

وَمَا مِنْ دَابَّةٍ إِلَّا فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ يَرْزُقُهَا

its provision Allah (is) due from but earth on moving creature (living) of and (there is) no
There is not a creature on the earth whose sustenance is not (provided) by Allah. He knows its

وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلِّ فِي كِتَابٍ مُبِينٍ ① وَهُوَ

and He (it is) a Clear Book (is) in all and its deposit its dwelling place and He knows
resting-place and its repository (in the uterus, grave etc.). All is (recorded) in a clear Book (the

الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضِ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى

on His Throne and was Days six in and the earth the heavens has created Who
Book of Decrees with Allah). (6) And it is He Who made the heavens and the earth in six days (periods, stages) -

الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتِ

say if you were to say to them but if indeed (is) the best which of you that He might try you the water
And His throne was on water - that He might try you, which of you is best in conduct. If you were

إِنَّكُمْ تَبْعُوهُمْ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا

disbelieve those who would be sure to say death after shall be raised up you indeed
to say to them: 'After death you shall be raised to life,' the unbelievers will surely say: 'This is

إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ ② وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَى

till the torment for them We delay and if obvious magic but this is nothing
nothing but plain magic.' (7) And if We put off their punishment till an appointed time, they are

أُمَّةٍ مَّعْدُودَةٍ لَيَقُولَنَّ مَا يَحْسِبُهُ إِلَّا يَوْمَ يَأْتِيهِمْ لَيْسَ

nothing it reaches them on the day verily keeps it back what they are sure to say a determined term
sure to say: 'What keeps it back?' Verily, on the day when it (actually) reaches them, nothing will

مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ③ وَلَئِنْ

and if to mock at it they used what them and surrounded from them will turn it away
turn it away from them. And they will be encompassed by that at which they mocked. (8)

أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكْفُرُ

he is despairing verily he from him withdraw it then (of) Mercy from Us man We give a taste
If We let a man taste a mercy from Us and then withhold it from him, he is desperate,

كَفُورًا ④ وَلَئِنْ أَذَقْنَاهُ نِعْمًا بَعْدَ ضِرَاءٍ فَسَتَّهُ

has touched him evil (poverty and harm) after good (favour) We let him taste but if ungrateful
thankless. (9) And if We let him taste prosperity after hardship that has visited him, he says:

لَيَقُولَنَّ ذَهَبَ النَّيَاتُ عَنِّي إِنَّهُ لَفَرِحَ فَخُورٌ ۝ إِلَّا

except and boastful (is) exultant surely he from me ill's have departed he is sure to say
'Gone are my sorrows from me,' and grows jubilant and boastful.(10) Except

الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ

forgiveness theirs will be those righteous good deeds and do show patience those who
those who show patience and do good works. They shall have forgiveness

وَأَجْرٌ كَبِيرٌ ۝ فَاعْلَمَكَ تَارِكٌ بَعْضَ مَا

(of) what a part may give up so perchance you (Muhammad) a great and reward (paradise)
and a great reward.(11) You may chance to omit a part of that which is

يُوحَىٰ إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا

why has not they say because your breast for it and that feels straitened unto you is revealed
revealed to you and your heart feels distressed because they say: 'Why has

أُنزِلَ عَلَيْهِ كَنْزٌ أَوْ جَاءَ مَعَهُ مَلَكٌ إِنَّمَا أَنْتَ نَذِيرٌ

(are) a warner you but only an angel with him has come or a treasure unto him been sent down
no treasure been sent down to him? Why has no angel come

وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ۝ أَمْ يَقُولُونَ

he (Muhammad) forged it (the Quran) they say or (is) a Guardian things all over and Allah
with him?(12) You are only a warner. Allah is the guardian of all things. Or if they say:

قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مُفْتَرِيْتٍ وَادْعُوا مَنِ

whomever and call forged like it Surahs (chapters) ten bring you then Say
'He has invented it himself,' say to them: 'Produce ten invented chapters like it.

اَسْتَطَعْتُمْ مِّنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِيْنَ ۝ فَاَلَمْ يَسْتَجِيبُوْا

they answer if then not speak the truth you if Allah other than you can
Call on whom you will of those besides Him, if what you say be true.(13) But if then

لَكُمْ فَاَعْلَمُوْا اِنَّ اللّٰهَ وَاَنْ لَّا

(there is) no and that (of) Allah with the knowledge it (the Quran) is sent down that know then you
(your false gods) don't answer you, know that it is revealed with Allah's knowledge,

اِلٰهَ اِلَّا هُوَ فَهَلْ اَنْتُمْ مُّسْلِمُوْنَ ۝ مَنْ كَانَ يُرِيْدُ الْحَيٰوةَ

the life wanting (was) whosoever be Muslims you will then He except god
and that there is no god but He. Will you then accept Islam?(14) Those that desire the

الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ

and they | therein | (the wages of) their deeds | to them | We shall pay in full | and its glitter | (of) the world
life of this world and its glitter, We shall pay them in full for their deeds in their own lifetime:

فِيهَا لَا يُبْخَسُونَ ﴿١٥﴾ أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ

the Hereafter | in | for them | there is nothing | those | they are | will have decrease | not | therein
Therein, they will not be wronged. (15) these are (the men) who in the world to come

إِلَّا النَّارُ ۖ وَحِطَّ مَا صَنَعُوا فِيهَا وَبِطُلَّ مَا كَانُوا

they used to | that which | and (is) of no effect | therein | they did | what | and is vain | Fire | but
will have nothing but the Fire. Vain is what they did in it and fruitless are

يَعْمَلُونَ ﴿١٦﴾ أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ

and recite it | his Lord | from | a clear proof (the Quran) | on | is | is he who | do
their works. (16) Is he then (like them) who has received a clear proof (Quran) from his

شَاهِدٌ مِّنْهُ وَمِنْ قَبْلِهِ كِتَابٌ مُّوسَىٰ إِمَامًا

a guidance | (of) Moses | (came) the Book | and before it | from Him | a witness (Prophet Muhammad)
Lord, and a witness from Him recites it and before it was the Book of Moses,

وَرَحْمَةً ۗ أُولَئِكَ يُؤْمِنُونَ بِهِ ۚ وَمَنْ يَكْفُرْ بِهِ مِنْ

of | it (the Quran) | reject | but those that | therein | believe | they | and a mercy
a guide and mercy? They believe in it, but those of the factions who deny it (the Quran)

الْأَحْزَابِ ۚ فَالنَّارُ مَوْعِدُهُمْ فَلَا

so do not | (will be) their promised meeting place | the Fire | the sects (Jews Christians and all the other)
the Fire is his (their) appointed place. Be not in doubt thereon. It is the truth from your Lord:

تَكُ فِي مِرْيَةٍ مِّنْهُ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ

(of) the mankind | most | but | your Lord | from | (is) the truth | verily it | about it | doubt | in | be
yet most men do not believe. (17) And who is more wicked than the man who

لَا يُؤْمِنُونَ ﴿١٧﴾ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ۗ

a lie | Allah | against | invents | than he who | does more wrong | and who | believe | not
invents a falsehood about Allah? Such men shall be brought before

أُولَئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَؤُلَاءِ الَّذِينَ

who | these are the ones | the witnesses | and will say | their Lord | before | will be brought | such
their Lord, and the witnesses will say: 'These are they who lied against

كَذَّبُوا عَلَىٰ رَبِّهِمْ ۖ آلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١٨﴾ الَّذِينَ

those who | the wrong-doers | (is) on | (of) Allah | the Curse | no doubt | their Lord | against | lied
their Lord.'(18) No doubt! Allah's curse is on the wrongdoers, who debar

يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ

in the Hereafter | and they | crookedness | and seek therein | (of) Allah | the Path | from | hinder (others)
(others) from the way of Allah and seek to make it crooked, and who deny

هُمُ كَافِرُونَ ﴿١٩﴾ أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي

on | able to escape (from Allah's Torment) | will be | not | such | (are) disbelievers | they
the life to come.(19) They are unable to escape (from Allah's torment) on

الْأَرْضِ وَمَا كَانَ لَهُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءُ يُضَعِفُ

will be doubled | protectors | any | Allah | besides | they have | did | nor | earth
earth nor they have protectors besides Allah. Their punishment shall be

لَهُمُ الْعَذَابُ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ ﴿٢٠﴾

see | they used to | nor | to hear | they could bear | (were) | not | the torment | for them
doubled; they could neither see nor hear.(20) Such are those who have

أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَصَلَّ عَنْهُمْ مَا كَانُوا

they were | what | from them | and will vanish | their own selves | have lost | who | (they are) those
lost their own selves. And that which they used to invent has left them

يَقْتَرُونَ ﴿٢١﴾ لَآ جَرَمَ لَهُمْ فِي الْآخِرَةِ هُمْ

(they) | the Hereafter | in | they are those (who will be) | certainly | inventing (false deities)
in the lurch; (21) Surely, in the life to come, they shall be the greatest

الْآخِسِرُونَ ﴿٢٢﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآخَبَتُوا

and humble themselves | righteous good deed | and do | believe | who those | verily | the greatest losers
losers.(22) Those who believe and do good works and humble themselves before

إِلَىٰ رَبِّهِمْ ۖ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٢٣﴾

will dwell forever | therein | they | (of) Paradise | (will be) the dwellers | they | their Lord | before
their Lord, they are the people of Paradise, and there they shall abide for ever.(23)

مَثَلُ الْفَرِيقَيْنِ ۖ كَالْأَعْمَىٰ وَالْأَصْمَىٰ وَالْبَصِيرِ وَالسَّيِّعِ ۗ هَٰذَا

are | and the hearer | and the seer | and the deaf | (is) as the blind | (of) the two parties | the likeness
The similitude of the two parties is as the blind and the deaf, and the seer and the

يَسْتَوِينَ مَثَلًا ۚ أَفَلَا تَذَكَّرُونَ ﴿٢٤﴾ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ

to | Noah | We sent | and indeed | you take heed | will not | well compared (in likeness) | they equal
hearer. Can they be equal in likeness. Will you then not take heed? (24) And We sent forth Noah

قَوْمَهُ إِلَىٰ ۖ إِنِّي لَأَمْلَأُ جَهَنَّمَ بَنِينَ ﴿٢٥﴾ وَتَعْبُدُونَ

you worship | none | that | a plain | as Warner | (have come) to you | (and he said) verily I | his people
to his people. He said: 'Surely I am a plain Warner to you. (25) worship none but Allah.

