخْلِفُ	رَبِّي	قَوْمًا	غَيْرَ	كُمْ
you	I have been sent	with which	to	you	and	make you successor	my	other	people	you

مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ^ط وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ

that with which I have been sent to you, and my Lord will make another people take your place.

وَ	لَا	تَضُرُّونَ	هُ	شَيْئًا	إِنَّ	رَبِّي	عَلَىٰ	كُلِّ	شَيْءٍ	حَفِيزٌ
and	not	you harm	Him	at all	surely	my	on	every	thing	guardian

وَلَا تَضُرُّونَهُ شَيْئًا^ط إِنَّ رَبِّي عَلَىٰ كُلِّ شَيْءٍ حَفِيزٌ^{٥٨}

And you cannot harm Him at all. Surely, my Lord is Guardian over all things.

وَ	لَمَّا	جَاءَ	أَمْرُ	نَا	نَجَّيْنَا	هُودًا	وَ	الَّذِينَ
and	when	came	command	Our	We saved	Hūd	and	those who

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ

And when Our command came, We saved Hūd and those who

آمَنُوا	مَعَ	هُ	بِ	رَحْمَةٍ	مِّنَّا	وَ	نَجَّيْنَا	هُمْ	مِّنْ	عَذَابِ
believed	with	him	by	mercy	from	Us	and	We saved	them	from

آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا^ط وَنَجَّيْنَاهُمْ مِّنْ عَذَابِ

believed with him, by Our (special) mercy. And We saved them from a

غَلِيظٍ	وَ	تِلْكَ	عَادٌ	جَحَدُوا	بِ	آيَاتِ	رَبِّ	هُمْ	وَ	عَصَوْا
severe	and	these	Ād	they denied	in	Signs	Lord	their	and	disobeyed

غَلِيظٍ^{٥٩} وَتِلْكَ عَادٌ^{فلا} جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا

severe torment. And these were Ād. They denied the Signs of their Lord and disobeyed

رُسُلَ	هُ	وَ	اتَّبَعُوا	أَمْرَ	كُلِّ	جَبَّارٍ	عَنِيدٍ	وَ
Messengers	His	and	followed	command	every	haughty	enemy	and

رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ^{٦٠} وَ

His Messenger and followed the bidding of every haughty enemy(of truth). And

أَتَّبِعُوا	فِي	هَذِهِ	الدُّنْيَا	لَعْنَةً	وَ	يَوْمَ	الْقِيَمَةِ	آلَا	إِنَّ	عَادًا
made to follow them	in	this	world	curse	and	day	Resurrection	Behold!	surely	Ād

أَتَّبِعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَ يَوْمَ الْقِيَمَةِ ۗ آلَا إِنَّ عَادًا

a curse was made to follow them in this world, and on the day of Resurrection. Behold! (the tribe of) Ād

كَفَرُوا	رَبَّ	هُمْ	آلَا	بُعْدًا	لِ	عَادٍ	قَوْمِ	هُودٍ	وَ	إِلَى
disbelieved	their	Lord	Behold!	cursed	for	Ād	people	Hūd	and	to

كَفَرُوا رَبَّهُمْ ۗ آلَا بُعْدًا لِعَادٍ قَوْمِ هُودٍ ۖ وَإِلَى

behaved ungratefully to their Lord. Behold! cursed are Ād, the people of Hūd. And to

ثَمُودَ	أَخَا	هُمْ	صَلِحًا	قَالَ	يَا	قَوْمِ	اعْبُدُوا	اللَّهَ
Thāmuḍ	brother	their	Sālih	he said	O	my people	worship	Allah

ثَمُودَ أَخَاهُمْ صَلِحًا قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ

(the tribe of) Thāmuḍ (We send) their brother Sālih. He said, 'O my people worship Allah;

مَا	لَ	كُم	مِنَ	إِلَهِ	غَيْرِ	هُوَ	أَنْشَأَ	كُم	مِنَ
not	for	you	any	God	beside	He	raised	you	from

مَا لَكُمْ مِّنَ إِلَهِ غَيْرِهِ ۗ هُوَ أَنْشَأَكُمْ مِّنَ

you have no God but Him. He raised you up from the

الْأَرْضِ	وَ	اسْتَعْمَرَ	كُم	فِي	هَا	فَ	اسْتَغْفِرُوا	هُ	ثُمَّ
earth	and	settled	you	in	it	so	ask forgiveness	His	then

الْأَرْضِ وَ اسْتَعْمَرَ كُمْ فِيهَا فَاسْتَغْفِرُوا ثُمَّ

earth, and settled you therein. So ask forgiveness of Him, then

تُوبُوا	إِلَيْهِ	إِنَّ	رَبِّي	قَرِيبٌ	مُّجِيبٌ	قَالُوا
you turn	to Him	surely	my	nigh	answer	they said

تُوبُوا إِلَيْهِ ۗ إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ ۖ قَالُوا

turn to Him (whole heartedly). Verily, my Lord is nigh, (and) answer (prayers) They said,

يَا	صَلِحُ	قَدْ	كُنْتَ	فِي	نَا	مَرْجُوًّا	قَبْلَ	هَذَا	أَتَنْهَى	نَا	
us	you forbid	do	this	before	source of hope	us	in	you were	certainly	Sālih	O

يَصْلِحُ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا أَتَنْهَى

'O Salih, you were among us one in whom we placed our hopes. Do you forbid us

أَنْ	نَعْبُدُ	مَا	يَعْبُدُ	أَبَاؤُنَا	وَأَنَّا	وَأَنَّا	لَفِي	شَكٍّ	بِمَا			
from that	doubt	in	surely	we	surely	and	our	fathers	worshipped	what	we worship	that

أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّا لَفِي شَكٍّ بِمَا

to worship what our fathers worshipped? And we are surely in disquieting doubt

تَدْعُونَا	نَا	إِلَيْهِ	مُرِيبٍ	قَالَ	يَا	قَوْمِ	أَرَأَيْتُمْ	إِنْ	
if	you tell me	do	my people	O	he said	doubt	towards	us	you call

بِمَا تَدْعُونَا إِلَيْهِ مُرِيبٍ 63 قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ

concerning that to which you call us.' He said,'O my people, tell me: if

كُنْتُ	عَلَى	بَيِّنَةٍ	مِّنْ	رَّبِّي	وَآتَانِي	مِنْ	هُ	رَحْمَةً			
mercy	His	from	me	granted	and	my	Lord	from	clear proof	on	I was

كُنْتُ عَلَى بَيِّنَةٍ مِّنْ رَبِّي وَآتَانِي مِنْهُ رَحْمَةً

I stand on a clear proof from my Lord, and He has granted me mercy from Himself,

فَ	مَنْ	يَنْصُرُنِي	مِنَ	اللَّهِ	إِنْ	عَصَيْتُ	هُ	فَ	مَا	
not	so	Him	I disobey	if	Allah	against	me	help	who	then

فَمَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ فَمَا

who then will help me against Allah, if I disobey Him?

تَزِيدُونَنِي	غَيْرَ	تَخْسِيرٍ	وَأَيُّهَا	قَوْمِ	هَذِهِ	نَاقَةٌ		
she camel	this is	my people	O	and	destruction	but	my	you add

تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ 64 وَيَقَوْمِ هَذِهِ نَاقَةٌ

So you will not but add to my destruction!' 'And O my people, this is the she-camel

اللَّهُ	لَ	كُمْ	آيَةً	فَ	ذُرُّوْ	هَا	تَأْكُلُ	فِي	أَرْضِ	اللَّهِ	وَ	لَا
Allah	for	you	Sign	so	let her alone	it	she may eat	in	earth	Allah's	and	not

اللَّهُ لَكُمْ آيَةً فَذُرُّوْهَا تَأْكُلُ فِي أَرْضِ اللَّهِ وَلَا

of Allah as a Sign for you, so let her alone that she may feed in Allah's earth, and

تَمَسُّوْ	هَا	بِ	سُوْءٍ	فَ	يَأْخُذْ	كُمْ	عَذَابٌ	قَرِيْبٌ	فَ	عَقَرُوْ	هَا
touch	her	with	harm	lest	seize	you	punishment	near	but	hamstrung	her

تَمَسُّوْهَا بِسُوْءٍ فَيَأْخُذْكُمْ عَذَابٌ قَرِيْبٌ ﴿65﴾ فَعَقَرُوْهَا

touch her not with harm lest a near punishment seize you.' But they hamstrung her;

فَ	قَالَ	تَمَتَّعُوا	فِي	دَارِ	كُمْ	ثَلَاثَةَ	أَيَّامٍ	ذَلِكَ	وَعَدٌ	غَيْرُ
then	he said	you enjoy	in	houses	your	three	days	that is	promise	not

فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكُ وَعَدٌ غَيْرُ

then he said,'Enjoy yourselves in your houses for three days. This is a promise which is not

مَكْذُوْبٍ	فَ	لَمَّا	جَاءَ	أَمْرُ	نَا	نَجَّيْنَا	صَلِيْحًا	وَ	الَّذِيْنَ
a lie	so	when	came	Our	command	We saved	Sālih	and	those who

مَكْذُوْبٍ ﴿66﴾ فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَلِيْحًا وَالَّذِيْنَ

a lie.' So when Our commandment came, We saved Sālih and those who

اٰمَنُوْا	مَعَ	هٗ	بِ	رَحْمَةٍ	مِّنْ	نَّا	وَ	مِنْ	خِزْيِ	يَوْمَئِذٍ
believed	with	him	by	mercy	from	Us	and	from	ignominy	that day

اٰمَنُوْا مَعَهُ بِرَحْمَةٍ مِّنَّا وَ مِنْ خِزْيِ يَوْمَئِذٍ

believed with him by Our(special) mercy, and (We saved them) from the ignominy of that day.

اِنَّ	رَبَّكَ	هُوَ	الْقَوِيُّ	وَالْعَزِيْزُ	وَ	اَخَذَ	الَّذِيْنَ	ظَلَمُوْا
surely	your	He	Powerful	Mighty	and	overtook	those who	done wrong

اِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيْزُ ﴿67﴾ وَاَخَذَ الَّذِيْنَ ظَلَمُوْا

Surely, your Lord is Powerful, Mighty. And a thunderous blast overtook those who had done wrong,

الصَّيْحَةُ	فَ	أَصْبَحُوا	فِي	دِيَارِ	هِمْ	جَثِمِينَ	كَ	أَنْ
thunderous blast	so	by morning they lay	in	houses	their	prostrate	as	if

الصَّيْحَةُ فَأَصْبَحُوا فِي دِيَارِهِمْ جَثِمِينَ ﴿٦٨﴾ كَانَ

and as the morning broke they lay prostrate in their homes. As though

لَمْ	يَغْنُوا	فِي	هَا	آلَا	إِنَّ	ثَمُودًا	كَفَرُوا	رَبَّ	هُمْ	آلَا
not	dwelt	in	it	behold	surely	Thāmud	denied	Lord	their	behold

لَمْ يَغْنُوا فِيهَا آلَا إِنَّ ثَمُودًا كَفَرُوا رَبَّهُمْ ۗ آلَا

they had never dwelt therein. Behold! Thāmud behaved ungratefully to their Lord; Behold!

بُعْدًا	لِ	ثَمُودَ	وَ	لَقَدْ	جَاءَتْ	رُسُلُ	نَا	إِبْرَاهِيمَ
curse	for	Thāmud	and	surely	came	Messengers	Our	Abraham

بُعْدًا لِّلثَمُودِ ﴿٦٩﴾ وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ

cursed are (the tribe of) Thāmud. And surely, Our messengers came to Abraham

بِ	الْبُشْرَى	قَالُوا	سَلَامًا	قَالَ	سَلَمٌ	فَ	مَا	لَبِثَ	أَنْ
with	glad tidings	they said	peace	he said	peace	so	not	long	that

بِالْبُشْرَى قَالُوا سَلَامًا قَالَ سَلَمٌ فَمَا لَبِثَ أَنْ

with glad tidings. They said, '(We bid you) peace' He answered, 'Peace (be on you),' and was not long in

جَاءَ	بِ	عِجْلٍ	حَنِيدٍ	فَ	لَمَّا	رَأَى	أَيْدِي	هُمْ	لَا	تَصِلُ
bring	with	calf	roasted	and	when	he saw	hands	their	not	reaching

جَاءَ بِعِجْلٍ حَنِيدٍ ﴿٧٠﴾ فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ

bringing a roasted calf. But when he saw their hands not reaching

إِلَيْهِ	نَكَرَ	هُمْ	وَ	أَوْجَسَ	مِنْ	هُمْ	خِيفَةً	قَالُوا
to it	considered strangers	them	and	conceived	from	them	fear	they said

إِلَيْهِ نَكَرَهُمْ وَ أَوْجَسَ مِنْهُمْ خِيفَةً ۗ قَالُوا

thereto, he took them as (unfriendly) strangers, and conceived a fear of them. They said,

لَا	تَخَفُ	إِنَّا	أَرْسَلْنَا	إِلَى	قَوْمِ	لُوطٍ	وَ	أَمْرَاتِ	هُ
his	wife	and	Lot	people	to	we have been sent	surely	you fear	not