إِلَّا اللَّهَ ۚ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ ﴿٢٦﴾ فَقَالَ الْمَلَ

the chiefs | so said | a painful | (of) Day | the torment | for you | I fear | surely I | Allah | but
I fear for you the torment of a painful day.'(26) The unbelieving chiefs of his people

الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا تَرِكَ إِلَّا بَشَرًا مِثْلَنَا وَمَا

nor | like ourselves | a man | but | we see you | not | his people | among | disbelieved | (of) those who
said: 'we see you as a man (mortal) like ourselves. nor do we see any following you except

تَرِكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا بِرَأْيِ

without deep thinking | (are) the rejected among us | (they) | those who | but | any follow you | we see you
the lowliest among us - without thinking; neither do we see any superiority in

وَمَا تَرَىٰ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ ﴿٢٧﴾ قَالَ

He said | (are) liars | we think you | in fact | merit | any | above us | in you | we see | and do not
you over us, in fact, we consider you liars.'(27) He said: 'O my people! think.

يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَأَتَنِي

and He has given me | my Lord | from | a clear proof | (on) | I was | if | do you see | O my people
If I have a clear proof from my Lord and He has bestowed on me His grace, though

رَحْمَةً مِنْ عِنْدِهِ فَعَبِثَتْ عَلَيْكُمْ أَنْذَرْنَاكُمْ

shall we compel you to accept it | from your (sight) | but that (Mercy) has been obscured | from Him | a Mercy
it be hidden from you, can we compel you to accept it (Islamic Monotheism) when

وَأَنْتُمْ لَهَا كَاهُونَ ﴿٢٨﴾ وَيَقَوْمِ لَا تَسْأَلُكُمْ عَلَيْهِ مَالًا ۖ إِنْ

(is) none | wealth | for it | I ask of you | not | and O my people | have hatred | for it | when you
you have a strong hatred for it?(28) I seek of you no wealth for this, my people; for

أَجْرِي إِلَّا عَلَىٰ اللَّهِ وَمَا أَنَا بِطَارِدِ الَّذِينَ آمَنُوا ۗ

who have believed | those | going to drive away | I (am) | and not | Allah | upon | but | my reward
my reward is only with Allah. Nor will I drive away those who believe, for they will

إِنَّهُمْ مُلْقُوا رَبِّهِمْ وَلَكِنِّي أَرَاكُمْ قَوْمًا تَجْهَلُونَ ﴿٢٩﴾ وَ

and | that are ignorant | a people | see you | but I | their Lord | are going to meet | surely they
surely meet their Lord. But I can see that you are ignorant people.(29) Were I to drive

يَقَوْمٍ مَّنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتَهُمْ أَفَلَا تَذَكَّرُونَ ﴿٣٠﴾

you give a thought | will not then | I drove them away | if | Allah | against | will help me | who | O my people
them away, my people, who would protect me from Allah? Will you not take heed?(30)

وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ

the unseen | (that) I know | nor | (of) Allah | (are) the Treasures | (that) with me | to you | I say | and do not
'I do not say to you that I possess Allah's treasures, and I know not what is hidden. Nor do I say'' 'I am an angel''

وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدِرِي أَعْيُنُكُمْ

your eyes | look down upon | of those whom | I say | nor | an angel | verily I (am) | I say | nor
yet nor do I say of those your eyes look down upon them that Allah will not grant them any good. Allah knows best what is in their hearts.

لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ

their inner-selves | in | what | knows best | Allah | any good | Allah | will bestow on them | will never
Surely in that case, I should become a wrongdoer.'(31) They said: 'O Noah,

إِنِّي إِذَا لَمِنَ الظَّالِمِينَ ﴿٣١﴾ قَالُوا يُنَوِّرُ قَدْ جَدَلْتَنَا

you disputed us | verily | O Noah | they said | the wrong-doers | indeed (one) of | in that case | verily I (should be)
you have disputed, and disputed too much, with us. Now bring down

فَاكْتَرْتَ جِدَالَنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ

if | you threaten us | what | now bring upon us | the dispute with us | and much have you prolonged
upon us that with which you threaten us, if what you say be

كُنْتَ مِنَ الصَّادِقِينَ ﴿٣٢﴾ قَالَ إِنَّمَا يَأْتِيكُمْ بِهِ اللَّهُ إِنْ شَاءَ

He will | if | Allah | it | will bring on you | only | He said | the truthful | of | you are
true!'(32) He said: 'Allah will bring it down upon you when He wills:

وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٣٣﴾ وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ

to | I wish | even if | my advice | will profit you | and not | will escape (it) | you | and then not
you shall not escape it. (33) Nor will my advice profit you even if I intend to give you

أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ

(is) your Lord | He | keep you astray | to | wanting | Allah | was | if | to you | give good counsel
(good) advice, if Allah intends to lead you into error. He is your Lord, and to

وَالِيهِ تُرْجَعُونَ ﴿٣٤﴾ أَمْ يَقُولُونَ
 قَدْ افْتَرَاهُ

Say | He (Muhammad) has fabricated it (the Quran) | they say | or | you shall be returned | and to Him
 Him you shall return.'(34) If they say: 'He has invented it himself,' say: 'If I have

إِن افْتَرَيْتَهُ فَعَلَىٰ إِجْرَامِي وَأَنَا بَرِيءٌ مِّمَّا تُجْرِمُونَ ﴿٣٥﴾

crime you commit | of what | innocent | and I (am) | my crime | upon me (be) | I have fabricated it | if
 indeed invented it, then on me be my guilt. I am innocent of the sins you do.'(35)

وَأَوْحَىٰ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ

those who | except | your people | of | believe | never | that will | Noah | to | and it was revealed
 And it was revealed to Noah: 'None of your people will believe but those

قَدْ آمَنَ فَلَا تَبْتِئْ بِمَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾ وَاصْنَعِ

and construct | do | they used to | because of what | be sad | so not | believed | have already
 who have already believed. Do not grieve at what they do.(36) Build an ark

الْفُلْكَ بِأَعْيُنِنَا وَوَحَيْنَا وَلَا تَخَاطِبْنِي فِي الَّذِينَ

(of) those who | on behalf | address Me | and not | and with Our Revelation | under Our Eyes | the ship
 under Our eyes, and as We reveal. Do not plead with Me for the wrongdoers:

ظَلَمُوا إِنَّهُمْ مُّغْرَقُونَ ﴿٣٧﴾ وَيَصْنَعِ الْفُلْكَ وَكَلَّمَا مَرَّ

passed | and whenever | the ship | and he was constructing | to be drowned | they are surely | did wrong
 they are surely to be drowned.'(37) So he was making the Ark; and whenever,

عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ تَسْخَرُوا مِنِّي

at us | you mock | if | He said | of him | they made a mockery | his people | of | the chiefs | by him
 the chiefs of his people passed by him, they jeered at him. He said: 'If you mock

فَأَنَا تَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ ﴿٣٨﴾ فَسَوْفَ نَعْلَمُ مَنْ يَأْتِيهِ

on whom will come | who (it is) | you know | and will | you mock | as | at you | so we mock
 us, we shall mock you as you mock us.(38) You shall know who will get a

عَذَابٍ يُخْزِيهِ وَيَجِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٣٩﴾ حَتَّىٰ إِذَا

when | (so it was) till | a lasting | torment | on whom | and will fall | that will disgrace him | a torment
 punishment which disgraces him, and who will be afflicted by an everlasting scourge.' (39)

جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ فَقلْنَا احْمِلْ فِيهَا مِنْ كُلِّ

each | of | therein | carry | We said | the oven | and gushed forth | Our Command | (there) come
 And when Our command came and the fountains of the earth gushed forth,

رُوحَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ

against whom | has already gone forth | him who | except | and your family | two (male and female) | pair

We said to Noah: 'Take into the Ark a pair from every species and your family - except him

أَلْقَوْلِ وَمَنْ آمَنَ وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ ۝ وَقَالَ

and he (Noah) said | a few | except | with him | believed | and not | believed | and those who | the Word

against whom the Word has already gone forth, and those who believe. And none save a few

ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرِبَهَا

surely | and its resting anchorage | (will be) its moving course | (of) Allah | in the Name | therein | embark

believed with him.(40) Noah said: 'Embark in it, in the name of Allah will be its moving

رَبِّي لَعَفُورٌ رَحِيمٌ ۝ وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ

the waves | amidst | with them | sailed | so it (the ship) | Most Merciful | (is) Oft-Forgiving | my Lord

course and its resting anchorage. Surely, my Lord is Forgiving, Merciful.' (41) And as the Ark

كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يُبْنَى ارْكَبْ

embark | O my son | apart | (in) | and he was | to his son | Noah | and called out | like mountains

moved on with them amidst the waves, like mountains, Noah called out to his son, who was apart:

تَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ ۝ قَالَ سَأُوِي إِلَى

to | I will take myself | he (the son) replied | the disbelievers | with | be | and not | with us

'Embark with us, my child,' he said. 'Do not be with the unbelievers!' (42) He said: 'I shall seek

جَبَلٍ يَعْصِنِي مِنَ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ

from | this day | saviour | (there is) no | he (Noah) said | the water | from | it will save me | a mountain

refuge in a mountain, which will protect me from the water.' He said: 'None shall be secure this

أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ

so he (the son) was | the wave | in between | and came | He has mercy | him on whom | except | (of) Allah | the Decree

day from Allah's command, except those on whom He has mercy!' And (thereupon) wave came

مِنَ الْمَغْرَقِينَ ۝ وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَسْمَاءُ أَقْلِبِي

withold (your rain) | and O sky | your water | swallow up | O earth | and it was said | the drowned | among

in between them, and he was among the drowned.(43) And it was said: 'Earth, swallow

وَعِضَ الْمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى

on | and it (the ship) rested | the Decree (of Allah) | and was fulfilled | the water | and was diminished

up your waters. Heaven, cease (your rain)!' The water was made to abate and all was

الْجُودِيِّ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤٣﴾ وَنَادَى نُوحٌ

Noah | and called | who are wrong-doers | with the people | away | and it was said | Mount Judi
over. And the Ark rested upon (the Mount) Al-Judi, and it was said: "Away with those who do

رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ

(is) true | Your Promise | and certainly | my family | (is) of | my son | verily | O my Lord | and said | his Lord
wrong."(44) Noah called out to his Lord, saying: 'Lord, my son was my own flesh and blood.