لَا تَخَفُ إِنَّا أَرْسَلْنَا إِلَى قَوْمِ لُوطٍ ٧١ وَ أَمْرَاتِهِ

'Fear not, for we have been sent to people of Lot.' And his wife

قَائِمَةٌ	فَ	ضَحِكَتْ	فَ	بَشَّرْنَا	هَا	بِ	إِسْحَاقَ	وَ	مِنْ
from	and	Isaac	with	her	gave glad tidings	so	she chuckled	so	standing

قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ ٧٢ وَ مِنْ

was standing (by) she chuckled, whereupon We gave her glad tidings of the birth of Isaac and,

وَرَأَى	إِسْحَاقَ	يَعْقُوبَ	قَالَتْ	يَا	وَيْلَتِي	ءَ	أَلِدُ
I bear child	shall	woe me	Oh	she said	Jacob	Isaac	after

وَرَأَى إِسْحَاقَ يَعْقُوبَ ٧٢ قَالَتْ يَوَيْلَتِي ءَ أَلِدُ

after Isaac, of Jacob. She said,;Oh, woe is me! Shall I bear a child

وَ	أَنَا	عَجُوزٌ	وَ	هَذَا	بَعْلِي	شَيْخًا	إِنَّ	هَذَا	لَشَيْءٌ
a thing	this is	indeed	old man	my husband	this	and	old woman	I	and

وَ أَنَا عَجُوزٌ وَ هَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ

when I am an old woman, and this my husband is an old man? This is indeed

عَجِيبٌ	قَالُوا	أَ	تَعْجِبِينَ	مِنْ	أَمْرِ	اللَّهِ	رَحْمَتُ
mercy	Allah	decree	from	you wonder	do	they said	strange

لَشَيْءٌ عَجِيبٌ ٧٣ قَالُوا أَتَعْجِبِينَ مِنْ أَمْرِ اللَّهِ رَحْمَتُ

a strange thing!'They said,'Do you wonder at Allah's decree? The mercy

اللَّهُ	وَ	بَرَكَتُهُ	هُ	عَلَيْكُمْ	أَهْلَ	الْبَيْتِ	إِنَّ	هُ	حَمِيدٌ
Praiseworthy	He	surely	the house	people	upon you	His	blessings	and	Allah

اللَّهُ وَ بَرَكَتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ

of Allah and His blessings are upon you, O people of the House. Surely, He is Praiseworthy

هُ	جَاءَتْ	وَ	الرَّوْعُ	إِبْرَاهِيمَ	عَنْ	ذَهَبَ	لَمَّا	فَ	مَجِيدٌ
him	came	and	fear	Abraham	from	left	when	and	Glorious

مَجِيدٌ ﴿٧٤﴾ فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ

Glorious.' And when fear left Abraham, and the glad tidings came to Him,

إِبْرَاهِيمَ	إِنَّ	لُوطٍ	قَوْمِ	فِي	نَا	يُجَادِلُ	الْبُشْرَى
Abraham	surely	Lot	people	about	Us	he disputed	glad tidings

الْبُشْرَى يُجَادِلُنَا فِي قَوْمِ لُوطٍ ﴿٧٥﴾ إِنَّ إِبْرَاهِيمَ

he began disputing with Us about the people of Lot. Indeed, Abraham

لَ	حَلِيمٌ	أَوَّاهٌ	مُنِيبٌ	يَا	إِبْرَاهِيمُ	أَعْرِضْ	عَنْ
from	turn away	Abraham	O	oft-turning	tender-hearted	clement	surely

لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ ﴿٧٦﴾ يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ

was clement, tender-hearted, and oft-turning (to God). 'O Abraham, turn away from

هَذَا	إِنَّ	هَـ	قَدْ	جَاءَ	أَمْرُ	رَبِّكَ	وَ	إِنَّ	هُمْ	اتِي	هُمْ	
them	coming	them	surely	and	your	Lord	command	came	surely	it	surely	this

هَذَا إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ آتِيهِمْ

this. Surely, the command of your Lord has gone forth, and surely, there is coming to them

عَذَابٌ	غَيْرُ	مَرْدُودٍ	وَ	لَمَّا	جَاءَتْ	رُسُلُ	نَا	لُوطًا
Lot	Our	messengers	came	when	and	averted	cannot	punishment

عَذَابٌ غَيْرُ مَرْدُودٍ ﴿٧٧﴾ وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا

a punishment that cannot be averted.' And when Our messengers came to Lot,

سَيِّءٌ	بِ	هَمُّ	وَ	ضَاقَ	بِ	هَمِّ	ذَرَعًا	وَ	قَالَ	هَذَا	يَوْمٌ
day	this	he said	and	felt	them	for	helpless	and	them	because of	grieved

سَيِّءٌ بِهِمْ وَضَاقَ بِهِمْ ذَرَعًا وَقَالَ هَذَا يَوْمٌ

he was grieved on account of them and felt helpless on their behalf and said, 'This is

عَصِيبٌ	وَ	جَاءَ	هُ	قَوْمُهُ	هُ	يُهْرَعُونَ	إِلَيْهِ	وَ	مِنْ
distressful	and	came	him	people	his	running and trembling	to him	and	from

عَصِيبٌ 78) وَجَاءَ هُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ ٥ وَ مِنْ

a distressful day.' And his people came running towards him, trembling (*with rage*); and

قَبْلُ	كَانُوا	يَعْمَلُونَ	السَّيِّئَاتِ	قَالَ	يَا	قَوْمِ	هَؤُلَاءِ
before	used to	they do	evil	he said	O	my people	these are

قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ ٥ قَالَ يَقَوْمِ هَؤُلَاءِ

before this (*too*) they used to do evil. He said, 'O my people, these are

بَنَاتِ	يَ	هُنَّ	أَطْهَرُ	لَ	كُمُ	فَ اتَّقُوا	اللَّهَ	وَ	لَا	تُخْزُونِ
daughters	my	they	most chaste	for	you	so	fear	Allah	and	not

بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَ لَا تُخْزُونِ

my daughters. They are most chaste for you. So fear Allah and do not disgrace me

فِي	ضَيْفِ	يَ	أَلَيْسَ	مِنْ	كُمُ	رَجُلٌ	رَّشِيدٌ	قَالُوا
concerning	my	is	not	among	you	man	right-minded	they said

فِي ضَيْفِي ٥ أَلَيْسَ مِنْكُمْ رَجُلٌ رَّشِيدٌ 79) قَالُوا

concerning my guests. Is there not among you any right-minded man?' They answered,

لَقَدْ	عَلِمْتَ	مَا	لَنَا	فِي	بَنَاتِكَ	مِنْ	حَقٍّ	وَ	إِنَّ	كَ
certainly	you know	for	us	in	your	any	claim	and	surely	you

لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ ٥ وَإِنَّكَ

'You surely know that we have no claim on your daughters, and you

لَ	تَعْلَمُ	مَا	نُرِيدُ	قَالَ	لَوْ	أَنَّ	لِي	بِ	كُمُ	قُوَّةٌ
surely	you know	what	we desire	he said	would	that	for me	with	you	power

لَتَعْلَمُ مَا نُرِيدُ 80) قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ

surely know what we desire. He said, 'Would that I had power (*to deal*) with you,

أَوْ	أَوْىَّ	إِلَى	رُكْنٍ	شَدِيدٍ	قَالُوا	يَا	لُوطُ	إِنَّا	رُسُلُ
or	betake	myself	support	mighty	the said	O	Lot	surely we	messengers

أَوْ أَوْىَّ إِلَى رُكْنٍ شَدِيدٍ ⑧١ قَالُوا يَلُوطُ إِنَّا رُسُلُ

or I should betake myself to a mighty support (shelter). (The messengers) said, 'O Lot we are the messengers

رَبِّ	كَ	لَنْ	يَصِلُوا	إِلَى	كَ	فَ	أَسْرِبْ	بِ	أَهْلِ	كَ	بِ	قِطْعٍ	مِّنْ
Lord	your	never	they reach	to	you	so	depart	with	family	in	part	of	of

رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَاسْرِبْ بِأَهْلِكَ بِقِطْعٍ مِّنْ

of your Lord. They shall by no means reach you. So depart with your family in a part of

الَّيْلِ	وَ	لَا	يَلْتَفِتْ	مِنْ	كُم	أَحَدٌ	إِلَّا	امْرَأَةَ	كَ
night	and	not	look back	from	you	any one	but	wife	your

الَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا امْرَأَتَكَ ٥

the night, and let none of you look back, but your wife.

إِنَّ	هَـ	مُصِيبُ	هَا	مَا	أَصَابَ	هُمْ	إِنَّ	مَوْعِدَ	هُمْ
surely	she	befall	her	what	befall	them	surely	appointed time	their

إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ ٥ إِنَّ مَوْعِدَهُمْ

Surely, what is going to befall them shall (also) befall her. Verily, their appointed time

الصُّبْحِ	أَ	لَيْسَ	الصُّبْحُ	بِ	قَرِيبٍ	فَ	لَمَّا	جَاءَ	أَمْرُ	نَا
morning	is	not	morning	with	nigh	so	when	came	command	our

الصُّبْحُ ٥ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ٥ فَلَمَّا جَاءَ أَمْرُنَا

is the morning. Is not the morning nigh? So when Our command came,

جَعَلْنَا	عَالِي	هَا	سَافِلَ	هَا	وَ	أَمْطَرْنَا	عَلَيْهَا	حِجَارَةً
we made	upside	its	downside	its	and	we rained	on them	stones

جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً

We turned that (town) upside down and We rained upon it stones

ك	رَبِّ	عِنْدَ	مُسَوَّمَةً	مَنْضُودٍ	سِجِّيلٍ	مِّنْ
your	Lord	with	marked	layer upon layer	baked clay	from

مِّنْ سِجِّيلٍ ۙ مَنْضُودٍ ۙ مُّسَوَّمَةً عِنْدَ رَبِّكَ ۗ

of clay, layer upon layer, Marked (for them) in the decree of your Lord.

وَمَا	هِيَ	مِنَ	الظَّالِمِينَ	بِ	بَعِيدٍ	وَ	إِلَى	مَدْيَنَ	
Midian	to	and	far	with	wrongdoers	from	this	not	and

وَمَا هِيَ مِنَ الظَّالِمِينَ بَعِيدٍ ۗ وَإِلَى مَدْيَنَ

And such (punishment) is not far from the wrongdoers (of the present age). And to Midian

أَخَاهُمْ	شُعَيْبًا	قَالَ	يَا	قَوْمِي	اعْبُدُوا	اللَّهَ	مَا	لَ	كُم	
you	for	not	Allah	worship	my people	O	he said	Shu'aib	their	brother

أَخَاهُمْ شُعَيْبًا قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ

(We sent) their brother Shu'aib. He said, 'O my people, worship Allah. You have no

مِّنْ	إِلَهِ	غَيْرِ	هُ	وَ	لَا	تَنْقُصُوا	الْمِكْيَالَ	وَ	الْمِيزَانَ
weight	and	measure	you give short	not	and	Him	other than	God	from

مِّنْ إِلَهِ غَيْرِهِ ۗ وَلَا تَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ

God other than Him. And give not short measure and short weight.

إِنِّي	أَرَى	كُم	بِ	خَيْرٍ	وَ	إِنِّي	أَخَافُ	عَلَيْكُمْ	عَذَابَ
punishment	for you	fear	surely I	and	prosperity	with	you	see	surely I

إِنِّي أَرَاكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ

I see you in (a state of) prosperity and I fear for you punishment

يَوْمِ	مُحِيطٍ	وَ	يَا	قَوْمِ	أَوْفُوا	الْمِكْيَالَ
measure	give full	my people	O	and	encompassing	day

يَوْمِ مُّحِيطٍ ۗ وَيَقَوْمِ أَوْفُوا الْمِكْيَالَ

of a destructive day. 'And O my people, give full measure

وَالْمِيزَانَ	بِالْقِسْطِ	وَلَا	تَبْخُسُوا	النَّاسَ	أَشْيَاءَهُمْ
and	with	not	deprive	people	things

وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخُسُوا النَّاسَ أَشْيَاءَهُمْ

and full weight with equity, and do not deprive people of things which (by right) belong to them

وَلَا	تَعْتُوا	فِي	الْأَرْضِ	مُفْسِدِينَ	بَقِيَّتُ	اللَّهِ
and	commit inequity	in	earth	causing disorder	that left	Allah

وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ۖ ﴿٨٦﴾ بَقِيَّتُ اللَّهِ

and commit not inequity in earth, causing disorder.'That which is left (with you) by Allah

خَيْرٌ	لَّكُمْ	إِنْ	كُنْتُمْ	مُؤْمِنِينَ	وَمَا	أَنَا	عَلَيْكُمْ
better	for	if	you are	believers	and	I	over you

خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ۚ وَمَا أَنَا عَلَيْكُمْ

is better for you, if you are believers. And I am not a keeper over you.