وَأَنْتَ أَحْكَمُ الْحَكَمِينَ ﴿٤٤﴾ قَالَ يُنُوحُ إِنَّهُ لَيْسَ مِنْ

of | (is) not | surely he | O Noah | He said | (of) the judges | (are) the Most Just | and You
Your promise is surely true. You are the most Just of judges.' (45) He said: 'O Noah, he was not

أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِ مَا لَيْسَ لَكَ بِهِ

of which | you have | not | what | ask of Me | so not | righteous | (is) not | his work | verily he | your family
of your household. He is of evil conduct. Do not question Me about things you know nothing of. I

عِلْمٌ إِلَيَّ إِنِّي أَعْظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ﴿٤٥﴾ قَالَ رَبِّ

O my Lord | he Noah said | the ignorant | (one) of | you be | lest | admonish you | indeed I | knowledge
admonish you lest you become an ignorant man.'(46) He said: 'My Lord, I seek refuge

إِلَيَّ أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي

you forgive me | and unless | knowledge | of it | I have | not | what | I ask you | that | with you | seek refuge | verily I
with You from asking you that of which I have no knowledge. If You do not forgive

وَتَرَحُّنِي أَكُنْ مِنَ الْخَسِرِينَ ﴿٤٦﴾ قِيلَ يُنُوحُ

O Noah | it was said | the losers | (one) of | I would indeed be | and have Mercy on me
me and have mercy on me, I shall be among the losers.'(47) It was said: 'O Noah, come

أَهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَى أُمَّةٍ مِمَّنْ

of those | the people | and on | on you | and blessings | from Us | with peace | come down (from the ship)
down (from the Ark) with peace from Us and blessings on you and on nations (descending) from

تَعَاكَ وَأُمَّةٍ سَنُتِّعُهُمْ ثُمَّ يَسِفُهُم مِّنَّا

from Us | will reach them | then | to whom | We shall grant their pleasures (for a time) | and people | with you
those with you. And (there will be) nations - to whom We shall give enjoyment (for a time) and

عَذَابٍ أَلِيمٍ ﴿٤٨﴾ تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ

unto you (O Muhammad) | which We reveal | (of) the unseen | the news | (is) of | this | a painful | torment
then a painful torment from Us will reach them.'(48) This is of the news of the unseen

مَا كُنْتَ تَعْلَمَهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ

so be patient | this | before | your people | nor | you | knowing them | you were | neither
which we reveal to you; neither you nor your people knew them before this. Then have

إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ ۝ وَإِلَىٰ عَادِ أَخَاهُمْ هُودًا قَالَ

He said | Hud | (We sent) their brother | Ad (people) | and to | (is) for the pious | the (good) end | surely
patience; the (good) end is for the righteous.(49) To Aad (We sent) their brother

يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنْ أَنْتُمْ إِلَّا

but | you (do) | nothing | but Him | god | other | you have | not | Allah | worship | O my people!
Hud. He said: 'My people, worship Allah; you have no God but Him. You are only

مُفْتَرُونَ ۝ يَقَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجْرِي

my reward | (is) not | reward | for it (the Message) | I ask of you | not | O my people! | invent (lies)
fabricators.(50) My people, I ask of you no wage for this. My wage is only with Him

إِلَّا عَلَىٰ الَّذِي فَطَرَنِي أَفَلَا تَعْقِلُونَ ۝ وَيَقَوْمِ اسْتَغْفِرُوا

ask forgiveness | and O my people! | you understand | will not then | created me | Him Who | on | but
Who created me. Will you not understand?(51) 'My people, seek forgiveness of your

رَبِّكُمْ ثُمَّ تَوَبُّوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا

abundant | to you | (from the sky) rain | He will send | to Him | repent | then | (of) your Lord
Lord and turn to Him in repentance. He will send from Heaven abundant rain upon

وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ ۝ قَالُوا

they said | as sinners | turn away | so do not | your strength | to | strength | and increase (you)
you and add strength to your strength. So, do not turn away from Him guilty.'(52)

لَهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ

for | our gods | leave | we | and shall not | evidence | have you brought us | no | O Hud!
They said 'O Hud! No clear (sign) have you brought us and we are not

قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ۝ إِنْ نَقُولُ إِلَّا اعْتَرَاكَ

have seized you | but | we say | not | (are) believers | in you | we | and not | your (mere) saying
the ones to desert our gods on your (mere) words!(53) Nor shall we believe in you. We say

بَعْضُ آلِهَتِنَا بِسُوءٍ قَالَ إِنِّي أُشْهِدُ اللَّهَ

Allah | call to witness | verily | He said | with evil (madness) | (of) our gods (false deities) | some
nothing but that (perhaps) some of our gods may have seized you with evil. He said: 'I call Allah

وَأَشْهَدُوا أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿۵۴﴾

you ascribe as partners (in worship) | from that which | free | that I am | and bear you witness
to witness, and do you bear witness that I am free from the sin of ascribing to Him.(54)

مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونَ ﴿۵۵﴾ إِنِّي تَوَكَّلْتُ

put my trust | verily | give me respite | not | then | all of you | so plot against me | other than Him
Other gods as partners! So scheme (your worst) against me, all of you, give me no respite.(55)

عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ

has grasp | He | but | a moving (living) creature | (there is) not | and your Lord | my Lord | Allah | in
I put my trust in Allah, my Lord and your Lord! There is not a moving creature but he has grasp

بِئَاصِيبَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿۵۶﴾ فَإِنْ تَوَلَّوْا فَقَدْ

then verily | you turn away | so if | the Straight | Path | (is) on | my Lord | verily | of its forelock
of its forelock. Verily, it is my Lord that is on a straight path.(56) If you turn away, I (at least) have

أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَيَسْتَخْلِفُ رَبِّي قَوْمًا

people | my Lord | and will make succeed | to you | with which | I was sent | what | I conveyed
conveyed the message with which I was sent to you. My Lord will make another people

غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيظٌ ﴿۵۷﴾

(is) Guardian | things | all | over | my Lord | surely | in the least | you will harm Him | and not | besides you
to succeed you, and you will not harm Him in the least. For my Lord is Guardian over all things(57)

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ

by a Mercy | with him | believed | and those who | Hud | We saved | Our Commandment | came | and when
So when Our commandment came, We saved Hud and those who believed with him by (special) mercy from Ourselves.

مِّنَّا وَنَجَّيْنَاهُمْ مِّنْ عَذَابٍ غَلِيظٍ ﴿۵۸﴾ وَتِلْكَ آيَاتُ الَّذِينَ جَعَلُوا

they rejected | Ad people | and such (were) | a severe | torment | from | and We saved them | from Us
And We saved them from a severe penalty.(58) Such were the Ad (people) they rejected

بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ

proud | (of) every | the command | and followed | His Messengers | and disobeyed | (of) their Lord | the Signs
the signs of their Lord and disobeyed His Messengers and followed the command of every proud,

عَنِيدٍ ﴿۵۹﴾ وَاتَّبَعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ

and (so they will be) on the Day | (by) a curse | world | this | in | and they were pursued | obstinate
obstinate transgressor. (59) And they were pursued by a curse in this life and so they will be on the Day

الْقِيَمَةُ ۚ اَلَا اِنَّ عَادًا كَفَرُوا رَبَّهُمْ اَلَا بَعْدًا لِعَادٍ قَوْمِ

the people | with Ad | away | so | their Lord | disbelieved (in) | Ad | verily | no doubt | (of) Resurrection
of Judgement. Verily, Ad disbelieved in their lord. A far removal (from sight)

هُودٍ ۙ وَاِلَىٰ ثَمُوْدَ اٰخَاهُمْ صٰلِحًا ۗ قَالَ يٰقَوْمِ

O my people! | He said | Salih | (We sent) their brother | Thamud (people) | and to | (of) Hud
for Ad, the people of Hud(60). To the Thamud (people) We sent Salih of their own brethren. He said

اَعْبُدُوا اللّٰهَ مَا لَكُمْ مِنْ اِلٰهٍ غَيْرُهُ ۗ هُوَ اَنْشَاَكُمْ مِنْ الْاَرْضِ

the earth | from | brought you forth | He | but Him | god | other | you have | not | Allah | worship
'O my people, worship Allah: you have no other god but Him. It is He Who has produced you from

وَاَسْتَعْرَكُمْ فِيْهَا فَاسْتَغْفِرُوْهُ ثُمَّ تَوْبُوْا اِلَيْهِ ۗ اِنَّ رَبِّيْ

my Lord | certainly | to Him | turn in repentance | then | so ask forgiveness of Him | therein | and settled you
the earth and settled you therein, and turn to Him (in repentance) for my Lord is always near (to all by his knowledge)

قَرِيْبٌ مُّجِيْبٌ ۗ ۝۶۱ قَالُوْا يٰصٰلِحُ قَدْ كُنْتَ فِىْنَا

as a figure of good hope | among us | you were | verily | O Salih | they said | Responsive | (is) Near
ready to answer.(61) They said 'O Salih! you have been among us, a center of (our) hopes before this.

قَبْلَ هٰذَا اَتَتْهُنَّ اَنْ تَعْبُدَ مَا يَعْبُدُ اٰبَاؤُنَا وَاِنَّا

and verily we | our fathers | have worshipped | what | worship | to | do you forbid us | this | before
Do you (now) forbid us the worship of what our fathers have worshipped? But we are really in

لِفِىْ شَكٍّ مِّمَّا تَدْعُوْنَ اِلَيْهِ مُرِيْبٍ ۗ ۝۶۲ قَالَ يٰقَوْمِ

O my people! | He said | suspicious | to it | you invite us | as to that which | doubt | (are) really in
suspicious (disquieting) doubt as to that to which you invite us? (62) He said 'O my people

اَرَءَيْكُمْ اِنْ كُنْتُمْ عَلٰى بَيِّنَةٍ مِّنْ رَبِّيْ وَاْتٰنِيْ مِنْهُ

from him | and He has given | my Lord | from | a clear proof | (on) | I am | if | do you see (tell me)
tell me? If I have a clear (sigh) from my Lord and there has come to me a mercy from Him, Who

رَحْمَةً فَمَنْ يَنْصُرُنِيْ مِنَ اللّٰهِ اِنْ عَصَيْتُهُ ۗ فَمَا تَزِيْدُوْنِيْ

you increase me | then not | I were to disobey Him | if | Allah | against | can help me | who then | a Mercy
then can help me against Allah if I disobey Him? you then add not to my (portion)

غَيْرَ تَحْسِيْرٍ ۗ ۝۶۳ وَيٰقَوْمِ هٰذِهِ نٰقَةٌ لِّلّٰهِ لَكُمْ اٰيَةٌ فَاذْرُوْهَا

so leave her | (is) a Sign | to you | (of) Allah | she-camel | this | and O my people | in loss | but
but perdition?(63) And O my people! This she-camel of Allah is a symbol to you, leave her

تفسير
القرآن

تَأْكُلُ فِي اَرْضِ اللّٰهِ وَلَا تَمْسُوهَا بِسُوْءٍ فَيَاْخُذَكُمْ عَذَابٌ

torment | lest will seize you | with evil | touch her | and not | Allah's | earth | on | to feed
to feed on Allah's (free) earth, and inflict no harm on her or a swift penalty will seize you! But they did

قَرِيْبٌ ﴿٦٣﴾ فَعَقَرُوْهَا فَقَالَ تَمَتَّعُوْا فِيْ دَارِكُمْ ثَلَاثَةَ اَيَّامٍ

days | for three | your homes | in | enjoy yourselves | so he said | but they killed her | a near
hamstringing her. (64) So he said: 'Enjoy yourselves in your homes for three days (then will be your ruin),

ذٰلِكَ وَعَدُوْا وَعَدُوْبٌ ﴿٦٥﴾ فَلَمَّا جَاءَ اَمْرُنَا نَجَّيْنَا

We saved | Our Commandment | came | so when | be belied | that will not | (is) a promise | this
(Behold) This is a promise not be belied. (65) When Our commandment came We saved Salih and those

صٰلِحًا وَالَّذِيْنَ اٰمَنُوْا مَعَهُ بِرَحْمَةٍ مِّنَّا وَمِنْ خِزْيِ يَوْمِئِذٍ

(of) that Day | this disgrace | and from | from Us | by a Mercy | with him | believed | and those who | Salih
who believed with him, by (special) mercy from Ourselves and from the ignominy of that day. Verily your Lord,

اِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيْزُ ﴿٦٦﴾ وَاَخَذَ الَّذِيْنَ ظَلَمُوْا الصَّيْحَةَ

the awful cry | wronged | those who | and overtook | the All-Mighty | (is) the All-Strong | He | your Lord | verily
He is the Strong, the All-mighty. And awful (cry) overtook the wrongdoers

فَاَصْبَحُوْا فِيْ دِيَارِهِمْ جُنُودًا ﴿٦٧﴾ كَاَنَّهُمْ لَمْ يَكُنُوْا فِيْهَا اِلَّا اِنَّ

verily | no doubt | therein | they lived | had not | as if | prostrate (dead) | their homes | in | so they lay
and they lay prostrate in their homes before the morning. (67) As if they had never lived and flourished

ثَمُوْدًا كَفَرُوْا رَبَّهُمْ اِلَّا بُعْدًا لِّثَمُوْدٍ ﴿٦٨﴾ وَلَقَدْ جَاءَتْ

(there) came | and verily | with Thamud | away | so | their Lord | disbelieved (in) | Thamud
there. Verily, Thamud disbelieved their Lord A far removal (68)

رُسُلَنَا اِبْرٰهِيْمَ بِالْبَشْرِىْ قَالُوْا سَلٰمًا قَالَ

He answered | greetings of peace | they said | with glad tidings | (to) Abraham | Our Messengers (angels)
(from sight) for the Thamud. There came Our Messengers to Abraham with glad tidings. They said,

سَلٰمٌ فَمَا لِيْكَ اَنْ جَاءَ بِعَجَلٍ حٰنِيْدٍ ﴿٦٩﴾ فَلَمَّا رَا

he saw | but when | a roasted | calf | bring | to | and he hastened | greetings of peace
'Peace!' He answered 'Peace!' (and he) hastened to entertain them with a roasted calf. (69) But when he

اَبْيَدِيْهِمْ لَا تَصِلُ اِلَيْهِمْ وَوَجَسَ مِنْهُمْ

of them | and conceived | he felt-some mistrust of them | towards (the meal) | reaching | not | their hands
saw their hands went not towards the (meal), he felt some mistrust of them and conceived a fear

خَيْفَةً ۚ قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمِ لُوطٍ ۗ وَامْرَأَتُهُ

and his wife | (of) Lot | the people | against | have been sent | we | fear | not | they said | a fear
of them. They said: 'Fear not' We have been sent against the people of Lot. (70) And his wife was standing

قَائِمَةً ۚ فَضَحِكْتُمْ ۖ فَبَشِّرْهُمَا بِاسْحَاقَ ۖ وَمِنْ وَّرَائِهِ

and after | of Isaac | so We gave her glad tidings | so she laughed | (was) standing (there)
(there) and she laughed: (because of scepticism or joy), in other words either because the messengers did not eat or being glad for the destruction of

إِسْحَاقَ يَعْقُوبَ ۗ قَالَتْ يَوَيْلَ لِيَ وَإِنِّي عَجُوزٌ

an old women | while I (am) | shall I bear a child | woe unto me | she said | (of) Jacob | Isaac
the people of Lot.) But we gave glad tidings of Isaac and after Isaac of Jacob. (71) She said: Alas! for me. Shall, I

وَهَذَا بَعْلِي شَيْخًا ۚ إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ ۗ قَالُوا أَتَعْجَبِينَ

do you wonder? | they said | a strange | (is) thing | this | verily | an old man | (is) my husband | and this
bear a child, seeing I am an old woman and my husband have been an old man? That would indeed be a

مِنْ أَمْرِ اللَّهِ رَحْمَتُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ

O the people (family) | be on you | and His Blessings | (of) Allah | the Mercy | (of) Allah | the Decree | at
wonderful thing. (72) They said: 'Do you wonder at Allah's Decree? The mercy of Allah and His

الْبَيْتِ ۗ إِنَّهُ حَمِيدٌ مَّجِيدٌ ۗ فَلَمَّا ذَهَبَ

had gone away | then when | All-Glorious | (is) All Praise-Worthy | surely He (Allah) | (of) the house
Blessings be on you, O you people of the house! (O family of Abraham). For He is indeed worthy of all praise, full

عَنْ إِبْرَاهِيمَ الرَّؤُوفِ وَجَاءَتْهُ الْبُشْرَىٰ يُجَادِلُنَا

he began to plead with Us (Our Messengers) | the glad tidings | and had reached him | the fear | Abraham | from
of all Glory. (73) When fear had passed from Abraham and the glad tidings had reached him, he began

فِي قَوْمِ لُوطٍ ۗ إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ

used to invoke Allah with humility | (was) without doubt forbearing | Abraham | verily | (of) Lot | the people | for
to plead with Us for Lot's people. (74) For Abraham was without doubt forbearing

مُنِيبٌ ۗ يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا ۚ إِنَّهُ قَدْ جَاءَ أَمْرٌ

the Commandment | has come | verily | indeed it | this | forsake | O Abraham | (and was) repentant
(of faults) compassionate and given to look to Allah. (75) O Abraham! Seek not this, the Decree of

رَبِّكَ ۚ وَإِنَّهُمْ لَأَتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ ۗ

be turned back | which cannot | a torment | there will come for them | and verily they | (of) your Lord
your Lord has gone forth for them, there will come to them, a torment that cannot be turned back. (76)

وَلَمَّا جَاءَتْ رُسُلَنَا لُوطًا سَيِّئًا بِهِمْ

on their account | he was grieved | (to) Lot | Our Messengers (angels) | came | and when

And when Our messengers came to Lot, he was grieved for them, and felt himself straitened,

وَصَاقَ بِهِمْ ذُرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ ۖ وَجَاءَهُ

and came to him | a distressful | day | this (is) | and he said | straitened | for them | and felt constrained
unable to offer them protection.) And he said: 'This is indeed a day of woe.'(77) His

قَوْمُهُ يُفْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ ۗ

crimes (sodomy) | commit | they used to | aforetime | and since | towards him | rushing | his people
people came running towards him and before then, they had been doing evil deeds.

قَالَ يَقَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا

and not | Allah | so fear | for you | purer | they are | my daughters | here are | O my people! | he said
'My people,' he said: 'Here are my daughters: they are cleaner for you (if you marry).

تُخْزَوْنَ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ ۗ قَالُوا

they said | right minded | a single man | among you | is there not? | my guests | as regards | degrade me
So fear Allah and do not humiliate me by (wronging) my guests.(78) They said:

لَقَدْ عَلِمْتُمْ مَا لَنَا فِي بَنَاتِكِ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ

you know well | and indeed you | desire/ right | any | your daughters | in/ of | we have | not | you know | surely
'You know, we have no need for your daughters. You know full well what

مَا نُرِيدُ ۗ قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوِي

I could betake myself | or (that) | strength | (to overpower) you | I had | that | if | he said | we want | what
we want.'(79) He said: 'Would that I had power against you, or could find refuge in

إِلَىٰ زَكِينٍ شَدِيدٍ ۗ قَالُوا يَلُوطُ إِنَّا رُسُلُ

(are) the messengers (angels) | verily we | O Lot! | they (messengers) said | powerful | support (to lean on) | to
some mighty party!'(80) They (the angels) said: 'Lot, we are the messengers of your

رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسِرْ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ

the night | of | in a part | with your family | so travel | you | they reach | shall not | from your Lord
Lord: They shall not reach you. So travel with your family in a part of the night and

وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا امْرَأَتَكَ ۗ إِنَّهُ مُصِيبُهَا

will afflict her | verily (the punishment) | your wife | but | any | of you | look back | and let not
let none of you look back, but your wife (will remain behind). She shall suffer the

مَا أَصَابَهُمْ إِنْ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ﴿٨١﴾ فَلَمَّا

so when | near | the morning | is not? | morning | (is) their appointed time | indeed | will afflict them | what
fate of the others. Their appointed time is the morning. Is not the morning near?' (81) And when

جَاءَ أَمْرُنَا جَعَلْنَا عَلَيْهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِنْ

of | stones | on it | and rained | down | upside | We turned it | Our Commandment | came
Our command came, We laid them (their towns) upside down, and rained down upon it stones of

سِجِيلٍ مِّنْصُودٍ ﴿٨٢﴾ تَسْوَمَةٌ عِنْدَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ ﴿٨٣﴾

far | the wrong-doers | from | they are | and not | your Lord | from | marked | piled up | baked clay
clay one after another, (82) marked as from your Lord. Nor are they ever far from those who do

وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ

you have | not | Allah | worship | O my people | He said | Shuaib | (We sent) their brother | the Madyan people | and to
wrong. (83) And to (the people of) Madyan, We sent their brother Shu'ayb. He said: 'My people,

مِّنْ إِلَهِ غَيْرُهُ وَلَا تَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ إِنِّي أَرَاكُمْ بِخَيْرٍ

in prosperity | I see you | verily | and weight | measure | give short | and not | but Him | god | any
worship Allah; you have no god but Him. Do not give short weight or measure. I see you are

وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ ﴿٨٤﴾ وَيَقُومُ أَوْفُوا الْمِكْيَالَ

measure | give full | and O my people | encompassing | (of) a Day | torment | for you | I fear | and verily | I
prosperous. And I fear for you the punishment of an all-compassing day. (84) 'My people, give

وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْثَوْا فِي

in | commit | and do not | their things | the people | reduce | and not | in justice | and weight
full weight and measure in all fairness. Do not withhold from the people the things that are their

الْأَرْضِ مُفْسِدِينَ ﴿٨٥﴾ بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿٨٦﴾

believers | you are | if | for you | (is) better | (by) Allah | that which is left | causing corruption | the land
due and do not corrupt the land with evil. (85) What remains with Allah is better for you, if you are

وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿٨٦﴾ قَالُوا يَشْعِيبُ أَسْلَوْنَاكَ تَأْمُرُكَ أَنْ

that | command you | does your Prayer | O Shuaib! | they said | a guardian | over you | I (am) | and not
true believers and I am not guardian over you. (86) 'Shu'ayb,' they replied, 'did your prayers

تَدْرُكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ تَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ

we like | what | our property | concerning | we do | that | or | our fathers | used to worship | what | we give up
command you that we should leave that which our fathers (used to) worship and that

إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ ﴿۸۷﴾ قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُمْ

I was have | if | do you see (tell me) | O my people! he said | the right-minded | the forbearer | you (are) | verily you
we leave off doing what we like with our property? Truly, you are the forbearer, right-minded.' (87)

عَلَى بَيِّنَةٍ مِنْ رَبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا

and not | a good | sustenance | from Himself | and He has given me | my Lord | from | a clear evidence | (on)
He said: 'Think, my people! If I have a clear proof from my Lord and He has provided me with

أُرِيدُ أَنْ أُخَالِفَكُمُ إِلَىٰ مَا أَنْهَكُمُ عَنْهُ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا

so far as | reform | but | I desire | not | from it | I forbid you | what | (to) | I contradict (you) | that | I wish
good provision, (should I seek the unlawful)? I do not want to do behind your backs which I ask

اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ

I trust | in Him | from Allah | except | My success | and is not | I am able (to the best of My Power)
you not to do. I seek only to reform as much as I can, and my success (in my task) can only

وَالِيهِ أُنِيبُ ﴿۸۸﴾ وَيَقَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ

befall you | to | my separation (anger) | harm you | let not | and O my people | I repent | and unto Him
come from God (Allah). In Him I have put my trust and to Him I turn. (88) And, my people, let not your

مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمُ

the people | and not | of Salih | people | or | of Hud | people | or | (of) Noah | the people | befell | what | similar to
breach with me cause you to sin so that there befall you that which befell the people of Noah or

لُوطٍ مِّنْكُمْ بِبَعِيدٍ ﴿۸۹﴾ وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ

verily | unto Him | turn in repentance | then | (of) your Lord | and ask forgiveness | (are) far off | from you | (of) Lot
of Hud or of Salih' nor is it long since the tribe of Lut was punished. (89) Seek forgiveness of your

رَبِّي رَحِيمٌ وَدُودٌ ﴿۹۰﴾ قَالُوا يَشْعِيبُ مَا نَفَقَهُ كَثِيرًا مِّمَّا تَقُولُ

you say | of what | much | we understand | do not | O Shuaib | they said | Most Loving | Most Merciful | My Lord
Lord and turn to Him in repentance. Verily, my Lord is Merciful, Loving.' (90) They said: 'O

وَإِنَّا لَلرَّائِكِ فِينَا ضَعِيفًا وَلَوْلَا رَهْطُكَ لَرَجَّيْنَاكَ

we should certainly have stoned you | your family | were it not for | a weak (man) | among us | we see you | and we
Shu'ayb, we do not understand much of what you say (to us). And we see you weak among us.

وَمَا أَنْتَ عَلَيْنَا بِعَزِيزٍ ﴿۹۱﴾ قَالَ يَقَوْمِ أَرَهْطِي أَعَزُّ عَلَيْكُمْ

with you | (of) more weight | is then my family? | O my people | he said | powerful | against us | you are | do not
Were it not for your family, we would have stoned you. You are not powerful against us. (91)

مِّنَ اللَّهِ ۖ وَاتَّخَذْتُمُوهُ وِرَاءَكُمْ ظَهْرِيًّا ۗ إِنَّ رَبِّي بِمَا تَعْمَلُونَ

you do | of what | my Lord | verily | backs | behind you | and you have taken Him away | Allah | than
He said: 'O my people! Have you more consideration for my tribe than for Allah? For you cast

مُحِيطًا ﴿٩٢﴾ وَيَقَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ ۖ إِنِّي عَامِلٌ ۖ سَوْفَ

will | acting on my way | and verily I am | your ability | according to | act | and O my people | (is) surrounding
Him away behind your backs?(92) Verily, my Lord surrounds what you do. Do what you will, my

تَعْمَلُونَ ۗ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ ۖ وَمَنْ هُوَ كَاذِبٌ

a liar | He (is) | and who | that will cover him with grace | the torment | on whom comes | who (it is) | you know
people, and so will I. You shall know on whom there comes punishment that will put him to

وَارْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ ﴿٩٣﴾ وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا

Shuaib | We saved | our commandment | came | and when | (am) watching | with you | verily I | and watch you
shame, and who is a liar. Wait if you will; I too am waiting.'(93) And when Our command came,

وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا ۖ وَآخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ

the awful cry | wronged | those who | and seized | from Us | by a mercy | with him | believed | and those who
We delivered Shu'ayb together with those who believed with him by a mercy from Us. A

قَاصِبِحُوا فِي دِيَارِهِمْ جَشِيِينَ ﴿٩٤﴾ كَأَن لَّمْ يَغْنَوْا فِيهَا ۗ الْآبُعَدَا لَلْمَدِينِ

with Madyan | away | so | therein | they lived | had not | as if | prostrate (dead) | their house | in | and they became
(dreadful) cry did seize the evil-doers, and when morning came, they were prostrate in their

كَمَا بَعْدَتْ ثَمُودُ ﴿٩٥﴾ وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَنٍ مُّبِينٍ ﴿٩٦﴾

a manifest | and authority | with our Signs | Moses | We sent | and indeed | with Thamud | away | just as
dwelling.(94) As if they had never lived there. A far removal (from sight) for Medians even as Thamud had been

إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ ۖ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ ۖ وَمَا أَرَادَ

the command | and (was) no | (of) Pharaoh | the command | But they followed | and his chiefs | Pharaoh | to
removed a far.(95) We sent forth Moses with Our signs and with manifest authority. (96) to Pharaoh

فِرْعَوْنَ بِرَشِيدٍ ﴿٩٧﴾ يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ

and will lead them into | (of) Resurrection | on the Day | (of) his people | he will go ahead | rightly guided | (of) Pharaoh
and his chiefs. But they followed the commands of Pharaoh; evil were Pharaoh's commands. (97)

النَّارَ ۖ وَبِئْسَ الْوَرْدُ الْمَوْرُودُ ﴿٩٨﴾ وَأَتَّبَعُوا فِي هَذِهِ لَعْنَةً

by a curse | this life | in | and they were pursued | to which they are led | (is) the place | and evil indeed | the fire
He shall go ahead of his people on the Day of Resurrection and lead them into the Fire. Dismal is

وَيَوْمَ الْقِيَامَةِ بِئْسَ الرِّقْدُ الْمَرْفُودُ ۙ ذَلِكِ مِنْ أَنْبَاءِ الْقُرَى

(of) the towns | the news | (is) from | that | the given | is the gift | how bad | (of) Resurrection | and on the day
the place to which they shall be led. (98) A curse followed them in this (world) and a curse shall

نَقَصَهُ عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِيدٌ ۙ وَمَا ظَلَمْنَاهُمْ

We wronged them | and not | and (some have been) reaped | (some are) standing | of them | unto you | which We relate
follow them on the Day of Resurrection. Evil is the gift they shall receive. (99) That, which We

وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ

other than | they invoked | whom | their gods | them | profited | so not | themselves | they wronged | but
have related, is an account of the towns: some of them are standing and some (already)

اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُوهُمْ غَيْرَ

but | they added to them | nor did | (of) your Lord | the Command | (there) came | when | anything | Allah
reaped. (100) We did not wrong them, but they wronged themselves. Their false gods which they

تَتَّبِعُونَ ۙ وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ

while they | the towns (population) | He seizes | when | (of) your Lord | (is) the taking | and such | destruction
called upon besides Allah, availed them nothing: when your Lord's command came to pass, (those

ظَالِمَةٌ إِنَّ أَخَذَهُ أَلِيمٌ شَدِيدٌ ۙ إِنَّ فِي ذَلِكَ لَآيَةً

there is a sure lessons | that | in | indeed | (and) Severe | (is) Painful | His taking | verily | are doing wrong
false gods) added to them nothing but destruction. (101) Such is the seizing of your Lord when

لِيَنْ خَافَ عَذَابَ الْآخِرَةِ ۙ ذَلِكَ يَوْمٌ مَجْمُوعٌ لَهُ

to it | will be gathered together | (is) a Day | that | (of) the Hereafter | the torment | fear | for those who
He seizes the towns while they are doing wrong. His seizing is painful and severe. (102) Surely, in

النَّاسِ وَذَلِكَ يَوْمٌ مَشْهُودٌ ۙ وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ

for a term | but | We delay it | and not | witnessed (all will be present) | (is) a Day (when) | and that | mankind
this, there is a sign for him that fears the penalty of the world to come. That is a day on which all

مَعْدُودٍ ۙ يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ

some among them | by His (Allah's) Leave | except | person | shall speak | not | it comes | on the Day (when) | fixed
mankind shall be gathered together. That shall be a day when all (the dwellers of the heavens and the

شَقِيٌّ وَسَعِيدٌ ۙ فَأَمَّا الَّذِينَ شَقُوا فَيُنَادُونَ نَارَهُمْ

for them | the Fire | (they will be) in | (are) wretched | those who | as for | and (others) blessed | (will be) wretched
earth) will be present. (103) We shall not delay it except until an appointed term. (104) On that day,

فِيهَا زَفِيرٌ وَشَهِيْقٌ ۝ خٰلِدِيْنَ فِيْهَا مَا دَامَتِ السَّمٰوٰتُ وَالْاَرْضُ اِلَّا

except | and the earth | the heavens | as long as last | therein | they will dwell | and inhaling | (is) sighing | in it
no man shall speak but by His leave. Some shall be damned, and others blessed. (105) The

مَا شَاءَ رَبُّكَ اِنْ رَبُّكَ فَعٰلٌ لِّمَا يَّرِيْدُ ۝ وَاَمَّا الَّذِيْنَ سَعَدُوْا

(are) blessed | those who | and as for | He wants | (of) what | (is) the accomplisher | your Lord | verily | your Lord | wills | what
damned shall be cast into the Fire wherein there shall be for them, groaning and wailing. (106)

فِي الْجَنَّةِ خٰلِدِيْنَ فِيْهَا مَا دَامَتِ السَّمٰوٰتُ وَالْاَرْضُ اِلَّا مَا

what | except | and the earth | the heavens | as long as last | therein | abiding | Paradise | (they will be) in
They shall abide therein as long as the heavens and the earth endure, unless your lord ordains,

شَاءَ رَبُّكَ عَطَاءٌ غَيْرٌ مَّجْدُوْدٍ ۝ فَلَا تَكُ فِيْ مِرْيَةٍ مِّمَّا يَعْبُدُ

worship | as to what | doubt | in | be | so not | an end | without | a gift | your Lord | wills
otherwise: your Lord accomplishes what He desire. (107) As for the blessed, they shall dwell in