بِحَفِيفٍ	قَالُوا	يَا	شُعَيْبُ	أَفَ	صَلَاةُ	كَ	تَأْمُرُ	كَ	أَنْ
keeper	they said	O	Shu'aib	does	prayer	your	bid	you	that

بِحَفِيفٍ ۗ ﴿٨٧﴾ قَالُوا يُشْعِبُ صَلَاتِكَ تَأْمُرُ أَنْ

They replied, 'O Shu'aib, does your prayer bid you that

نَتْرُكُ	مَا	يَعْبُدُ	آبَاؤُنَا	أَوْ	أَنْ	تَفْعَلَ	فِي	أَمْوَالِنَا
we leave	what	worship	our	or	that	we cease to do	in	our

نَتْرُكُ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ تَفْعَلَ فِي أَمْوَالِنَا

we should leave what our fathers worshipped, or that we cease to do with our property

مَا	نَشَاءُ	إِنَّ	كَ	لَ	أَنْتَ	الْحَلِيمُ	الرَّشِيدُ	قَالَ	يَا	قَوْمِ
what	we please	surely	you	surely	you	intelligent	right-minded	he said	O	my people

مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ ۗ ﴿٨٨﴾ قَالَ يَقَوْمِ

what we please? You are (indeed) very intelligent (and) right-minded.' He said, 'O my people

أ	رَأَيْتُمْ	إِنْ	كُنْتُ	عَلَى	بَيِّنَةٍ	مِّنْ	رَّبِّي	وَ	رَزَقَ	نِي
me	He provide	and	my	Lord	from	clear evidence	on	I am	if	you tell me do

أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيِّنَةٍ مِّنْ رَبِّي وَرَزَقَنِي

tell me: if I stand on a clear evidence from my Lord, and He has provided me

مِنْ	هُ	رِزْقًا	حَسَنًا	وَ	مَا	أُرِيدُ	أَنْ	أُخَالِفَ	كُم
you	go against	that	I desire	not	and	handsome	provision	Himself	from

مِنْهُ رِزْقًا حَسَنًا وَ مَا أُرِيدُ أَنْ أُخَالِفَكُمْ

from Himself with a handsome provision, (what answer will you give Him)? And I do not desire to do against you

إِلَى	مَا	أَنْهَى	كُم	عَنْ	هُ	إِنْ	أُرِيدُ	إِلَّا	الْإِصْلَاحَ
reform	except	I desire	not	it	from	you	I forbid	what	to

إِلَى مَا أَنْهَكُم عَنْهُ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ

the (very) thing which I ask you not to do. I only desire reform

مَا	أَسْتَطَعْتُ	وَ	مَا	تَوْفِيقِي	يَٰ	إِلَّا	بِ	اللَّهِ	عَلَى	هِ
Him	upon	Allah	with	save	me	power	no	and	I am able to	what

مَا أَسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ

as far as I can. There is no power in me save through Allah. In Him

تَوَكَّلْتُ	وَ	إِلَيْهِ	أُنِيبُ	وَ	يَا	قَوْمِ	لَا	يَجْرِمَنَّ	كُم
you	incite	not	my people	O	and	I return	to Him	and	I trust

تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ۝٨٩ وَيَقَوْمِ لَا يَجْرِمَنَّكُمْ

do I trust and to Him do I return. 'And O my people, let not (your) hostility towards me lead you (to this)

شِقَاقِي	أَنْ	يُصِيبَ	كُم	مِثْلُ	مَا	أَصَابَ	قَوْمَ	نُوحٍ
Noah	people	befell	that	like	you	befall	that	my enmity

شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ

that there should befall you like of that which befell the people of Noah

أَوْ	قَوْمَ	هُودٍ	أَوْ	قَوْمَ	صَالِحٍ	وَ	مَا	قَوْمَ	لُوطٍ	مِّنْ	كُمْ
or	people	Hūd	or	people	Sālih	and	not	people	Lot	from	you

أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ ۖ وَمَا قَوْمَ لُوطٍ مِّنْكُمْ

or the people of Hūd or the people of Sālih; and the people of Lot are not

بِبَعِيدٍ	وَ	أَسْتَغْفِرُوا	رَبَّ	كُمْ	ثُمَّ	تُوبُوا	إِلَيْهِ
far	and	seek forgiveness	Lord	your	then	turn	to Him

بِبَعِيدٍ ۙ ۙ وَأَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ ۖ

far from you. 'And seek forgiveness of your Lord; then turn to Him (whole-heartedly).

إِنَّ	رَبِّي	رَحِيمٌ	وَدُودٌ	قَالُوا	يَا	شُعَيْبُ	مَا
surely	my	Merciful	Most Loving	they replied	O	Shu'aib	not

إِنَّ رَبِّي رَحِيمٌ وَدُودٌ ۙ ۙ قَالُوا يَشُعَيْبُ مَا

Verily, My Lord is Merciful, Most Loving. They replied, 'O Shu'aib, we do not understand

نَفَقَهُ	كثِيرًا	مِّنْ	مَا	تَقُولُ	وَ	إِنَّا	لَ نَرَى	كَ	فِي	نَا
understand	much	from	what	you say	and	we surely	see	you	among	us

نَفَقَهُ كَثِيرًا مِّمَّا تَقُولُ وَإِنَّا لَنَرَاكَ فِينَا

much of that which you say, and surely, we see that you are weak among us.

ضَعِيفًا	وَ	لَوْ	لَا	رَهْطُ	كَ	لَ رَجَمْنَا	كَ	وَ	مَا	أَنْتَ
weak	and	were it	not	your	surely	stone	you	and	no	you have

ضَعِيفًا ۚ وَلَوْ لَا رَهْطُكَ لَرَجَمْنَاكَ ۚ وَمَا أَنْتَ

And were it not for your tribe, we would surely stone you.

عَلَى	نَا	بِعَزِيزٍ	قَالَ	يَا	قَوْمِ	أَرَهْطِي	أَعَزُّ	عَلَيْكُمْ
on	us	power	he said	O	my people	is my tribe	mightier	with you

عَلَيْنَا بِعَزِيزٍ ۙ ۙ قَالَ يَقَوْمِ أَرَهْطِي ۚ أَعَزُّ عَلَيْكُمْ

As for you, you hold no power over us. He said, 'O my people, is my tribe mightier with you

مِّنَ	اللَّهِ	وَ	اتَّخَذْتُمُوهُ	هُ	وَرَاءَ	كُم	ظَهْرِيًّا	إِنَّ	رَبِّي	
my	Lord	surely	neglected	your	back	Him	you made	and	Allah	from

مِّنَ اللَّهِ ۖ وَاتَّخَذْتُمُوهُ وَرَاءَ كُم ظَهْرِيًّا إِنَّ رَبِّي

than Allah? And you have cast Him behind your backs as neglected. Surely, my Lord

بِمَا	تَعْمَلُونَ	مُحِيطٌ	وَ	يَا	قَوْمِ	اعْمَلُوا	عَلَى	مَكَانَتِكُمْ	
your	places	on	act	my people	O	and	encompasses	you do	what

بِمَا تَعْمَلُونَ مُحِيطٌ ۙ (93) وَيَقَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ

encompasses all that you do. 'And O my people, act as best you can,

أَنَا	عَامِلٌ	سَوْفَ	تَعْلَمُونَ	مَنْ	يَأْتِي	هُ	عَذَابٌ
punishment	him	come to	whom	you know	soon	acting	I am

أَنَا عَامِلٌ ۙ سَوْفَ تَعْلَمُونَ ۗ مَنْ يَأْتِيهِ عَذَابٌ

I (too) am acting. You will soon know on whom lights a punishment

يُخْزِي	هُ	وَ	مَنْ	هُوَ	كَاذِبٌ	وَ	ارْتَقِبُوا	أَنَا	مَعَ	كُم
you	with	surely I	wait	and	liar	he is	who	and	him	disgrace

يُخْزِيهِ وَ مَنْ هُوَ كَاذِبٌ ۙ وَارْتَقِبُوا إِنِّي مَعَكُمْ

that will disgrace him, and who it is that is a liar. And wait; surely, I wait

رَقِيبٌ	وَ	لَمَّا	جَاءَ	أَمْرٌ	نَا	نَجَّيْنَا	شُعَيْبًا	وَ	الَّذِينَ
those who	and	Shu'aib	We saved	Our	command	came	when	and	wait

رَقِيبٌ ۙ (94) وَ لَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَ الَّذِينَ

with you.' And when Our command came, We saved Shu'aib and those who had

آمَنُوا	مَعَ	هُ	بِ	رَحْمَةٍ	مِّنَّا	وَ	أَخَذَتِ	الَّذِينَ	ظَلَمُوا	
wronged	those who	seized	and	Us	from	mercy	by	him	with	believed

آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَ أَخَذَتِ الَّذِينَ ظَلَمُوا

believed with him by Our (special) mercy; and chastisement seized those who had done wrong,

الصَّيْحَةُ	فَ	أَصْبَحُوا	فِي	دِيَارِ	هِمْ	جَثِمِينَ	كَ	أَنَّ
chastisement	so	they lay	in	houses	their	prostrate	as	though

الصَّيْحَةُ فَأَصْبَحُوا فِي دِيَارِهِمْ جَثِمِينَ ۙ كَأَنَّ

so that they lay prostrate in their houses. As though

لَمْ	يَغْنُوا	فِي	هَا	أَلَّا	بُعْدًا	لِ	مَدْيَنَ	كَمَا	بَعَدَتْ	ثَمُودُ
never	they dwelt	in	them	behold	cut-off	for	Midian	like that	cut-off	Thamūd

لَمْ يَغْنُوا فِيهَا ۙ أَلَّا بُعْدًا لِمَدْيَنَ كَمَا بَعَدَتْ ثَمُودُ ۙ

they had never dwelt therein. Behold! how Midian was cut off, even as Thamūd had been cut off.

وَ	لَقَدْ	أَرْسَلْنَا	مُوسَى	بِ	آيَاتِنَا	وَ	سُلْطَنٍ	مُّبِينٍ
and	indeed	We sent	Moses	with	Our Signs	and	authority	manifest

وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا وَ سُلْطَنٍ مُّبِينٍ ۙ

And, surely, We sent Moses with Our Signs and manifest authority.

إِلَى	فِرْعَوْنَ	وَ	مَلَائِهِ	هُ	فَ	اتَّبَعُوا	أَمْرَ	فِرْعَوْنَ	وَ	مَا
to	Pharoah	and	chiefs	his	so	they followed	command	Pharoah	and	not

إِلَى فِرْعَوْنَ وَ مَلَائِهِ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ ۙ وَمَا

To Pharoah and his chiefs; but they followed the command of Pharoah, and

أَمْرُ	فِرْعَوْنَ	بِ	رَشِيدٍ	يَقْدُمُ	قَوْمَهُ	هُ	يَوْمَ	الْقِيَامَةِ
command	Pharoah	with	rightful	walk in front	people	his	day	Resurrection

أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ۙ يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ

the command of Pharoah was not at all rightful. He will walk in front of his people on the Day of Resurrection

فَ	أُورِدُوا	هُمُ	النَّارَ	وَ	بِئْسَ	الْوَرْدُ	الْمُورُودُ	وَ	أُتْبِعُوا
and	lead	them	Fire	and	evil	watering place	arrived at	and	they are chased

فَأُورِدَهُمُ النَّارَ ۙ وَ بِئْسَ الْوَرْدُ الْمُورُودُ ۙ وَ أُتْبِعُوا

and will lead them on to the (pit of) Fire, and evil is the watering place arrived at. They are chased by

فِي	هَذِهِ	لَعْنَةً	وَ	يَوْمَ	الْقِيَامَةِ	بِئْسَ	الرِّفْدُ
in	this	curse	and	day	Resurrection	evil	gift

فِي هَذِهِ لَعْنَةً وَ يَوْمَ الْقِيَامَةِ بِئْسَ الرِّفْدُ

a curse in this (life) and on the Day of Resurrection. Evil is the gift

الْمَرْفُودُ	ذَلِكَ	مِنْ	أَنْبَاءِ	الْقُرَى	تَقْصُ	هَ	عَلَى	كَ
those gifted	this is	from	tidings	cities	We relate	it	to	you

الْمَرْفُودُ ⑩٠٠ ذَلِكْ مِنْ أَنْبَاءِ الْقُرَى تَقْصُهُ عَلَيْكَ

and so are those given such gift. That is the tidings of the (ruined) cities, We relate it to you.