هُوَآءٌ ۝ مَا يَعْبُدُوْنَ اِلَّا كَمَا يَعْبُدُ اٰبَاؤُهُمْ

their fathers | worshipped | as what | but | they worship | nothing | these people (pagans and polytheists)
Paradise as long as the heavens and the earth endure, unless your Lord ordains otherwise:

مِّنْ قَبْلُ وَاِنَّا لَنُوْفُوْهُمْ تَوٰصِيْهِمْ غَيْرَ مَنْقُوْصٍ ۝ وَلَقَدْ

and indeed | decrease | without | their portion | shall repay them in full | and verily We | before (them)
(Theirs) (shall be) an unfailing gift. (108) Have no doubt as to what they worship. They worship

اٰتَيْنَا مُوسٰى الْكِتٰبَ فَاخْتَلَفَ فِيْهِ ۝ وَلَوْ لَا كَلِمَةٌ سَبَقَتْ

that had gone forth before | a Word | and had it not been for | therein | but differences arose | The Book | Moses | We gave
only as their fathers worshipped before them. We shall pay them in full their measure without

مِّنْ رَبِّكَ لَقَضٰى بَيْنَهُمْ وَاِنَّهُمْ لَفِيْ شَكٍّ

a doubt | (are) in | and indeed they | between them | (the case) would have been judged | your Lord | from
diminution. (109) We gave Moses the Book, but difference arose about it. And had it not been for

مِّنْهُ مُرِيْبٍ ۝ وَاِن كَلَّمَا لَيُوْفِيْنَهُمْ رَبُّكَ

your Lord | will repay them in full | (when) | to each (of them) | and verily | suspicious | concerning it (this Quran)
a Word that had gone forth before from your Lord, it would have been decided between them. And

اَعْمٰلَهُمْ اِنَّهٗ بِمَا يَعْمَلُوْنَ خَبِيْرٌ ۝ فَاسْتَقِيْمْ كَمَا

as | so stand you (Muhammad firm and straight) | (is) All-Aware | they do | of what | surely He | their works
surely they are in disquieting doubt about this (Quran). (110) Your Lord will reward all (men)

أَمْرَتِ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا

of what | verily He | transgress | and not | with you | turn in repentance unto Allah | and those who | you are commanded
according to their deeds. He has knowledge of what they do. (111) Follow then the straight path

تَعْمَلُونَ بَصِيرٌ ۝ وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا

and not | the fire | lest should touch you | do wrong | those who | toward | incline | and not | (is) All-Seer | you do
as you are commanded, together with those who have repented with you, and do not transgress.

لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ۝ وَأَقِمِ الصَّلَاةَ

prayers | and offer perfectly | you would be helped | not | then | protector | of | Allah | other than | you have
He is aware of what you do. (112) And incline not toward the wrongdoers, lest you get touched by the

طَرَفِي النَّهَارِ وَرُفُلًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

the evil deeds | remove | the good deeds | verily | the night | of | and in some hours | (of) the day | at the two ends
Fire. You have no protectors besides Allah, nor you would then be helped. (113) And attend to

ذَلِكَ ذِكْرِي لِلذَّكِّرِينَ ۝ وَاصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ۝

(of) the good-doers | the reward | loses | not | Allah | for verily | and be patient | for the mindful | (is) a reminder | that
your prayers at the two ends of the day and in part of the night. Good deeds remove those that

قَلَوْا كَانَ مِنْ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُوا بَقِيَّةٍ يَنْهَوْنَ

prohibiting (others) | wisdom | persons (having) | before you | the generations | among | there had been | if not
are evil. (114) This is a reminder for the mindful (those who accept advice). Therefore, have

عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ أَنْجَيْنَا مِنْهُمْ وَاتَّبِعْ

and pursued | from among them | We saved | of those whom | a few | but | the earth | in | mischief (corruption) | from
patience; Allah will not leave to waste the wage of the righteous. (115) If only there had been

الَّذِينَ ظَلَمُوا مَا أَتَرَفُوا فِيهِ وَكَانُوا مُجْرِمِينَ ۝

sinners | and they were | in it | they were provided with good things | what | did wrong | those who
among the generations that have gone before you, any upright men prohibiting corruption in the

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا مُصْطَحُونَ ۝ وَلَا

and if | (were) righteous men | while their people | wrongfully | the towns | destroy | your Lord | would | and not
land, except a few of those whom We saved from among them? The wrongdoers followed the

شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يُزَالُونَ

they will cease | but not | one | nation | mankind | He could surely have made | your Lord | had so willed
enjoyment of the good things of life which were given them and became sinners. (116) Your Lord

مُخْتَلِفِينَ ۝١١٨ إِلَّا مَنْ رَّحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ

He created them | and for that | your Lord | has bestowed His Mercy | him on whom | except | to disagree
would never destroy the towns unjustly, while their inhabitants were righteous men.(117) Had your Lord

وَتَمَّتْ كَلِمَةُ رَبِّكَ لِأَمَلَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ

and men | jinn | with | Hell | surely I shall fill | (of) your Lord | the Word | and shall be fulfilled
pleased, He would have made mankind a single nation. But they continue in their difference(118) except those

أَجْمَعِينَ ۝١١٩ وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا

(is) that | (of) the Messengers | the news | of | to you | We relate | and all that | all together
on whom your Lord has mercy. For that, He has created them. The Word of your Lord shall be fulfilled: 'Surely,

نُثِّبَتْ بِهِ فُؤَادَكَ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ

as well as an admonition | the truth | this | in | and has come to you | your heart | thereby | We may make strong and firm
I will fill Hell with jinn and men, all together.'(119) And all We relate to you of the account of the messengers is

وَذِكْرَى لِّلْمُؤْمِنِينَ ۝١٢٠ وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ اعْمَلُوا عَلَيَّ

according to | act | believe | do not | to those who | and say | for the believers | and a reminder
(meant) to strengthen your heart, and through this, the truth is revealed to you, with precepts and admonitions

مَا كَانَتْكُمْ إِنَّا عِبْلُونَ ۝١٢١ وَأَنْتَظِرُونَ ۝١٢٢ وَإِنَّا مُنْتَظِرُونَ ۝١٢٣

and to Allah (belongs) | (are) waiting | We (too) | and you wait |(are) acting (on our way) | We (too) | your ability
for true believers.(120) Say to those who disbelieve: 'Do whatever you can, and so shall we.(121) Wait if you

غَيْبِ السَّمٰوٰتِ وَالْاَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ

so worship Him (O Muhammad) | all of it | affairs | return | and to Him | and the earth | (of) the heavens | the Unseen
will; we too are waiting.'(122) To Allah belongs the unseen in the heavens and in the earth; to Him everything

وَتَوَكَّلْ عَلَيْهِ ۝١٢٤ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ۝١٢٥

you (people) do | (of) what | unaware | your Lord | and is not | in Him | and put your trust
shall be referred. So worship Him, and put your trust in Him. Your Lord is watching over all your actions.(123)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
سُوْرَةُ یُوْسُفَ
الرَّحْمٰنِ الرَّحِیْمِ
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

the Most Merciful | the Most Gracious | (of) Allah | in the Name

In the Name of Allah, the Most Compassionate, the Most Merciful.

الَّذِي تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ۝١ إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا

as an Arabic | Quran | have sent it down | verily We | the clear | (of) Book | (are) the Verses | these | Alif-Lam-Ra
Alif Lam Ra. These are the verses of the Book which clearly indicates (right and wrong). (1)

لَعَلَّكُمْ تَعْقِلُونَ ۝ نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا

through which (of) stories the best to you (O Muhammad) relate We may understand so that you We have revealed it as an Arabic Quran so that you may understand. (2) We narrate to you the

أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ ۖ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمَنِ الْغَفْلِينَ ۝

the heedless among before this you were and though Quran of His unto you We have revealed best of narratives in that We reveal to you this (portion of the) Quran, though before this, you too

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا

stars eleven I saw (in a dream) O My father to his father Joseph said (remember) when were among those who knew it not. (3) Behold, Joseph said to his father: 'Father, I saw (in

وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ۝ قَالَ يُبْنَىٰ لَا تَقُصُّ

relate not O my son He said prostrating themselves to me I saw them and the moon and the sun dream) eleven stars and the sun and the moon; I saw them bowing down before me.' (4) He said:

رُعْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا ۗ إِنَّ الشَّيْطَانَ لِلْإِنسَانِ

to man Satan verily a plot against you lest they should plot your brothers to your vision O my son, say nothing of this dream to your brothers, lest they should plot evil against you:

عَدُوٌّ مُّبِينٌ ۝ وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ

interpretation from and teach you your Lord will choose you and thus (is) an open enemy verily, the devil is to man an open enemy. (5) And thus your Lord will choose you and

الْأَحَادِيثِ وَيَتَمِّمُ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا

just us (of) Jacob the offspring and on on you His favour and perfect (of) dreams (and other things) teach you interpretation of events, and will perfect His favour to you and to the house of

آتَاهَا عَلَىٰ آبَائِكَ مِنْ قَبْلُ ۗ إِنَّ رَبَّكَ عَلِيمٌ

(is) All-Knowing your Lord verily and Issac Abraham aforeside your fathers on He perfected it Jacob, as He perfected it to your fathers Abraham and Isaac before you. Your Lord is

حَكِيمٌ ۝ لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ لِلْسَّالِئِلِينَ ۝ إِذْ قَالُوا

they said when for those who ask Signs and His brothers Joseph in there were verily All-Wise Knowing, Wise. (6) Surely, in (the tale of) Joseph and his brothers, there are signs for inquirers. (7)

لِيُوسُفَ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِمَّا وَنَحْنُ عُصْبَةٌ ۗ إِنَّ

really a (strong) group but we are than us our father to (are) dearer and his brother (Benjamin) truly Joseph They said (to each other): 'Joseph and his brother are dearer to our father than we are, many

آبَاتَا لَفِي ضَلِيلٍ مُّبِينٍ ۝ اُقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا

to some (other) land | cast him out | or | Joseph | kill | manifest | error | (is) in | our fathers
though we be. Truly, our father is in plain error. (8) (One said) kill Joseph, or cast him away in

يَخْلُ لَكُمْ وَجْهَ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا

people | after that | and you will be | (of) your father | the favour | to you (alone) | so that may be given
some far-off land, so that your father's love will be yours alone, and you will be afterwards

صَادِقِينَ ۝ قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَالْقَوْمُ فِي غِيبَتِ

bottom | in/ to | but throw him down | Joseph | kill | not | of them | a speaker | said | righteous
righteous men.'(9) One of them said: 'Do not kill Joseph. If you must do something, cast

الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ ۝ إِنْ كُنْتُمْ فَعِلِينَ ۝ قَالُوا يَا أَبَاتَا

O our father! | they said | doing | you are | if | caravan of travellers | some | will pick him | (of) the well
him into a dark pit. Some caravan will pick him up.'(10) They said: 'O our father, why

مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَصِحُونَ ۝ أَرْسَلَهُ مَعَنَا

with us | send him | well-wishers | his | when we are indeed | Joseph | with | trust us | not | you | why
do you not trust us with Joseph? Surely we are his sincere well-wishers. (11) Send him with us

عَدَا يَرْتَعُ وَيَلْعَبُ وَإِنَّا لَهُ لَحَفِظُونَ ۝ قَالَ إِنِّي لَيَحْزَنُنِي

it saddens me | truly | He (Jacob) said | will take care | of him | and verily we | and play | to enjoy himself | tomorrow
tomorrow that he may enjoy himself and play. We will take every care of him.'(12) He said: 'It

أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ

of him | while you | a wolf | should devour him | lest | and I fear | him | you should take away | that
would much grieve me to let him go with you; for I fear lest the wolf should eat him when you are

غٰفِلُونَ ۝ قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا

then | surely we | (are) a strong group | while we | a wolf | devours him | if | they said | (are) careless
careless of him.'(13) They said: 'If the wolf could eat him despite our numbers, then surely We

لَنَحْسِرُونَ ۝ فَلَمَّا ذَهَبُوا بِهِ وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غِيبَتِ

the bottom | in | put him down | to | and they all agreed | with him | they went away | so when | (are) the losers
should have already perished.'(14) So they took Joseph with them, and agreed to throw him

الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ

when they | this | of their affair | indeed you shall (one day) inform them | to him | and we revealed | (of) the well
down to the bottom of the well. We inspired in him: 'You shall tell them of all this when they will

لَا يَشْعُرُونَ ⑮ وَجَاءُوا آبَاهُمْ عِشَاءً ⑯ وَيَبْكُونَ ⑰ قَالُوا يَا أَبَانَا

O our father | they said | weeping | in the early part of the night | their father | and they came to | know (you) | not not know (you.) (15) They came to their father at nightfall, weeping. (16) They said:

إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ

and devoured him | our belongings | by | Joseph | and we left | racing with one another | went | verily we 'We went racing and left Joseph with our things. The wolf devoured him. But you will

الدِّئْبُ وَمَا أَنْتَ بِبُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ ⑱ وَجَاءُوا عَلَى

and they brought on | truthful | we are | even when | us | believes | you | and not | a wolf not believe us, though we speak the truth. (17) And they brought him his shirt with false blood on

قَيْصِيهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبِرْ

so patience | a tale | your own selves | for you | have made up | nay, but | he said | false | (stained) blood | his shirt it. He said: 'No, your souls have tempted you to do something. But (why not recourse

جَبِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ⑲ وَجَاءَتْ

and there came | you assert | what | against | whose help can be sought | and it is Allah (Alone) | (is) most fitting to) good patience. Allah alone can help against that of which you speak.' (18) Then came a

سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ

he said | his bucket (into the wall) | (and) he let down | their water-drawer | so they sent | a caravan of travellers caravan of travellers and sent their waterman (to the pit), who let down his pail. Good news!' he

يُبَشِّرِي هَذَا غُلْمٌ وَأَسْرُوهُ بِضَاعَةٌ وَاللَّهُ عَلِيمٌ

(was) the All-Knower | and Allah | as merchandise (as slave) | so they hid him | (is) a boy | this | what good news said 'Here is a young man.' So they hid him as merchandise (slave). But Allah knew what they

بِمَا يَعْمَلُونَ ⑳ وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا

and they were | for a number | Dirhams | a low | for price | and they sold him | they did | of what were doing. (19) They sold him for a low price, a handful of counted dirhams. They cared

فِيهِ مِنَ الرَّاهِدِينَ ㉑ وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ

to his wife | Egypt | from | bought him | he (the man) who | and said | those not concerned | of | about him nothing for him. (20) And he of Egypt who bought him said to his wife: 'Make his stay (among us)

أَكْرَمِي مَثْوَاهُ عَلَيَّ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَلِكَ

and thus | as a son | we shall adopt him | or | he will profit us | that | may be | his stay | make comfortable honourable, may be, he will prove useful to us, or we may adopt him as our son.' Thus We

مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِن تَأْوِيلِ الْأَحَادِيثِ

(of) events | the interpretation | that we might teach him | the land | in | Joseph | we established
established Joseph in the land, and that We might teach him the interpretation of

وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢١﴾

know | not | (of) men | most | but | His Affairs | over | has full power and control | and Allah
events. Allah has power over all His affairs, though most men know not. (21)

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ

and thus | and knowledge (the prophethood) | wisdom | we give him | his full manhood | he attained | and when
And when he was fully grown, We gave him wisdom and knowledge, thus We reward

تَجْزِي الْمُحْسِنِينَ ﴿٢٢﴾ وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ

about himself | her house | in | he was | she who | and sought to seduce him | the good-doers | we reward
the righteous. (22) And she in whose house he was, sought to seduce him. She closed the doors

وَوَعَلَّتِ الْأَبْوَابُ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ

truly, he (your husband) | Allah | I seek refuge in | he said | O you! | come on | and said | the doors | and she closed
and said: 'Come!' 'Allah be my refuge' he replied. 'My Lord has made my dwelling a good one.

رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢٣﴾ وَلَقَدْ هَمَّتْ

she did desire | and indeed | the wrong-doers | be successful | will not | verily | my stay | he made agreeable | is my master
Verily, the wrongdoers will never be successful. (23) She made for him, and he

بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ كَذَلِكَ

thus (it was) | (of) his Lord | the evidence | he seen | that | had not | to their desire | and he would have inclined | him
himself would have made for her but that he saw the evidence of his Lord.

لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِن عِبَادِنَا

our slaves | one of | surely he was | and illegal sexual intercourse | evil | from His | that we might turn away
Thus We warded off from him indecency and evil, for he was one of Our

الْمُخْلِصِينَ ﴿٢٤﴾ وَأَسْتَبَقَا وَبَدَتْ قَبِيضَهُ مِنْ دُبُرِ

the Back | from | his shirt | and she tore | the door | so they race with one another to | sincere
devoted servants. (24) They raced with one another to the door and she tore his

وَالْفَيَا سَيِّدَهَا لَدَا الْبَابِ قَالَتْ مَا جَزَاءُ

the recompense (punishment) | what is | she said | the door | at | her lord (i.e. her husband) | and they both found
shirt from behind. And at the door, they met her husband. She said: 'What is the

مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ٢٥

a painful | torment | or | he be put in prison | that | except | an evil design | against your wife | intended | of him who
punishment of one who sought to violate your wife except to be thrown into prison or sternly punished?

قَالَ هِيَ رَاوَدَّتْنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِّنْ

of | a witness | and bore witness | about myself | that sought to seduce me | it was she | he Joseph said
(25) He said: 'It was she who sought to seduce me.' and a witness of her household bore witness, saying, if his shirt is torn from the front,

أَهْلِهَا إِنْ كَانَ قَبِيضُهُ قُدًّا مِنْ قَبْلِ فَصَدَقَتْ وَهُوَ

and he | Then she speak the truth | the front | from | is torn | his shirt | it be (that) | if | her household
said one of her people, 'she is speaking the truth and he is lying. If it is torn from behind, then

مِنَ الْكَاذِبِينَ ٢٦ وَإِنْ كَانَ قَبِيضُهُ قُدًّا مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ

and he | then she has told a lie | the back from | is torn | his shirt | it be (that) | but if | the liars

he is speaking the truth, and she is lying.' (26) And when he saw his shirt was torn from behind,

مِنَ الصَّادِقِينَ ٢٧ فَلَمَّا رَأَى قَبِيضَهُ قُدًّا مِنْ دُبُرٍ قَالَ إِنَّهُ

surely it is | he said | the back from | torn | his Joseph's shirt | he (her husband) saw | so when | the truthful

he said to her: 'This is one of your tricks, you women. Your cunning

مِنْ كَيْدٍ كُنَّ إِنْ كَيْدُ كُنَّ عَظِيمٌ ٢٨ يَوْسُفُ أَعْرِضْ عَنِّ

From | turn away | O Joseph! | (is) mighty | your plot | certainly | your plot (O women) | of

is great indeed! (28) Joseph, say no more about this. (O wife), ask pardon

هَذَا ٢٩ وَاسْتَغْفِرِي لِدُنُوبِكِ إِنَّكَ كُنْتِ مِنَ الْخَاطِئِينَ ٣٠ وَقَالَ

and said | the sinful | of | were | verily you | for your sin | and ask (O woman) forgiveness | this

for your sin. You have been at fault. (29) Some women in the city

نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ

about himself | her young man (slave) | is seeking to seduce | (of) Al-Aziz | the wife | the city | in | women

said: 'The wife of the (great) Aziz is seeking to seduce her servant.

قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ ٣١ فَلَمَّا سَمِعَتْ

she heard | so when | plain | error | in | we see her | verily | with love | he filled her | indeed

Indeed she loves him violently, verily we see her in plain error. (31) When she

بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكًا وَأَتَتْ كُلَّ وَاحِدَةٍ

one | each | and she give | a banquet | for them | and prepared | for them | she sent | of their accusation

heard of their accusation, she sent and prepared for them a banquet (at her house).

مِنْهُمْ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ

they saw him | then, when | before them | come out | and said (to Joseph) | a knife | of them
She gave each of them a knife, and ordered (Joseph): "come out before them".

أَكْبَرَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ

Allah! | forbid | and they said | their hands | and cut (in their astonishment) | they exalted him (at his beauty)
When they saw him, they so admired him that they cut their hands, and said:

مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ ٣١ قَالَتْ فَذَلِكُنَّ الَّذِي

whom | this is he | she said | a noble | angel | but | this (is) | none | a man | this (is) | not
'Allah forbid! This is no mortal, but a noble angel.'(31) She said: 'This is he

لُتِّئْتَنِي فِيهِ وَلَقَدْ رَاودْتَهُ عَنْ نَفْسِهِ فَأَسْتَعْصَمَ

but he refused | him | I sought to seduce | and indeed | about him | you did blame me (for his love)
you blamed me for. I sought to seduce him, but he was unyielding.