مِنْ	هَا	قَائِمٌ	وَ	حَصِيدٌ	وَ	مَا	ظَلَمْنَا	هُمْ	وَلَكِنْ
of	them	standing	and	mown down	and	not	We wrong	them	but

مِنْهَا قَائِمٌ وَ حَصِيدٌ ⑩٠١ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ

Of them (some) are standing and (some) have been mown down (like the harvest) And We did not wrong them, but

ظَلَمُوا	أَنْفُسَهُمْ	فَ	مَا	أَغْنَتْ	عَنْ	هُمْ	الِهَتُهُمْ	هُمْ
they wronged	themselves	and	not	avail	from	them	gods	their

ظَلَمُوا أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمْ

they wronged themselves; and their gods were of no avail to them at all,

الَّتِي	يَدْعُونَ	مِنْ	دُونِ	اللَّهِ	مِنْ	شَيْءٍ	لَمَّا	جَاءَ
to whom	they call	from	other than	Allah	from	thing	when	came

الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ

on whom they called beside Allah, when came the command of

أَمْرُ	رَبِّكَ	وَ	مَا	زَادُوا	هُمْ	غَيْرَ	تَتَبِيٍّ	وَ	كَذَلِكَ
command	your Lord	and	not	added	them	except	destruction	and	like that

أَمْرُ رَبِّكَ وَمَا زَادُوهُمْ غَيْرَ تَتَبِيٍّ ⑩٠٢ وَ كَذَلِكَ

your Lord; and they added to them naught but perdition. Such is

أَخْذُ	رَبِّ	كَ	إِذَا	أَخَذَ	الْقُرَى	وَ	هِيَ	ظَالِمَةٌ	إِنَّ
grasp	Lord	your	when	He seizes	cities	and	they	wrong doing	surely

أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِيَ ظَالِمَةٌ إِنَّ

the grasp of your Lord when He seizes the cities while they are doing wrong. Surely,

أَخْذَهُ	الْيَمِّ	شَدِيدٌ	إِنَّ	فِي	ذَلِكَ	لَ	آيَةً	لِّمَنْ
grasp	His	severe	surely	in	that	surely	Signs	for who

أَخْذَهُ الْيَمِّ شَدِيدٌ ۝¹⁰³ إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ

His grasp is grievous (and) severe. In that surely is a Sign for him who

خَافَ	عَذَابَ	الْآخِرَةِ	ذَلِكَ	يَوْمٌ	مَّجْمُوعٌ	لَّ	هُ
fear	punishment	Hereafter	that is	a day	to be gathered	for	which

خَافَ عَذَابَ الْآخِرَةِ ۝ ذَلِكِ يَوْمٌ مَّجْمُوعٌ لَّهُ النَّاسُ

fears the punishment of the Hereafter. That is a day for which (all) mankind shall be gathered together

النَّاسُ	وَ	ذَلِكَ	يَوْمٌ	مَّشْهُودٌ	وَ	مَا	نُؤَخَّرُ	هُ
mankind	and	that is	a day	to be witnessed	and	not	We delay	it

وَ ذَلِكَ يَوْمٌ مَّشْهُودٌ ۝¹⁰⁴ وَمَا نُؤَخَّرُهُ

and that is a day (the proceedings of) which shall be witnessed (by all). And We delay it not

إِلَّا	لِ	أَجَلٍ	مَّعْدُودٍ	يَوْمَ	يَأْتِ	لَا	تَكَلِّمُ	نَفْسٌ
save	for	term	computed	the day	it comes	no	you speak	soul

إِلَّا لِأَجَلٍ مَّعْدُودٍ ۝¹⁰⁵ يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ

save for a computed term. The day it comes, no soul shall speak

إِلَّا	بِ	إِذْنِ	هِ	فَ	مِنْ	هُمْ	شَقِيٌّ	وَ	سَعِيدٌ	فَ	أَمَّا	الَّذِينَ
save	with	His	then	among	them	and	unfortunate	and	fortunate	as	for	those who

إِلَّا بِإِذْنِهِ ۝ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ ۝¹⁰⁶ فَأَمَّا الَّذِينَ

except by His permission; then (some) of them will prove unfortunate and (others) fortunate. And for those who

شَقُوا	فَ	فِي	النَّارِ	لَ	هُمُ	فِي	هَا	زَفِيرٌ	وَ	شَهِيْقٌ
prove unfortunate	so	in	Fire	for	them	in	it	sighing	and	sobbing

شَقُوا فِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَ شَهِيْقٌ ﴿١٠٧﴾

will prove unfortunate, they shall be in the Fire, wherein there shall be for them sighing and sobbing.

خَلِدِيْنَ	فِي	هَا	مَا دَامَتِ	السَّمَوَاتُ	وَ	الْأَرْضُ	إِلَّا
abiding	in	it	so long endure	heavens	and	earth	except

خَلِدِيْنَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَ الْأَرْضُ إِلَّا

Abiding therein so long as the heavens and the earth endure, excepting

مَا	شَاءَ	رَبُّ	كَ	إِنَّ	رَبَّ	كَ	فَعَالٌ	لِّ	مَا	يُرِيدُ	وَ	أَمَّا
what	pleases	your	Lord	surely	your	Lord	bring about	for	what	He pleases	and	as for

مَا شَاءَ رَبُّكَ ۖ إِنَّ رَبَّكَ فَعَالٌ لِّمَا يُرِيدُ ﴿١٠٨﴾ وَأَمَّا

what your Lord may will. Surely, your Lord does bring about what He pleases. But for

الَّذِيْنَ	سُعِدُوا	فَ	فِي	الْجَنَّةِ	خَلِدِيْنَ	فِي	هَا
those who	prove fortunate	so	in	Heaven	abiding	in	it

الَّذِيْنَ سُعِدُوا فِي الْجَنَّةِ خَلِدِيْنَ فِيهَا

those who will prove fortunate, they shall be in Heaven; abiding therein

مَا دَامَتِ	السَّمَوَاتُ	وَ	الْأَرْضُ	إِلَّا	مَا	شَاءَ	رَبُّ	كَ	عَطَاءً
so long endure	heavens	and	earth	except	what	pleases	your	Lord	a gift

مَا دَامَتِ السَّمَوَاتُ وَ الْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۖ عَطَاءً

so long as the heavens and the earth endure; excepting what your Lord may will -- a gift

غَيْرَ	مَجْدُوْدٍ	فَ	لَا	تَكُ	فِي	مَرِيَّةٍ	مِّنْ	مَا	يَعْبُدُ
not	to be cut-off	so	not	you be	in	doubt	for	that	they worship

غَيْرَ مَجْدُوْدٍ ﴿١٠٩﴾ فَلَا تَكُ فِي مَرِيَّةٍ مِّمَّا يَعْبُدُ

that shall not be cut off. So be not in doubt concerning that which these (people) worship

هَؤُلَاءِ	مَا	يَعْبُدُونَ	إِلَّا	كَمَا	يَعْبُدُ	آبَاؤُهُمْ	هُمْ
these	not	they worship	but	like as	worshipped	fathers	their

هَؤُلَاءِ ۖ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ آبَاؤُهُمْ

They only worship as their fathers worshipped

مِّنْ	قَبْلُ	وَ	إِنَّا	لَمُوفُونَ	هُمْ	نَصِيبَ	هُمْ	غَيْرَ
from	before	and	surely We	pay full	them	portion	their	not

مِّنْ قَبْلُ ۖ وَإِنَّا لَمُوفُونَ نَصِيبَهُمْ غَيْرَ

before, and We shall surely pay them in full their portion

مَنْقُوصٍ	وَ	لَقَدْ	آتَيْنَا	مُوسَى	الْكِتَابَ
diminishing	and	certainly	We gave	Moses	the Book

مَنْقُوصٍ ۚ وَلَقَدْ آتَيْنَا مُوسَى ۙ

undiminished. And We certainly gave Moses the Book,

فَ	اِخْتُلِفَ	فِي	هِ	وَ	لَوْ	لَا	كَلِمَةً	سَبَقَتْ	مِنْ	رَبِّ	كَ
but	differences created	in	it	and	if	not	word	gone forth	from	Lord	your

فَاِخْتُلِفَ فِيهِ ۖ وَلَوْ لَا كَلِمَةً سَبَقَتْ مِنْ رَبِّكَ

but differences were created therein; and had it not been for a word already gone forth from your Lord,

لَ	قُضِيَ	بَيْنَ	هُمْ	وَ	إِنَّ	هُمْ	لَ	فِي
surely	decided	between	them	and	surely	they	surely	in

لَقُضِيَ بَيْنَهُمْ ۖ وَإِنَّهُمْ لَفِي

surely, the matter would have been decided between them (long before); and (now) these (people) are in

شَكِّ	مِّنْ	هُ	مُرِيبٍ	وَ	إِنَّ	كُلًّا	لَّمَّا
doubt	from	it	disquieting	and	surely	all	when

شَكِّ مِّنْهُ مُرِيبٍ ۚ وَإِنَّ كُلًّا لَّمَّا

disquieting doubt concerning it. And surely, (the works of) all (these have) not yet (been required but)

لِيُوفِيَنَّ	هُمْ	رَبُّكَ	أَعْمَالَهُمْ	إِنَّهُ	بِمَا	يَعْمَلُونَ	خَيْرٌ
repay in full	them	your Lord	their works	surely He	what	they do	well aware

لِيُوفِيَنَّ هُمْ رَبُّكَ أَعْمَالَهُمْ إِنَّهُ بِمَا يَعْمَلُونَ خَيْرٌ ①⑱

your Lord will certainly repay them in full, according to their works. He is surely well aware of all that they do.

وَأَمْرًا	كَمَا	أَمْرًا	وَمَنْ	تَابَ	مَعَكَ	وَأَنْتَ	وَأَمْرًا
and you	as	you commanded	and	turned	with	you	and

فَأَسْتَقِمُّ كَمَا أَمْرًا وَمَنْ تَابَ مَعَكَ وَ

So stand you upright as you have been commanded and, (also) those who have turned (to God) with you; and

لَا	تَطْغَوْا	إِنَّ	هُ	بِمَا	تَعْمَلُونَ	بَصِيرٌ	وَلَا	تَرْكُنُوا	إِلَىٰ
not	you exceed bound	surely	He	what	you do	He sees	and	you incline	to

لَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ①⑲ وَلَا تَرْكُنُوا إِلَىٰ

exceed you not the bounds, (O believers; for) surely, He sees what you do. And incline not towards

الَّذِينَ	ظَلَمُوا	فَ تَمَسُّ	كُمُ	النَّارَ	وَمَا	لَكُمْ
whose who	who do wrong	so	you	Fire	and	you

الَّذِينَ ظَلَمُوا فَتَمَسُّكُمُ النَّارُ وَمَا لَكُمْ

those who do wrong, lest the Fire touch you. And you shall have no

مِّنْ دُونِ	اللَّهِ	مِنْ	أَوْلِيَاءَ	ثُمَّ	لَا	تُنصَرُونَ	وَ	أَقِمِ	الصَّلَاةَ
from	Allah	from	friends	then	not	you be helped	and	observe	Prayer

مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ①⑳ وَأَقِمِ الصَّلَاةَ

friend beside Allah, nor shall you be helped. And observe Prayer

طَرَفِي	النَّهَارِ	وَ	زُلْفَا	مِنَ	الَّيْلِ	إِنَّ	الْحَسَنَاتِ	يُذْهِبْنَ	السَّيِّئَاتِ
two ends	day	and	hours of	from	night	surely	good works	drive away	evil works

طَرَفِي النَّهَارِ وَزُلْفَا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ①

at the two ends of the day and in the hours of the night (that are nearer the day). Surely, good works drive away evil works.

ذَلِكَ	ذِكْرِي	لِ	لَذَكِّرِينَ	وَ	اصْبِرْ	فَ	إِنَّ	اللَّهَ
this is	a reminder	for	those who remember	and	be steadfast	so	surely	Allah

ذَلِكَ ذِكْرِي لِلذَّكِّرِينَ ﴿١١٥﴾ وَاصْبِرْ فَإِنَّ اللَّهَ

This is a reminder for those who would remember. And be you steadfast; for surely Allah

لَا	يُضِيعُ	أَجْرَ	المُحْسِنِينَ	فَ	لَوْ	لَا	كَانَ	مِنْ
not	let go waste	reward	the righteous	then	why	not	were	among

لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١١٦﴾ فَلَوْلَا كَانَ مِنْ

suffers not the reward of the righteous to perish. Why, then, were there not among

القُرُونِ	مِنْ	قَبْلِ	كُمُ	أُولَؤَا	بَقِيَّةِ	يَنْهَوْنَ	عَنِ
the generations	from	before	you	possessed	understanding	who forbid	from

القُرُونِ مِنْ قَبْلِكُمْ أُولَؤَا بَقِيَّةِ يَنْهَوْنَ عَنِ

the generations before you persons possessed of understanding who would have forbidden

الفَسَادِ	فِي	الأَرْضِ	إِلَّا	قَلِيلًا	مِنْ	مَنْ	أَنْجَيْنَا	مِنْ	هُمْ
corruption	in	earth	except	a few	of	whom	We saved	from	them

الفَسَادِ فِي الأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ

corruption in the earth -- except a few of those whom We saved from among them?

وَ	اتَّبَعَ	الَّذِينَ	ظَلَمُوا	مَا	أَتْرَفُوا	فِي	هِ	وَ	كَانُوا
and	follow	those who	did wrong	that	afforded ease and comfort	in	it	and	they were

وَ اتَّبَعَ الَّذِينَ ظَلَمُوا مَا أَتْرَفُوا فِيهِ وَ كَانُوا

But the wrongdoers followed that by which they were afforded ease and comfort, and they became

مُجْرِمِينَ	وَ	مَا	كَانَ	رَبُّ	كَ	لِ	يُهْلِكَ	القُرَى	بِ	ظُلْمٍ
guilty	and	not	was	your	Lord	for	destroy	cities	with	unjustly

مُجْرِمِينَ ﴿١١٧﴾ وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَى بِظُلْمٍ

guilty. And your Lord would not destroy the cities unjustly

وَأَهْلُهَا	مُصْلِحُونَ	وَ	لَوْ	شَاءَ	رَبُّكَ	كَ	لَ	جَعَلَ
and	righteous	and	if	His will	your	surely	make	and

وَأَهْلَهَا مُصْلِحُونَ ﴿١١٨﴾ وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ

while the people thereof were righteous. And if your Lord had (enforced) His will, He would have surely made

النَّاسَ	أُمَّةً	وَاحِدَةً	وَ	لَا	يَزَالُونَ	مُخْتَلِفِينَ
mankind	people	one	but	not	they cease	to differ

النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٩﴾

mankind one people; but they would not cease to differ,

إِلَّا	مَنْ	رَحِمَ	رَبُّكَ	كَ	وَ	لِ	ذَلِكَ	خَلَقَ	هُمْ
save	on whom	mercy	Lord	your	and	for	this	He created	them

إِلَّا مَنْ رَحِمَ رَبُّكَ ۗ وَلِذَلِكَ خَلَقَهُمْ ۗ

Save those on whom your Lord has had mercy, and for this has He created them.