وَلَئِنْ لَّمْ يَفْعَلْ مَا أُمِرْتُ لَيَسْجَنَنَّ وَلَيَكُونًا مِّنَ

(one) of | and will be | he shall certainly be cast into prison | I order him | what | he did not do | and now if
If he will not do what I command him, he shall be thrown into prison and

الصَّغِيرِينَ ٣٢ قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ

to it | they invite me | than what | to me | (is) dearer | prison | O My Lord | he said | those who are disgraced
held in scorn.'(32) He said: My Lord, prison is dearer to me than that they call me to. Unless you

وَأِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ ٣٣

the ignorant | (one) of | and be | towards them | I will feel inclined | their plot | from me | you turn away | unless
shield me from their cunning, I will yield to them and be one of the foolish.'(33)

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ

(is) the All-Hearer | He | verily He | their Plot | from him | and turned away | his Lord | his invocation | so unanswered
His Lord heard his prayer and warded off their wiles from him. He is the Hearer,

الْعَلِيمُ ٣٤ ثُمَّ بَدَأَهُمْ مِّنْ بَعْدِ مَا رَأَوُا الْآيَاتِ لِيَسْجُنَدَّهُ حَتَّىٰ

for | to imprison him | the proof (of innocence) | they had seen | after | it appeared | then | The All-Knower
the Knower.(34) Then it seemed good to them after they had seen the signs, that they should

حِينَ ٣٥ وَدَخَلَ مَعَهُ السِّجْنَ فَتَيْنٌ قَالَ أَحَدُهُمَا إِنِّي أَرِنِي

I saw my self (in a dream) | verily | one of them | said | two young men | in the prison | with him | and there entered | a time
imprison him for some time.(35) Now with him there came into prison two young men. One of

أَعْرَضَ خَبْرًا وَقَالَ الْآخَرُ إِنِّي أَرَيْتُ
bread | my head | on | carrying | I saw myself (in a dream) | verily | the other | and said | wine | Pressing

them said: 'I saw (in my dream) that I was pressing grapes.' And the other said: 'I saw (in my

تَأْكُلُ الطَّيْرُ مِنْهُ نَبِّئْنَا بِتَأْوِيلِهِ إِنَّا نَنذُرُكَ
we think you | verily we | of the interpretation of this | (they said) inform us | there of | birds | were eating

dream) that I was carrying a loaf upon my head, and that birds were eating thereof. Tell us the

مِنَ الْمُحْسِنِينَ ۖ قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقُنِيهِ إِلَّا نَبَأْتُكُمَا
I will inform you | but | as your provision | food | will come to you | not | he said | the good doers | (to be) (one) of

meaning of these dreams, for we can see, you are good.' (36) He said: 'Before any food come (in

بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكُمْ مِمَّا عَلَّمَنِي رَبِّي إِنِّي
verily I | my Lord | has taught me | (is) of that which | this | if (the food) comes to you | that | before | of its interpretation

due course) to feed whether of you, I will give you its interpretation before it comes to you. This

تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ
they | in the Hereafter | and they | in Allah | that believe | not | (of) a people | The religion | I have abandoned

knowledge is a part of that which my Lord taught me, for I have left the faith of those that

كَفَرُوا ۖ وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ
and Jacob | and Isaac | Abraham | (of) My fathers | the religion | and I have followed | (are) disbelievers

disbelieve in Allah and deny the life to come. (37) I follow the faith of my fathers, Abraham, Isaac,

مَا كَانَ لَنَا أَنْ نَشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ
(of) Allah | the grace | (is) from | this | any thing | to Allah | we attribute any partners | that | for us | it is | not

and Jacob. We must never serve any besides Allah. That is of God's bounty to us and to

عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ۖ يَصَاحِبِي
O My two companions | thank | not | (of) mankind most | but | mankind | and to | to us

mankind. Yet most men do not give thanks. (38) My two fellow-prisoners! Are many

السَّجِنِ ءَأَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ ۖ مَا
not | the Irresistible | the One | Allah | or | better | different | (are) many Lords (gods) | (of) the prison

lords differing among themselves better or Allah, the One, the Conqueror? (39)

تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءَ سَبَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ
and your fathers | You | which you have named (forged) | names | but | besides Him | you workshop

Those whom you worship besides Him are nothing but names which you have named, you and

مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ

for Allah | but | the command | (is) not | authority | any | for it | Allah | has sent down | not
your fathers and for which Allah has revealed no sanction. Judgement rests with

أَمَرَ إِلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ

the (true) straight | (is) religion | that | Him alone | but | You worship | that none | He has commanded
Allah only. He has commanded you to worship none but Him. That is the right

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾ يَصَاحِبِي السِّجْنِ أَمَّا

as for | (of) the prison | O two companions | know | not | men | most | but
religion: yet most men do not know.(40) 'My two fellow-prisoners, one of you will

أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا وَأَمَّا الْآخَرُ فَيُصَدَّبُ فَتَأْكُلُ

and will eat | he will be crucified | the other | and as for | wine | his master | he will serve | one of you
serve his king with wine. The other will be crucified, and the birds will

الطَّيْرُ مِنْ رَأْسِهِ قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِينَ ﴿٤١﴾

both you inquire | concerning it | which | the case | judged thus is | his head | from | birds
peck at his head. This settles the matter you are enquiring about.'(41)

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ

to | mention me | of them | saved | to be the one | he knew/thought | to the one whom | and he said
And he said to the one whom he considered would be freed: 'Mention me in the

رَبِّكَ فَإِنْسَهُ الشَّيْطَانُ وَكَّرَ رَبَّهُ فَلَيْتَ

so he (Joseph) stayed | his master (King) | to mention (it to) | Satan | but made him forget | your master (King)
presence of your Lord.' But the devil made him forget to mention (Joseph) to his lord,

فِي السِّجْنِ بِضْعَ سِنِينَ ﴿٤٢﴾ وَقَالَ الْمَلِكُ إِنِّي أَرَى

I saw (in a dream) | verily I | the king of (Egypt) | and said | years | a few (more) | prison | in
so that he stayed in prison for a few years.(42) The king said: 'I saw (in a dream)

سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ

and seven | lean ones | seven | whom were devouring | fat | cows | seven
seven fat cows and seven lean ones devouring them; and seven green ears of corn

سُنْبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي

Explain to me | notables! | O | dry | and (seven) others | green | ears of corn
and (seven) others dry. O my nobles, tell me the meaning of this dream, if you can

رُءْيَايَ إِنْ كُنْتُمْ لِلرُّءْيَا تَعْبُرُونَ ﴿٤٣﴾ قَالُوا أَضْغَاثُ أَحْلَامٍ وَمَا

and not | dreams | mixed-up false | they said | to interpret | for dreams | you are (able) | if | my dream
interpret dreams.'(43) They said: 'They are confused dreams; nor are we skilled

نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعِلْمَيْنِ ﴿٤٤﴾ وَقَالَ الَّذِي نَجَّا

was released | the man who | and said | skilled | (of) dreams | (are) in interpretation | we
in the interpretation of dreams.'(44) The one of the two who had been freed remembered

مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ﴿٤٥﴾

so send me forth | its interpretation | will tell you | I | a period | after | and remembered | of both of them
after all that time. He said: 'I shall tell you what it means. Give me leave to go.'(45)

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ

fat | cow's | seven | of | explain to us (the dream) | the man of truth | O | (He said) Joseph
He said: 'Joseph, man of truth, tell us of the seven fat cows that seven lean ones were

يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعٌ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ

and (seven) others | green | ear of corn | and (of) seven | lean ones | seven | were devouring them
devouring; also of the seven green ears of corn and the other seven which were dry,

لَيْسَتْ لِعُلَىٰ أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٦﴾ قَالَ

He (Joseph) said | know | so that they may | the people | to | return | that I may | dry
so that I go back to the people and that, they may understand.'(46) He (Joseph) said:

تَذَرَعُونَ سَبْعَ سِنِينَ دَأْبًا فَمَا حَصَدْتُمْ فَذَرُوهُ

you shall leave it | (the harvest) which you reap | and that | as usual | years | for seven | you shall sow
'You shall sow for seven years as usual. And that (the harvests) which you reap, you

فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ ﴿٤٧﴾ ثُمَّ يَأْتِي مِنْ بَعْدِ

after | will come | then | you may eat | of it which | a little | except | ears | in
shall leave them in the ear except a little which you may eat.'(47) Then there

ذَلِكَ سَبْعُ شِدَادٍ يَأْكُلْنَ مَا قَدَّمْتُمْ

you have laid by in advance | what | which will devour | hard (years) | seven | that
shall follow seven hard years which will consume all but little of that which

لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تُحِصُونَ ﴿٤٨﴾ ثُمَّ يَأْتِي

will come | then | you have guarded (stored) | of that which | a little | except | for them
you have laid by in advance for them.'(48) Then there will come a year, in which

مِنْ بَعْدِ ذَلِكَ عَامٍ فِيهِ يُغَاثُ النَّاسُ

the people | will have abundant rain | in which | a year | that | after
the people will have abundant rain and in which they will press

وَفِيهِ يَعْصِرُونَ^(٤٩) وَقَالَ الْمَلِكُ ائْتُونِي بِهِ

him | bring to me | the king | and said | they will press (wine and oil) | and in which
(wine and oil)(49) The king said: 'Bring him to me.' But when the king's

فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ

your Lord (Master) | to | return | he (Joseph) said | the messenger | came to him | but when
envoy came to him, he said: 'Go back to your master and ask him what

فَسَأَلَهُ مَا بَأْسَ النِّسْوَةِ الَّتِي قَطَّعْنَ أَيْدِيَهُنَّ

their hands | cut | who | the women | happened to | what | and ask him
was the case of the women who cut their hands. My Lord knows

إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ^(٥٠) قَالَ مَا خَطْبُكُنَّ

(was) your affair | what | he said | (is) Well-Aware | of their plot | My Lord (Allah) | surely
their cunning.' (50) He said (to the women): 'What made you

إِذْ رَاوَدْتُنَّ يُوسُفَ عَنْ نَفْسِهِ قُلْنَ حَاشَ

forbid | the women said | about himself | Joseph | you did seek to seduce | when
seek to seduce Joseph?' 'Allah forbid!' they replied. 'We know

اللَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتْ امْرَأَتُ الْعَزِيزِ

of Al-Aziz | the wife | said | evil | against him | we know | not | Allah
no evil of him.' 'Now the truth must come to light,' said the Aziz's

أَلَنْ حَصْحَصَ الْحَقُّ أَنَا رَاوِدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ

and he | about himself | (who) sought to seduce him | (it was) I | the truth | is manifest | now
wife. 'It was I who sought to seduce him. He is a truthful

لِمَنِ الصَّادِقِينَ^(٥١) ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ

not | that I | he (Al-Aziz) may know that | in order that | the truthful | (is) surely of
man.' (51) 'From this,' (said Joseph), '(my lord) will know that I did not betray him

أَخْنَهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي الْغَائِبِينَ^(٥٢)

(of) the betrayers | the plot | guides | not | Allah | and that | in secret | betrayed him
in his absence, and that Allah does not guide the plot of the betrayers. (52)