وَتَمَّتْ	كَلِمَتُ	رَبِّكَ	كَ	لَ	أَمْلَأَنَّ	جَهَنَّمَ	مِنَ	الْجِنَّةِ
but	fulfilled	word	Lord	your	surely	I will fill	Hell	with

وَتَمَّتْ كَلِمَتُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ

But the word of your Lord shall be fulfilled: 'Verily, I will fill Hell with (the diobedient) Jinn

وَ	النَّاسِ	أَجْمَعِينَ	وَ	كُلًّا
and	men	all together	and	all

وَالنَّاسِ أَجْمَعِينَ ﴿١٢٠﴾ وَكُلًّا

and men all together.' And all

تَقْصُّ	عَلَيْكَ	مِنْ	أَنْبَاءِ	الرُّسُلِ	مَا	نُثِّبُ	بِهِ	فُؤَادَكَ
We relate	you	from	Messengers	tidings	that	We firm up	with it	your

تَقْصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثِّبُ بِهِ فُؤَادَكَ ۗ

of the tidings of the Messengers, whereby We make your heart firm, We relate to you.

وَجَاءَكَ	فِي	هَذِهِ	الْحَقُّ	وَ	مَوْعِظَةٌ	وَ	ذِكْرٌ	لِ	الْمُؤْمِنِينَ
and	in	this	truth	and	exhortation	and	reminder	for	believers

وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَ مَوْعِظَةٌ وَ ذِكْرٌ لِلْمُؤْمِنِينَ ﴿١٢١﴾

And herein has come to you the truth and an exhortation and a reminder for believers.

وَ	قُلْ	لِ	الَّذِينَ	لَا	يُؤْمِنُونَ	اعْمَلُوا	عَلَى	مَكَانِهِ	كُم
and	say	for	those who	not	believe	you act	on	places	your

وَ قُلْ لِلَّذِينَ لَا يُؤْمِنُونَ اَعْمَلُوا عَلَى مَكَانَتِكُمْ ط

And say to those who believe not; 'Act as best you can,

إِنَّا	عَمِلُونَ	وَ	أَنْتُمْ	تَنْتَظِرُونَ	إِنَّا	مُنْتَظِرُونَ
surely we	are acting	and	you wait	and	surely we	are waiting

إِنَّا عَمِلُونَ ﴿١٢٢﴾ وَأَنْتُمْ تَنْتَظِرُونَ ﴿١٢٣﴾

we (too) are acting.'And wait you, we (too) are waiting.

وَ	لِ	اللَّهِ	غَيْبُ	السَّمَوَاتِ	وَ	الْأَرْضِ	وَ	إِلَيْهِ	يُرْجَعُ
and	for	Allah	hidden things	heavens	and	earth	and	to Him	referred

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ

And to Allah belongs the hidden things of the heavens and the earth, and to Him shall the

الْأَمْرُ	كُلُّهُ	عَلَيْهِ	فَ	اعْبُدْهُ	وَ	تَوَكَّلْ	عَلَيْهِ
affair	whole	it	so	worship	and	you trust	on

الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَ تَوَكَّلْ عَلَيْهِ ط

whole affair be referred. So worship Him and put your trust in Him (alone).

وَ	مَا	رَبُّكَ	بِ	غَافِلٍ	عَمَّا	تَعْمَلُونَ
and	not	your Lord	with	unmindful	from that	you do

وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٤﴾

And your Lord is not unmindful of what you do.

سُورَةُ يُوسُفَ مَكِّيَّةٌ

Revealed before Hijrah

Sura Yusuf

رُكُوعَاتُهَا ١٢

آيَاتُهَا ١١٢

Raku 12

Verses 112

بِ	اسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
with	name	Allah	the Gracious	the Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

In the name of Allah, the Gracious, the Merciful.

الرَّ	تِلْكَ	آيَاتُ	الْكِتَابِ	الْمُبِينِ	إِنَّا	أَنْزَلْنَا	هُ
I am Allah Who is All-Seeing	these	verses	Book	clear	We	revealed	it

الرَّاقِبُ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ② إِنَّا أَنْزَلْنَاهُ

I am Allah Who is All-Seeing ; These are the verses of a clear Book. We have revealed it -

قُرْءَانًا	عَرَبِيًّا	لَعَلَّ	كُمُ	تَعْقِلُونَ	نَحْنُ	نَقُصُّ
the Quran	in Arabic	so that	you	you understand	We	narrate

قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ③ نَحْنُ نَقُصُّ

the Quran (an oft recited Book) in Arabic(a clear eloquent language) that you may understand. We narrate

عَلَى	كَ	أَحْسَنَ	الْقَصَصِ	بِمَا	أَوْحَيْنَا	إِلَيْكَ
to	you	most beautiful	narration	what	We reveal	to

عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ

to you the most beautiful narration by revealing to you

هَذَا	الْقُرْآنَ	وَ	إِنْ	كُنْتَ	مِنْ	قَبْلِ	هَٰ	لَ	مِنْ
this	Quran	while	if	you were	from	before	this	surely	from

هَذَا الْقُرْآنَ ۖ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ

this Quran, while before this, you were of those

الْغٰفِلِيْنَ	اِذْ	قَالَ	يُوْسُفُ	لِ	اَبِيْ	هٗ	يَا	اَبَتِ	اِنِّيْ
who were unaware	when	said	Joseph	to	father	his	O	father	surely

الْغٰفِلِيْنَ ۝ اِذْ قَالَ يُوْسُفُ لِاَبِيْهِ يَا اَبَتِ اِنِّيْ

who were unaware (Remember the time) when Joseph said to his father, 'O my father,

رَاَيْتُ	اَحَدَ	عَشَرَ	كَوْكَبًا	وَ	الشَّمْسَ	وَ	القَمَرَ
I saw	one	ten	stars	and	sun	and	moon

رَاَيْتُ اَحَدَ عَشَرَ كَوْكَبًا وَ الشَّمْسَ وَ الْقَمَرَ

I saw (in a dream) eleven stars and the sun and the moon,

رَاَيْتُ	هُمَّ	لِيْ	سٰجِدِيْنَ	قَالَ	يَا	بُنَيَّ	يَا	لَا	تَقْضُصْ
I saw	them	for me	making obeisance	he said	O	son	my	not	relate

رَاَيْتُهُمْ لِيْ سٰجِدِيْنَ ۝ قَالَ يَبْنِيَّ لَا تَقْضُصْ

I saw them making obeisance to me. He said, 'O my darling son, relate not

رُءْيَا	كَ	عَلَى	اِخْوَةَ	كَ	فَ	يَكِيْدُوْا	لَ	كَ	كَيْدًا	اِنَّ
dream	your	to	brothers	your	lest	they contrive	for	you	plot	surely

رُءْيَاكَ عَلَى اِخْوَتِكَ فَيَكِيْدُوْا لَكَ كَيْدًا اِنَّ

your dream to your brothers, lest they contrive a plot against you; for

الشَّيْطٰنَ	لِ	الْاِنْسٰنِ	عَدُوٌّ	مُّبِيْنٌ	وَ	كَذٰلِكَ
Satan	for	man	enemy	open	and	like that

الشَّيْطٰنَ لِلْاِنْسٰنِ عَدُوٌّ مُّبِيْنٌ ۝ وَ كَذٰلِكَ

Satan is to man an open enemy. 'And thus (shall it be as you have seen),

يَجْتَبِيْ	كَ	رَبُّ	كَ	وَ	يُعَلِّمُ	كَ	مِنْ	تَاْوِيْلِ	الْاَحَادِيْثِ
choose	you	Lord	your	and	teach	you	from	interpretation	narrated matters

يَجْتَبِيْكَ رَبُّكَ وَ يُعَلِّمُكَ مِنْ تَاْوِيْلِ الْاَحَادِيْثِ

your Lord will choose you and teach you the interpretation of narrated matters

وَ	يُتِمُّ	نِعْمَتَ	هُ	عَلَى	كَ	وَ	عَلَى	الِ	يَعْقُوبَ	كَمَا
and	perfect	favour	His	upon	you	and	upon	family	Jacob	as

وَ يُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَى الْاِ يَعْقُوبَ كَمَا

and perfect His favour upon you and upon the family of Jacob as

اَتَمَّ	هَا	عَلَى	اَبَوَى	كَ	مِنْ	قَبْلُ	اِبْرَاهِيْمَ	وَ	اِسْحٰقَ
He perfected	it	upon	two fathers	your	from	before	Abraham	and	Issac

اَتَمَّهَا عَلَى اَبَوَيْكَ مِنْ قَبْلُ اِبْرَاهِيْمَ وَ اِسْحٰقَ ط

He perfected it upon two of your forefathers -- Abraham and Issac.

اِنَّ	رَبَّ	كَ	عَلِيْمٌ	حَكِيْمٌ	لَقَدْ	كَانَ	فِي
surely	Lord	your	All-Knowing	Wise	surely	was	in

اِنَّ رَبَّكَ عَلِيْمٌ حَكِيْمٌ ٧ لَقَدْ كَانَ فِي

Verily, your Lord is All-Knowing, Wise. Surely, in

يُوسُفَ	وَ	اِخْوَةَ	هُ	اَيْتٍ	لِ	السَّائِلِيْنَ	اِذْ	قَالُوْا
Joseph	and	brothers	his	Signs	for	inquirers	when	they said

يُوسُفَ وَ اِخْوَتَهُ اَيْتٍ لِّلْسَّائِلِيْنَ ٨ اِذْ قَالُوْا

Joseph and his brothers there are Signs for the inquirers. When they said,

لَ	يُوسُفُ	وَ	اَخُوهُ	هُ	اَحَبُّ	اِلَى	اَبِيْ	نَا	مِنْ	نَا	وَ	نَحْنُ
surely	Joseph	and	brother	his	dearer	to	father	our	from	us	and	we

لِيُوسُفَ وَ اَخُوهُ اَحَبُّ اِلَى اَبِيْنَا مِنَّا وَ نَحْنُ

'Verily, Joseph and his brother are dearer to our father than we are, although we are

عُصْبَةٌ	اِنَّ	اَبَا	نَا	لَ	فِي	ضَلٰلٍ	مُّبِيْنٍ	اِقْتُلُوْا
strong party	surely	father	our	surely	in	error	manifest	kill

عُصْبَةٌ ٩ اِنَّ اَبَانَا لَفِي ضَلٰلٍ مُّبِيْنٍ ١٠ اِقْتُلُوْا

a strong party. Surely, our father is in manifest error. 'Kill

يُوسُفَ	أَوْ	اطْرَحُوهُ	هُ	أَرْضًا	يَخْلُ	لَ	كُم	وَجْهَهُ
Joseph	or	cast out	him	some land	become empty	for	you	favour

يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهَهُ

Joseph or cast him out to some (distant) land, so that your father's favour may become exclusively

أَبِي	كُم	وَ	تَكُونُوا	مِنْ	بَعْدِ	هُ	قَوْمًا	صَالِحِينَ
father	your	and	you be	from	after	it	people	righteous

أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ ⑩

yours and you can thereafter become a righteous people!

قَالَ	قَائِلٌ	مِنْ	هُمْ	لَا	تَقْتُلُوا	يُوسُفَ	وَ	الْقُوهُ	هُ	فِي
said	one who speak	from	them	not	you kill	Joseph	and	cast	him	in

قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَالْقُوهُ فِي

One of them said, 'Kill not Joseph, cast him into the

غَيْبِ	الْجُبِّ	يَلْتَقِطُ	هُ	بَعْضُ	السَّيَّارَةِ	إِنْ
bottom	deep well	pick	him	some	travellers	if

غَيْبِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِنْ

bottom of a deep well, some of the travellers will

كُنْتُمْ	فَعِلِينَ	قَالُوا	يَا	أَبَا	نَا	مَا	لَ	كَ	لَا	تَأْمَنُ	نَا	عَلَى
you are	one who do	they said	O	father	our	why	for	you	not	trust	us	about

كُنْتُمْ فَعِلِينَ ⑪ قَالُوا يَا أَبَا نَا مَا لَكَ لَا تَأْمَنَّا عَلَى

pick him up.' They said, 'O our father, why do you not trust us with respect to

يُوسُفَ	وَ	إِنَّا	لَ	هُ	لَ	نُصِحُونَ	أَرْسِلُهُ	هُ	مَعَ	نَا	غَدًا
Joseph	when	indeed we	for	him	surely	sincere well-wisher	send	him	with	us	tomorrow

يُوسُفَ وَإِنَّا لَهُ لَنُصِحُونَ ⑫ أَرْسِلُهُ مَعَنَا غَدًا

Joseph, when we are certainly his sincere well-wishers? 'Send him with us tomorrow

يُرْتَعُ	وَ	يَلْعَبُ	وَ	إِنَّا	لَ	هَ	لَ	حَفِظُونَ	قَالَ	إِنِّي
he may enjoy	and	play	and	surely we	for	surely	him	guard	he said	surely me

يُرْتَعُ وَيَلْعَبُ وَإِنَّا لَهُ لَحَفِظُونَ ﴿١٣﴾ قَالَ إِنِّي

that he may enjoy himself and play, and we shall surely keep guard over him.' He said, it

لِيَحْزُنُنِي	نِي	أَنْ	تَذْهَبُوا	بِهِ	وَ	أَخَافُ	أَنْ	يَأْكُلَ	هُ
grieves	me	that	you go away	with him	and	fear	that	devour	him

لِيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ

grieves me that you should take him away, and I fear lest the wolf should devour

الدِّبُّ	وَ	أَنْتُمْ	عَنْ	هُ	غَفِلُونَ	قَالُوا	لَ	إِنْ	أَكَلَ	هُ
wolf	and	you are	from	him	heedless	they said	surely	if	devour	him

الدِّبُّ وَأَنْتُمْ عَنْهُ غَفِلُونَ ﴿١٤﴾ قَالُوا لَئِنْ أَكَلَهُ

him while you are heedless of him.' They said, 'Surely, if wolf devour him

الدِّبُّ	وَ	نَحْنُ	عُصْبَةٌ	إِنَّا	إِذَا	لَ	خَسِرُونَ	فَ	لَمَّا
wolf	and	we	strong party	surely we	then	indeed	losers	so	when

الدِّبُّ وَنَحْنُ عُصْبَةٌ إِنَّا إِذَا لَخَسِرُونَ ﴿١٥﴾ فَلَمَّا

while we are a strong party, then we shall indeed be(great) losers.' So, when

ذَهَبُوا	بِهِ	وَ	أَجْمَعُوا	أَنْ	يَجْعَلُوهُ	هُ	فِي	غَيْبَتِ
took away	him	and	agreed	that	put	him	in	bottom

ذَهَبُوا بِهِ وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غَيْبَتِ

they took him away, and agreed to put him into the bottom of

الْجُبِّ	وَ	أَوْحَيْنَا	إِلَيْهِ	لَ	تُنَبِّئُنَّ	هُمْ	بِ	أَمْرِهِمْ	هَذَا
deep well	and	We sent revelation	to him	surely	you tell	them	with	their	this

الْجُبِّ وَ أَوْحَيْنَا إِلَيْهِ لَتُنَبِّئُنَّهُمْ بِأَمْرِهِمْ هَذَا

a deep well, We sent a revelation to him, saying 'You shall surely (one day) tell them of this affair of theirs

وَ	هُمْ	لَا	يَشْعُرُونَ	وَ	جَاءَ وَ	أَبَا	هُمْ	عِشَاءً
while	they	not	they aware	and	they came	father	their	in the evening

وَ هُمْ لَا يَشْعُرُونَ ۝١٦ وَ جَاءَ وَ أَبَاهُمْ عِشَاءً

while they will be unaware (of your identity).' And they came to their father in the evening

يَبْكُونَ	قَالُوا	يَا	أَبَا	نَا	إِنَّا	ذَهَبْنَا	نَسْتَبِقُ	وَ	تَرَكْنَا
weeping	they said	O	father	our	surely we	we sent forth	racing with one another	and	left

يَبْكُونَ ۝١٧ قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَ تَرَكْنَا

weeping. They said, 'O our father, we sent forth racing with one another, and left

يُوسُفَ	عِنْدَ	مَتَاعِ	نَا	فَ	أَكَلَ	هُ	الدِّبُّ	وَ	مَا
Joseph	with	things	our	and	devoured	him	wolf	and	not

يُوسُفَ عِنْدَ مَتَاعِنَا فَآكَلَهُ الدِّبُّ ۝١٨ وَ مَا

Joseph with our things, and the wolf devoured him, and you will not

أَنْتَ	بِ	مُؤْمِنِينَ	لَ	نَا	وَ	لَوْ	كُنَّا	صَادِقِينَ	وَ	جَاءَ وَ
you are	with	believe	for	us	even	if	we are	truthful	and	they came

أَنْتَ بِمُؤْمِنِينَ لَنَا وَلَوْ كُنَّا صَادِقِينَ ۝١٨ وَ جَاءَ وَ

believe us even if we speak truth.' And they came

عَلَى	قَمِيصِهِ	هَ	بِ	دَمٍ	كَذِبٍ	قَالَ	بَلْ	سَوَّلَتْ	لَكُمْ	أَنْفُسَكُمْ
on	shirt	his	with	blood	false	he said	no	made attractive	to you	your mind

عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ ۝١٩ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسَكُمْ

with false blood on his shirt. He said, 'No but your minds have made this (sinful) deed appear attractive to you.

أَمْرًا	فَ	صَبْرٌ	جَمِيلٌ	وَ	اللَّهُ	الْمُسْتَعَانُ
this deed	so	patience	dignified	and	Allah	one whose help is sought

أَمْرًا فَصَبْرٌ جَمِيلٌ ۝٢٠ وَاللَّهُ الْمُسْتَعَانُ

So (now) dignified patience (is good for me) It is Allah (alone) Whose help is to be sought

عَلَى	مَا	تَصِفُونَ	وَ	جَاءَتْ	سَيَّارَةٌ	فَ	أَرْسَلُوا
against	what	you assert	and	came	caravan	and	they sent

عَلَى مَا تَصِفُونَ ۝۱۹ وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا

against what you assert. And there came a caravan of travellers and they sent

وَأَرَادَ	هُمُ	فَ	أَدْلَى	دَلْوَهُ	هَ	قَالَ	يَا	بُشْرَى	هَذَا	غُلْمٌ
water drawer	their	and	let down	his bucket	he said	Oh	good news	this	a youth	

وَأَرَادَهُمْ فَأَدْلَى دَلْوَهُ ۝ قَالَ يُبْشِرِي هَذَا غُلْمٌ ۝

their water drawer. And he let down his bucket (into the well). 'Oh, good news!' said he, 'Here is a youth!'

وَ	أَسْرَوْهُ	هُ	بِضَاعَةً	وَ	اللَّهُ	عَلِيمٌ	بِمَا	يَعْمَلُونَ
and	they concealed	it	a piece of merchandise	and	Allah	knows well	with what	they do

وَ أَسْرَوْهُ بِضَاعَةً ۝ وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ۝

And they concealed him as a piece of merchandise, and Allah knows full well what they did.

وَ	شَرَوْهُ	هُ	بِ	ثَمَنٍ	بَخْسٍ	دَرَاهِمَ	مَعْدُودَةٍ	وَ	كَانُوا
and	sold	him	with	price	paltry	dirhams	few	and	they were

وَ شَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَ كَانُوا

And they sold him for a paltry price, a few dirhems, and they were

فِي	هِ	مِنَ	الزَّاهِدِينَ	وَ	قَالَ	الَّذِي	اشْتَرَى	هُ
in	him	from	indifferent	and	he said	who	bought	him

فِيهِ مِنَ الزَّاهِدِينَ ۝ وَقَالَ الَّذِي اشْتَرَاهُ

not keen to profit from him. And the man from Egypt who bought him

مِنْ	مِصْرَ	لِ	امْرَأَةٍ	هَ	أَكْرَمِي	مَثْوَى	هُ	عَسَى	أَنْ
from	Egypt	to	his wife	his	make honourable	place of stay	his	may be	that

مِنْ مِصْرَ لِمْرَأَتِهِ أَكْرَمِي مَثْوَاهُ عَسَى أَنْ

said to his wife, 'Make his stay honourable. May be

يُنْفَعُ	نَا	أَوْ	نَتَّخِذُ	هُ	وَلَدًا	وَ	كَذَلِكَ	مَكَّنَّا	لِ	يُوسُفَ
he benefit	us	or	we adopt	him	as son	and	thus	We established	for	Joseph

يُنْفَعُنَا أَوْ نَتَّخِذُهُ وَلَدًا ۖ وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ

he will be of benefit to us; or we shall adopt him as a son.' And thus did We establish Joseph

فِي	الْأَرْضِ	وَ	لِ	نُعَلِّمَ	هُ	مِنْ	تَأْوِيلِ	الْأَحَادِيثِ
in	land	and	so that	We teach	him	from	interpretation	narrated matters

فِي الْأَرْضِ ۖ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ ۗ

in the land, and We might (also) teach him the interpretation of narrated matters.

وَ	اللَّهُ	غَالِبٌ	عَلَى	أَمْرِ	هُ	وَلَكِنَّ	أَكْثَرَ	النَّاسِ
and	Allah	full power	on	decree	His	but	most	men

وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ

And Allah has full power over His decree, but most men

لَا	يَعْلَمُونَ	وَ	لَمَّا	بَلَغَ	أَشُدَّهُ	هُ	آتَيْنَا	هُ	حُكْمًا
not	they know	and	when	reached	age of maturity	his	We gave	him	judgement

لَا يَعْلَمُونَ ۚ ۞ وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا

know (it) not. And when he reached the age of maturity, We granted him judgement

وَ	عِلْمًا	وَ	كَذَلِكَ	نَجْزِي	الْمُحْسِنِينَ	وَ	رَاوَدَتْهُ
and	knowledge	and	thus	We reward	those who do good	and	sought to seduce him

وَ عِلْمًا ۗ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ۚ ۞ ۞ وَرَاوَدَتْهُ

and knowledge. And thus do We reward the doers of good. And

الَّتِي	هُوَ	فِي	بَيْتِ	هَا	عَنْ	نَفْسِ	هُ	وَ	غَلَقَتِ	الْأَبْوَابَ
she	he	in	house	her	against	will	his	and	closed	doors

الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَقَتِ الْأَبْوَابَ

she, in whose house he was, sought to seduce him against his will. And she bolted the doors,

وَ	قَالَتْ	هَيْتَ	لَ	كَ	قَالَ	مَعَاذَ	اللَّهِ	إِنَّ	هُ	رَبِّي	وَ
and	she said	come on	for	you	he said	I seek refuge	Allah	surely	he	my Lord	and

وَ قَالَتْ هَيْتَ لَكَ ۖ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي

and said, 'Now come.' He said, 'I seek refuge with Allah. He is my Lord.

أَحْسَنَ	مَثْوَا	يَ	إِنَّ	هُ	لَا	يُفْلِحُ	الظَّالِمُونَ
made good	place of stay	my	surely	he	not	prosper	wrongdoer

أَحْسَنَ مَثْوَايَ ۖ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ۝²⁴

He has made my stay (with you) honourable. Verily, the wrongdoers never prosper.

وَ	لَقَدْ	هَمَّتْ	بِهِ	وَ	هَمَّ	بِهَا	لَوْ	لَا	أَنَّ	رَأَى	بُرْهَانَ
surely and	she intended	with him	and	he intended	with her	if	not	that	had seen	Sign	

وَلَقَدْ هَمَّتْ بِهِ ۖ وَ هَمَّ بِهَا لَوْلَا أَنَّ رَأَى بُرْهَانَ

And she fell for him and he (too) would have fallen for her, had he not seen the Sign of

رَبِّهِ	كَذَلِكَ	لِ	نَصْرِفَ	عَنْ	هُ	السُّوْءَ	وَ	الْفَحْشَاءَ
his Lord	thus	that	We turn away	from	him	evil	and	indecency

رَبِّهِ ۖ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوْءَ وَ الْفَحْشَاءَ ۖ

his Lord. Thus was it, that We might turn away from him evil and indecency.

إِنَّ	هُ	مِنْ	عِبَادِ	نَا	الْمُخْلِصِينَ	وَ	اسْتَبَقَا
surely	he was	from	servant	Our	one chosen	and	both raced

إِنَّهُ مِنْ عِبَادِنَا الْمُخْلِصِينَ ۝²⁵ وَ اسْتَبَقَا

Surely, he was (one) of Our chosen servants. And they both raced to

الْبَابَ	وَ	قَدَّتْ	قَمِيصَ	هُ	مِنْ	دُبُرٍ	وَ	الْفَيَا	سَيِّدَهَا
door	and	she tore	his	shirt	from	behind	and	they found	her

الْبَابَ وَ قَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَ الْفَيَا سَيِّدَهَا

door, and she tore his shirt from behind, and they found her lord

لَدَا	الْبَابِ	قَالَتْ	مَا	جَزَاءُ	مَنْ	أَرَادَ	بِ	أَهْلِ	كَ	سُوَّءًا
near	door	she said	what	punishment	who	intended	with	wife	your	evil

لَدَا الْبَابِ ط قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا ا

at the door. She said, 'What shall be the punishment of one who intended evil to your wife,

إِلَّا	أَنْ	يُسْجَنَ	أَوْ	عَذَابٌ	الْيَمِّ	قَالَ	هِيَ	رَاوَدَتْ	نِي
except	that	he imprisoned	or	punishment	grievous	He said	it was she	sought to seduce	me

إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ الْيَمِّ 26 قَالَ هِيَ رَاوَدْتَنِي

save imprisonment or a grievous chastisement? He said, 'She it was who sought to seduce me

عَنْ	نَفْسِي	و	شَهِدَ	شَاهِدٌ	مِّنْ	أَهْلِ	هَا	إِنْ	كَانَ
against	my	and	bore witness	a witness	from	household	her	if	was

عَنْ نَفْسِي وَ شَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِنْ كَانَ

against my will.' And a witness of her household bore witness (saying) if

قَمِيصُ	هُ	قَدْ	مِنْ	قُبْلِ	فَ	صَدَقَتْ	وَ	هُوَ	مِنْ
shirt	his	torn	from	front	then	she spoke truth	and	he	from

قَمِيصُهُ قَدْ مِنْ قُبْلِ فَصَدَقَتْ وَ هُوَ مِنْ

his shirt is torn from front, then she has spoken the truth and he is of

الْكَذِبِينَ	وَ	إِنْ	كَانَ	قَمِيصُ	هُ	قَدْ	مِنْ	دُبْرِ	فَ	كَذَبَتْ
the liars	but	if	was	shirt	his	torn	from	behind	then	she lied

الْكَذِبِينَ 27 وَإِنْ كَانَ قَمِيصُهُ قَدْ مِنْ دُبْرِ فَكَذَبَتْ

the liars. But if his shirt is torn from behind, then she has lied

وَ	هُوَ	مِنْ	الصَّادِقِينَ	فَ	لَمَّا	رَأَى	قَمِيصَ	هُ	قَدْ	مِنْ
and	he	from	truthful	so	when	he saw	shirt	his	torn	from

وَ هُوَ مِنَ الصَّادِقِينَ 28 فَلَمَّا رَأَى قَمِيصَهُ قَدْ مِنْ

and he is truthful.' So when he saw his shirt torn from

دُبِّرِ	قَالَ	إِنَّ	هَـ	مِنْ	كَيْدٍ	كُنَّ	إِنَّ	كَيْدَ	كُنَّ	عَظِيمٍ
behind	he said	surely	she	from	device	you women	surely	device	you women	mighty

دُبِّرِ قَالَ إِنَّهُ مِنْ كَيْدِ كُنَّ إِنَّ كَيْدَ كُنَّ عَظِيمٍ ﴿٢٩﴾

behind, he said, 'Surely, this is a device of you women. Your device is indeed mighty.

يُوسُفُ	أَعْرَضُ	عَنْ	هَذَا	وَ	اسْتَغْفِرِي	لِ	ذَنْبِ	كَ
Joseph	turn away	from	this	and	ask forgiveness	for	sin	your

يُوسُفُ أَعْرَضُ عَنْ هَذَا اسْتَغْفِرِي لِذَنْبِكَ صَلِّحْ

'O Joseph, turn away from this and you, (O woman) ask forgiveness for your sin.

إِنَّ	كَ	كُنْتِ	مِنْ	الْخَاطِئِينَ	وَ	قَالَ	نِسْوَةٌ	فِي	الْمَدِينَةِ
surely	you	are	from	guilty	and	said	women	in	city

إِنَّكَ كُنْتِ مِنَ الْخَاطِئِينَ ﴿٣٠﴾ وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ

Certainly, you are the guilty. And women in the city said

أَمْرَاتُ	الْعَزِيزِ	تُرَاوِدُ	فَتَى	هَا	عَنْ	نَفْسِ	هُ	قَدْ
wife	'Aziz	seek to seduce	slave	her	against	will	his	surely

أَمْرَاتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ قَدْ

'The wife of the 'Aziz seeks to seduce her slave boy against his will.

شَغَفَ	هَا	حُبًّا	إِنَّا	لَ	نَرَى	هَا	فِي	ضَلَلٍ	مُبِينٍ
he has infatuated	her	with love	indeed	surely	we see	her	in	error	manifest

شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَلٍ مُّبِينٍ ﴿٣١﴾

He has infatuated her with love. Indeed, we see her in manifest error.'

فَ	لَمَّا	سَمِعَتْ	بِ	مَكْرِهِنَّ	أَرْسَلَتْ	إِلَيْ	هِنَّ	وَ	أَعْتَدَتْ
and	when	she heard	with	their design	she sent	for	them	and	prepared

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ

And when she heard of their (crafty) design , she sent for them and prepared

لَ	هُنَّ	مُتَّكَأً	وَ	آتَتْ	كُلَّ	وَاحِدَةٍ	مِّنْ	هُنَّ	سِكِّينًا	
	knife	them	from	one	every	gave	and	repast	them	for

لَهُنَّ مُتَّكَأً وَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا

for them a repast, and gave everyone of them a knife

وَ	قَالَتْ	اُخْرِجْ	عَلَىٰ	هُنَّ	فَ	لَمَّا	رَأَيْنَ	هُ	أَكْبَرْنَ	هُ	
	him	thought much	him	saw	when	and	them	to	come forth	she said	and

وَقَالَتْ اُخْرِجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ

and (then) said (to Joseph), 'Come forth to them. And when they saw him they thought much of him

وَ	قَطَّعْنَ	أَيْدِي	هُنَّ	وَ	قُلْنَ	حَاشَ	لِ	اللَّهِ	مَا	هَذَا	بَشَرًا	
	human being	this is	not	Allah	for	glorified	said	and	their	hands	cut	and

وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا

and cut their hands, and said, 'Allah be glorified! This is not a human being;

إِنْ	هَذَا	إِلَّا	مَلَكٌ	كَرِيمٌ	قَالَتْ	وَ	ذَلِكَ	الَّذِي
who	this is	and	she said	noble	angel	except	this is	not

إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿٣٢﴾ قَالَتْ فَذَلِكُنَّ الَّذِي

this is but a noble angel. She said, 'And this is he

لُمْتُنَّ	نِي	فِي	هُ	وَ	لَقَدْ	رَاوَدْتُ	هُ	عَنْ	نَفْسِهِ	وَ	اسْتَعْصَمَ	
he saved himself	but	his	will	against	him	I seek to seduce	surely	and	him	about	me	you blame

لُمْتُنِّي فِيهِ ط وَقَدْ رَاوَدْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ ط

about whom you blamed me. I did seek to seduce him against his will, but he preserved himself (from sin).

وَ	لَ	إِنْ	لَّمْ	يَفْعَلْ	مَا	أَمْرُهُ	هُ	لَ	يُسْجَنَنَّ	وَ	لَ	يَكُونَا	مِنَ
of	become	surely	and	he be imprisoned	surely	him	I bid	what	he did	not	if	surely	and

وَلَئِنْ لَّمْ يَفْعَلْ مَا أَمْرُهُ لَيُسْجَنَنَّ وَلَيَكُونَا مِّنَ

And now if he do not what I bid him,, he shall certainly be imprisoned and become (one) of

مَا	مِنْ	ئِي	إِلَى	أَحَبُّ	السِّجْنُ	رَبِّ	قَالَ	الصُّغْرَيْنِ
what	from	me	to	I prefer	prison	my Lord	he said	the humbled

الصُّغْرَيْنِ ۝ قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا

the humbled. He said, 'O my Lord I would prefer prison to that

يَدْعُونَ	نِيَّ	إِلَيْهِ	وَ	إِنْ	لَّا	تَصْرِفُ	عَنِّي	كَيْدَ	هُنَّ
their	me	to which	and	if	not	you turn away	from me	guile	they invite

يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفُ عَنِّي كَيْدَهُنَّ

to which they invite me; and unless you turn away their guile from me

أَصْبُ	إِلَى	هُنَّ	وَ	أَكُنُّ	مِنَ	الْجَاهِلِينَ	فَ	اسْتَجَابَ
I incline	towards	them	and	I become	of	ignorant	so	heard prayer

أَصْبُ إِلَيْهِنَّ وَأَكُنُّ مِنَ الْجَاهِلِينَ ۝ فَاسْتَجَابَ

I shall incline towards them and be of the ignorant. So his Lord heard his prayer ,

لَهُ	رَبُّهُ	فَ	صَرَفَ	عَنْ	هُ	كَيْدَ	هُنَّ	إِنَّ	هُ	هُوَ	السَّمِيعُ
for him	his Lord	and	turn	from	him	guile	their	surely	He	is	All-Hearing

لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ ۝ إِنَّهُ هُوَ السَّمِيعُ

and turned away their guile from him. Verily, He is the All-Hearing,

الْعَلِيمُ	ثُمَّ	بَدَا	لَ	هُمُ	مِّنْ	بَعْدِ	مَا	رَأَوْا	الْآيَاتِ
All-Knowing	then	occurred	to	them	from	after	what	saw	Signs

الْعَلِيمُ ۝ ثُمَّ بَدَا لَهُمْ مِّنْ بَعْدِ مَا رَأَوْا الْآيَاتِ

the All-Knowing. Then it occurred to them (the men) after they had seen the signs (of his innocence)

لَ	يَسْجُنَنَّ	هُ	حَتَّى	حِينٍ	وَ	دَخَلَ	مَعَهُ	السِّجْنَ	فَتَيْنِ
surely	they prison	him	until	a time	and	entered	with	in prison	two young men

لَيَسْجُنَنَّهُ حَتَّى حِينٍ ۝ وَدَخَلَ مَعَهُ السِّجْنَ فَتَيْنًا

that, (to preserve their good name) they should prison him for a time. And with him there entered the prison two young men.

قَالَ	أَحَدُ	هُمَا	إِنِّي	أَرَى	نِي	أَعْصِرُ	خَمْرًا	وَ	قَالَ
he said	and	wine	passing	myself	I saw	surely	them	one	said

قَالَ أَحَدُهُمَا إِنِّي أَرَى نِي أَعْصِرُ خَمْرًا وَ قَالَ

One of them said, 'I saw myself (in a dream) passing wine.' And the other said,

الْآخِرُ	إِنِّي	أَرَى	نِي	أَحْمِلُ	فَوْقَ	رَأْسِي	بِ	خُبْزًا
bread	my	head	above	carrying	myself	I saw	surely	other

الْآخِرُ إِنِّي أَرَى نِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا

'I saw myself (in a dream) carrying upon my head bread

تَأْكُلُ	الطَّيْرُ	مِنْ	هُ	نَبِّئِي	نَا	بِ	تَأْوِيلِ	ه	إِنَّا	نَرَى	كَ	مِنْ
of	you	we see	surely	their	interpretation	of	us	inform	it	from	birds	eat

تَأْكُلُ الطَّيْرُ مِنْهُ نَبِّئْنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنْ

of which the birds are eating. Inform us of the interpretation thereof; for we see you to be of

الْمُحْسِنِينَ	قَالَ	لَا	يَأْتِي	كُمَا	طَعَامٌ	تُرْزَقِينَ	ه
them	you are given	food	both of you	come	not	he replied	the righteous

الْمُحْسِنِينَ 37 قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقِينَ

the righteous. He replied, 'The food which you are given shall not come to you

إِلَّا	نَبِّئْتُ	كُمَا	بِ	تَأْوِيلِ	ه	قَبْلَ	أَنْ	يَأْتِي	كُمَا	ذَلِكَمَا
this is	both of you	come	that	before	their	interpretation	with	you both	inform	but

إِلَّا نَبِّئْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكَمَا

but I shall inform you of the interpretation thereof before it comes to you. This is

مِنْ	مَا	عَلَّمَ	نِي	رَبِّي	بِ	إِنِّي	تَرَكْتُ	مِلَّةَ	قَوْمِي
my people	religion	I left	surely	my	Lord	me	taught	what	from

مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمِي

on account of what my Lord has taught me. I have renounced the religion of my people

لَا	يُؤْمِنُونَ	بِ	اللَّهِ	وَ	هُمْ	بِ	الْآخِرَةِ	هُمْ	كَفِرُونَ
not	they believe	in	Allah	and	they	with	Hereafter	they	disbelievers

لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَفِرُونَ ﴿٣٨﴾

who do not believe in Allah and who are disbelievers in the Hereafter.

وَ	اتَّبَعْتُ	مِلَّةَ	آبَائِي	يَٰ	إِبْرَاهِيمَ
and	I follow	religion	fathers	my	Abraham

وَ اتَّبَعْتُ مِلَّةَ آبَائِي يَٰ إِبْرَاهِيمَ

'And I have followed the religion of my fathers, Abraham,

وَ	إِسْحَاقَ	وَ	يَعْقُوبَ	مَا	كَانَ	لَ	نَا	أَنْ	نُشْرِكَ
and	Issac	and	Jacob	not	was	for	us	that	we associate partner

وَإِسْحَاقَ وَيَعْقُوبَ ۗ مَا كَانَ لَنَا أَنْ نُشْرِكَ

Isaac and Jacob. It behoves us not to associate anything as partner

بِ	اللَّهِ	مِنْ	شَيْءٍ	ذَلِكَ	مِنْ	فَضْلِ	اللَّهِ	عَلَيْنَا	نَا
with	Allah	from	anything	this is	from	grace	Allah	upon	us

بِاللَّهِ مِنْ شَيْءٍ ۗ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا

with Allah. This is of Allah's grace upon us

وَ	عَلَى	النَّاسِ	وَلَكِنَّ	أَكْثَرَ	النَّاسِ	لَا	يَشْكُرُونَ
and	upon	mankind	but	most	men	not	grateful

وَ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٣٩﴾

and upon mankind, but most men are ungrateful.

يَا	صَاحِبَيَّ	السِّجْنِ	ءَ	أَرْبَابَ	مُتَفَرِّقُونَ	خَيْرٌ
O	two companions	of prison	are	lords	diverse	better

يَا صَاحِبَيَّ السِّجْنِ ۗ أَرْبَابَ مُتَفَرِّقُونَ خَيْرٌ

'O my two companions of the prison, are diverse lords better

مِنْ	تَعْبُدُونَ	مَا	الْقَهَّارُ	الْوَّاحِدُ	اللَّهُ	أَمْ
from	you worship	not	Most Supreme	One	Allah	or

أَمْ اللَّهُ الْوَّاحِدُ الْقَهَّارُ ۝⁴⁰ مَا تَعْبُدُونَ مِنْ

or Allah, the One, the Most Supreme?'You worship nothing

دُونَ	هَـ	إِلَّا	أَسْمَاءَ	سَمَّيْتُمُوهَا	هَآ	أَنْتُمْ	وَ	أَبَاؤُكُمْ
besides	Him	but	names	you named	it	you	and	fathers

دُونِهِ إِلَّا أَسْمَاءَ سَمَّيْتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ

beside Allah, but (mere) names that you have named, you and your fathers;

مَّا	أَنْزَلَ	اللَّهُ	بِ	هَآ	مِنْ	سُلْطَنٍ	إِنْ	الْحُكْمُ
not	sent down	Allah	with	it	from	authority	not	decision

مَّا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَنٍ ۖ إِنَّ الْحُكْمُ

Allah has sent down no authority for that. The decision

إِلَّا	لِلَّهِ	أَمْرٌ	أَنْ	لَا	تَعْبُدُوا	إِلَّا	إِيَّاهُ	ذَلِكَ	الِدِّينِ
except	Allah	command	that	not	you worship	save	Him	that is	religion

إِلَّا لِلَّهِ ۖ أَمْرٌ إِلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۖ ذَلِكَ الدِّينِ

rests with Allah alone. He has commanded that you shall not worship anything save Him. That is

الْقِيَمِ	وَلَكِنَّ	أَكْثَرَ	النَّاسِ	لَا	يَعْلَمُونَ
right	but	most	men	not	they know

الْقِيَمِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝⁴¹

the right religion, but most men know (it) not.

يَا	صَاحِبِي	السِّجْنِ	أَمَّا	أَحَدُ	كَمَا	فَ	يَسْقِي
O	companions	of prison	as for	one of	you	so	pour out to drink

يَا صَاحِبِي السِّجْنِ أَمَّا أَحَدُكُمْ فَيَسْقِي

'O my two companions of the prison, as for one of you, he will pour out wine,

رَبَّهُ	خَمْرًا	وَ	أَمَّا	الْآخَرُ	فَ	يُصَلَّبُ	فَ	تَأْكُلُ	الطَّيْرُ
his lord	wine	and	as for	other	so	he will be crucified	so	will eat	birds

رَبَّهُ خَمْرًا وَ أَمَّا الْآخَرُ فَيُصَلَّبُ فَتَأْكُلُ الطَّيْرُ

for his lord to drink; and as for the other, he will be crucified so that the birds will eat

مِنْ	رَأْسِ	هُ	قُضِيَ	الْأَمْرُ	الَّذِي	فِي	هُ	تَسْتَفْتِينَ
from	head	his	decreed	matter	which	in	it	you inquire

مِنْ رَأْسِهِ ٤٢ قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِينَ ٤٢

from off his head. The matter about which you inquired has been decreed.

وَ	قَالَ	لِ	الَّذِي	ظَنَّ	أَنَّ	هُ	نَاجٍ	مِنْ	هُمَا	اذْكُرْنِي
and	he said	to	him	he thought	surely	he	one who escape	of	two of them	mention me

وَ قَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي

And of the two, he said to him whom he thought to be the one who would escape: Mention me

عِنْدَ	رَبِّ	كَ	فَ	أَنْسَى	هُ	الشَّيْطَانُ	ذِكْرَ	رَبِّ	هُ	فَ	لَبِثَ
with	lord	your	but	cause to forget	it	Satan	mention	lord	his	so	he remained

عِنْدَ رَبِّكَ فَانْسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ

to your lord.'But Satan caused him to forget mentioning it to his lord, so he remained

فِي	السِّجْنِ	بِضْعِ	سِنِينَ	وَ	قَالَ	الْمَلِكُ	إِنِّي	أَرَى
in	prison	some	years	and	said	king	surely	I see

فِي السِّجْنِ بِضْعِ سِنِينَ ٤٣ وَقَالَ الْمَلِكُ إِنِّي أَرَى

in prison for some years. And the king said,' I see (in a dream)

سَبْعَ	بَقَرَاتٍ	سِمَانٍ	يَأْكُلُنَّ	هُنَّ	سَبْعَ	عِجَافٍ	وَ	سَبْعَ
seven	cows	fat ones	eat	them	seven	lean ones	and	seven

سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعَ عِجَافٍ وَ سَبْعَ

seven fat cows whom seven lean (cows) are eating, and seven

سُئِلْتُ	وَ	خُضْرٍ	وَ	أُخْرٍ	يَبِسَتْ	يَا أَيُّهَا	الْمَلَأَ	أَفْتُونِي	نِي
ears	and	green	and	other	dried up	O you	chiefs	explain	me

سُئِلْتُ خُضْرٍ وَ أُخْرٍ يَبِسَتْ يَا أَيُّهَا الْمَلَأَ أَفْتُونِي

green ears of corn and (seven) others dried up. O you chiefs, explain to me meaning

فِي	رُءْيَا	يَا	إِنْ	كُنْتُمْ	لِ	الرُّءْيَا	تَعْبُرُونَ	قَالُوا
of	dream	my	if	you are	for	dreams	interpret	they replied

فِي رُءْيَايَ إِنْ كُنْتُمْ لِلرُّءْيَا تَعْبُرُونَ ﴿٤٤﴾ قَالُوا

of my dream if you can interpret a dream. They replied,

أَضْغَاثُ	أَحْلَامٍ	وَ	مَا	نَحْنُ	بِ	تَأْوِيلِ	الْأَحْلَامِ	بِعَلِيمِينَ
confused	dreams	and	not	we	with	interpretation	dream	know

أَضْغَاثُ أَحْلَامٍ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَلِيمِينَ ﴿٤٥﴾

'They are confused dreams, and we do not know the interpretations of such confused dreams.

وَ	قَالَ	الَّذِي	نَجَا	مِنْ	هُمَا	وَ	أَذْكَرَ	بَعْدَ	أُمَّةٍ
and	he said	who	escaped	of	the two	and	remembered	after	a time

وَ قَالَ الَّذِي نَجَا مِنْهُمَا وَ أَذْكَرَ بَعْدَ أُمَّةٍ

And he of the two who had escaped, and who(now) remembered after a time, said,

أَنَا	أَنْبِئُكُمْ	بِ	تَأْوِيلِ	هَ	فَ	أَرْسِلُونِي
I	let know	with	interpretation	its	so	send me

أَنَا أَنْبِئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِي ﴿٤٦﴾

'I will let you know its interpretation, therefore send you me.'

يُوسُفُ	أَيُّهَا	الصِّدِّيقُ	أَفْتِنَا	فِي	سَبْعِ	بَقَرَاتٍ	سِمَانٍ
Joseph	O you	man of truth	explain	us	seven	cows	fat

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ

'Joseph! O you man of truth, explain to us meaning of seven fat cows

يَأْكُلُ	هُنَّ	سَبْعٌ	عِجَافٌ	وَ	سَبْعٌ	سُنْبُلَاتٍ
eat	the	seven	lean	and	seven	ears

يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَ سَبْعٌ سُنْبُلَاتٍ

which seven lean ones devour, and seven green ears

خُضْرٍ	وَ	أُخْرَ	يَبِسَتْ	لَعَلِّيَ	أَرْجِعُ	إِلَى	النَّاسِ
green	and	other	withered	so that	I return	to	people

خُضْرٍ وَأُخْرَ يَبِسَتْ لَعَلِّيَ أَرْجِعُ إِلَى النَّاسِ

of corn and seven others withered; that I may return to people

لَعَلَّ	هُمْ	يَعْلَمُونَ	قَالَ	تَزْرَعُونَ	سَبْعَ	سِنِينَ
so that	they	they know	he replied	you shall sow	seven	years

لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٧﴾ قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ

so that they may know.' He replied, 'You shall sow for seven years,

دَابًّا	فَ	مَا	حَصَدْتُمْ	فَ	ذُرُّوْهُ	هُ	فِي	سُنْبُلِ	هَـ	إِلَّا
continuously	and	what	you reap	then	leave	it	in	ears	its	except

دَابًّا فَمَا حَصَدْتُمْ فَذُرُّوْهُ فِي سُنْبُلِهِ إِلَّا

working hard and continuously, and leave what you reap in its ear, except

قَلِيلًا	مِّنْ	مَا	تَأْكُلُونَ	ثُمَّ	يَأْتِي	مِنْ	بَعْدِ
a little	from	what	you eat	then	shall come	from	after

قَلِيلًا مِّمَّا تَأْكُلُونَ ﴿٤٨﴾ ثُمَّ يَأْتِي مِنْ بَعْدِ

a little which you shall eat.' Then there shall come after

ذَلِكَ	سَبْعَ	شِدَادًا	يَأْكُلْنَ	مَا	قَدَّمْتُمْ
that	seven	hard	you consume	what	laid in advance

ذَلِكَ سَبْعَ شِدَادًا يَأْكُلْنَ مَا قَدَّمْتُمْ

that seven hard years which shall consume all that you shall have laid by in advance

لَ	هُنَّ	إِلَّا	قَلِيلًا	مِّنْ	مَا	تُحْصِنُونَ	ثُمَّ	يَأْتِي
for	them	except	a little	from	what	you have preserved	then	come

لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تُحْصِنُونَ ﴿٤٩﴾ ثُمَّ يَأْتِي

for them except a little which you may preserve. 'Then

مِنْ	بَعْدِ	ذَلِكَ	عَامٌ	فِي	هِ	يُغَاثُ	النَّاسُ
from	after	that	a year	in	it	abundant rain	people

مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ

a year will follow when people will be granted abundant rain

وَ	فِي	هِ	يَعْصِرُونَ	وَ	قَالَ	الْمَلِكُ	اآتُونِي	بِهِ
and	in	it	they will press	and	he said	king	bring	with him

وَفِيهِ يَعْصِرُونَ ﴿٥٠﴾ وَقَالَ الْمَلِكُ اآتُونِي بِهِ

and therein they will (have plenty of fruits and oil seeds to) press (for jucies and oils). And the king said, 'Bring him to me.'

فَ	لَمَّا	جَاءَ	هُ	الرَّسُولُ	قَالَ	ارْجِعْ	إِلَى
but	when	came	him	messenger	he said	go back	to

فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَى

'But when the messenger came to him, he said, 'Go back to

رَبِّ	كَ	فَ	اسْأَلْ	هُ	مَا	بِأَلِ	النِّسْوَةِ	الَّتِي	قَطَّعْنَ
lord	your	and	ask	him	what	state	the women	who	cut

رَبِّكَ فَاسْأَلْهُ مَا بِأَلِ النِّسْوَةِ الَّتِي قَطَّعْنَ

your lord and ask him how fare the women who cut

أَيْدِي	هُنَّ	إِنَّ	رَبِّي	بِ	كَيْدِ	هِنَّ	عَلِيمٌ
hands	their	surely	Lord	with	crafty design	their	Know Well

أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ﴿٥١﴾

their hands: for, my Lord well knows their crafty design.'

قَالَ	مَا	خَطْبُ	كُنَّ	إِذْ	رَاوَدْتَنَّ	يُوسُفَ	عَنْ	نَفْسِهِ
he said	what	matter	your	when	sought to seduce	Joseph	against	his will

قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدْتَنَّ يُوسُفَ عَنْ نَفْسِهِ ط

He (the king) said (to the women), what was the matter with you when you sought to seduce Joseph against his will?

قُلْنَ	حَاشَ	لِ	اللَّهِ	مَا	عَلِمْنَا	عَلَى	هِ	مِنْ	سُوءٍ
they said	glorified	for	Allah	no	we know	against	him	from	evil

قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ ط

They said, 'Allah be glorified for creating such a man _ we have known no evil against him.'

قَالَتْ	امْرَأْتُ	الْعَزِيزِ	الْتَنَ	حَصَّصَ	الْحَقُّ	أَنَا	رَاوَدْتُهُ
said	wife	'Aziz	now	came to light	truth	It was I	sought to seduce him

قَالَتْ امْرَأْتُ الْعَزِيزِ الْتَنَ حَصَّصَ الْحَقُّ أَنَا رَاوَدْتُهُ

The wife of the 'Aziz said, 'Now has the truth come to light. It was I who sought to seduce him

عَنْ	نَفْسِهِ	هِ	وَ	إِنَّ	هُ	لَ	مِنَ	الصَّادِقِينَ	ذَلِكَ	لِيَعْلَمَ
against	will	his	and	surely	he	indeed	from	truthful	this is	so he know

عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ۝ ذَلِكَ لِيَعْلَمَ

against his will, and surely, he is the truthful.' Joseph said, 'I(asked for that enquiry to be made)so

أَنِّي	لَمْ	أَخُنْ	هُ	بِالْغَيْبِ	وَ	أَنَّ	اللَّهِ
that I	not	betray trust	his	in absence	and	surely	Allah

أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ

That he (the 'Aziz) might learn That I did not betray his trust in his absence and also that it should become known that Allah

لَا	يَهْدِي	كَيْدَ	الْخَائِنِينَ
not	He succeeds	guile	unfaithful

لَا يَهْدِي كَيْدَ الْخَائِنِينَ ۝

does not permit the guile of dishonest people to succeed.

‘ Wa Mamin Da’abat ’

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